

# 群書治要360

第二冊 (中英對照)

## THE GOVERNING PRINCIPLES OF ANCIENT CHINA

Based on 360 passages  
excerpted from the original  
compilation of Qunshu Zhiyao

VOLUME 2



指南針 —  
中國四大發明之一

*Compass : One of the  
Four Great Inventions*

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## Preface

At the beginning of the Zhenguan Era, Emperor Taizong (599-649) of the Tang dynasty decreed that *Qunshu Zhiyao* (*The Compilation of Books and Writings on the Important Governing Principles*) be compiled. At the tender age of 16, Taizong enlisted himself in the army, and joined his father's forces to try to stop the turmoil that was going on in the society. For more than ten years, he dwelt himself in military matters. After he ascended to the throne at the age of 27, he laid down his armor and began to promote culture and education, paying particular attention to the principles of governing, and bringing peace to the country. He sought to rejuvenate the nation from the aftermath of civil strife by restoring order to life, lessening the burdens of ordinary people, and increasing prosperity.

Although Taizong was an intelligent, brave, and eloquent man, he regretted that his earlier military expeditions had prevented him from obtaining much formal education. He also learned from the mistakes made by the fallen Sui dynasty and realized that to start a new dynasty was no easy task, and to sustain it

would be even harder. Hence during his reign, he encouraged his ministers to point out his mistakes and to candidly criticize his imperial policies. To make up for lost time, Taizong ordered two advisors, the honorable Wei Zheng and Yu Shinan, to comb through all the historical records on imperial governing principles from the *Six Classics*, the *Four Collections of History* and the *Hundreds of Schools*,<sup>1</sup> and to extract the most important lessons related to the cultivation of oneself, management of family, good government, and ways to bring about peace in the world. The result was a collection, titled *Qunshu Zhiyao*, carefully excerpted from 14,000 books and 89,000 scrolls of ancient writings—500,000 words in all, and covering sixty-five book categories—dating from the era of the Five

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1 The *Six Classics* are: *Shi Jing* 詩經 (*Book of Odes*), *Shang Shu* 尚書 (*History of Antiquities*), *Yi Li* 儀禮 (*Etiquettes and Ceremonies*), *Yue Jing* 樂經 (*Book of Music*), *Yi Jing* 易經 (*Book of Changes*), and *Chun Qiu* 春秋 (*Spring and Autumn Annals*). *Si Shi* 四史 (*The Four Collections of History*) are: *Shi Ji* 史記 (*The Records of History*), *Han Shu* 漢書 (*The Book of Han*), *Hou Han Shu* 後漢書 (*The Book of Later Han*), and *San Guo Zhi* 三國志 (*Records of the Three Kingdoms*). *Zhu Zi Bai Jia* 諸子百家 (*The Hundreds of Schools*) are schools of philosophies that sprang up during the Spring and Autumn, and Warring States periods, circa 770 -221 BC.

Legendary Emperors<sup>2</sup> to the Jin dynasty.<sup>3</sup>

This truly is a treasured compilation on governing principles that can bring about peace and order, which “when used in the present, allows us to examine and learn from our ancient history; when passed down to our descendants, will help them learn valuable lessons in life.” Those were the words written by Advisor Wei Zheng in the preface of the completed compilation. Emperor Taizong was extremely pleased with the broad yet concise compilation and would not let the books out of his sight. He said: “The collection has helped me learn from the ancients. When confronted with issues, I am very certain of knowing what to do. This is all due to your efforts, my advisors.” From here we can see that the subsequent peace and prosperity of the Zhenguan Era was attributed greatly to this compilation! This treasure is truly a must-read for all politicians.

However, by the beginning of the Song dynasty, *Qun-*

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2 The Five Emperors of antiquity (circa 2600 BC) are: Emperor Huang 黃帝, Emperor Zhuanyu 顓頊, Emperor Diku 帝嚳, Emperor Yao 堯, and Emperor Shun 舜.

3 Jin dynasty (265-420)

*shu Zhiyao* disappeared from circulation. This is due to the fact that Chinese woodblock printing was not well developed at that time. The *History of Song* also did not show any record of this compilation. Fortunately, the Japanese Kanazawa Bunko museum collection had a complete manuscript hand-copied by Japanese monks during the Kamakura period (1192-1330). The Japanese returned the books to China in the 60th year of the reign of Emperor Qianlong, and they became the master copy for the *Four Series Books* published by the Commercial Press (Shanghai) as well as publications used by Taiwan.

At the end of 2010, I was fortunate to obtain a copy of *Qunshu Zhiyao*. I read the work repeatedly, and I was filled with immense joy that eternal stability and peace to the entire world can be brought about by the cultural teachings of our ancient saints and sages. I deeply feel this is so. The most important thing is that the Chinese people themselves must truly comprehend and embrace this traditional culture, to stop doubting and start believing. The teachings of the saints and sages constitute an embodiment of the true self-nature of all beings that transcends time and space. Even now, they still hold true. The key learn-

ing point hinges on two words “sincerity and respect”. The article “Summary of the Rules of Propriety” says: “Always and in everything let there be reverence.” Emperor Kangxi of the Qing dynasty said: “When a ruler interacts with his people, the element of respect is fundamental.” He also said: “All the teachings that have been passed down through thousands of years is no more than sincerity and respect.” The prominent Song scholar Chengzi said: “Respect triumphs over all evils.” These sayings illuminate the fact that in order to cultivate ourselves, advance our virtues, help people, and benefit the world, only sincerity and respect can enable us to perfectly achieve these. If we lack respect and sincerity toward the teachings of ancient sages and virtuous emperors, little benefit will be gained even if we had read the ancient texts extensively. Confucius stressed that he only cited the teachings of others and did not create his own. He believed in and loved the teachings of the ancients.

The honorable Dr. Sun Yat Sen, in his speech on the Three Principles of the People (Principle of Nationalism Fourth Lecture), said: “The advancement in science and material civilization in Europe only happened mostly in the last 200 years. But when it comes

to the essence of political philosophy, Europeans still need to look to China for answers. Gentlemen, you all know that our world's best scholars come from Germany. But today's German scholars are studying Chinese philosophies as well as Buddhism from India to correct the bias in science."

British historian Professor Arnold Toynbee asserted: "In order to resolve the social problems of the 21st century, we must rely on the teachings of Confucius and Mencius, and on Mahayana Buddhism." Look at the chaos and uncertainties that we face today. If we truly want to save the world and save China, only traditional Chinese cultural education will provide the answers we seek. The wisdom, the ideas, the methods, the experiences, and the results of governing, which are all in *Qunshu Zhiyao*, are crystallized from thousands of years of trials and tribulations. They are indeed precious! If we can fully comprehend and apply these principles, world peace and individual bliss can be naturally achieved. If we do not follow these principles of governance, we will be inviting endless catastrophes and tragedies.

I realized that the reappearance of *Qunshu Zhiyao* indicates the sacred mission of this compilation. I am happy to print 10,000 copies, to be published by the World Book Company, to be given away to political parties and various leaders in mainland China, Hong Kong, Macao, Taiwan, and around the world, for them to learn about the essence of governing. This way, a harmonious society and a peaceful world will not be far away. I am pleased to know that *Qunshu Zhiyao* will soon be circulated again in the near future. At the invitation of Ms. Yan Chu, I wrote these few words to express my heartfelt praise for the realization of this project.

Chin Kung  
December 28, 2010  
Hong Kong

## *Qunshu Zhiyao* 360 Editorial Notes

*Qunshu Zhiyao*, The Compilation of Books and Writings on the Important Governing Principles, is a compilation containing advice, methods, and historical notes on the successes and failures of the imperial government of China. This compilation takes us through thousands of years of Chinese political thinking, and offers us some valuable leadership principles which not only helped the great Tang Emperor Taizong to establish the glorious Reign of Zhenguan, but which will also prove valid as points of reference for contemporary leaders. As for the general public, this compilation is a great source of inspiration for self-improvement, family management and human relations.

Malaysian Han Studies (the former Chung Hua Cultural Education Centre Malaysia) advisor, Venerable Prof. Chin Kung, is mindful of the importance of passing on traditional Chinese culture. When he received a copy of the *Qunshu Zhiyao* at the end of 2010, he immediately commissioned the World Book Company to print the compilation for distribution, as he deeply believed that



this compilation contains remedies that can cure today's problems. In 2011, when Prof. Chin Kung came to Malaysia and visited the Prime Minister, the honorable Dato' Sri Mohd Najib Razak, and the former Prime Minister, Tun Dr. Mahathir Mohamad, he briefly introduced the contents of the book to them. Both leaders expressed their wish to see the English translation as soon as possible. Hence, Prof. Chin Kung came up with the idea of extracting 360 quotes from *Qunshu Zhiyao* and translating them into modern Chinese and other languages to facilitate easy daily reading. He entrusted the Centre with the task, and this marked the beginning of the *Qunshu Zhiyao 360 Series* project. Prof. Chin Kung hopes that over the course of the next ten years, 360 quotes will be selected each year from the compilation to be translated into different languages and distributed internationally. He believes that this is the biggest contribution toward peace that China can offer to the world.

*Qunshu Zhiyao* is made up of extracts from various classics, histories, and the works of the saints and sages. It consists of a total of 66 books compiled in

50 scrolls or volumes. This version of *Qunshu Zhiyao 360* groups the contents of *Qunshu* into six chapters, namely: The Way of a Leader, The Art of a Minister, Esteeming Virtues, On the Subject of Administration, Respectfully Cautious, and Discerning. Each chapter is given subheadings that substantiate the related key points. It is hoped that this edition will enable readers to grasp the essence of *Qunshu Zhiyao*.

Like its predecessors, this translation was done based on the Chinese annotations of *Qunshu Zhiyao 360*, Vol. 3, compiled by our associates at the Malaysian Han Studies in July 2015. The original compilation of *Qunshu Zhiyao* was not meant only to collect excerpts from the original books, but more so on extracting important points that the editors Wei Zheng and his members thought were important for the Emperors Taizong to observe. So some sentences from the original works could have been omitted from the compilation purposely by Wei Zheng. For readers who wished to understand further about the quotes, it is advisable to read the original texts from where the quotes were extracted.

When the task of translating *Qunshu Zhiyao 360* into English began, many kind individuals from Australia, Canada, China, Hong Kong, Taiwan, Singapore, United Kingdom, United States and Malaysia took time out of their busy schedules to help us complete this project. Without their generous contribution, this translation would not have been possible.

We continue to look forward to receiving your input as to how this abstract may be improved, especially at places where meanings might have been wrongly conveyed during the course of translation.

Last but not least, may all of you enjoy a blissful family life and career, and join our hands to bring PEACE to this world.

Sincerely

English Translation Group of *Qunshu Zhiyao 360*

August 2018

## Conventions Used in this Edition

Junzi 君子, a man of noble character, indicates the special connotation of Junzi in the Chinese world, which cannot simply be described by a single English term. Junzi embodies an ideally ethical and capable person, sometimes meaning a power holder, which is its original sense. The term is a compound word composed of two written characters, which separately means “ruler’s son”. Under the changing social conditions of the Warring States period, the concept of birthright was replaced by the notion of an “aristocracy of merit”, and in the Confucian school, the term Junzi came to denote an “ethical aristocrat”, or, “a man of noble character”, rather than a future king. The hallmark of the Junzi was his complete internalization of the virtue of *ren* (benevolence) and associated qualities, such as, *yi* (righteousness), *li* (civility), *zhi* (wisdom) and *xin* (trustworthiness).

Ruler 國君 in the original Chinese is gender neutral. This book has chosen to use masculine pronouns and possessive pronouns, partly to enable the sentences to flow more smoothly, and partly to reflect the norms of ancient China where government was mostly ran by

men. No gender bias is intended here; particularly in view of the fact that today's women have increasingly taken up important positions in government.

*Italics:* Indicate non-English words, book titles, and transliterated Chinese terms.

Romanization system: This book uses the Hanyu Pinyin romanization system for transliterated names and terms. Exceptions for figures whose customary transliteration is more common than pinyin, like Sun Yat Sen, the founding father of the Republic of China, or, whose English name is more familiar to western readers, such as Confucius. In places where different books have the same pinyin, we have added in the tones' symbols in the book title to differentiate them. For example 申子 (Shēn Zǐ); 慎子 (Shèn Zǐ).

- i. According to *Shi Ji* 史記 (*The Records of History*), The Five Emperors 五帝 (denoting much more reverential status than the modern term “Emperor”) are Emperor Huang 黃帝, or better known as the Yellow Emperor, Emperor Zhuangxi 顓頊, Emperor Diku 帝嚳, Emperor Yao 堯, and Emperor Shun 舜.

- ii. From the Shang dynasty to the Qin dynasty (1600- 221BC), rulers usually held the title *Wang* 王, “King”. For example: King Cheng 成王, King Kang 康王, King Wen 文王 and King Wu 武王. With the division of China into separate Warring States, this title had become so common that the unifier of China, Qin Shi Huang 秦始皇 (the “First Emperor of Qin dynasty”), created a new title of *Huangdi* 皇帝 “Emperor”, thus claiming legendary status for himself. The title of Emperor of China continued to be used for the remainder of China’s Imperial history, right down to the fall of the Qing dynasty in 1912.
- iii. Before the Tang dynasty: Uses posthumous names, such as Han Wu Di 漢武帝, Emperor Wu of Han.
- iv. Emperors of the Tang, Song, Liao and Jin (1115-1234) dynasties: Uses temple names, such as Tang Taizong 唐太宗 (“Emperor Taizong of Tang dynasty”).
- v. Emperors of the Ming dynasty and Qing dynasty: Uses era names (same as reign names), such as Emperor Kangxi 康熙.

### Order of names:

- i. Personal names in Chinese present the family or clan name first. For example, Lin Xiangru 藺相如 , with “Lin” being the family name.
- ii. In ancient China, the word *zi* 子 is given to one’s respected teacher after the teacher’s last name. In this case, *zi* will join the last name like, Zengzi 曾子, Mozi 墨子.
- iii. Book titles named after the authors: Last name and given name will be separated. For example, the book *Mo Zi* 墨子, was written by Mozi, founder of the Mohist School.
- iv. Where a respectable title consists of 2 words, such as Tai Gong 太公, Qing Zi 卿子, the title will not be joined to the last name. Example: Jiang Tai Gong 姜太公 (The Grand Duke Jiang), Sun Qing Zi 孫卿子 (The Respectable Master Sun).
- v. Double-worded last names will be joined. For example: Sunshu Ao 孫叔敖, Wangsun Youyu 王孫由于, Linghu Defen 令狐德棻.





君

道

道

Chapter One

THE WAY OF A  
LEADER

～ 1 ～

聖人守其所以有，不求其所未得。求其所未得，則所有者亡矣；修其所有，則所欲者至矣。

（卷四十一 淮南子）

[白話] 聖人安守自己本具的性德，而不貪求自己未獲得的。貪求自己未獲得的，反而已擁有的會喪失掉（因為貪求則無福，更有甚者會貪贓枉法，將福報折盡）；如果修養自己本具的性德，想得到的就會自然得到（因為性德具有無量的智慧德能福報）。

A sage abides in his innate virtues and does not crave for anything beyond that. If he craves for more, he will end up losing all his accumulated blessings. But if he continues with his cultivation of morality, he will naturally attain what he hopes to achieve.

Scroll 41: Huai Nan Zi

~ 2 ~

絕無益之欲，以奉德義之塗；棄不急之務，以修功業之基。其於名行，豈不善哉？

（卷二十八 吳志下）

[白話] 斷絕無益的欲望，來遵循道德仁義之路；放棄無關緊要的事情，來修習建功立業的根基。這對自己的名聲與品行，難道不是很有益的嗎？

Eliminate detrimental desires so that one can pursue the path of righteousness; give up unimportant endeavors so that one can be better prepared for future undertakings. Is this not a useful way of carving out a reputation and moral character for ourselves?

Scroll 28: Wu Zhi, Vol. 2

～ 3 ～

福生於無為，而患生於多欲。故知足，然後富從之；德宜君人，然後貴從之。故貴爵而賤德者，雖為天子不貴矣；貪物而不知止者，雖有天下不富矣。

（卷八 韓詩外傳）

〔白話〕幸福產生於內心知足而無所外求，而憂患產生於人的欲望過多。所以一個人知道滿足，然後富裕會隨著到來；德行適合領導民眾，然後尊貴就會隨之而來。所以看重爵位而輕視德行的人，雖然做了天子也並不高貴；貪求財物而不知休止的人，雖然擁有天下也並不富足。

Contentment breeds happiness, but excessive cravings breed misery. While a contented person may enjoy wealth eventually, a virtuous leadership brings forth nobility. Hence, a person who craves for titles of nobility but disregards moral integrity cannot be deemed a man of honor despite becoming a ruler; and a person with endless cravings for wealth will never be contented despite owning the whole world.

Scroll 8: Han Shi Wai Zhuan

～ 4 ～

有以欲多亡者，未有以無欲危者也；有以欲治而亂者，未有以守常失者也。

（卷四十一 淮南子）

〔白話〕有因為欲望太多而滅亡的，沒有因為無欲而陷入危險的；有因為想要治理卻混亂的，沒有因為遵循常道卻失敗的。

While some have ruined themselves due to endless desires, no one has ever courted danger because they do not have cravings. While some have tried to run a good government but ended up in chaos, no one has ever failed to be a good ruler because they followed the righteous path.

Scroll 41: Huai Nan Zi

～ 5 ～

三代之興，無不抑損情欲；三季之衰，無不肆其侈靡。

（卷二十九 晉書上）

[白話] 夏、商、周三代之所以興盛，無不是因為領導者對自己的七情五欲加以節制；三代末期的衰敗，無不因肆意奢侈浪費。

The Xia, Shang and Zhou dynasties enjoyed reigns of prosperity because the rulers exercised a strict restraint over their cravings and desires. The consequential downfall of the three dynasties was due to unrestrained spending and excessive luxuriating.

Scroll 29: Jin Shu, Vol. 1

～ 6 ～

日月欲明，浮雲蓋之；河水欲清，沙石穢之；人性欲平，嗜欲害之。夫縱欲而失性，動未嘗正也，以治身則失，以治國則敗。

（卷四十一 淮南子）

〔白話〕日月本欲明亮，卻有浮雲遮蔽它；河水本欲清澈，卻有沙石污染它；人性本欲寧靜，卻有嗜欲妨害它。如果放縱欲望而喪失了本性，那麼行動就沒有正確的時候，以這種心態修身則自身會陷入危殆，以這種心態治國則會使國家衰敗。



The sun and the moon would always shine brightly, but the clouds enveloped them; the water in the river would always be as clear as crystal, but the sand and stones polluted them. Humans by nature would always want to have inner calmness, but desires and cravings tainted their minds. If one is in pursuit of endless cravings, he might lose his conscience and commit acts of misdeeds. This would cause him serious consequences, and if he is the ruler of a country the whole nation would be at stake.

Scroll 41: Huai Nan Zi

~ 7 ~

天下之愚，莫過於斯，知貪前之利，不睹其後之患也。

（卷十二 吳越春秋）

[白話] 天下沒有比這更愚蠢的了，只貪圖眼前的利益，而看不到身後的禍患。

Of all the foolishness in the world none can be worse than an inability to see the dire consequences trailing behind immediate gains.

Scroll 12: Wu Yue Chun Qiu

～ 8 ～

今人之所以犯囹圄之罪，而陷於刑戮之患者，由嗜欲無厭，不修度量之故也。

（卷四十一 淮南子）

[白話] 人們之所以犯監禁之罪，而遭刑罰、殺戮之禍，是因為其嗜欲沒有止境，（心靈墮落）而不以法度自我要求的緣故。

People become criminals and face imprisonment or execution because they could not restrain their endless desires and exercise self-discipline.

Scroll 41: Huai Nan Zi

～ 9 ～

夫物暴長者必夭折，功卒成者必亟壞。

（卷二十二 後漢書二）

〔白話〕任何東西迅猛生長必然會夭折，功業倉促而成必然會很快衰敗。

Anything that grows rapidly will come to a premature end. Any achievement that is hastily gained over a short period of time will soon wane away.

Scroll 22: Hou Han Shu, Vol. 2

～ 10 ～

儉，德之恭也；侈，惡之大也。

（卷二十九 晉書上）

〔白話〕節儉是偉大的美德，奢侈是嚴重的惡行（因為節儉可培養愛敬之心，奢侈則產生很大後患）。

Frugality is a great virtue; extravagance is a great misdeed.

Scroll 29: Jin Shu, Vol. 1

～ 11 ～

古言非典義，學士不以經心；事非田桑，農夫不以亂業；器非時用，工人不以措手；物非世資，商賈不以適市。士思其訓，農思其務，工思其用，賈思其常。是以上用足而下不匱。

（卷四十九 傅子）

[白話] 古時，言談不符合經典義理的，學士不會留心；不是耕田養蠶之事，農夫不因之而擾亂本業；器具不適宜當時使用的，工人就不動手去做它；物品不是社會需要的，商人不把它運到市場。士人想著聖賢的訓誨，農民想著務農，工人想著器物的實用，商人想著經營常用的物品。因此，在上者用度充足，百姓的需要也不缺乏。

In ancient times, scholars would ignore talks that were irrelevant to classical learning; farmers would not disrupt their chores for matters that were unrelated to farming; craftsmen would not produce utensils that were irrelevant for the seasons; and merchants would not supply things that had no demand in the market. Scholars were mindful of the teachings of the sages; farmers were mindful of farming; craftsmen were mindful of the practicality of the utensils; and merchants were mindful of the supply and demand of daily necessities. Hence, the supply of goods for men in high positions remained sufficient and the daily needs of the general public were met.

Scroll 49: Fu Zi

～ 12 ～

損。君子以懲忿窒欲。可損之善，莫  
善損忿欲。

（卷一 周易）

〔白話〕君子看到損卦，就知道應當善於掌控自己的憤怒，克制自己的欲望。

The oracle of Sun 損<sup>4</sup> implies “decrease”. When a man of noble character ( Junzi ) notices the Sun oracle, he understands that he should control his anger and restrain his desires.

Scroll 1: Zhou Yi

4 The hexagram Sun 損



~ 13 ~

秦始皇之無道，豈不甚哉？視殺人如殺狗彘。狗彘，仁人用之猶有節。始皇之殺人，觸情而已，其不以道如是。而李斯又深刑峻法，隨其指而妄殺人。秦不二世而滅，李斯無遺類。

（卷四十九 傅子）

〔白話〕秦始皇殘暴無道，豈不是太嚴重了嗎？看待殺人如同殺豬狗。豬狗，仁人使用牠們尚且有節制。始皇殺人，只是因觸怒了自己而已，他不按道義行事達到了如此程度。李斯又進一步施行嚴刑峻法，按自己意圖胡亂殺人。結果秦朝不滿兩代就亡國，李斯也全族絕滅。

Had not the inhuman brutality of Emperor Qin Shi Huang gone to the extremes? To him, killing human beings was like slaughtering domestic animals. Any person with a conscience would only slaughter

domestic animals sparingly. Emperor Qin put people to death simply because he was agitated by them and had no regrets about his acts of cruelty. To make matters worse, his Prime Minister, Li Si, imposed laws with harsh punishments and killed anyone who opposed him. Consequently, the Qin dynasty reigned for less than two generations and Li Si was executed together with his whole clan.

Scroll 49: Fu Zi

～ 14 ～

子曰：「見賢思齊焉，見不賢而內自省也。」

（卷九 論語）

[白話] 孔子說：「看見賢人，便應當想著向他看齊；看見不賢的人，便應當自我反省（是否有和他類似的情形）。」

Confucius said: “When we see men of worth, we should try to emulate them; when we see people lacking in morality, we should reflect and ask ourselves whether we have anything in common with them.”

Scroll 9: Lun Yu

～ 15 ～

太上樂善，其次安之，其下亦能自強也。

（卷三十五 曾子）

〔白話〕人最高的境界是樂於為善，其次是習慣為善，其下是能夠勉勵自己努力為善。

It is considered the highest form of virtues when one enjoys doing kind deeds; less so if kind deeds are done habitually; lesser still when one encourages oneself to do kind deeds.

Scroll 35: Zeng Zi

～ 16 ～

益。君子以見善則遷，有過則改矣。從善改過，益

莫大焉。

（卷一 周易）

〔白話〕君子看到益卦，就知道見到別人的善言善行就應該努力效仿，有過錯就要立即改正。

The oracle of Yi 益<sup>5</sup> implies “increase”. When a man of noble character ( Junzi ) notices the Yi oracle, he understands that if he discovers the good points in others he should strive to emulate them. If he makes a mistake, he should rectify it instantly.

Scroll 1: Zhou Yi

5 The hexagram Yi 益

~ 17 ~

人誰無過？過而能改，善莫大焉。

（卷五 春秋左氏傳中）

〔白話〕哪個人沒有犯過錯誤？犯了過錯能改正，沒有比這更大的善行了。

To err is human. There is nothing greater than the initiative to mend one's fault after committing it.

Scroll 5: Chun Qiu Zuo Shi Zhuan, Vol. 2

~ 18 ~

太上不生惡，其次生而能夙絕之，其下復而能改。

（卷三十五 曾子）

[ 白話 ] 人最高的境界是沒有惡念，其次是有了過錯能 早早地斷絕，其下是錯誤復犯後終能改過。

The highest state of mind is to have no evil thoughts; less so is when a mistake is corrected soon after it is made; lesser still is when a frequently committed mistake could be eventually corrected.

Scroll 35: Zeng Zi

～ 19 ～

子曰：「君子不重則不威，學則不固。主忠信，無友不如己者。過則勿憚改。」

主，親也。  
憚，難也。

（卷九 論語）

[白話] 孔子說：「君子內心和外表不莊重，便沒有威儀，學問都不堅固。親近忠信之人（以他們為師），不和與自己志不同道不合的人交朋友。有了過失，不要怕改正。」

Confucius said: "If a man of noble character ( Junzi ) does not discipline his mind and dignify his demeanor, he will not only lose the respect of others but will also lack a firm footing in his studies. So he should befriend trustworthy people and avoid the company of those who are incompatible with his ideals. When he makes a mistake, he should have the courage to rectify it."

Scroll 9: Lun Yu



～ 20 ～

刑于寡妻，至于兄弟，以御于家邦。刑，法也。寡

妻，寡有之妻，言賢也。御，治也。文王以禮法接待其妻，至于其宗族，以此又能為政，治於家邦。

（卷三 毛詩）

〔白話〕修養德行首先給自己的妻子做個好榜樣，處處以禮法相待，由此擴展到作為兄弟們的表率，進而就 可以用來治理一家一國了。

In cultivating virtues, a man should first set a good example in his relationship with his wife, treating her courteously at all times. He then extends this manner further to become a role model to his brothers and sisters, and applies the same principles further to govern a country.

Scroll 3: Mao Shi

～ 21 ～

君之於世子也，親則父也，尊則君也。有父之親，有君之尊，然後兼天下而有之。

（卷七 禮記）

〔白話〕君王對於世子，從親疏關係而言是父親，從尊卑關係而言則為君王。君王對於世子既具有父親的親愛，又具有君王的尊嚴，然後才能君臨天下、擁有百姓。

A king is related to a crown prince as father-and-son, but according to the royal hierarchy relationship, they should be classified as a king and his subject. A king should care for his people as dearly as a father to his children, and uphold his sovereignty before he could run his administration well and gain the full support of his people.

Scroll 7: Li Ji

~ 22 ~

《傳》曰：「周之同盟，異姓為後。」誠骨肉之恩，爽而不離。親親之義，寔在敦固。未有義而後其君，仁而遺其親者也。

（卷二十六 魏志下）

[白話]《左傳》上說：「周朝天子與諸侯盟會，異姓諸侯排列在後。」實在是因為骨肉之間恩情深厚，即使有過失也不會離棄。親愛親屬的道理，確實應當敦厚堅貞。未曾有忠義的臣子會怠慢君主，也未曾有仁德之人會遺棄自己的親人。

The book of Zuo Zhuan said: "When the Zhou emperors held counsels to form alliances with the patrimonial lords, members outside the Zhou clans were seated at the back." Indeed the deep-rooted affections among relatives would always be prioritized and this close relationship would still be maintained despite disputes. Family ties should be genuine and faithful.

Never had faithful and honorable subordinates neglected their leaders, or benevolent individuals abandoned their relatives.

Scroll 26: Wei Zhi, Vol. 2

~ 23 ~

君子篤於親，則民興於仁；故舊不遺，則民不偷。

興，起也。能厚於親屬，不遺忘其故舊，行之美者也，則皆化之，起為仁厚之行，不偷薄。

（卷九 論語）

〔白話〕在位的君子，若能厚待他的父母兄弟，民眾就會興起仁愛之風；不遺棄他的舊友故交，民眾就不會對人冷淡無情。

When people holding high positions could show filial piety to their parents and care for their siblings, this exemplary role model would evoke compassion in others. So, by not deserting old friends, everyone would become caring toward each other.

Scroll 9: Lun Yu

～ 24 ～

孔子曰：「人能弘道，非道弘人也。」故  
治亂廢興在於己，非天降命不可得反也。

（卷十七 漢書五）

[白話] 孔子說：「人能光大道義，不是道義去光大人。」所以國家的安定與動亂、興盛與衰亡，都決定於君主自己，而並非天命不可挽回。

Confucius said: “While a man could enhance the Great Way, the Great Way could not enhance him.” Hence, a ruler is the decisive factor that will determine whether peace or disorder can prevail in a country, and it is not a fate that cannot be changed.

Scroll 17: Han Shu, Vol. 5

～ 25 ～

子路問君子。子曰：「修己以敬。」敬其身也。

曰：「如斯而已乎？」曰：「修己以安百姓。修己以安百姓，堯、舜其猶病諸！」

病，猶難也。

（卷九 論語）

[白話] 子路問怎樣才算君子。孔子說：「以敬來修治自己，使身心言語統歸於敬，處處合禮，這就可以算是君子了。」子路又問：「這樣就夠了嗎？」孔子說：「修治自己來讓百姓得到安樂。修治自己進而令百姓得以安樂，這件事就是連堯、舜那樣的聖君，恐怕也難做得周到呀！」

Zilu asked Confucius what constituted a man of noble character (Junzi). Confucius said: "By cultivating respectfulness in all our speech and actions, we can be deemed a man of noble character."

"And is that all?" asked Zilu. Confucius replied: "He

cultivates himself so he could bring peace and happiness to the people. Cultivating oneself to bring peace and happiness to the people is something that even emperors Yao and Shun found difficult to accomplish.”

Scroll 9: Lun Yu



～ 26 ～

主者國之心也，心治則百節皆安，心擾則  
百節皆亂。治猶理也。節猶事也。以體喻也。

（卷四十一 淮南子）

〔白話〕君主好比是國家的心臟，心安則全身都會安定，心亂則全身都會紊亂。

A ruler is like the heart of a nation. Thus, when the heart is at ease the whole body will function properly, but when the heart is uneasy, all the bodily functions will be disrupted.

Scroll 41: Huai Nan Zi

～ 27 ～

故天下不正，修之國家；國家不正，修之朝廷；朝廷不正，修之左右；左右不正，修之身；身不正，修之心。所修彌近，而所濟彌遠。禹、湯罪己，其興也勃焉，正心之謂也。

（卷四十九 傅子）

[白話] 所以，天下不正就要整治國家，國家不正就要整治朝廷，朝廷不正就要整治身邊的臣子，臣子不正就要加強自身的智慧德能，自身不正就首先要調整自己的思想。所整治的愈切近，所成就的愈遠大。夏禹、商湯常常檢討自己的錯誤，國家的興盛就很快，這是調整自己思想的結果。

When unhealthy social trends are rampant, a ruler should work on transforming the nation. When the country is declining, a ruler should work on transforming the ruling administration. When the ruling administration is inefficient, a ruler should reshuffle his administration and substitute incompetent ministers with capable ones. If the ministers are corrupt, a ruler should rely on his wisdom and morality. To be an efficient administrator, the ruler should first regulate his mindset and mentality. So, the closer he arrives at the core of the problems, the better accomplishments he would attain. King Yu of the Xia dynasty and King Tang of the Shang dynasty used to reflect and correct their inadequacies, and thus the two dynasties flourished swiftly and enjoyed reigns of prosperity as a result of the regulation of the right mindset.

Scroll 49: Fu Zi

～ 28 ～

唯不推心以況人，故視用人如用草芥。使用人如用己，惡有不得其性者乎？古之達治者，知心為萬事主，動而無節則亂，故先正其心。其心正於內，而後動靜不妄，以率先天下，而後天下履正，而咸保其性也。斯遠乎哉？求之心而已矣！

（卷四十九 傅子）

〔白話〕正是沒有推己及人去體諒他人，所以看待用人如用草芥。如果任用別人就像任用自己，（如此感同身受）怎麼會不了解人民的性情（順應民心而治）呢？古代能通達治國之道者，明白心是萬事的主宰，行為無節制，就會使國家動亂，所以首先端正自己的思想心態。假如思想心態端正，無論動還是靜，都不會胡作非為，自己做天下人的表率，天下人就會踐行正道，從而皆能保有其良善的本性。這些要求遙遠嗎？不過是求之於自心而已呀！

If a person shows no sense of empathy, he would treat others like dirt. If he treats others the way he treats himself, there is no reason why he would not make the populace feel at ease. Ancient wise rulers were well aware that the mindset plays a key role in all matters, and that unrestrained behaviors would bring instability to the country. Therefore every ruler should first regulate his mindset and adopt the right mentality in everything he does. By exemplifying an ideal role model, the people would emulate his virtues and thus revert to their innate kindness. Are these requirements unapproachable, as they are all about regulating the mindset?

Scroll 49: Fu Zi

～ 29 ～

故上老老而民興孝，上長長而民興悌，上恤孤而民不背。所惡於上，無以使下；所惡於下，毋以事上。

（卷七 禮記）

[白話] 所以在上位的人能尊敬老年人，那麼百姓的孝敬之風就能興起；在上位的人能敬事長者，那麼百姓的愛敬之風就能興起；在上位的人能體恤孤苦無依的人，那麼百姓之間就不會相互背棄。不喜歡上司對自己的一些做法，就不要這樣去對待下屬；不喜歡下屬的一些行為表現，自己就不要以同樣的方式來對待上級。

If a ruler could show respect to the elderly, the people will emulate his virtues by observing and promoting filial piety. If a ruler could show respect to his seniors, the people will emulate his virtues and learn to be caring. If he helps the weak and needy with compassion, the people will not forsake each other. If we dislike the manner our seniors treat us, we should not do the same to our subordinates. If we dislike the manner our subordinates treat us, we should not do the same to our seniors.

Scroll 7: Li Ji

～ 30 ～

堯舜率天下以仁，而民從之；桀紂率天下以暴，而民從之。

（卷七 禮記）

[白話] 堯王、舜王以「仁」領導天下，百姓就跟著他 行仁；夏桀、商紂以暴戾橫行天下，百姓就跟著他做 壞事。

Through the benevolent reigns of emperors Yao and Shun, the people emulated their virtues and grew compassionate. When kings Jie and Zhou ruled with brutality, the people emulated their corrupted ways and grew violent and immoral.

Scroll 7: Li Ji



～ 31 ～

夫上之所為，民之歸也。上所不為，而民或為之，是以加刑罰焉，而莫敢不懲。若上之所為，而民亦為之，乃其所也，又可禁乎？

（卷五 春秋左氏傳中）

〔白話〕上位者的所作所為，百姓會趨向效法。上位者所不做的事，而百姓有人做了，因此加以懲罰處分，就沒有誰還敢不加以警戒。若上位者所做的，百姓也有人做了，這乃是勢所必然的，又怎能禁止得了呢？

The people would naturally observe and emulate the conduct of those in higher authority. If the people do things that the authorities forbid, they will be penalized and everyone will heed this as a warning. But if members of the public are found guilty of violating the same law that the authorities used to defy, are the

offenders punishable by law, as they are only trying to do what their authorities are doing?

Scroll 5: Chun Qiu Zuo Shi Zhuan, Vol. 2

～ 32 ～

孔子曰：「人而不仁，疾之以甚，亂也。」故民亂反之政，政亂反之身。身正而天下定。是以君子嘉善而矜不能，恩及刑人，德潤窮夫。施惠悅爾，行刑不樂也。

（卷四十二 鹽鐵論）

〔白話〕孔子說：「對待不仁的人，憎惡得太過分，那就必然立即作亂了。」因此，下民亂了，要從朝政上反省原因；朝政亂了，要從執政者自身反省原因。自身思想觀念、行動舉措都正確了，天下自然安定。所以，君子能夠讚美善良的人，又能夠同情那些不能為善的人，對受刑的人給予恩惠，對鄙賤之人也施與恩德。在施與恩惠時內心滿懷喜悅，而在不得已需要執行刑罰時就會感到難過。

Confucius said: "To carry your dislike of an immoral man to the extreme will push him to rebel instantly." Thus when there is a civilian rebellion, the govern-

ment should reflect upon its administrative policies, and the head of government should reflect on his shortcomings that led to the failing of the administration. When the conduct and policies of a leader are properly regulated, there will be peace and stability in the country. Therefore, a man of noble character (Junzi) would compliment kind people while empathizing with those who refrain from doing kind deeds, besides giving counseling to prisoners and helping the needy. He is overjoyed when given an opportunity to serve, but would be deeply saddened if he has no alternative but to carry out punishments.

Scroll 42: Yan Tie Lun

～ 33 ～

是以天萬物之覆，君萬物之燾也。懷生之類，有不浸潤於澤者，天以為負；員首之民，有不霑濡於惠者，君以為恥。

（卷四十七 政要論）

[白話] 因此，上天是萬物的庇護者，君主是萬物的保護者。凡是生靈，只要有一個沒有得到滋潤，上天就會覺得有所虧欠；百姓之中，只要有一人沒有得到君王的恩惠，君主就會覺得這是恥辱。

Heaven is the guardian of all things while the ruler is the protector of all things. If a sentient being is deprived of heaven's bounties, heaven would deem this as an inadequacy. If a civilian is deprived of the ruler's bounties, this is deemed a disgrace in the eyes of the ruler.

Scroll 47: Zheng Yao Lun

～ 34 ～

《象》曰：山上有水，蹇。君子以反身修德。除難莫若反身修德也。《彖》曰：蹇，難也，險在前也。見險而能止，智矣哉！

（卷一 周易）

[白話]《象傳》說：山上流水跌宕曲折而下，行動艱難，這是蹇卦的象徵。君子看到此卦，就想到在困難之時應該反省自身，修養自身德行。《彖傳》說：蹇卦，象徵著艱難，就是前面有危險的意思。看到險情能夠停止，這是明智之舉啊！

According to the book of Xiang Zhuan , the oracle of Jian 蹇 symbolized water on the mountain flows in sweeping meanders down steep, inaccessible mountains, making our journey extremely difficult. When a man of noble character ( Junzi ) reads this he should turn his attention to himself and cultivate his character. The book of Tuan Zhuan said: “The oracle of Jian 蹇<sup>6</sup>, implies obstructions, dangers ahead. In such a situation it is wise to take a break in view of the danger.”

Scroll 1: Zhou Yi

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6 The hexagram Jian 蹇

～ 35 ～

修己而不責人，則免於難。

（卷四 春秋左氏傳上）

〔白話〕修養自己的德行，而不去責難別人，就會免於遭受禍難。

We should cultivate our own character instead of putting the blame on others. In this way we can keep misfortunes at bay.

Scroll 4: Chun Qiu Zuo Shi Zhuan, Vol. 1



～ 36 ～

仁人也者，國之寶也；智士也者，國之器也；博通之士也者，國之尊也。故國有仁人，則群臣不爭；國有智士，則無四鄰諸侯之患；國有博通之士，則人主尊。

（卷四十二 新序）

〔白話〕有仁德的人是國家的珍寶；有才智的人是國家的重器；博通的人是國家所尊貴的。因此，國中有仁者，那麼群臣就不會爭權奪利；國家有智士，那麼國家就沒有四鄰諸侯侵擾的擔憂；國家有博通的人，那麼國君就會受到尊崇。

A benevolent person is esteemed as a national treasure; a wise person is esteemed as a national asset; a learned scholar is esteemed as a national nobility. Thus, the presence of benevolent people will prevent power struggles among ministers; the presence of wise people will solve problems relating to possible invasions by neighboring countries; and the presence of

learned scholars will educate the public about showing the highest respect to the ruler.

Scroll 42: Xin Xu

~ 37 ~

尊聖者王；貴賢者霸；敬賢者存；慢賢者亡。古今一也。

（卷三十八 孫卿子）

[白話] 尊重聖人的君主會稱王於天下；重視賢人的君主會稱霸於諸侯；恭敬賢人的君主，國家會存在；怠慢賢人的君主，國家就會滅亡。從古到今都是一樣。

A ruler who revered men of virtues would reign over the world; a ruler who attached great importance to men of virtues would be the leader of the lords; a ruler who honored men of virtues would preserve his country, while a ruler who neglected men of virtues would drive his country to destruction. This has been true since the ancient era.

Scroll 38: Sun Qing Zi

～ 38 ～

夫善人在上，則國無幸民。諺曰：「民之多幸，國之不幸。」是無善人之謂也！

（卷五 春秋左氏傳中）

〔白話〕有德行的人處於上位，國中就沒有心存僥倖的人。俗話說：「如果百姓多存僥倖心理，那將是國家之不幸。」說的就是沒有有德之人在上位執政啊！

With virtuous people holding high positions in the government, no one would leave things to chance. An idiom said: "When the people leave things to chance, misfortune would befall the nation," indicating a situation where no able and virtuous people are serving in the top administration.

Scroll 5: Chun Qiu Zuo Shi Zhuan, Vol. 2

～ 39 ～

無善人則國從之。從亡也。《詩》曰：「人之云亡，邦國殄瘁。」無善人之謂也。故《夏書》曰：「與其殺不辜，寧失不經。」懼失善也。逸書也。不經，不用常法。

（卷五 春秋左氏傳中）

[白話] 沒有賢人，國家就會隨之衰敗。《詩經》說：「賢人不在了，國家就遭禍殃。」這是由於失去賢人的緣故。所以《夏書》說：「與其錯殺無辜，寧可失之於不用常法。」就是害怕失去賢人。

Without the service of able and virtuous people, a country will soon decline. The book of Shi Jing said: "In the absence of the able and virtuous, the country will soon be overcome by misfortunes." Hence, the book of Xia Shu said: "Being blamed for not following normal procedures is far better than to execute innocent people by mistake." This indicates that ancient

rulers were extremely concerned about losing people of virtues.

Scroll 5: Chun Qiu Zuo Shi Zhuan, Vol. 2

～ 40 ～

故王者勞於求賢，逸於得人。舜舉眾賢在位，垂衣裳，恭己無為，而天下治。

（卷四十二 新序）

〔白話〕當君主的人尋求賢才是辛勞的，得到了賢才就輕鬆了。大舜舉用了很多賢能的人，使他們各得其位，自己垂衣正身，恭謹律己，凡事不用親為，就使得天下太平。

A ruler labors to find good people, but once they are found he can relax and enjoy a reign of prosperity. Emperor Shun assigned many wise and able men to the right tasks, and so all he did was to uphold his sovereignty and there was a reign of peace.

Scroll 42: Xin Xu

～ 41 ～

古者明王之求賢也，不避遠近，不論貴賤，  
卑爵以下賢，輕身以先士。

（卷三十六 尸子）

〔白話〕古代明智的君王為國家尋求賢良人才，不論關係親疏，不管地位尊卑，都會放下自己的爵位來迎接賢良人才，降低自己的身分來善待有德士人。

The wise rulers of the past would seek virtuous people to serve the country. Irrespective of whether his relations with them were close or distant, or whether their social status was low or noble, he would humble himself and regard them as distinguished people who would lead the country toward success.

Scroll 36: Shi Zi



～ 42 ～

今君之位尊矣，待天下之賢士，勿臣而友之，則君以得天下矣。

（卷三十一 六韜）

〔白話〕如今君主的地位尊崇，若對待天下的賢士，不 把他們當作臣下，而以朋友相待，那麼君主就可以得 到天下了。

“Today, Your Lordship has attained supreme status, and if you can treat worthy individuals as close friends rather than subordinates, you will eventually rule over the world.”

Scroll 31: Liu Tao

～ 43 ～

周公攝天子位七年，布衣之士，執贄而所師見者十人，所友見者十二人，窮巷白屋所先見者四十九人，進善者百人，教士者千人，官朝者萬人。當此之時，誠使周公驕而且吝，則天下賢士至者寡矣

（卷四十三 說苑）

〔白話〕周公代理天子執政七年（非常禮賢下士，同時不吝分享智慧經驗及培養人才），未做官的讀書人中，他帶著禮物以尊師之禮拜見的有十人，以朋友之禮會見的有十二人，優先接見的窮巷陋屋中的貧寒之士有四十九人，隨時向自己提供善言的有上百人，受到他教導的讀書人有上千人，被選拔在官府朝廷服務的有上萬人。在那時，假使周公對人驕傲而且吝嗇，那麼天下的賢士來見他的就很少了。

For seven years the Duke of Zhou acted as the regent. During that time, he brought gifts as a token of first visit to ten civilian scholars in the capacity of a student paying respect to his teachers; met twelve people as friends, and gave priority to meetings with forty-nine humble scholars in their meager dwellings. About a hundred people were ready to offer him advice anytime; more than a thousand students came under his tutorship; and tens of thousands of officials were personally selected by him to serve in the government. Worthy men from all over the kingdom would not have served under him if he was arrogant and mean.

Scroll 43: Shuo Yuan

～ 44 ～

為人君之務，在於決壅；決壅之務，在於進下；進下之道，在於博聽；博聽之義，無貴賤同異，隸豎牧圉，皆得達焉。

（卷四十七 政要論）

〔白話〕做君主的關鍵，在於能夠去除蒙蔽；去除蒙蔽的關鍵，在於能夠讓下屬進諫；讓下屬進諫的方法，在於廣泛地聽取各種意見；廣泛地聽取意見，就是要能夠做到無視下屬的高低貴賤，即使是奴役、童僕、放牧、養馬的人，也要能夠讓他們的意見傳達進來。

The key to success of a leader lies in the fact that the bare truth should never be concealed from him. Thus, he must allow his subordinates to remonstrate with him and be keen to accept a wide variety of counsels and suggestions, irrespective of whether they came from the nobles or the lowly. Be they servants, houseboys, herdsmen or stablemen, everyone must be allowed to express their views.

Scroll 47: Zheng Yao Lun

～ 45 ～

欲知平直，則必準繩；欲知方圓，則必規矩；人主欲自知，則必直士。唯直士能正言。

（卷三十九 呂氏春秋）

〔白話〕想要知道物體是否平直，就一定要依靠水準器和墨繩；想知道是否方圓，就一定要依靠圓規和矩尺；君主想知道自己的過失，就一定要依靠直言之士。

If you need to determine perpendicularity, you should use a plumb rule with a plumb line. If you need to determine whether it is a circle, you use compasses; to determine a square, use an angle rule. If a ruler wishes to know where he has gone wrong, he should seek the help of someone who dares to point out his shortcomings.

Scroll 39: Lü Shi Chun Qiu

～ 46 ～

古之賢君，樂聞其過，故直言得至，以補其闕。

（卷四十九 傅子）

[白話] 古代的賢明君主，樂於聽人指出自己的過失，所以能聽到正直的話，藉以補救缺點。

The ancient sage-rulers were keen to know where they went wrong and thus were able to hear honest and upright remonstrations to remedy their shortcomings.

Scroll 49: Fu Zi

～ 47 ～

明君蒞眾，務下之言，以昭外也；敬納卑賤，以誘賢也。其無拒言，未必言者之盡用也，乃懼拒無用而讓有用也。

（卷四十四 潛夫論）

[白話] 賢明的君主治理百姓，務求臣下之言，來昭示於朝廷外；恭敬地接納卑賤之人，來吸引賢士。君主不拒絕進言，未必所有的進言都採用，只是擔心拒絕無用的意見而會使有用的意見受到排斥。

In running his administration, a wise ruler expected the words of his ministers to be made public, while encouraging remonstrations even from men of inferior status to attract worthy people to serve in his government. He would not decline remonstrations, not because he expected to adopt all counsels given, but rather, to ensure that invaluable advice was never rejected in the process.

Scroll 44: Qian Fu Lun



～ 48 ～

仁君廣山藪之大，納切直之謀。

（卷二十二 後漢書二）

〔白話〕仁德的君主有著像高山、湖澤那樣大的胸懷，可以接納懇切率直的謀略。

The magnanimity of a benevolent ruler — being as mighty as a mountain and as vast as a lake — would enable him to be ever ready to accept straightforward and earnest strategic plans.

Scroll 22: Hou Han Shu, Vol. 2

～ 49 ～

今群臣皆以邕為戒，上畏不測之難，下懼劍客之害，臣知朝廷不復得聞忠言矣。夫立言無顯過之咎，明鏡無見疵之尤。如惡立言以記過，則不當學也。不欲明鏡之見疵，則不當照也。願陛下詳思臣言，不以記過見疵為責。

（卷二十四 後漢書四）

[白話] 今天群臣都以蔡邕的下場為鑑戒，上怕受到難以預料的災難，下怕有刺客來行刺，臣知道朝廷不會再聽到忠言了。發表言論不該因指出過錯而被責處，明鏡不該因照出污點而被怨尤。如果討厭設立史官秉筆直書記錄過失，那就不該學習古人（設立史官）。如果不想被鏡子照出污點，就不該去照了。希望陛下仔細考慮臣說的話，不因為指出過錯和反映污點而責備大臣。

As everyone in the imperial court regarded the fate of Cai Yong as a painful lesson, ministers are now exercising extra care not to offend those of senior rankings for fear of courting trouble or being assassinated. I know that truth will no longer be heard in the imperial court. But should a person who disclosed the plain truth deserve punishment? Should we lay the blame on a mirror because it reflects our blemishes? If a ruler worries that open remonstrations of his shortcomings will be recorded in history he should not have encouraged remonstrations to be given. If one does not want his blemishes to be reflected in a mirror he should not have looked himself in the mirror. May Your Highness consider my words carefully and pardon the ministers who have revealed your shortcomings and inadequacies.

Scroll 24: Hou Han Shu, Vol. 4

～ 50 ～

能容直臣，則上之失不害於下，而民之所患上聞矣。

（卷四十九 傅子）

〔白話〕能容納正直的臣子，則君主有失誤也不會貽害百姓，而百姓的憂患君主也能聽到。

If a ruler can tolerate and heed the advice of upright ministers, the impact of his mistakes will not bring disaster to his people, and the hardship suffered by his people can also be brought to his attention.

Scroll 49: Fu Zi

~ 51 ~

君明則臣直。古之聖王，恐不聞其過，故有敢諫之鼓。

（卷二十六 魏志下）

〔白話〕君主聖明臣下就正直。古代聖明的君王唯恐聽不到自己的過錯，因此設立了讓進諫者敲擊以便領導者知曉的鼓。

An honorable ruler would naturally have upright ministers. As ancient sage-rulers were worried that they might not be able to realize and rectify their shortcomings, they implemented the “remonstrating drum” to allow remonstrators to beat the drum in order for them to express their views.

Scroll 26: Wei Zhi, Vol. 2

～ 52 ～

堯舜之世，諫鼓謗木，立之於朝，殷周哲王，小人怨詈，則洗目改聽，所以達聰明，開不諱，博採負薪，盡極下情也。

（卷二十三 後漢書三）

[白話] 堯舜的時候，在朝堂設敢諫之鼓，立誹謗之木，殷周二朝的聖王，對待百姓的怨罵，總是洗耳恭聽，真誠接受，所以才能夠明察事理，讓別人直言不諱，廣泛聽取普通百姓的意見、全面細緻地了解民情。

During the reigns of emperors Yao and Shun, the remonstrating drum was set up in the court, and wooden pillars were erected in major hallways to allow civilians to inscribe their complaints. The sage-rulers of the Yin and Zhou dynasties would listen attentively to people's complaints and deliberate the truth of what was spoken, and allow people to speak their minds without prohibition. After listening to their suggestions, the ruler would be in a better position to judge the situation of his people.

Scroll 23: Hou Han Shu, Vol. 3

～ 53 ～

禹之治天下也，以五聲聽。門懸鐘鼓鐸磬，而置鞀，以待四海之士，為銘於筭曰：「教寡人以道者擊鼓；教寡人以義者擊鐘；教寡人以事者振鐸；告寡人以憂者擊磬；語寡人以訟獄者揮鞀。」此之謂五聲。是以禹嘗據一饋而七起，日中而不暇飽食。曰：「吾不恐四海之士留於道路，吾恐其留吾門廷也！」是以四海之士皆至，是以禹朝廷間，可以羅雀者。

（卷三十一 鬻子）

[白話] 禹王通過聆聽五種聲音來治理天下。朝堂門上懸掛著鐘、鼓、鐸和磬，旁邊擺放著鞀，以此接待天下士人，並在懸掛鐘磬的木架上刻著銘文，說：「以道教導我的請擊鼓；以義教導我的請敲鐘；教導我如何處理國家大事的請搖鐸；告知我國家憂患的請擊磬；告訴我訴訟之事的請搖鞀。」這就是所謂的五



聲。因此，禹王曾經在吃一頓飯的期間七次起身處理政務，一直忙到正午都沒有時間吃飽飯。禹王說：「我不怕天下的賢者停留在路上，我擔心沒有及時聽取寶貴建議並加以處理，而讓他們滯留在我的門庭啊！」因此天下士人紛紛到來，也因此，禹的朝廷很清靜。

King Yu governed his kingdom through the application of “five sounds” generated by musical instruments. On the door of the imperial court hung a bell, a drum, a proclamation or war bell, and a chime stone; another small revolving drum with a handle was placed beside them. Visiting scholars were greeted by the following words, engraved on the wooden rack: “Please hit the drum if you want to teach me the Great Way; strike the bell if you want to teach me about honor; shake the proclamation or war bell if you want to teach me about administrative affairs; hit the chime stone if you want to brief me about national issues, and if you want to discuss lawsuits

please swing the revolving drum.” These were the functions of the “five sounds”. It was said that on one occasion, King Yu was interrupted seven times during a meal to attend to official matters and could only finish his meal by noon. King Yu said: “I do not worry about sages idling along the road, but am worried that I might not be prompt in receiving invaluable advice from these people and neglected them at my courtyard.” Thus, learned men came from all over the kingdom to offer valuable ideas to Yu and so there was lasting peace and order during his reign.

Scroll 31: Yu Zi

～ 54 ～

昔高祖納善若不及，從諫若轉圜。

（卷十九 漢書七）

〔白話〕當年漢高祖採納善言唯恐來不及，聽從諫言就好似轉動圓形之物那樣順暢迅速。

Emperor Gaozu of the Han dynasty was always ready to accept good advice and would never hesitate to listen to remonstrations as surely as spinning a round object.

Scroll 19: Han Shu, Vol. 7

～ 55 ～

通直言之塗，引而致之，非為名也，以為直言不聞，則己之耳目塞。耳目塞於內，諛者順之於外，此三季所以至亡，而不自知也。

（卷四十九 傅子）

〔白話〕敞開直言之路，招引獲得諫言，不是為取得好名聲，而是認為聽不到正直的言論，自己就會耳目閉塞。自己耳目閉塞，阿諛的人又凡事順從自己，這就是夏、商、周三代末年的君主滅亡的原因，而他們自己卻不知道。

Allowing open remonstrations against the government was never meant to leave a good impression, but rather, due to the fact that if upright opinions were not heard, the ruler might be veiled from the plain truth. Being concealed from the plain truth and

surrounded by irresponsible subordinates who were flatterers — these were the crucial factors leading to the downfall of the Xia, Shang and Zhou dynasties, even without their knowledge.

Scroll 49: Fu Zi

～ 56 ～

扁鵲不能治不受鍼藥之疾，賢聖不能正不食（食疑受）善言（善言作諫諍）之君。故桀有關龍逢而夏亡；紂有三仁而商滅。故不患無夷吾由余之論（論作倫），患無桓、穆之聽耳。

（卷四十二 鹽鐵論）

[白話] 扁鵲不能醫治不接受針灸和藥物的疾病，賢人和聖人也不能糾正不接受勸諫的國君。因此，夏桀雖有關龍逢，夏朝還是滅亡了；殷紂雖有微子、箕子、比干三個仁人，但商朝還是滅亡了。可見不用擔心臣子沒有像管仲、由余那樣好的見解，就怕國君不能像齊桓公、秦穆公那樣願意聽取諫言。

Even the great doctor, Bian Que, could not cure illnesses that were not receptive to acupuncture and medicine; and even the saints and sages could not help rulers who were not open to sensible advice. Despite having faithful ministers such as Guan Long-

pang<sup>7</sup>, the Xia dynasty came to an end under King Jie's tyrannical rule. Another despot, King Zhou of the Shang dynasty, had able ministers like Wei Zi, Ji Zi and Bi Gan<sup>8</sup>, but his despotic rule quickly brought the downfall of the Shang dynasty. Hence rulers should never worry that their ministers might not be as competent as Guan Zhong or You Yu<sup>9</sup>, but should worry that they might not be able to accept remonstrations as willingly as Duke Huan of Qi and Duke Mu of Qin did.

Scroll 42: Yan Tie Lun

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- 7 Guan Longpang 關龍逢 was killed after he tried to admonish King Jie 夏桀 not to build the "wine pool".
- 8 King Zhou 殷紂 killed Bi Gan 比干, imprisoned Ji Zi 箕子, and forced Wei Zi 微子, his brother, to flee to another country.
- 9 You Yu 由余 also called Yao Yu 繇余 was a high minister in the state of Qin 秦國 during the late Spring and Autumn period between 659–621 BC. He succeeded in getting the eight tribes of the west to submit to the authority of Duke Mu of Qin 秦穆公 and established Qin as one of the five hegemonic states of the Spring and Autumn period.

～ 57 ～

是故為人君者，所與遊必擇正人，所觀覽必察正象，放鄭聲而弗聽，遠佞人而弗近，然後邪心不生，而正道可弘也。

（卷二十五 魏志上）

[白話] 所以說，做君主者，他所交往的一定挑選正直的人，所觀看的一定選擇正大光明的景象，拋開庸俗的音樂而不聽，疏遠諂媚的人而不接近，這樣才能使邪惡之心不生，而正道也可以得到弘揚了。

A ruler must choose upright people to be his friends, appreciate scenery that is inspiring, and distance himself from decadent music and flatterers. In this way he can regulate his mind and promote the virtuous way.

Scroll 25: Wei Zhi, Vol. 1



～ 58 ～

或問：「天子守在四夷，有諸？」曰：「此外守也，天子之內守在身。」曰：何謂也？曰：「至尊者，其攻之者眾焉，故便僻御侍，攻人主而奪其財；近幸妻妾，攻人主而奪其寵；逸遊伎藝，攻人主而奪其志；左右小臣，攻人主而奪其行；不令之臣，攻人主而奪其事。是謂內寇。」

（卷四十六 申鑒）

〔白話〕有人問：「天子的守衛在於防禦四方夷狄的入侵，是嗎？」答：「這只是對外的防禦，天子對內的防禦在於自身。」問：「此話怎講？」答：「處於至高無上地位的人，『進攻』他的人很多。逢迎諂媚的侍從攻人主之心，而競相取得其財利；人主親近的妻妾嬪妃攻人主之心，而爭奪其寵愛；放縱遊樂的歌妓藝人攻人主之心，使其玩物喪志；人主左右的小臣攻人主之心，使其品行不端；心懷不善之臣攻人主之

心，使其貽誤大事。這些可說是內部的盜寇。」

Someone might ask: “Is the ruler’s defense strategy targetting at the Si Yi<sup>10</sup> tribes surrounding the land of Huaxia<sup>11</sup>?”

Answer<sup>12</sup>: “This is only the foreign defense strategy of a ruler. His true defense lies in the cultivation of himself.”

“Why is this so?” asked another.

Answer: “The person in the highest authority has many ‘assailants’. The flatterers by his side will assail his feelings and compete for monetary favors. His

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10 Si Yi 四夷, eponyms given to the “four barbarians” in ancient Chinese literature : the western Rong 戎 (western tribes), the eastern Yi 夷 (eastern tribes), the northern Hu 胡, or Di 狄 (northern tribes), and the southern Man 蠻 (southern tribes).

11 Huaxia 華夏 represents China and the Chinese civilization in historical Chinese literature.

12 In the book Shen Jian 申鑒, the author posed questions and answers to elaborate on his own political thinking.

wives and consorts will assail his feelings and compete for favoritism. The hedonist performers will assail his feelings and lure him to forget his missions. The junior officials by his side will assail his feelings and make him behave indecently. Unscrupulous ministers will assail his feelings and make him ignore critical issues. These are the thieves who assail and hasten the rotting of the ruling administration to its core.

Scroll 46: Shen Ji

～ 59 ～

奸臣因以似象之言而為之容說，人主不能別也，是而悅之，惑亂其心，舉動日繆，而常自以為得道，此有國之常患也。夫佞邪之言，柔順而有文；忠正之言，簡直而多逆。

（卷五十 袁子正書）

〔白話〕奸臣用乍聽起來像是正道的話來諂媚君主，君主沒有能力辨別，以為是對的而心生歡喜，混亂了自己的心思，行為日益乖離正道，卻還總認為自己做合乎道義，這是君主們的通病。那些奸佞們的言語，柔和順心而有文采；忠正臣子的話，簡樸直接而多半聽來逆耳。

Treacherous officials often used persuasions that seemed righteous to convince the ruler. If a ruler could not discern right from wrong, he would be confused and would gradually move away from the right path, assuming that he was still steering toward the right direction. That was a common fatal error made by most rulers. The words uttered by the treacherous are usually gentle and pleasing, flowery and full of flattery; but the words from loyal and upright officials are simple, direct, and often displeasing to the ears of the ruler.

Scroll 50: Yuan Zi Zheng Shu

～ 60 ～

諂媚小人，歡笑以贊善；面從之徒，拊節以稱功。益使惑者不覺其非，自謂有端晏之捷、過人之辨而不寤，斯乃招患之旌。

（卷五十 抱朴子）

[白話] 諂媚的小人，總是笑著稱讚叫好；當面奉承的人，總是擊節稱讚功德。更使迷惑的人覺察不出自己的錯誤，自認有著和子貢、晏子一樣的敏捷，以及超越常人的辯才，而不能醒悟，這些正是招致禍患的旗幟。

A scoundrel would always laugh and throw compliments wherever he went. A stooge would always hit the bamboo drum box while lauding one's contributions. But a deluded person might be led into believing that he could be as talented and eloquent as Zigong and Yanzi. This is, unfortunately, a foolish banner that could easily court trouble.

Scroll 50: Bao Pu Zi

～ 61 ～

昔李斯教秦二世曰：「為人主而不恣睢，命之曰天下桎梏。」二世用之，秦國以覆，斯亦滅族。

（卷二十六 魏志下）

[白話] 從前李斯告訴秦二世說：「當了君主若不能放任自己、無拘無束，這就叫做把天下變成束縛自己的腳鐐手銬。」秦二世採用了他的話，秦國因此而滅亡，李斯也被滅族。

Prime Minister Li Si advised Emperor Er Shi (the second emperor) of the Qin dynasty by saying that if a person could not act freely after becoming a ruler, it might be likened to a man being handcuffed and restricted from moving around. Er Shi heeded this and ruled ruthlessly, thus bringing the Qin dynasty to an end in just three years, and Li Si and his whole clan were executed by this tyrannical ruler.

Scroll 26: Wei Zhi, Vol. 2

～ 62 ～

用賢人而行善政，如或譖之，則賢人退而善政還。

（卷十五 漢書三）

〔白話〕任用賢德的人施行清明的政治，如果有人進讒言毀謗他，那賢人就會離去，而善政也就廢止了。

A man of virtues appointed to run a competent administration would resign if false charges were brought against him, thus ending the efficient management of the country.

Scroll 15: Han Shu, Vol. 3



～ 63 ～

天下之國，莫不皆有忠臣謀士也，或喪師敗軍，危身亡國者，誠在人主之聽，不精不審。

（卷四十八 時務論）

[白話] 天下所有的國家都是有忠臣和謀士的，其中有折損軍隊、吃了敗仗，危及自身乃至亡國的，實在是因為君主聽了各種建議之後的決斷，不嚴密、不詳究。

Although there are faithful ministers and wise strategists in every country, some countries would still suffer heavy losses in battles, thereby putting their lives and the fate of their countries at stake. This is because the rulers listened to various advice but could not come up with wise decisions based on careful observation and highly critical analysis.

Scroll 48: Shi Wu Lun

～ 64 ～

夫讒人似實，巧言如簧，使聽之者惑，視之者昏。夫吉凶之效，在乎識善；成敗之機，在於察言。

（卷二十四 後漢書四）

〔白話〕讒奸之人看似誠實，花言巧語好像笙簧，讓聽到的人迷惑，讓看到的人昏聩。吉和凶的效驗，在於有能力認識何者是善；成或敗的關鍵，在於能夠詳審何者論述正確。

People with treacherous characters may look sincere and their sweet talks are forever melodious like the music played on wind instruments, which could enthrall the audience and dazzle their eyes. It takes one who can discern right from wrong to verify the effects of good or ill doings, and the key to success or failure would hinge on one's ability to determine who is speaking the truth.

Scroll 24: Hou Han Shu, Vol. 4

～ 65 ～

凡有血氣，苟不相順，皆有爭心。隱而難分，微而害深者，莫甚於言矣。君人者將和眾定民，而殊其善惡，以通天下之志者也，聞言不可不審也。

（卷四十九 傅子）

〔白話〕大凡有血氣的萬物，如果彼此不和順，就會有競爭之心。人們交往中隱晦而難以分辨、細小卻有大害的，莫過於言語。做君主的要協調眾人、安定百姓、分別善惡以通達天下人的心志，對聽到的話就不能不加以詳察。

Conflicts among all beings with flesh and blood are inevitable unless they learn to live amicably with one another. Nothing is more destructive than a misleading speech. A ruler should be in good terms with the

people, bring stability to the society, and able to discern right from wrong so that he could understand fully the aspirations of his people. For this, he will have to think and examine carefully what he hears.

Scroll 49: Fu Z

～ 66 ～

不用之法，聖主不行；不驗之言，明主不聽也。

（卷四十一 淮南子）

〔白話〕不合時宜的法度，聖明的君王不會施行；不切實際的言論，賢明的君王不會聽信。

A sage-ruler will not implement rules that have become obsolete. A wise ruler will reject ideas that are unfeasible.

Scroll 41: Huai Nan Zi

～ 67 ～

主察異言，乃其萌；主聘儒賢，奸雄乃遁；主任舊齒，萬事乃理；主聘巖穴，士乃得實。故傳說陟而殷道興，四皓至而漢祚長，得治之實也。

（卷四十 三略）

[白話] 君主能明察反常的言論，才能看到禍亂的萌芽。君主能聘任賢能的儒士，奸雄就會逃亡；君主信任久經考驗的老臣，萬事才能治理得好；君主訪求不求名利的隱士，這些士人的實德才得以宣揚，進而發揮教化的作用。

A ruler could anticipate the fermenting of an uprising if he could analyze and detect something unusual in a speech. If he engaged worthy scholars to work in his administration, ministers with treacherous characters would flee into hiding. When he entrusted administrative duties to his old and experienced ministers,

everything would be done well. Recruiting selfless wise people who come out of their reclusive cultivation will enable them to put their invaluable wisdom to good use.

Scroll 40: San Lüe

～ 68 ～

齊侯問於晏子曰：「為政何患？」對曰：「患善惡之不分。」公曰：「何以察之？」對曰：「審擇左右，左右善，則百僚各獲其所宜，而善惡分矣。」孔子聞之曰：「此言信矣。善進則不善無由入矣，不善進則善亦無由入矣。」

（卷四十三 說苑）

[白話] 齊侯向晏子問道：「執政最要擔心的是什麼？」晏子回答說：「擔心好人、壞人分不清。」齊侯說：「怎麼樣來考察他們呢？」晏子回答說：「審慎地選擇左右親信，如果左右親信好，那麼百官就會各自得到其所適合的位置，這樣好人、壞人也就能辨別清楚了。」孔子聽後說：「這話確實如此。賢善之人得到進用，那麼不善之人就沒有辦法進來；如果不善之人得到進用，那麼賢善之人也就沒有辦法進來了。」



The Marquis of Qi asked Prime Minister Yanzi: “What are the main concerns in running an administration?” Yanzi replied: “A ruling administration should worry about being unable to differentiate between the righteous and the evil.”

“So how does one make a distinction between the two?” The Marquis asked again.

To this Yanzi said: “Observe the people who work closely with you carefully. If they are competent, they would assign tasks fit for their subordinates; in this way, the righteous and evil ones will soon be identified.”

On hearing this Confucius added: “This is quite a credible statement. If people of virtues are hired, the immoral ones would not have a firm footing in the government. But if the immoral ones gain power, there will be no opportunities for people of virtues to serve in the government.”

Scroll 43: Shuo Yuan

～ 69 ～

眾人之唯唯，不若直士之愕愕。

（卷八 韓詩外傳）

〔白話〕眾士的唯唯諾諾，不如一位正直士人的直言諫諍。

A straightforward remonstrance from an upright person is better than submissive responses from the majority.

Scroll 8: Han Shi Wai Zhuan

～ 70 ～

人主莫不欲得賢而用之，而所用者不免於不肖；莫不欲得奸而除之，而所除者不免於罰賢。若是者，賞罰之不當，任使之所由也。人主之所賞，非謂其不可賞也，必以為當矣；人主之所罪，非以為不可罰也，必以為信矣。智不能見是非之理，明不能察浸潤之言 所任者不必智所用者不必忠，故有賞賢罰暴之名，而有戮能養奸之實，此天下之大患也。

（卷五十 袁子正書）

〔白話〕君主無不想得到賢才並任用他們，但所任用的人中總是難免有不賢的人；君主無不想抓住奸人而鏟除他們，但被鏟除的人中總是難免有賢能的人。像這種情況出現，是因為賞罰失當、委任官員不妥造成

的。君主所獎賞的，並不是明知道這個人不應該獎賞

而偏要獎賞他，一定自以為獎賞得十分恰當；君主所懲罰的，並不是明知道這個人不該懲罰卻偏要懲罰他，一定是認為懲罰得恰到好處。問題在於君主的智慧不能分辨是非曲直，其賢明的程度還不能夠識別漸漸滲透的讒言，所委任的人未必真有智慧，所用的人未必忠誠，所以雖然名義上是賞賜賢能而懲罰暴徒，實際上卻往往懲罰了賢者而姑息了奸人，這是天下的大患啊！

Every ruler would dream of recruiting worthy officials to serve under him but among the people he hired, some turned against him. Despite intending only to weed out treacherous officials, it was somehow inevitable to involve a few worthy people. This happened as a result of rewards or punishments being wrongfully given and some officials being inappropriately appointed. A ruler would not have rewarded an undeserving individual if he had not believed that this award was justifiable. Likewise, he would not have

wrongly punished a person if he had not believed this punishment was justifiable. The plain truth revealed that if a ruler could not discern right from wrong, while lacking the wisdom and vigilance in analyzing escalating rumors, he might erroneously hire unwise and disloyal people to serve him. Hence it may seem as if he has rewarded the worthy and punished the villains but in actual fact he has done the opposite. This would indeed be a most tragic scourge!

Scroll 50: Yuan Zi Zheng Shu



臣

術

Chapter Two

臣

THE ART  
OF A MINISTER

~ 71 ~

良將不怯死以苟免，烈士不毀節以求生。

（卷二十五 魏志上）

[ 白話 ] 良將不會因畏懼死亡而苟且偷生，有氣節壯志的人不會毀棄節操以求活命。

A great general would rather sacrifice his life for the country than to lead a cowardly life. A martyr will not forsake his integrity in return for his safety.

Scroll 25: Wei Zhi, Vol. 1



～ 72 ～

子罕曰：「我以『不貪』為寶，爾以玉為寶。若以與我，皆喪寶也，不若人有其寶。」

（卷五 春秋左氏傳中）

[白話] 子罕說：「我把『不貪』看作寶物，你把玉石看作寶物。如果你把玉石送給我，我們兩人就都喪失了寶物，倒不如各人保有自己的寶物。」

Zihan said: “I take pride in being not greedy. You take pride in owning emeralds. If you give the emeralds to me, we will both lose what is precious to us. Would it not be better for each of us to keep the item that we treasure the most?”

Scroll 5: Chun Qiu Zuo Shi Zhuan, Vol. 2

~ 73 ~

故舊長者，或欲令為開產業。震曰：「使後世稱為清白吏子孫，以此遺之，不亦厚乎？」

（卷二十三 後漢書三）

[白話] 舊友和長輩中有人勸楊震為子孫置辦一些私人財產。楊震說：「讓後世人稱他們為清白官吏的子孫，把這個留給他們，不是很豐厚嗎？」

Some old friends and family elders advised Yang Zhen to bequeath some private properties to his sons and grandchildren. Yang Zhen said to them: "If in the future my sons and grandchildren are known for being the 'descendants of an official with a clean record,' is this not a rich inheritance indeed?"

Scroll 23: Hou Han Shu, Vol. 3

～ 74 ～

亮自表後主曰：「成都有桑八百株，薄田十五頃，子弟衣食自有餘饒。至於臣在外任，無別調度，隨身衣食，悉仰於官。若死之日，不使內有餘帛、外有贏財，以負陛下。」及卒，如其所言。

（卷二十七 蜀志）

〔白話〕諸葛亮曾向後主上表說：「臣在成都有桑樹八百株，薄田十五頃，家中子弟的衣食，已有餘裕。至於臣在外任職，沒有徵調其他財物、賦稅作為收入，隨身衣食都依賴朝廷供給。如果臣有一天死去，不讓家中有多餘的布帛、家外有多餘的財產，以致辜負陛下的信任。」到諸葛亮去世的時候，正像他所說的那樣。

In a memorial presented to Emperor Liu Shan, Prime Minister Zhuge Liang said: “I own 800 mulberry trees and fifteen hectares of paddy fields at Cheng Du, which are more than adequate for my children. During my tenure as a government minister, I have never misappropriated any funds, including the taxes collected, and the government would always provide food and clothing for me. One day when I pass away, I will not have any surplus brocade for my family to keep, or own any surplus money and properties outside my family — this is a sign of honoring your trust in me.” When Zhuge Liang passed away, everything was done exactly the way he had promised.

Scroll 27: Shu Zhi

～ 75 ～

州之北界有水，名曰「貪泉」。父老云：「飲此水者，使廉士變節。」隱之始踐境，先至水所，酌而飲之，因賦詩曰：「古人云此水，一飲懷千金。試使夷齊飲，終當不易心！」

（卷三十 晉書下）

〔白話〕廣州的北部有一處泉水，名叫「貪泉」。當地父老傳說：「飲了這個泉的水，清廉的官員就會改變節操而貪污。」吳隱之剛踏入廣州地界，便先到貪泉去，舀水來喝，並賦詩一首說：「古人說這裡的泉水，喝一口就會變成貪婪的小人。假如讓伯夷、叔齊這樣的廉潔之士喝下，他們絕不會改變自己的初心！」

In the north of Guangzhou Province there is a fountain known as the “Covetous Fountain.” Legend has it that even a righteous official would be transformed

into a corrupted person after drinking a mouthful of water from this fountain. When a man named Wu Yinzhi arrived at Guangzhou, the first thing he did was to locate this fountain and fetch some water to drink, after which he wrote this poetic prose: “The ancients say that a mouthful of this fountain water will turn a man into a scoundrel. But I doubt honorable men like Bo Yi and Shu Qi will change their noble character even if they had drunk this water!”

Scroll 30: Jin Shu, Vol. 2

~ 76 ~

忠臣不私，私臣不忠，履正奉公，臣子之節。

（卷二十四 後漢書四）

[ 白話 ] 忠臣沒有私心，有私心的臣子則不忠，履行正道、奉公行事，是做臣子的節操。

Loyal ministers are selfless, and selfish ministers are not loyal. Integrity is about upholding justice in carrying out one's official duties.

Scroll 24: Hou Han Shu, Vol. 4

~ 77 ~

君語及之，則危言；語不及，則危行。國有道，則順命；無道，則衡命。

（卷十二 史記下）

[白話] 如果國君問到自己，就謹慎地發表自己的言論；若是國君沒詢問自己，就謹慎地做事，修養自己的德行。國君政令合乎正道時，就服從命令去做；國君政令不合乎正道時，就不受其命而隱居起來。

When His Highness requests for an opinion, I would speak cautiously. If he has no questions for me, I would carry out my work cautiously and focus on cultivating my moral character. When the country conforms with the Dao (the moral way) I will obey the orders. If the country has deviated from its moral way, I will decline to obey and revert to the simple life of a recluse.

Scroll 12: Shi Ji, Vol. 2



~ 78 ~

盡忠

夫殺生賞罰，治亂所由興也。人主所謂宜生，或不可生，則人臣當陳所以宜殺；人主所謂宜賞，或不應賞，則人臣當陳所以宜罰。然後治道（治道上下必有脫文）耳。

（卷二十九 晉書上）

[白話] 死、生、賞、罰這些處置的正確與否，和國家的安定與動亂有著密切的關係。君主說某人應該活命，倘若不可以活命，那麼做人臣的就應陳述所以該殺的原因；君主認為某人該獎賞，倘若不該獎賞而該罰，那麼做人臣的就應陳述其所以該罰的道理。然後才談得上治國有道。

The social stability or unrest of a country is closely related to the ruler's final decisions in determining the life and death, reward and punishment of his subordinates or people. If a ruler wished to spare the life of a man who deserved the death sentence, his officials

should clarify in detail why the execution should be carried out. If a ruler wished to reward a man who deserved punishment, his officials should explain to him why the punishment should be carried out. A good government is said to be established when the above conditions are met.

Scroll 29: Jin Shu, Vol. 1

~ 79 ~

忠臣之事君也，言切直則不用，其身危；  
不切直則不可以明道。故切直之言，明主  
所欲急聞，忠臣之所以蒙死而竭智也。

（卷十七 漢書五）

[白話] 忠臣事奉君主，言語懇切率直則不被信用，  
還會危及自己的生命；如果言語不切直，又不能夠  
闡明道理。所以切直的話，是英明的君主所急切希  
望聽到的，也是忠臣之所以冒著死罪而竭忠盡智要表  
達的。

Faithful ministers who serve their ruler truly would  
risk their lives with honest remonstrations. Howev-  
er, their advice might not be heeded. Since implicit  
remonstrations might not be able to reveal the truth,  
a wise ruler should therefore be keen to listen to  
straightforward remonstrations that might put the life  
of the remonstrating minister at stake.

Scroll 17: Han Shu, Vol. 5

～ 80 ～

臣，治煩去惑者也。是以伏死而爭。

（卷五 春秋左氏傳中）

[白話] 臣下，是為國君整治繁亂和解除迷惑的人。  
因 此要冒死去諫諍規勸。

Ministers are individuals who help a ruler to govern well, apart from overcoming his doubts. Thus, they would remonstrate even if it means risking their lives.

Scroll 5: Chun Qiu Zuo Shi Zhuan, Vol. 2

~ 81 ~

夫不能諫則君危，固諫則身殆。賢人君子，不忍觀上之危，而不愛身之殆。

（卷四十七 政要論）

[白話] 臣子不能諫諍，君主就會有危險；堅持進諫，臣子自己就會有危險。真正的賢人君子，不忍心看到自己的君主處於危險之中，因而不顧自身的危亡。

If ministers fail to convince their ruler with justified remonstrations, this will put him in a dangerous situation. But if they keep on remonstrating, their lives might be at stake for offending their ruler. Ministers who are men of noble character ( Junzi ) will not bear to see their ruler being caught in a dangerous situation, and will therefore risk their lives for the sake of the country.

Scroll 47: Zheng Yao Lun

～ 82 ～

故曰：「危而不持，顛而不扶，則將焉用彼相？扶之之道，莫過於諫矣。故子從命者，不得為孝；臣苟順者，不得為忠。是以國之將興，貴在諫臣；家之將盛，貴在諫子。」

（卷四十七 政要論）

〔白話〕因此（孔子）說：「君主遇到危險而不去護持，君主就要跌倒而不去攙扶，那君主還要這樣的臣子幹什麼呢？而扶持的方法，沒有比諫諍更好的了。因此，做兒子的如果只是一味聽從父親的話，算不得是真正的孝；做臣子的只是一味順從君主的意思，算不上是真正的忠。因此國家將要興旺，貴在有能夠直言諫諍的大臣；家庭將要興旺，貴在有能夠勸諫父母的孩子。」

Confucius said: “If a minister does not protect a ruler from danger, or help him when he is about to fall, then why should a ruler employ his service? The best way to protect a ruler is none other than through sincere remonstrations. A son who obeys a father blindly is not fulfilling true filial piety. A minister who obeys his ruler sheepishly is not being truly faithful. The prosperity of a nation relies very much on government officials who are able to remonstrate with the ruler frankly, while the prosperity of a family relies on children who are able to remonstrate with their parents.”

Scroll 47: Zheng Yao Lun

～ 83 ～

若託物以風喻，微生（生疑言）而不切，不切則不改。唯正諫直諫可以補缺也。

（卷四十七 政要論）

〔白話〕如果假借一些事物來進行委婉的勸諫，言辭隱微不顯而不能夠切中要害，不能切中要害，就很難改正錯誤。只有不畏強凌弱、直言地勸諫，才能補救君主的過失。

If one were to express a remonstrance through metaphorical implications but was so ambiguous that it failed to convey the intended message, then it could never help a ruler to rectify his mistakes. So, the only way to make a ruler correct his faults is through direct and sincere remonstrations.

Scroll 47: Zheng Yao Lun



～ 84 ～

國之所以不治者三：不知用賢，此其一也；雖知用賢，求不能得，此其二也；雖得賢不能盡，此其三也。

（卷三十六 尸子）

〔白話〕國家不能得到治理有三方面的原因：不知道推舉任用賢德之人，這是其一；雖然知道任用賢人卻求不到賢人，這是其二；雖然得到賢人卻不能人盡其才，這是其三。

There are three factors which contribute to an unstable government. First, the right persons are not appointed to do the right jobs. Second, the right persons are identified but they decline to join the government. Third, the right persons are appointed but their talents are never put to good use.

Scroll 36: Shi Zi

～ 85 ～

子墨子曰：「今者王公大人為政於國家者，皆欲國家之富、人民之眾、刑政之治。然而不得，是其故何也？是在王公大人為政於國家者，不能以尚賢事能為政也。是故國有賢良之士眾，則國家之治厚。故大人之務，將在於眾賢而已。」

（卷三十四 墨子）

[白話] 墨子說：「現在朝廷中從政的王公大臣，都希望國家富強、人口眾多、刑律政教都井井有條。然而卻不能如此，這是什麼緣故呢？究其原因，在於現在朝廷中從政的王公大臣，不能把尊重賢才、重用有德能的人作為執政方略。國家擁有的賢良之士愈多，那麼國家的治化就愈深厚。所以大臣們的要務，就在於使賢才愈來愈多而已。」

Mozi said: “Today the government wishes to make the country prosperous and populous, with law and order, and everyone receiving education. But what was the reason that stopped this from happening? It was because the government did not consider honoring virtuous and able men and appointing them to assume important positions as part of the administrative strategy. In fact, a country would enjoy political stability when run by men of virtues. Therefore the most urgent task for senior ministers now is to ensure that more worthy people are working for the government.”

Scroll 34: Mo Zi

～ 86 ～

古者取士，諸侯歲貢。孝武之世，郡舉孝廉，又有賢良文學之選。於是名臣輩出，文武並興。漢之得人，數路而已。

（卷二十三 後漢書三）

〔白話〕古代選取士人，要求諸侯定期向朝廷舉薦人才。漢武帝時，除各郡推舉孝廉外，另有賢良文學之士的選拔。於是名臣輩出，文治武功同時興盛。漢王朝獲得人才，主要就是通過這幾個方面。

The ancient government required the patrimonial lords to nominate virtuous and able people at regular intervals to serve in the imperial government. During the reign of Emperor Xiao Wu of the Han dynasty[ Emperor Xiao Wu 孝武 is the posthumous title of the 7th emperor of the Han dynasty, who reigned between 141–87 BC.], besides nominating filial and honest men from prefectures to assume government positions, accomplished scholars were also selected to serve in official posts. As a result, many well-known and accomplished ministers and officials were created in both the civil and military wings of the government. The Han dynasty was able to recruit the service of many worthy individuals using these methods.

Scroll 23: Hou Han Shu, Vol. 3

~ 87 ~

古之官人，君責之於上，臣舉之於下。得其人有賞，失其人有罰。安得不求賢乎？

（卷三十 晉書下）

[白話] 古時候任用官員，君主在上面提出（選拔的）要求，臣子在下面保舉推薦。所舉薦的人得當，就獎賞舉薦者；所舉薦的人失當，就處罰舉薦者。這樣臣子們能不去訪求賢人嗎？

In the past, if a ruler made a request to select officials, his ministers would submit their nominations. If the right candidate was recommended, the nominator would be rewarded. But if the wrong candidate was recommended, the nominator would be punished. In this way the ministers had no choice but to seek and nominate the best candidates for their government.

Scroll 30: Jin Shu, Vol. 2

～ 88 ～

官者無關梁，邪門啟矣；朝廷不責賢，正路塞矣。所謂責賢，使之相舉也；所謂關梁，使之相保也。賢不舉則有咎，保不信亦有罰。有罰則有司莫不悚也，以求其才焉。

（卷三十 晉書下）

〔白話〕選任官員不嚴格把關，不正之門就會開啟；朝廷不求取賢人，入仕的正道就會阻塞。所謂求取賢人，就是讓官員遞相舉薦；所謂從嚴把關，就是讓保舉人和被薦人互相擔保。賢人得不到推薦，官員就有罪過；舉薦不實，官員也要受罰。有了處罰就會讓負責的官員有恐懼之心，因而能夠盡力求賢。

If the selection of officials is not carried out under stringent measures, it will only create opportunities for malpractices in the government; and if the recruiting of virtuous officials is not encouraged, the process

of searching for these candidates will be hindered. In selecting potential candidates, it means that ministers have to take turns to make nominations. To act under stringent measures means that the nominators and the nominees are accountable for each other. If the right candidate is not recommended, the nominating ministers will be penalized; and if there are nomination frauds, the officials will also be punished. As such, officials will be deterred from malpractices and will thus strive to look for worthy talents to serve the country.

Scroll 30: Jin Shu, Vol. 2



貴

德

煥

Chapter Three

ESTEEMING  
VIRTUES

~ 89 ~

《象》曰：觀乎天文，以察時變；觀乎人文，  
以化成天下。

（卷一 周易）

〔白話〕《彖傳》說：觀察天象，可以知曉四季的變化規律；觀察社會的人文現象，可以推行教化而實現天下大治。

The book of Tuan Zhuan said: "In studying astronomy, we are able to understand the law of changes of the seasons. In studying human civilizations, we are able to understand the process of transformation in the human society and thus implement education and efficient administration to rule the country."

Scroll 1: Zhou Yi

～ 90 ～

天地以順動，故日月不過，而四時不忒。  
聖人以順動，則刑罰清而民服。豫之時義  
大矣哉！

（卷一 周易）

〔白話〕天地順應自然規律而動，所以日月運行不會失度，四季輪轉沒有誤差。聖人能夠順應人的天性而動，則刑罰清楚簡單，萬民服從。豫卦所蘊含的「順天而動」的義理是多麼的深遠廣大啊！

Heaven and earth move according to the law of nature; hence, the orbits of the sun and the moon will not cross paths and there is no irregularity in the cycle of the four seasons. The sages conformed their actions to the innate nature of humans; therefore the punishments that they imposed were simple and just, and the people faithfully obeyed them. “Complying with the law of heaven”, as implied in the oracle of Yu

### Chapter Three : ESTEEMING VIRTUES

豫<sup>13</sup>, has such a profound and far-reaching meaning!

Scroll 1: Zhou Yi

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13 The hexagram Yu 豫

~ 91 ~

坤，至柔而動也剛，至靜而德方，含萬物而化光。坤道其順乎，承天而時行。

（卷一 周易）

〔白話〕坤卦六爻皆陰，至柔，但一有所動便顯示出剛健的特性；它的形態是至靜的，但具有方正的德性，含養萬物而德化廣大。坤道是如此的柔順，它總是順承著天道而行，隨著時節運轉不息。

In the oracle of Kun 坤<sup>14</sup>, all the six lines are yin lines, symbolizing utmost gentleness, but when put in motion, it exudes strength and dynamism. It is always in a state of utmost stillness but owns virtues that are upright, able to nourish all things and extensively assert its moral influence. The way of Kun is so gentle and docile; it obeys the way of heaven and revolves perpetually in step with the seasons.

Scroll 1: Zhou Yi

14 The hexagram Kun 坤

～ 92 ～

夫大人者，與天地合其德，與日月合其明，與四時合其序，與鬼神合其吉凶。先天而天弗違，後天而奉天時。

（卷一 周易）

[白話] 聖明之人，他的道德像天地一樣覆載萬物，他的聖明如同日月一樣普照萬物，他施理政事像四時一樣井然有序，他示人的吉凶禍福如同鬼神一樣奧妙無窮。他若在天時之前行事，天不違背他；若在天時之後行事，也能奉順天道運行的規律。

A sage is one whose virtue encompasses everything, like heaven and earth do, and whose wisdom is as illuminating as the sun and the moon. He handles matters in an orderly way, like the regularity in the cycle of the four seasons; he can foretell good and bad fortunes, calamities and blessings as remarkably as the supernatural beings. He may precede heaven, and heaven will not act in opposition to him; he may follow heaven, but will act only as heaven at the time would do.

Scroll 1: Zhou Yi

～ 93 ～

子曰：「天之所助者順也，人之所助者信也。履信思乎順，是以自天佑之，吉無不利。」

（卷一 周易）

[白話] 孔子說：「上天所輔助的是能夠順從正道的人，人們所扶助的是篤守誠信的人。按照誠信的要求去做事，而時刻不忘記順從天地之道的人，能夠從上天得到保佑，吉祥而無不利。」

Confucius said: "Heaven helps those who follow the righteous path, and people help those who are trustworthy. The trustworthy who abides by the law of nature will be blessed by heaven; thus all things will turn out to be auspicious and favorable for him."

Scroll 1: Zhou Yi



～ 94 ～

夫道以人之難為易也。是故曾子曰：「父母愛之，喜而不忘；父母惡之，懼而無咎。」然則愛與惡，其於成孝無擇也。史鯀曰：「君親而近之，至敬以遜；貌而疏之，敬無怨。」然則親與疏，其於成忠無擇也。孔子曰：「自娛於槩括之中，直己而不直人，以善廢而不邑邑，蘧伯玉之行也。」然則興與廢，其於成善無擇也。屈侯附曰：「賢者易知也，觀其富之所分，達之所進，窮之所不取。」然則窮與達，其於成賢無擇也。是故愛惡親疏，廢興窮達，皆可以成義。

（卷三十六 尸子）

〔白話〕若循著道義來做事，就能使那些別人覺得困難的事情變得容易。曾子說：「父母疼愛自己，心裡

高興而不忘父母恩德；父母討厭自己，則戒慎恐懼不惹父母生氣。」既然如此，那麼不論父母喜歡還是討厭自己，對於自己成就孝心來說，沒有什麼區別。史鱣說：「君王親近自己，就禮敬而恭順；君王疏遠自己，就恭敬而無怨。」既然如此，那麼不論君王親近還是疏遠自己，對於自己成就忠誠來說，沒有什麼區別。孔夫子說：「在自我矯正中感到快樂，嚴格要求自己而不苟求別人，有才德而被廢置不用，卻能不鬱鬱寡歡，這就是賢人蘧伯玉的德行。」既然如此，那麼不論被舉用還是被棄置，對於自己養德行善來說，沒有什麼區別。屈侯附說：「是否賢德很容易辨別，只要觀察他富裕時如何分配財富，發達時舉薦什麼樣的人，窮困時如何拒絕外面的誘惑。」既然如此，那麼不論窮困與發達，對於自己成就賢德來說，沒有什麼區別。所以，無論別人對我們喜愛還是厭惡、親近或是疏遠，還是自己人生衰敗、興旺，或是窮困、發達，都可以成就自己的大義。

If one abides by the principles of righteousness, what

seems difficult to others will be easy for him. Thus, Zengzi said: “When parents love us, we should be happy and never forget their kindness; but when they dislike us, we should have no resentment and try not to make them unhappy.” Therefore, whether our parents love or dislike us, this should never affect our filial piety toward them. Shi Qiu<sup>15</sup> said: “If a ruler is close to us, we should respect him and listen to his orders obediently. If a ruler distances himself from us, we should also respect him without resentment.” Therefore, whether a ruler is close to us or distanc-

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15 Shi Qiu 史鰌 was a senior minister who had served in the state of Wei 衛國. He was persistent in nominating able and virtuous men to serve in the administration and warned Duke Ling 靈公 to distance himself from men who would corrupt the government. Just before Qiu died, he asked his family to place his dead body in a room in the northern quarter of the house, to show to the public how he had failed to convince Duke Ling to appoint Qu Boyu 蘧伯玉 to be the premier, and therefore shamefully could not have his remains placed in the centre hall according to the custom at that time. His faithfulness did not go in vain. Duke Ling took this last advice and dismissed Mi Zixia 彌子瑕, the courtier, and promoted Qu Boyu to become the premier.

es himself from us, it should never affect our loyalty toward him. Confucius said: “We should feel happy to be able to rectify our faults and exercise strict self-discipline over ourselves but never insist the same on others. A man of virtues such as Qu Boyu<sup>16</sup> will not feel upset when being neglected.” Therefore, whether we are appointed in office or being neglected will not affect our morality and acts of virtues. Quhou Fu<sup>17</sup> said: “It is not difficult to differentiate a person of virtues from the rest: Observe the way he distributes his

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- 16 Qu Boyu 蘧伯玉 had served in the administrations of Duke Ling 靈公 and before that with Duke Xian 獻公 and Duke Shang 殤公 who were respectively the grandfather and father of Duke Ling. Bo Yu's proposition on urging administrators to exemplify virtues to educate the people and interfere as little as possible in people's livelihood was an important factor that enabled the small state of Wei to remain neutral and survive among its more powerful neighbors. When Confucius entered Wei he was astonished at the peaceful and stable conditions of the state and attributed this to the presence of able and virtuous officials like Bo Yu.
- 17 Quhou Fu 屈侯附 was the premier serving under Marquis Wen of the state of Wei 魏文侯 around 5th century BC. Not much was known about him.

wealth when he is rich; see which type of people he nominates when he is holding a high position, and notice how he resists temptations when he is impoverished.” In short, true virtues will not be affected in times of hardship or prosperity. Being loved, disliked, in good terms or being distanced, failure or success, rich or poor, all these will help strengthen our success in treading the righteous path.

Scroll 36: Shi Zi

～ 95 ～

君子不與人之謀則已矣，若與人謀之，則非道無由也。故君子之謀，能必用道，而不能必見受也；能必忠，而不能必入也；能必信，而不能必見信也。君子非仁者，不出之於辭，而施之於行。故非非者行是，而惡惡者行善，而道諭矣。

（卷三十一 鬻子）

〔白話〕君子不為人出謀劃策則已，如果為人謀劃，就一定會依循道義。所以君子的謀劃，一定能做到遵從道義，但不一定會被人接受；一定能做到盡忠無私，但不一定會被人採納；一定能做到誠實不欺，但不一定會被人相信。君子指正他人，不表露於言辭，而是體現於行動。所以要指出事情錯誤，就自己去把正確的做出來；厭惡惡行，就自己努力行善來予以補救和感化。這樣一來，道理自然就彰顯了。

If a man of noble character ( Junzi ) agrees to devise strategies for others, his plans will always be drawn on the basis of righteousness. Hence the strategies devised by him would hold elements of righteousness, but they might not necessarily be accepted by some people. His strategies would display great loyalty, but they might not necessarily be used. His strategies would also be trustworthy, but they might not necessarily be trusted by others. When a Junzi corrects the faults of others, he will demonstrate it in his actions. Hence, doing things in a correct manner is an effective way to remind others of their mistakes. To rectify the unbecoming conducts of others, we should carry out acts of virtues frequently so as to evoke the kindness in them. In this way, the principles of righteousness can be clearly understood.

Scroll 31: Yu Zi

~ 96 ~

《象》曰：地中生木，升。君子以慎德，  
積小以成高大。

（卷一 周易）

〔白話〕《象傳》說：樹木生於地中，是成長上升的象徵。君子因此遵循道德，從積累小善做起，以至成就高尚的德行。

The book of Xiang Zhuan interpreted the oracle of Sheng 升<sup>18</sup> — “Ascend” as follows: “Plants (wood) grow from the earth, indicating that this is a form of progressive development. A man of noble character ( Junzi ) is thus vigilant in his conduct and cultivates the act of doing kindness until he has accumulated his virtues to become a man of high morality.”

Scroll 1: Zhou Yi

18 The hexagram Sheng 升



~ 97 ~

帝者貴其德也，王者尚其義也，霸者迫  
（迫作通）於理也。道狹然後任智，德薄然後  
任刑，明淺然後任察。

（卷三十五 文子）

[白話] 稱君主為帝是重視其美德，稱君主為王是崇尚其正義，稱君主為霸則是因為他通曉事理。道德偏狹了才憑藉智謀，恩德不厚了才憑藉刑罰，聖明不足了才憑藉苛察。（憑藉智謀、刑罰、苛察，會產生不同的弊端。）

A ruler is hailed as an emperor because he is a man of high virtues. He is hailed as a king because his righteousness is revered. He is hailed as a dominator because he understands very well how things work. Only when virtues have been compromised should one rely on strategy. Only when kindness is on the wane should one rely on punishment. Only when

wisdom is inadequate should one rely on stringent policing.

Scroll 35: Wen Zi

～ 98 ～

天有時、地有財，能與人共之者，仁也。仁之所在，天下歸之。免人之死、解人之難、救人之患、濟人之急者，德也。德之所在，天下歸之。與人同憂同樂、同好同惡者，義也。義之所在，天下歸之。凡人惡死而樂生，好得而歸利。能生利者，道也。道之所在，天下歸之。

（卷三十一 六韜）

〔白話〕天有四時、地有財富，能和人民共同享用，就是仁愛。實施仁愛者，天下人就歸附他。使人民免遭死亡、解除人民的困難、救助人民的災患、接濟人民的急需，這些就是恩德。廣施恩德者，天下人就歸順他。和人民同憂同樂、同好同惡，就是義。踐行道義者，天下人就歸附他。所有的人都害怕死亡而樂於生存，喜歡得到好處和利益。能使天下人都獲得利益的，就是道。有道者，天下人就歸附他。

Heaven has its seasons and the earth is rich in its resources. Sharing these assets of nature with everyone is benevolence. Where there is benevolence, people will pledge their allegiance readily. Sparing people from death, eliminating their hardships, rescuing them from disasters and helping those in need are acts of virtue. Where there is loving-kindness, the people will pledge their full support. Sharing hardships, pleasures, likes, and dislikes with the people are acts of righteousness. Where there is righteousness, people will pledge their allegiance. In fact, humans fear death and enjoy pleasure in life. They like to obtain benefits and advantages. To obtain benefits for all the people, that is Dao (the Great Way). Where there is Dao, people will pledge their allegiance.

Scroll 31: Liu Tao

～ 99 ～

文王問太公曰：「先聖之道可得聞乎？」  
太公曰：「義勝欲則昌，欲勝義則亡，敬  
勝怠則吉，怠勝敬則滅。故義勝怠者王，  
怠勝敬者亡。」

（卷三十一 六韜）

[白話] 文王問太公：「先世的聖人之道可以講給我聽聽嗎？」太公答：「道義勝過私欲，國家就會昌盛；私欲勝過道義，國家就會衰亡；敬慎勝過怠慢，則諸事吉祥；怠慢勝過敬慎，則功業毀滅。所以道義勝過私欲者可以統治國家，怠慢勝過敬慎者就會滅亡。」

King Wen of the Zhou dynasty asked Tai Gong: "May I know more about the Dao of the ancient sages?"

Tai Gong answered: "When righteousness overcomes desire, a country will flourish. When desire overcomes righteousness, a country will perish. When respectfulness overcomes arrogance, everything will be aus-

picious; when arrogance overcomes respectfulness, all achievements will be destroyed. Therefore, a government that lets righteousness prevail over selfish desires will rule effectively, and a government that lets arrogance prevail over respectfulness will be destroyed.”

Scroll 31: Liu Tao

～ 100 ～

道德仁義定，而天下正。

（卷四十三 說苑）

尚  
道

〔白話〕道德仁義落實之後，天下便自然歸於正道。

When morality, code of ethics, benevolence and righteousness are observed, the world will naturally revert to its right path.

Scroll 43: Shuo Yuan

~ 101 ~

有道以理之，法雖少足以治矣；無道以臨之，命雖眾足以亂矣。

（卷三十五 文子）

[ 白話 ] 遵循道來治理天下，法規雖少，卻足以使天下 太平安定；不遵循道來統治天下，命令雖然眾多，卻 只能使天下混亂。

When Dao (the Great Way) is implemented in governing, there is peace and stability in the country despite having few rules. Against the Dao, rules might be plenty but they will only bring confusion and chaos to the country.

Scroll 35: Wen Zi



~ 102 ~

天反時為災，寒暑易節。地反物為妖，群物失性。民反德為亂，亂則妖災生。

（卷五 春秋左氏傳中）

[ 白話 ] 上天不按四時運行就會發生災害，大地違反萬物常性就會發生妖異，人民違反德義就生出禍亂，有了禍亂就會發生災害和怪異。

“If the order of the four seasons is interrupted, disasters will follow. If the earth reverses the order of nature, strange phenomena will appear.” This means that if the people reject virtues and righteousness, chaos will arise; and when chaos arises, disasters and strange phenomena will prevail.

Scroll 5: Chun Qiu Zuo Shi Zhuan, Vol. 2

～ 103 ～

夫孝敬仁義，百行之首，而立身之本也。  
孝敬則宗族安之，仁義則鄉黨重之。此行  
成於內，名著於外者矣。

（卷二十六 魏志下）

[白話] 孝敬、仁義，是各種品行當中最重要，也是為人處世的根本。能孝敬，則家族內部就會安定；有仁義，則會受到鄉親們的尊重。這就是德行養成於自身，好的名聲就會顯揚在外了。

Both filial piety and respectfulness, as well as benevolence and righteousness are the pinnacles of moral conduct and the basic guidelines in our daily life. Filial piety and respectfulness bring stability to the family and the entire clan. With benevolence and righteousness, we gain respect from people in the neighbourhood. As we cultivate virtues, our good reputation will be attained as time goes by.

Scroll 26: Wei Zhi, Vol. 2

～ 104 ～

夫人為子之道，莫大於寶身全行，以顯父母。

（卷二十六 魏志下）

孝  
悌

〔白話〕為人子之道，沒有比愛惜自己的身體，保持良好的品行，從而讓父母因子女賢德而得到榮耀更重要的了。

In our role as sons and daughters, nothing is more important than taking good care of our physical well-being and maintaining a moral conduct that will glorify our parents.

Scroll 26: Wei Zhi, Vol. 2

～ 105 ～

曾子曰：「孝子之養老，樂其耳目，安其寢處，以其飲食忠養之。父母之所愛亦愛之，父母之所敬亦敬之。」

（卷七 禮記）

[白話] 曾子說：「孝子奉養父母，敬備禮樂以使父母的耳目愉悅，要使父母的寢處起居安適，對於飲食各方面，都要盡心仔細地照料和侍奉。父母所鍾愛的自己也應鍾愛，父母所恭敬的自己也恭敬。」

Zengzi said: "When a filial son serves his parents, he would let them enjoy listening to melodious music, provide them with comfortable living facilities and serve them caringly with appropriate food and drinks. In addition, he would love what his parents love and revere what they revere."

Scroll 7: Li Ji

~ 106 ~

人之事親也，不去乎父母之側，不倦乎勞辱之事，唯父母之所言也，唯父母之所欲也。於其體之不安，則不能寢；於其之不飽，則不能食。孜孜為此，以沒其身。

（卷四十五 昌言）

[白話] 人子侍奉雙親，不離開父母的身旁，不厭煩勞苦之事，恭恭敬敬聽從父母的話不違背，體恤父母的需要盡力侍奉。父母身體不安，自己就無法安睡；父母沒吃飽，自己就無法進食。勤勉不懈於此，終身不改。

As children we should serve our parents and never leave them alone. Do not get bored with laborious chores. Respectfully listen to our parents' advice and do not dishonor them. Understand their needs and try our best to fulfill them. When our parents are ill, we should not sleep soundly, and when they have not finished taking their meal, we should not enjoy our

meal before them. Observe these duties diligently and put them into practice for the rest of our lives.

Scroll 45: Chang Yan

~ 107 ~

禮以將其力，敬以入其忠。《詩》言：「夙興夜寐，毋忝爾所生。」不恥其親，君子之孝也。

（卷三十五 曾子）

[白話] 遵照禮儀來盡力侍奉父母，要把恭敬融入盡孝的真誠心裡。《詩經·小雅·小苑》說：「早起晚睡勤奮不懈，無愧於生養你的父母。」說的是孝子一刻也不放鬆自己，不讓父母蒙受羞恥，這是君子的孝。

When attending to our parents, we should be respectful and sincere in performing our filial duties. Shi Jing said: "Rising early and retiring late for you have worked hard, so as not to disgrace your parents who gave you life and nourishment." This denotes that a filial child is well-disciplined, hardworking, and will never bring disgrace to his parents. This is the filial piety shown by Junzi, a man of noble character.

Scroll 35: Zeng Zi

～ 108 ～

曾子曰：「若夫慈愛、恭敬、安親、揚名，則聞命矣，敢問子從父之命，可謂孝乎？」子曰：「是何言與！是何言與！昔者，天子有爭臣七人，雖無道，不失其天下；七人者，謂大師、大保、大傅、左輔、右弼、前疑、後丞。維持王者，使不危殆。諸侯有爭臣五人，雖無道，不失其國；大夫有爭臣三人，雖無道，不失其家；尊卑輔善，未聞其官。士有爭友，則身不離於令名；令，善也。士卑無臣，故以賢友助已。父有爭子，則身不陷於不義。故當不義則爭之。從父之命，又焉得為孝乎？」委曲從父命，善亦從善，惡亦從惡，而心有隱，豈得為孝乎。

（卷九 孝經）

〔白話〕曾子說：「關於慈愛、恭敬、安親、揚名的道理，學生已經聽您講過了，請問為人子的一切都聽從父母的命令，可以說是孝嗎？」孔子說：「這是什麼



話！這是什麼話！在古時候，天子有七位直言諫諍之臣，即便天子無道，還不會失掉其天下；諸侯有五位直言諫諍之臣，即便諸侯無道，還不會失掉其國；卿大夫有三位直言諫諍之家臣，即便大夫無道，還不會失掉其家；士人若有直言規勸的朋友，則自己不會失掉美好的名聲；如果父母有以道義勸諫自己改過的兒女，自身就不會陷於不義。所以面對父母、領導、朋友不合道義的思想言行，應當要勸諫。一味盲從父母的號令，怎麼能夠稱為孝呢？」

Zengzi said: “Teacher, I have attended your lectures on kindness, respectfulness, caring for our parents, and glorifying their names. May I know whether sheer obedience to our parents is considered filial piety?” Confucius said: “What nonsense is this! What nonsense is this! In the ancient times, if the Son of Heaven (the ruler) had seven ministers who would remonstrate with him, although he did not abide by the Dao, he would not lose his kingdom. If the lord of a state had five such ministers, although he did not

abide by the Dao, he would not lose his state. If a bureaucrat had three such ministers, although he did not abide by the Dao, he would not lose the headship of his clan. If an officer had friends who would remonstrate with him, he would not lose his good name. Parents whose children used to remonstrate with them to correct their faults would not ruin the reputation of the family. Therefore, as far as the inappropriate conducts of parents, leaders or friends are concerned, we should by all means remonstrate with them in order to rectify their shortcomings. So, how could listening blindly to our parents' instructions be considered filial piety?"

Scroll 9: Xiao Jing

~ 109 ~

夫兄弟者，左右手也。譬人將鬥而斷其右手，而曰我必勝，若是者可乎？夫棄兄弟而不親，天下其孰親之？

（卷二十五 魏志上）

〔白話〕兄弟之間就像人的左右手。比如有人將要打鬥時，卻砍斷自己的右手，反而說我一定能取勝，像這樣可能嗎？拋棄親兄弟而不親近，天下人還有誰可以親近呢？

Siblings are like the left and right hands of a man. For instance, if a man about to engage in a fight were to cut off his right hand and claim that he can win the fight, does this make sense? Will a man who abandons and distances himself from his siblings be able to befriend anyone?

Scroll 25: Wei Zhi, Vol. 1

～ 110 ～

所謂仁者，愛人者也。愛人，父母之行也。為民父母，故能興天下之利也。所謂義者，能辨物理者也。物得理，故能除天下之害也。興利除害者，則賢人之業也。

（卷五十 袁子正書）

[白話] 所謂「仁」，就是愛人。愛人，是為人父母的品行。能像父母一樣愛護人民，所以能興辦有利於天下百姓的事。所謂「義」，是能辨別事物的道理。做事合情合理，所以能為天下百姓消除災害。興利除害，是賢人的事業。

Being Benevolent (Ren) 仁 means showing loving-kindness to others. Loving-kindness is the moral character of parents. If the rulers care for the people with this parental love, they will implement plans that will benefit the people greatly. Being Righteous (Yi) 義 means having the ability to discern right from wrong and carrying out appropriate actions at the right time, which eliminates disasters for everyone. Doing what is beneficial for the people and eliminating disasters are meant to be the mission of men of virtues.

Scroll 50: Yuan Zi Zheng Shu

~ 111 ~

凡人所以貴於禽獸者，以有仁愛，知相敬事也。

（卷二十一 後漢書一）

[白話] 人比禽獸可貴的地方，就是因為有仁愛之心，知道互相尊敬對待。

In comparison to animals, the noble truth about human beings is that they are capable of showing loving-kindness and mutual respect for one another.

Scroll 21: Hou Han Shu, Vol. 1

~ 112 ~

仁者行之宗，忠者義之主也。仁不遺舊，  
忠不忘君，行之高者也。

（卷二十二 後漢書二）

仁  
義

〔白話〕仁厚是德行的根本，忠誠是道義的要素。仁厚的人不會遺棄疏遠故舊，忠誠的人不會忘記領導（的恩德），這是高尚的品行。

Benevolence is the root of all virtues, and faithfulness is the key to righteousness. A benevolent person will never distance himself from old friends, and a faithful person will never disregard his superiors. This is the noble virtue.

Scroll 22: Hou Han Shu, Vol. 2

~ 113 ~

周家忠厚，仁及草木，故能內睦於九族，  
外尊事黃耆。養老乞言，以成其福祿焉。  
乞言，從求善言，可以為政者也。

（卷三 毛詩）

[白話] 周室王族忠厚治國，仁愛延及草木，所以對內能使九族和睦，對外能尊敬老人。恭敬供養老人並虛心請教，所以才積累了綿長的福報。

Members of the imperial household of the Zhou dynasty were honest and tolerant, so much so that they would even shower kindness to every plant and every tree. Thus, they were able to keep peace among their clans and show due respect to other elders. They provided for the elders and humbly sought advice from them, and so accumulated long-lasting blessings for the Zhou dynasty.

Scroll 3: Mao Shi



～ 114 ～

聖人之於天下也，譬猶一堂之上也。今有滿堂飲酒者，有一人獨索然向隅而泣，則一堂之人皆不樂矣。聖人之於天下也，譬猶一堂之上也，有一人不得其所者，則孝子不敢以其物薦進也。

（卷四十三 說苑）

〔白話〕聖人治理天下就如同處在廳堂之上，假如滿堂的人都在飲酒，但有一個人獨自對著牆角哭泣，那麼滿堂的人都會不愉快了。聖人治理天下就好像處在廳堂之上，哪怕只有一個人還未得到適當的安置，那麼即使是身為孝子也不敢將他的物品即刻就進獻上來。

As a wise ruler, presiding in the imperial court can be likened to a chairman sitting in an assembly hall. If there is one person sobbing in a corner, all the people in the hall would stop rejoicing. As the role of presid-

ing in the imperial court is no different from a chairman in an assembly hall, a wise ruler would see that everyone in the hall is appropriately seated before a filial son could come forward to present gifts to his father.

Scroll 43: Shuo Yuan

～ 115 ～

咎繇曰：「帝德罔。臨下以簡，御眾以寬；  
，過也。善則歸君，人臣之義也。罰弗及  
嗣，賞延於世；嗣亦世也。延，及也。父  
子罪不相及也。而及其賞，道德之政也。  
宥過無大，刑故無小；過誤所犯，雖大必  
宥。不忌故犯，雖小必刑也。罪疑惟輕，  
功疑惟重；刑疑附輕，賞疑從重，忠厚至  
也。與其殺弗辜，寧失不經。」

（卷二 尚書）

〔白話〕咎繇說：「舜帝您品德高尚，沒有過失。以簡要、不煩擾的方式對待下屬，以寬緩的方式管理人民；懲罰不株連子孫，賞賜卻延及後代；誤犯之罪再大也可以寬赦，故意犯罪再小也必定懲罰；處罰犯罪有疑慮時寧可從輕，獎賞立功有疑慮時寧可從重；與其錯殺無罪之人，寧可失之於不守常規。」

Minister Gao Yao<sup>19</sup> expressed his opinions to Emperor Shun: “Your Majesty has a moral conduct that is noble and has not committed errors so far. You give simple but precise instructions to your subordinates and govern the people with leniency. Punishments will not be imposed on the offspring of the offenders, whereas rewards will be given to the descendants of the award recipient. Crimes committed out of mistake could be pardoned, but intentional offenses, no matter how minor, would be punished. When doubtful of deciding a sentence, you choose to impose lighter punishment; when doubtful of presenting a meritorious award, you choose to reward handsomely. You would rather be blamed for disrupting investigation procedures than to put innocent people to death by mistake.”

Scroll 2: Shang Shu

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19 Gao Yao 皋陶 served the legendary emperors Yao 堯, Shun 舜 and Yu 禹 dated as far back as 2350 BC. He was appointed Chief Justice by Emperor Shun and considered to be the originator of Chinese judiciary law.

~ 116 ~

子貢問曰：「有一言而可終身行者乎？」

子曰：「其恕乎！己所不欲，勿施於人。」

（卷九 論語）

仁  
義

[白話] 子貢問孔子說：「有沒有一個字可以終身依之而行呢？」孔子說：「那就是恕字吧！自己不願接受的事，不要加在別人身上。」

Zigong said: “Is there a word that one can hold permanently to one’s heart?” Confucius said: “It is this word, Shu<sup>20</sup> (forgiveness) — What you do not want done to yourself, do not do to others.”

Scroll 9: Lun Yu

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20 18 Shu, 恕。

～ 117 ～

聖人以仁義為準繩，中繩者謂之君子，弗中者謂之小人。君子雖死亡，其名不滅；小人雖得勢，其罪不除。左手據天下之圖，而右手刎其喉，愚者不為。身貴乎天下也，死君親之難者，視死若歸，義重於身故也。天下大利，比（比下有之仁二字）身即小；身所重也，比義即輕。此以仁義為準繩者也。

（卷三十五 文子）

[白話] 聖人以仁義作為心行的準則，符合仁義標準的人就是君子，不符合的就是小人。君子雖然去世，但他的聲名不會消失；小人雖一時得勢，但他的罪惡卻難以消除。左手掌握天下的版圖（大權），而右手自割其喉嚨，即使愚昧的人也不會這樣做，因為生命比天下更為寶貴。為君王和父母的危難而犧牲的人，

能視死如歸，是把「義」看得比生命還重要的緣故。擁有天下是極大的利益，但同生命相比也是渺小的；生命是極其寶貴的，但同道義相比也是輕微的。以仁義做為準則的人就是這個樣子。

The sages regard benevolence and righteousness to be the norm of a noble person ( Junzi ) — one who meets this norm is a Junzi, whereas one who does not is a scoundrel. Although a Junzi might die, his reputation lives on. A scoundrel might hold important positions, but the crimes he committed will never be easily eliminated. Holding a vast territory with the left hand and slitting his own throat with the right hand is something not even a fool would do, for human life is much more precious than winning over the world. However, a man who could sacrifice his life to save the ruler and his own parents from danger values righteousness more than his own life. Owning the whole kingdom has immeasurable benefits, but it is insignificant when compared to one's life. Life is

precious, but it is insignificant as compared to righteousness. Such is the behavior of people who regard benevolence and righteousness as their norm in life.

Scroll 35: Wen Zi



～ 118 ～

孔子曰：「不義而富且貴，於我如浮雲。」

（卷四十八 體論）

仁  
義

[白話] 孔子說：「用不合乎道義的手段得到的富與貴，對於我，就如同天上聚散不定的浮雲一樣，不值得花費心思去追逐。」

Confucius said: “Riches and honor acquired through unscrupulous means are like the unpredictable floating clouds, which to me are never worth going after.”

Scroll 48: Ti Lun

~ 119 ~

子曰：「君子無終食之間違仁。造次必於是，顛沛必於是。」  
造次，急遽也。顛沛，僵仆也。雖急遽僵仆不違仁也。

（卷九 論語）

[白話] 孔子說：「君子即便是一頓飯這樣短的時間，也不會離開仁。倉促不暇之時，他的心一定在仁；危險困厄之際，他的心一定在仁。」

Confucius said: "A man of noble character ( Junzi ) would never act contrary to benevolence, even in between a short meal interval. In moments of haste, he sticks fast to it; in times of danger, he sticks fast to it."

Scroll 9: Lun Yu

~ 120 ~

孟軻稱：「殺一無辜以取天下，仁者不為也。」

（卷二十五 魏志上）

仁  
義

[白話] 孟子說：「即使殺一個無辜的人便能夠獲得天下，仁德之人也是不會做的。」

Mengzi said: "A benevolent person will never kill an innocent man, even if it is the way to win the throne."

Scroll 25: Wei Zhi, Vol. 1

~ 121 ~

未有仁而遺其親者也，未有義而後其君者也。

（卷三十七 孟子）

[白話] 不會有講求仁愛，卻遺棄自己父母的人；也不會有講求道義，卻不以國君做為優先考量的人。

There has never been a benevolent person who would abandon his own parents, and a righteous person who does not honor his ruler with due respect.

Scroll 37: Meng Zi

~ 122 ~

有功離仁義者，即見疑；有罪不失仁心  
（不失仁心  
作有仁義）者，必見信。故仁義者，事之  
常順也，天下之尊爵也。雖謀得計當，慮  
患而患解，圖國而國存，其事有離仁義  
者，其功必不遂矣。

（卷三十五 文子）

〔白話〕有功勞卻喪失了仁義之心，就會被懷疑；有罪過卻沒有喪失仁義之心，一定會得到信任。所以，仁義是做任何事都要依循的常道，是天下最為尊貴的品德。雖然計謀得當，事先考慮預防禍患而禍患也得以消除，謀劃著立國而國家也得以建立，但是如果所做的事有違背仁義的地方，其功業一定不會圓滿實現。

Those who made contributions but disregarded benevolence will cause doubts and suspicions in others' minds. Those who committed offenses but upheld be-

nevolence and righteousness can gain the trust of others. Therefore, benevolence and righteousness should be the moral guidelines in everything we do, as they are the noblest virtues. Although cautious strategies can be devised to prevent disasters from happening, and nation building can materialize in a given time, a government that goes against benevolence and righteousness will not achieve a complete success in its undertakings.

Scroll 35: Wen Zi

~ 123 ~

開至公之路，秉至平之心，執大象而致之，亦云誠而已矣。夫任誠，天地可感，而況於人乎？

（卷四十九 傅子）

〔白話〕開闢極其公正的進賢之路，秉持至為平等的心，把握治國大綱而自然招感賢才，說的也就是真誠而已。真正有了誠意，天地都能被感動，何況人呢？

Provide equal opportunities for worthy people to join the government and uphold fairness and principles in governmental administration. In this way, worthy people will naturally be keen to join the government. With utmost sincerity, heaven and earth will be moved, let alone human.

Scroll 49: Fu Zi

～ 124 ～

夫為人上，竭至誠開信以待下，則懷信者歡然而樂進；不信者赧然而回意矣。

（卷四十九 傅子）

〔白話〕在上位者，若竭盡至誠至信來對待在下者，則有誠信的人就會歡喜並樂於效勞；缺少誠信的人，也會羞愧而回心轉意。

If a man in high position could treat his subordinates sincerely and earn their trust, trustworthy persons will be keen to serve him while insincere people will feel regretful and change to respect him instead.

Scroll 49: Fu Zi



~ 125 ~

夫信之於民，國家大寶也。仲尼曰：「自古皆有死，民非信不立。」

（卷二十五 魏志上）

[白話] 取信於民，是一個國家非常寶貴的財富。孔子說：「自古以來人都免不了死亡，如果失去了百姓的信任，國家便無法安立。」

The trust placed by the people on their government is the most valuable asset of any country. Confucius said: "Since the dawn of time, death is inevitable to everyone; but if the people have lost faith in their rulers, there will be no peace in the country."

Scroll 25: Wei Zhi, Vol. 1

～ 126 ～

君之任臣，如身之信手；臣之事君，亦宜如手之繫身。安則共樂，痛則同憂。其上下協心，以治世事，不俟命而自勤，不求容而自親。何則？相信之忠著也。

（卷四十八 典語）

[白話] 領導人任用下屬，就像身體信任自己的手；下屬服務於領導人，也應當像手歸屬於身體。安適則共同歡樂，疼痛則一起憂愁。上下協同一心，治理國家事務，不須命令就自能勤奮，不為取悅而自然親近。為什麼會這樣呢？這是彼此信任非常深厚的表現。

The manner a ruler delegates duties to his officials can be likened to the body entrusting jobs to its hands; and the way the officials serve their ruler can be likened to the hands that belong to the body — both sharing joy in times of comfort, and sharing sorrow in times of suffering. When the ruler and his officials work together to cope with administrative issues, the latter will naturally work hard and share delightful moments with him. Why is this so? This is due to the unwavering mutual trust binding them.

Scroll 48: Dian Yu

～ 127 ～

子張問行。子曰：「言忠信，行篤敬，雖蠻貊之邦行矣。言不忠信，行不篤敬，雖州里行乎哉？」行乎哉，言不可行也。子張書諸紳。紳，大帶也。

（卷九 論語）

[白話] 子張問做事情怎樣才能行得通。孔子說：「一個人只要說話忠實守信，行為厚道恭敬，即使到了邊遠的未開化的部族，也無往而不可行。假如說話不忠實守信，行為不厚道恭敬，即使在自己的家鄉，難道就能行得通嗎？」子張把孔子的話恭恭敬敬地寫在衣帶上，以便隨身記誦，依照實行。

Zizhang asked his teacher how a man should conduct himself. Confucius said: “Let his words be honest and truthful, and his actions be earnest and respectful. Such conduct will be appreciated even among the uncivilized tribes. If his words are not honest and truthful, and his actions are not earnest and respectful, will he, with such conduct, be appreciated in his neighborhood?” Zizhang respectfully wrote this advice on the end of his sash to remind himself.

Scroll 9: Lun Yu

~ 128 ~

子曰：「人而無信，不知其可也！」無信，其餘終無可也。

大車無輓，小車無軌，其何以行之哉？」

大車，牛車。輓，輓端橫木以縛輓者。小車，駟馬車。軌，輓端上曲鉤衡者也。

（卷九 論語）

[白話] 孔子說：「一個人若無信用，不知他除信以外 還有哪一條不錯？正如牛拉的大車沒有了連接牛與車 的木頭，馬拉的輕車沒有了鉤住馬和車的鉤子，如何 使車子行走呢？」

Confucius said: "If a person is not trustworthy, what other virtues could he possess? How could a bullock cart operate without the crossbar for yoking the oxen, or a small cart without the axle for yoking the horses be made to go?"

Scroll 9: Lun Yu

~ 129 ~

信不可知，義無所立。

（卷五 春秋左氏傳中）

[白話] 如果信不能明顯可見，義就失去了依之而立的基礎。

If trustworthiness is not upheld, there are no grounds for righteousness to be established.

Scroll 5: Chun Qiu Zuo Shi Zhuan, Vol. 2

～ 130 ～

君子敬以直內，義以方外，敬義立而德不孤。

（卷一 周易）

〔白話〕君子以恭敬持重來端正自己的內心，以正當適宜來規範外在的事物。能夠做到內心恭敬、處事適宜，他的德業就廣博而不孤立（眾人也會以敬、義回應他）。

A man of noble character ( Junzi ) upholds respectfulness to correct his mind, and display righteousness in all his actions. As such, he will never be isolated (as his exemplary role to others earns the due respect from people around him).

Scroll 1: Zhou Yi



~ 131 ~

子曰：「苟正其身，於從政乎何有？不能正其身，如正人何？」

（卷九 論語）

正  
己

[白話] 孔子說：「果真能夠端正自己本身，從事政治 何難之有？若不能正己，如何正人？」

Confucius said: "If a minister can make his own conduct correct, what difficulty will he have in government? If he cannot rectify himself, how can he rectify others?"

Scroll 9: Lun Yu

～ 132 ～

天覆之，地載之，聖人治之。聖人之身猶日也，夫日圓尺，光盈天地。聖人之身小，其所燭遠，聖人正己，而四方治矣。

(卷三十六 尸子)

[白話] 上天覆蓋萬物，大地承載萬物，聖人治理萬物。聖人就好像太陽一樣，太陽看起來只像圓周一尺那麼大的圓，卻能光明普照天地萬物。聖人的身體雖小，卻能光照千里，恩澤遠方。聖人端正自己的思想、言行，天下就能得到治理。

Heaven encompasses all things; earth sustains all things; the sages govern all things that come their way. Sages can be likened to the sun, despite seemingly a foot in circumference, it can illuminate all things under heaven and earth. The sages' physique may be small and yet their kindness can spread far and wide. For as long as the sages' thoughts, speech and actions are upright, the world will enjoy peace and order.

Scroll 36: Shi Zi

~ 133 ~

孔子，匹夫之人耳，以樂道正身不懈之故，四海之內，天下之君，微孔子之言，無所折中。

（卷十九 漢書七）

[白話] 孔子，不過是個普通百姓，因為不懈地追求聖賢之道端正自身的緣故，如今四海之內，天下的君主，如果沒有孔子的言論，就沒有辦法調和太過與不及，以使處事得當合理。

Confucius was but a common man who kept on learning from the sages and aligned his conduct with their teachings. Without the teachings of Confucius, rulers of the four seas would have no basis to gauge the performance of their administration.

Scroll 19: Han Shu, Vol. 7

～ 134 ～

故不仁愛則不能群，不能群則不勝物，不勝物則養不足。群而不足，爭心將作。上聖卓然，先行敬讓博愛之德者，眾心悅而從之。從之成群，是為君矣；歸而往之，是為王矣。

（卷十四 漢書二）

〔白話〕所以不仁愛，就不能形成和睦的群體，不能形成和睦群體就無法善用外物，不能善用外物，人們生活所需就會不足。組成了群體而生活所需不足，爭鬥之心就會產生。前代的聖人高遠地率先躬行敬讓博愛之德，人民就心悅誠服地跟隨他。跟隨他的人愈來愈多，形成了群體，這個人就成了首領；遠近的人都爭著前來歸附他，這個人就成為王者了。

If there is no compassion there will not be harmonious communities. If there are no harmonious communities, resources will not be utilized properly and this will create a shortage in the supply of daily necessities. With the shortage in daily necessities, rivalry among the people will be provoked. Thus in ancient times, a man of virtues would cultivate respectfulness, forbearance and loving-kindness to win the support of the people. As his supporters increased, communities were formed, and this man became their leader. As people from far and wide came to pledge their allegiance to him, this leader hence became a ruler.

Scroll 14: Han Shu, Vol. 2

～ 135 ～

修厥身，允德協於下，惟明后。言修其身，使信德合  
於群下，惟乃明君。先王子惠困窮，民服厥命，  
罔有弗悅。言湯子愛困窮之人，使皆得其所，故民心服其教令，無有不欣喜也。奉先思  
孝，接下思恭。以念祖德為孝，以不驕慢為恭也。視遠惟明，  
聽德惟聰。言當以明視遠，以聰聽德。

（卷二 尚書）

〔白話〕注重自身修養，以誠信之美德諧和民眾，這才是英明的帝王。先王像愛護子女一樣愛護困苦貧窮之人，人民都順從他的命令，沒有不高興的。奉祀祖先，必心存孝敬；接近臣民，必心存謙恭。能夠看得長遠，才叫做眼明；能夠聽從有德之人的善言，才叫做耳聰。

A wise ruler is one who is mindful of self-cultivation and inspires his people through honesty and sincerity. Ancient wise rulers loved and cared for the poor as if they were their own children. Thus, people obeyed their orders, and everyone was happy. When making offerings to their ancestors, the ancient rulers were filial and respectful. When working closely with their subordinates and people, they were humble and considerate. So, if he could see far and wide he was said to have “good vision”; and said to have “good listening skills” if he could heed constructive advice from wise subordinates.

Scroll 2: Shang Shu

～ 136 ～

未有身治正而臣下邪者也。……未有閨門治而天下亂者也。……未有左右正而百官枉者也。……未有功賞得於前，眾賢布於官而不治者也。……未有德厚吏良而民畔者也。

（卷二十 漢書八）

[白話] 不曾有君主自身修治中正而臣下奸邪的。……不曾有君主宮廷內修整而天下混亂的。……不曾有左右近臣正直而百官不正的。……不曾有論功行賞實行在前，眾多有才智的人安置在官位上而國家不太平的。……不曾有君主德行淳厚、官吏賢良，而百姓叛亂的。



There would not be any unrighteous ministers serving under a virtuous ruler ... there would not be disorder in the country if the ruler could run his administration with law and order ... there would not be corrupted officials around if senior officials are stern and upright ... there would not be chaos and unrest after the ruler has bestowed rewards according to merits and appointed worthy people to high positions ... and there would not be any rebellion by the peasants if the ruler is virtuous and his subordinates are noble.

Scroll 20: Han Shu, Vol. 8

~ 137 ~

救寒莫如重裘，止謗莫如自修，斯言信矣。

（卷二十六 魏志下）

〔白話〕諺語說：要防止寒冷，沒有比穿上厚皮衣更有效的了；要止息謗言，沒有比修養自己的德行更好的了。這話真是不虛啊！

An idiom said: “To fight the freezing cold, nothing is more effective than putting on a thick fur coat; to stop rumors from spreading, nothing is more effective than cultivating one’s virtues.” These are indeed words of wisdom!

Scroll 26: Wei Zhi, Vol. 2

～ 138 ～

君子己善，亦樂人之善也；己能，亦樂人之能也。君子好人之為善而弗趨（趨作趣，音促也），惡人之為不善而弗疾也，不先人以惡，不疑人以不信，不說人之過，而成成人之美。

（卷三十五 曾子）

〔白話〕君子自己德行良善，也歡喜別人德行良善；自己有才能，也歡喜別人有才能。君子喜歡別人行善卻不催促逼迫，討厭別人作惡卻不嫉惡如仇，不先料想別人品行不好，不懷疑別人不守信用，不對別人的過錯感到幸災樂禍，而是成全別人的善心善行。

A man of noble character ( Junzi ) is virtuous and he delights in others who are virtuous. He is competent and he delights in others who are competent. Although he appreciates the practice of good deeds, he will never force others to do so. He despises deviant individuals but he will not detest them as if they were his enemies. He will neither presume the con-

duct of others to be indecent, nor suspect others to be untrustworthy. He does not take pleasure in others' mistakes but assists others in accomplishing acts of kindness.

Scroll 35: Zeng Zi

~ 139 ~

故曰：「記人之功，忘人之過，宜為君者也。」人有厚德，無問其小節；人大譽，無訾其小故。自古及今，未有能全其行者也。

（卷四十八 體論）

〔白話〕所以說：「記住人的功績，忘記人的過錯，這樣的人適合當君主。」一個人如果具有淳厚的美德，就不要追究他的小節；一個人如果擁有很大的聲譽，就不要指責他的小過失。從古自今，沒有品行十全十美的人。

Thus it is said: "Those who remember the contributions of others and forgive their mistakes can become good leaders." To a man of great virtues, do not investigate the small matters concerning his personal life. To a man of great reputation, do not criticize his minor faults. From ancient times

until today, there has never been a person whose moral conduct is perfect.

Scroll 48: Ti Lun

～ 140 ～

漢高祖山東之匹夫也，起兵之日，天下英賢奔走而歸之，賢士輻湊而樂為之用，是以王天下，而莫之能禦。唯其以簡節寬大，受天下之物故也。

（卷五十 袁子正書）

〔白話〕漢高祖原是嶧山以東的一個普通人，起兵之時，天下的英雄豪傑爭先恐後地歸順他，賢良之人群聚而樂於為他所利用，所以能夠統一天下，沒有人能夠阻擋他。只因他法令簡略，心量寬大，能包容天下各類人才（讓他們各自發揮所長）。

Emperor Gaozu of the Han dynasty was a civilian from a region east of Xiaoshan. When he decided to raise an army, magnificent men from all parts of the kingdom immediately joined him, while able and virtuous men came to serve him. Under his leadership, no one could stop him from win-

ning the throne because the laws and regulations he created were brief and clear, and he was a man of great tolerance who could accept all competent people to serve under him.

Scroll 50: Yuan Zi Zheng Shu



～ 141 ～

夫自足者不足，自明者不明。日月至光至大，而有所不遍者，以其高於眾之上也。燈燭至微至小，而無不可之者，以其明之下，能照日月之所蔽也。

（卷四十七 劉廙政論）

〔白話〕自以為完備的人其實並不完備，自以為聰明的人其實並不聰明。太陽和月亮極其明亮巨大，但是也有照不到的地方，因為它們高懸於萬物之上。燈燭的火焰極小極微弱，但沒有不能去照的東西，因為它在下面照，所以能照到陽光、月色照不到的地方。

Those who think they are perfect are in fact inadequate. Those who think they are intelligent are in fact mediocre. While the sun and the moon may be bright, they cannot light up every dark corner of the world for they are too high up in the sky. The glow of a candle may be weak, but it can light

up any dark corner beyond the reach of the sun and the moon, for the source of glow is close to the ground.

Scroll 47: Liu Yi Zheng Lun

~ 142 ~

子曰：「勞而不伐，有功而不德，厚之至也！語以其功下人者也。」

（卷一 周易）

〔白話〕孔子說：「辛勤付出而不自我誇耀，有功績而不自認為有功，這是敦厚到了極點啊！這是說君子雖有功勳而能謙下對人。」

Confucius said: "He contributes assiduously but does not boast of it; he achieves merits but takes no credit from it. This is honest and sincerity at the greatest height. It means that a man of noble character ( Jun-zi ) has achieved great merit yet places himself below others."

Scroll 1: Zhou Yi

～ 143 ～

子路進曰：「敢問持滿有道乎？」子曰：「聰明叡智，守之以愚；功被天下，守之以讓；勇力振世，守之以怯；富有四海，守之以謙。此所謂損之又損之之道也！」

（卷十 孔子家語）

[白話] 子路上前問道：「請問夫子，想要保持盈滿卻不傾倒，有辦法嗎？」夫子說：「聰明睿智，而又能保持敦厚若愚的態度；功蓋天下，而又能保持禮讓不爭的態度；勇力足以震撼世界，而又能保持小心畏懼的態度；擁有四海的財富，而又能保持恭敬謙遜的態度。這就是古人所說的『損之又損之』之道啊！」

Zilu drew near and asked Confucius: “Dear Teacher, may I ask if there is a method of holding something full without spilling it?” Confucius said: “While he is intelligent and wise, he appears to be slow-witted. While he has surpassed the world in his contributions, he is forbearing and non-confrontational. While his bravery is strong enough to astound the world, he remains careful and vigilant. While he owns a world of wealth, he remains respectful and humble. This is what the ancients described as the Way of Great Humility!”

Scroll 10: Kong Zi Jia Yu

~ 144 ~

蓋勞謙虛己，則附之者眾；驕慢倨傲，則去之者多矣。附之者眾，則安之徵也；去之者多，則危之診也。

（卷五十 抱朴子）

[ 白話 ] 大凡有功勞卻仍謙遜的人，歸附他的人就多；驕狂傲慢的人，背離他的人就多。歸附的人多，是平安的徵兆；背離的人多，是危險的信號。

He who has made great contributions but remains humble and modest will win the support of many people. He who is proud and arrogant will lose the support of many people. The increase in pledges of allegiance is a good sign, but the increasing rate of abandonment is a sign of danger.

Scroll 50: Bao Pu Zi

~ 145 ~

知其榮，守其辱，為天下谷。  
知己之有榮貴。當守之以污濁。如是則天下歸之。如水流（流下有入字）深谷也。

（卷三十四 老子）

謙  
虛

〔白話〕知道自己高貴光榮之處，卻能守住謙虛卑下的態度，善盡本分，這樣，自然成為眾望所歸，如世間百川所匯的深谷一般。

A leader understands his noble status and expertise, and keeps a very low profile while performing his duties. Thus, he has everyone readily pledging their allegiance to him, just like a huge valley that could contain hundreds of streams.

Scroll 34: Laozi

~ 146 ~

夫以賢而為人下，何人不與？以貴從人曲直，何人不得？

（卷三十一 六韜）

〔白話〕自身賢德而能謙恭待人，誰會不跟隨他呢？地位尊貴而能聽從接納他人的是非判斷，又有什麼人才不能感召到呢？

If a man cultivates virtues and treats others respectfully, will anyone refuse to follow him? If a person with noble status accepts and heeds the advice of others, will any worthy man refuse to serve under him?

Scroll 31: Liu Tao



~ 147 ~

夫能屈以為伸，讓以為得，弱以為強，鮮不遂矣。

（卷二十六 魏志下）

〔白話〕人如果能夠以屈為伸，以讓為得，以弱為強，「天之道，損有餘以補不足」，只有這樣做，才合於大道，才能長久，所以就很少會有不順利的。

If a man can retreat instead of advancing; forbearing instead of demanding; keeping a weak image instead of a strong one; then he is actually practicing the heavenly way, which “takes away the surplus and replenishes it to the insufficient.” Everything existing according to the law of nature would be lasting and is rarely unsuccessful.

Scroll 26: Wei Zhi, Vol. 2

～ 148 ～

自尊重之道，乃在乎以貴下賤，卑以自牧也，非此之謂也。乃衰薄之弊俗，膏盲之廢疾，安共為之？可悲者也！

（卷五十 抱朴子）

[白話] 自尊自重之道，就在於以尊貴的身分謙虛對待低賤的人，用謙卑來修養自己，而並非這種驕傲的態度。這種（驕傲的）做法，乃是衰敗的弊俗、是嚴重的社會弊病，怎麼能大家都做這樣的事呢？真是可悲啊！

In cultivating self-respect and self-esteem, a man of nobility should keep a low profile and respect people of inferior status as a way to humble oneself instead of being boastful and arrogant. Arrogance is a corrupt custom and a serious social illness that erodes moral values. Is this not lamentable when everyone likes to be boastful? How sad indeed!

Scroll 50: Bao Pu Zi

~ 149 ~

德盛弗狎侮。盛德必自敬，何狎  
易侮慢之有也。 狎侮君子，罔  
以盡人心；以虛受人，則  
人盡其心矣。 狎侮小人，罔以盡其  
力。以悅使民，民忘其  
勞，則盡力矣。

（卷二 尚書）

[ 白話 ] 君王德行隆盛就不會輕忽侮慢他人。輕忽侮慢官員，就沒有人替您盡心；輕忽侮慢百姓，就沒有人替您盡力。

A virtuous ruler will not despise others. If he despises his officials, they will not serve him wholeheartedly; if he despises his people they will not render support to him.

Scroll 2: Shang Shu

～ 150 ～

能自得師者王，求聖賢而事之。謂人莫己若者亡。

自多足，人莫之益，己亡之道。好問則裕，自用則小。問則有得，所以足也；不問專固，所以小也。

（卷二 尚書）

[白話] 能自己去尋求聖賢並以之為師者可以稱王，認為沒有人能比得上自己的人終究會滅亡。謙虛好問，才智就充足；自以為是，見識就狹隘。

He who seeks the virtuous as his teacher will win the throne one day. He who assumes no one else can be better than him will meet his downfall. By being humble and keen to learn, a person's wisdom grows. By being conceited, a person will become narrow-minded.

Scroll 2: Shang Shu

～ 151 ～

是故聰明廣智守以愚，多聞博辯守以儉，  
武力勇毅守以畏，富貴廣大守以狹，德施  
天下守以讓。此五者，先王所以守天下也。

（卷三十五 文子）

[白話] 所以聰明多智之人應以愚鈍自守，博聞善辯之人應以收斂自守，勇武剛毅之人應以畏怯自守，富貴地廣之人應以狹小自守，恩德施及天下之人應以謙讓自守。這五點，就是古代聖明君王守住天下的原因。

An intelligent and witty man should carry with him a dull image. A learned and eloquent man should carry with him a soft-spoken image. A valiant and firm man should carry with him a timid image. A rich landlord should carry with him a meager image. A man who contributed to the good of mankind should carry with him a modest approach. These five factors

contributed greatly to the stability of ancient kingdoms under wise rulership.

Scroll 35: Wen Zi

~ 152 ~

人心惟危，道心惟微，惟精惟一，允執厥中。  
危則難安，微則難明，故戒以精一，信執其中也。無稽之言勿聽，弗詢之謀勿庸。  
無考無信驗也，不詢專獨也。終必無成，故戒勿聽用也。

（卷二 尚書）

[白話] 人心（人的欲望）是危險的，道心（倫理道德）是微妙的，只有勇猛精進，住於一心，才能真正把握中正（無過之、無不及）之道。沒有經典為根據的話不要聽信，沒有徵求過賢明之人的謀略不要採納。

Human craving is dangerous, while mindful cultivation of morality is subtle. Only through diligent cultivation and single-mindedness can one attain the middle path. One should never trust beliefs that are unfounded (in classical works) and should never adopt strategies that are yet to be approved by men of virtues.

Scroll 2: Shang Shu

～ 153 ～

子曰：「君子居其室，出其言，善則千里之外應之，況其邇者乎？居其室，出其言，不善則千里之外違之，況其邇者乎？言出乎身加乎民，行發乎邇見乎遠。言行，君子之樞機，樞機，制動之主。樞機之發，榮辱之主也。言行，君子之所以動天地，可不慎乎？」

（卷一 周易）

〔白話〕孔子說：「君子處在自家的庭院中，發出言論之後，如果言論是美好的，那麼千里之外都能得到回應，何況是近處呢？處在自家的庭院中，發出言論之後，如果不是美好的，那麼千里之外也會背棄它，何況近處呢？言論從他本身發出來，影響到民眾；行動發生在近處，卻顯現在遠處。言論和行動，對君子來說好比是門戶的轉軸或弓箭上的機關一樣，門軸和機關的發動，關係到的是得到稱讚還是羞辱。言論和



行為，是君子能夠影響天地萬物的因素，怎能不慎重呢？」

Confucius said: “When a man of noble character ( Junzi ) made a meaningful speech at home, his words might spread to places more than a thousand miles away, and what’s more in the neighbourhood? On the other hand, if he made an inappropriate speech at home, his words might provoke others more than a thousand miles away, and what’s more in the neighbourhood? His speech has a telling effect on the people, and what he does at home might have an impact on others from faraway places. The speech and actions of a Junzi are like the hinges of the door and the spring of a crossbow. Their speedy movement brings about glorious or disgraceful consequences. Being so influential his speech and actions, how could a Junzi not be vigilant?”

Scroll 1: Zhou Yi

～ 154 ～

無競維人，四方其訓之。有覺德行，四國

順之。無競，競也。訓，教也。覺，直也。競，強也。人君為政，無強於得賢人。得賢人，則天下教化於其俗。

有大德行，則天下順從其政。言在上所以倡道之。敬慎威儀，維民之則。

則，法也。慎爾出話，敬爾威儀，無不柔嘉。話，善言也。謂教令也。

白圭之玷，尚可磨也；斯言之玷，

不可為！玷，缺也。斯，此也。玉之玷缺，尚可磨鑄而平，人君政教一失，誰能反覆之也。

（卷三 毛詩）

〔白話〕國家的強盛在於擁有賢德之人，四方之國才都會接受其教化。君王具備了純正的德行，四方諸侯才能夠齊歸於麾下。恭敬謹慎、舉止莊重，天下百姓都會效法。依循古人的常道把教令來頒布，言行舉止務求優美合度。白玉之瑕，尚可琢磨；政令之失，再難彌補！

A ruler is strong because he has virtuous ministers in his government. Thus, nations from four corners of the world would come and heed its practices. A ruler exemplifies virtuous conduct so lords from the four corners of the world would submit under his command. People would follow his respectful, discreet and dignified manners. Educational laws are enacted based on the ancients' ethical standards; conducts are expected to be appropriate and pleasant. Carving and polishing can remove the flaws on a piece of white jade, but the harm done by defective laws is difficult to redress!

Scroll 3: Mao Shi

~ 155 ~

子曰：「君子道人以言，而禁人以行，  
禁，猶謹也。故言必慮其所終，而行必稽其所弊，  
則民謹於言，而慎於行。稽，猶考也。」

（卷七 禮記）

[白話] 孔子說：「君子以言語教導人們向善，以身作則防止人們作惡，所以每說一句話之前，必定先想到它的後果，每做一件事之前，必定先考慮到它可能會造成的弊端，這樣人民才會說話謹慎而行事小心。」

Confucius said: "A man of noble character (Junzi) advises people to be kind through his speech, and keeps them away from acts of evil by his exemplary role. Hence, before speaking, he is very mindful of the effects of his words, and extremely careful of the consequence of his actions, so that everyone will be mindful when speaking, and cautious before doing anything."

Scroll 7: Li Ji

~ 156 ~

謹  
慎

激電不能追既往之失辭，班輪（輪作輪）不能磨斯言之既玷雖不能三思而吐情談，猶可息謔調以杜禍萌也。

（卷五十 抱朴子）

[白話] 快速的閃電，也追不回說過的錯話；魯班這樣的能工巧匠，也磨不去不當言辭留下的污點。一個人即使不能時時做到三思而後言、說出得體的話，但是停止說戲謔嘲弄話語，以杜絕災禍的萌生，則是完全可以的。

Even a speed as swift as lightning can never retract a slip of the tongue; even a man as talented as Lu Ban cannot eliminate the ill effects of an inappropriate speech. A person may not often think thrice before uttering decent words, but it is possible to avoid speaking words of mockery in order to prevent misfortunes from happening.

Scroll 50: Bao Pu Zi

~ 157 ~

言而不可復者，君不言也；行而不可再者，君不行也。凡言而不可復，行而不可再者，有國者之大禁也。

（卷三十二 管子）

〔白話〕說一次而不可再說的話，君主就不說；做一次而不可再做的事，君主就不做。凡是不可重複的話，不可再做的事，都是君主最大的禁忌。

Any speech that is spoken once but can never be repeated will not be said by a ruler. Anything that is done once but cannot be repeated will not be carried out by a ruler. Words and actions that cannot be repeated are the ruler's main taboos.

Scroll 32: Guan Zi

~ 158 ~

謹  
慎

天子之尊，四海之內，其義莫不為臣。然而養三老於大學，舉賢以自輔弼，求修正之士使直諫。故尊養三老，示孝也；立輔弼之臣者，恐驕也；置直諫之士者，恐不得聞其過也。

（卷十七 漢書五）

〔白話〕以天子的尊貴，在全國之內，按道理來說，沒有人不是他的臣子。然而天子還在太學（以尊敬父親之禮）奉養三老，選拔賢能之人來作為自己的輔佐，訪求修身正行之人（讓他們）直言規諫。所以尊養三老，是顯示孝道；設立輔助之臣，是擔心自己驕縱；設置直言勸諫的官員，是擔心聽不到自己的過失。

Being a royal dignity of the highest order, everyone in the kingdom is under a ruler's command. However, when the ruler was in the Tai Xue (Imperial Uni-

versity), he showed great respect for the Three Elder Teachers in the manner of a filial son serving his parents. He also appointed men of virtues to be his ministers and sought the assistance of righteous people to remonstrate with him. The respect and care for the Three Elder Teachers demonstrated filial piety. The virtuous ministers were appointed to prevent him from being arrogant, and the remonstrating officials were employed to remind him of his faults.

Scroll 17: Han Shu, Vol. 5



~ 159 ~

謹  
慎

夫為政者輕一失而不矜之猶乘無轄之車，安其少進，而不睹其頓躓之患也。夫車之患近，故無不睹焉；國之患遠，故無不忽焉。知其體者，夕惕若厲，慎其愆矣。

（卷四十七 劉廙政論）

[白話] 治理政事的人，輕忽一個錯誤而不慎重對待，就猶如乘坐沒有車軸兩頭金屬鍵的車子，滿足於少許的前進，而看不到顛仆的禍患。車子的禍患很近，所以誰都看得到；國家的禍患很遠，所以人們就都疏忽了。了解了這種情形，就會終日朝夕戒懼，如臨危境，時刻謹慎，不敢犯絲毫錯誤。

If a minister overlooks an error and does not manage it cautiously, it is like sitting in a carriage whose axle has lost the two linchpins on both ends. By being easily satisfied with minor progress, he does not see the disasters that will cause him to stumble. The dangers

caused by the defective carriage can be easily discovered by anyone, but disasters that loom in the distance are not readily felt. Be aware of this and remain on guard day and night as if danger is imminent, and stay vigilant to prevent committing the slightest mistake.

Scroll 47: Liu Yi Zheng Lun

～ 160 ～

方以類聚，物以群分，吉凶生矣。方有類，物有群，則有同有異，有聚有分也。順其所同則吉，乖其所趣則凶，故吉凶生矣。

異，有聚有分也。順其所同則吉，乖其所趣則凶，故吉凶生矣。

（卷一 周易）

〔白話〕天下人各行其道而以類聚集，物各有其群而以類相分，同於善同於君子的就吉，同於惡同於小人的就凶，這樣，吉祥與凶險也就產生了。

People alike tend to group together, and things are divided according to their classes. Associating oneself with the virtuous brings good fortune, while associating oneself with the evil brings misfortune. This is how good fortune and misfortune come into being.

Scroll 1: Zhou Yi

~ 161 ~

孔子曰：「居而得賢友，福之次也。」

（卷四十六 中論）

[白話] 孔子說：「所居之處有賢德之人為友，這是福氣之所在。」

Confucius said: “Good fortune presides in a neighborhood where one can befriend virtuous people.”

Scroll 46: Zhong Lun

~ 162 ~

夫人雖有性質美而心辨智，必求賢師而事之，擇賢友而友之。得賢師而事之，則所聞者堯舜禹湯之道也；得良友而友之，則所見者忠信敬讓之行也。身日進於仁義而不自知者，靡使然也。

（卷三十八 孫卿子）

[白話] 人雖然有純樸美好的稟性和清醒明白的智慧，但一定要選擇賢師學習，選擇善友而交往。得到賢師而去學習，則所見聞的都是堯舜禹湯的聖王之道；得到善友而交往，則所見聞的都是忠誠信實恭敬禮讓之善行。自身日益進步於仁義之道而自己並不覺知，這就是因為潛移默化的影響使其如此。

Even a person with good character and the ability to discern right from wrong must seek virtuous teachers to guide him. He should also associate with worthy friends. From honorable teachers, he learns about the

virtues of emperors Yao, Shun, Yu and Tang. From worthy friends he learns about faithfulness, trustworthiness, respectfulness and forbearance. In this way, making steady advancement along the virtuous path is natural to him.

Scroll 38: Sun Qing Zi

～ 163 ～

交  
友

人之交士也，仁愛篤恕、謙遜敬讓，忠誠發乎內，信效著乎外，流言無所受，愛憎無所偏，幽閑攻人之短，會友述人之長。有負我者，我又加厚焉；有疑我者，我又加信焉。患難必相及，行潛德而不有，立潛功而不名。孜孜為此，以沒其身，惡有與此人交而憎之者也？

（卷四十五 昌言）

〔白話〕人與人交往，要做到仁愛、寬恕、謙遜、禮讓，忠誠發自內心，信用顯揚於外，不聽信流言蜚語，愛憎沒有偏私，私下相處謹防指責別人短處，聚會多說別人長處。有負於我的人，我對他更加寬厚；懷疑我的人，我對他更加誠信。別人有禍患災難一定相幫，暗中施恩於人而不圖回報，暗中成就好事而不求人知。勤勉不懈於此，終身不改，哪有與這樣的人結交還憎惡他的呢？

When interacting with one another, we must show loving-kindness, forgiveness, humility and forbearance. Sincerity comes from the bottom of our hearts, and trust is shown to others. We should not listen to gossips, and should never be biased and criticize the shortcomings of others; instead, we should try to compliment people for their good deeds openly. For those who betrayed us, we would show leniency to them; for those who doubted us, we should prove ourselves to be even trustworthier. We would secretly help those in need without expecting anything in return and make contributions without craving to be acknowledged. When these principles are never abandoned and diligently practiced, would there be anyone who still hates us?

Scroll 45: Chang Yan



~ 164 ~

今人皆知礪其劍，而弗知礪其身。夫學，  
身之礪砥也。

（卷三十六 尸子）

[ 白話 ] 今天人們都知道磨礪自己的劍，卻不知磨礪自己的身心。修學，就是對自己身心的磨礪。

Nowadays people merely think of sharpening their swords instead of spiritual advancement. Spiritual cultivation is actually sharpening one's body and mind.

Scroll 36: Shi Zi

～ 165 ～

君子博學，而日三省乎己，則知明而行無過矣。故不登高山，不知天之高也；不臨深谿，不知地之厚也；不聞先王之遺言，不知學問之大也。

（卷三十八 孫卿子）

[白話] 君子要廣泛學習聖賢教誨，而且要（效法曾子那樣）每日多次反省自己的身心行為有無過錯，照這樣下去，就能夠成為一個智慧明達而行為沒有過失的人了。所以不登上高山，就不知道天有多高；不俯視深谷，就不會知道地有多厚；沒有聽聞古聖先王的教誨，就不知道聖賢學問之道的博大。

A man of noble character (Junzi) should learn from the saints and sages, self-reflecting several times a day to check on his faults. If he can persist in this practice, he will become a wise man who seldom makes mistakes. Thus, one will never know how high the sky is if he has never climbed up a mountain; without looking down onto a deep valley, one will never know how deep the earth goes. Without learning the wisdom from the ancient sage-rulers, one will never know how profound and great their teachings could be.

Scroll 38: Sun Qing Zi

～ 166 ～

古之學者耕且養，三年而通一藝，存其大體，玩經文而已。是故用日約少而蓄德多，三十而五經立也。

（卷十四 漢書二）

[白話] 古代的學者一面耕作勞動，一面修養自己的品德學問，三年通曉一部經，一般是掌握其中的要義，反覆體會經文罷了。所以花費的時間少而蓄養的德行卻多，到三十歲就能通達五經了。

The ancient scholars toiled in the farms while cultivating their intellect and character. In the span of three years they had familiarized themselves with one classic, grasping its essence through repeated study of the same text. Hence, they spent little time in this aspect while accumulating virtues. By the time they reached the age of thirty, these scholars would become proficient in the Five Classics[ The Five Classics include the Book of Odes, Book of History, Book of Rites, Book of Changes, and the Spring and Autumn Annals.].

Scroll 14: Han Shu, Vol. 2

～ 167 ～

君子既學之，患其不博也；既博之，患其不習也；既習之，患其不知也；既知之，患其不能行也；既能行之，患其不能以讓也。君子之學，致此五者而已矣。

（卷三十五 曾子）

[白話] 君子學習聖賢教誨後，唯恐自己所學不淵博；所學的教誨淵博了，唯恐自己不能時時溫習；已經溫習了，唯恐自己不能夠理解；已經理解了，唯恐自己不能按照道理去落實；已經按照道理落實了，又唯恐自己做不到謙虛退讓。君子求學，若能做到這五個方面就行了。

A man of noble character ( Junzi ) is overcome by the fear of not acquiring profound knowledge after learning from the sages. Having acquired profound knowledge, he is yet overcome by the fear of being unable to allot time for revision. Having revised the lessons over and over again, he is yet overcome by the fear of being unable to fully understand the lessons. After understanding the lessons, he is yet overcome by the fear of being unable to practice what he was taught. After practicing what he was taught, he is yet overcome by the fear of being unable to conduct himself humbly. If a Junzi can put these five requirements into practice, that would suffice.

Scroll 35: Zeng Zi

～ 168 ～

《象》曰：天地之道，恆久而不已也。

得其所久，故不已也。日月得天而能久照，四時變化而能久成，聖人久於其道，而天下化成。言各得所恆，故皆能久長也。觀其所恆，而天地萬物之情可見

矣。天地萬物之情，見於所恆也。

（卷一 周易）

[白話]《象傳》說：天地的運行規律是永恆運行，沒有停息。日月得到天的承載，而能長久照耀天下；四季往復變化，所以能永久生成萬物；聖人長久地推行其道義，所以能教化天下以成盛世。觀察其所以長久之理，天地萬物的情況便可以知道了。



The book of Tuan Zhuan said: “Heaven and earth move eternally according to the law of nature. The sun and the moon, being encompassed by heaven, shine perpetually. The endless revolving of the four seasons enables all things to thrive under the sun. Men of virtues persistently advocate good morality and righteousness so as to lead their country toward lasting peace and prosperity. Observing what they have been doing, we realize that the same rules apply to the ceaseless thriving of all things under the sun.”

Scroll 1: Zhou Yi

～ 169 ～

聖人貴恆，恆者德之固也。聖人久於其道，而天下化成。未有不恆而可以成德，無德而可以持久者也。

（卷五十 袁子正書）

[白話] 聖人貴有恆，有恆方能使德行堅固。聖人長久堅持德教，天下的教化才可成功。沒有不長久堅持而可以成就德教的，也沒有無德而可以長治久安的。

The sages are known for their perseverance because without it, virtues could not be firmly established. Persisting in their moral and righteous cause, they were successful in teaching and transforming the world. Without perseverance, virtues cannot be established; without virtues, long-lasting stability cannot be found.

Scroll 50: Yuan Zi Zheng Shu

~ 170 ~

夫節士不能使人敬之，而志不可奪也；不能使人不憎之，而道不可屈也；不能令人不辱之，而榮在我也；不能令人不擯之，而操之不可改也。

（卷五十 抱朴子）

〔白話〕有節操的人，不能使人尊敬自己，但他的志向不會受強迫而動搖；不能使人不厭惡自己，但他的道德準繩不會被折服；不能令人不侮辱自己，但人格的尊榮永遠保存在自身；不能令人不排斥自己，但他的節操始終不變。

When a man of integrity cannot make others respect him, he will not give up his aspirations. If he cannot make others approve of him, he will not compromise his moral standards. If he cannot stop others from insulting him, he will not lose his noble personality. If he cannot prevent others from rejecting him, his integrity remains unchanged.

Scroll 50: Bao Pu Zi

~ 171 ~

君子體仁，足以長人；嘉會，足以合禮；利物，足以和義；貞固，足以幹事。

（卷一 周易）

〔白話〕君子體察並踐行仁道，就足以領導眾人；妥善成就美好的聚會，就發揮禮的教化；施利於他物，就合乎道義；堅守正道，就可以辦好事務。

A man of noble character ( Junzi ), by virtue of his benevolence, is fit to become a leader. He facilitates propitious meetings or feasts in accordance with propriety, thereby enabling propriety to be promoted. He provides benefits for others in accordance to the way of righteousness, and by such righteous acts and firmness, he is able to accomplish all tasks.

Scroll 1: Zhou Yi

~ 172 ~

子謂子產，有君子之道四焉。子產，公孫僑也。其行己也恭，其事上也敬，其養民也惠，其使民也義。

（卷九 論語）

[白話] 孔子評論子產，說：「他有四種德行，皆是君子之道：他自己做人很謙恭，他事奉君主能敬其事，他用恩惠養民，他使用民眾（為公家之事服務）能得其宜。」

Confucius commented that Zichan has four of the characteristics of a Junzi: In his conduct, he is humble; in serving his superiors, he is respectful; in providing assistance for the people, he is kind; and in deploying the people to carry out public services, he is just.

Scroll 9: Lun Yu

~ 173 ~

子曰：「同聲相應，同氣相求，水流濕，火就燥，雲從龍，風從虎，聖人作而萬物睹。」

（卷一 周易）

[白話] 孔子說：「這是比喻同樣的聲音能夠產生共鳴，同樣的氣味會相互交感，水總是流到濕地上，火總是先燒乾燥處，龍吟然後景雲就會騰升，虎嘯之處就會有谷風相隨，聖人興起，萬民都來仰望他、親近他，接受他的引導和教化。」

Confucius said: "Similar sounds resonate well with one another while similar scents attract each other. Water flows toward the wetland and fire burns at a dry place. Auspicious clouds rise with a dragon's cry; the valley winds tail a tiger's roar. When a sage appears, all men will look up to him, adore him, and follow his guidance and teachings."

Scroll 1: Zhou Yi

~ 174 ~

艮，君子以思不出其位。各止其所。  
不侵官也。

(卷一 周易)

處  
世

[白話] 艮卦，君子體察此卦的現象，而抑制內心欲望，所思所慮不超越其身分（安守本分，尊重主事者職權）。

The oracle of Gen 艮<sup>21</sup> denotes that a man of noble character ( Junzi ) acts according to its divination and put a restraint on his desires; does not go in his thoughts beyond the duties called for by his positions. (He respects the authority of the person-in-charge.)

Scroll 1: Zhou Yi

21 The hexagram Gen, 艮

~ 175 ~

貴而下賤，則眾弗惡也；富能分貧，則窮乏士弗惡也；智而教愚，則童蒙者不惡也。

（卷八 韓詩外傳）

〔白話〕地位高的人能夠謙虛對待地位低的人，那麼眾人就不會厭惡他；有錢的人能經常接濟貧窮的人，那麼貧窮的人就不會厭惡他；有智慧的人能夠教導愚昧的人，那麼愚昧的人就不會厭惡他。

If the nobility could treat the lowly people with humility, no one would dislike them. If the wealthy could assist the poor and needy, no poor people would dislike them. If wise men could provide guidance to the ignorant, no ignorant people would dislike them.

Scroll 8: Han Shi Wai Zhuan



~ 176 ~

孔子曰：「以富貴而下人，何人不與？以富貴而愛人，何人不親？發言不逆，可謂知言矣。」

（卷十 孔子家語）

[白話] 孔子說：「身處富貴而能待人謙下，這樣的人誰不喜歡和他在一起呢？身處富貴而真心關愛他人，又有誰不願親近他呢？說話不違背事理人情，可以說是會說話的人了。」

Confucius said: "If a noble and wealthy person is humble, would anyone dislike his company? If a noble and wealthy person could love and care for others, would they distance themselves from him? If man's speech is reasonable and does not contradict humanity, then he is regarded as an eloquent person."

Scroll 10: Kong Zi Jia Yu

~ 177 ~

一朝之忿，忘其身以及其親，非惑與？

（卷九 論語）

〔白話〕難忍一時之怒，便忘記了自身的安危和父母家人的禍福所繫，不是太糊塗了嗎？

Is it not too foolish to put our lives and the lives of our parents and family members at stake just because of a fit of anger?

Scroll 9: Lun Yu

~ 178 ~

故有理而無益於治者，君子不言；有能而無益於事者，君子弗為。君子非樂有言，有益於治，不得不言；君子非樂有為，有益於事，不得不為。

（卷三十七 尹文子）

〔白話〕自己的想法雖有道理，但對治理國家沒有益處的，君子絕對不說；自己雖有能力，但對成就事業沒有好處的，君子也絕不去做。君子並不喜歡多話，因為對治理國家有好處，所以不得不諫言；君子並不喜歡多事，因為對成就事業有好處，所以不得不去做。

If a man of noble character ( Junzi ) has a reasonable plan yet not beneficial to the country, he will not express his idea. If he has a talent, yet not constructive for the country, then he will never make use of it. A Junzi does not talk much, but he will always try his

best to remonstrate for the benefit of his country. He dislikes assuming too many responsibilities, but he will take on certain tasks for the sake of his country.

Scroll 37: Yin Wen Zi

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政

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Chapter Four

ON THE SUBJECT  
OF ADMINISTRATION

～ 179 ～

楚莊王問詹何曰：「治國奈何？」詹何蓋隱者也。

詹何對曰：「何（本書何作臣）明於治身，而不明於治國也。」楚王曰：「寡人得奉宗廟社稷，願學所以守之。」詹何對曰：「臣未嘗聞身治而國亂者也，又未嘗聞身亂而國治者也。故本在身，不敢對以末。」楚王曰：「善。」

（卷三十四 列子）

[白話] 楚莊王問詹何說：「請問該如何治理國家？」詹何回答說：「我只明白修身的道理，不明白治國的道理。」楚王說：「寡人得以供奉宗廟、掌管國家，希望學到保住它的方法。」詹何回答說：「我不曾聽說君主自身修養很好而國家卻混亂的，也不曾聽說君主自身修養不好而國家卻大治的，所以治國的根本在於君主自身的修養，至於別的細枝末節我就不敢跟您講了。」楚王說：「你講得很好。」

King Zhuang of the state of Chu asked Zhan He<sup>22</sup>:  
“Please tell me how could one govern a country?”

To which Zhan He replied: “I only know about self-cultivation but not governing.”

King Chu asked again: “I have the honor of enshrining our ancestral temples and rule over my country. I wish to learn the ways to keep peace and order.”

Zhan He replied: “I have never heard of a chaotic country that has a ruler who is wise and virtuous, nor have I heard of a peaceful country that has a ruler who is not virtuous. Therefore, the key factor of governing is the ruler’s self-cultivation. I am afraid I am

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22 Zhan He 詹何, a Daoist recluse who used rod and line made from flexible and supple materials to fish effortlessly, drew the attention of King Chu 楚王 (6th century BC), who received this counsel from him: “This is how I am able to use weak things to control strong ones, light things to bring in heavy ones. If Your Majesty is really able to rule [your] state in the same way, [you] can turn the Empire within the span of [your] hands; what can give you troubles?” (Littlejohn and Dippman 2011)

not able to advise you further on this matter.”

King Chu said: “That was an excellent explanation.”

Scroll 34: Lie Zi



～ 180 ～

民心莫不有治道，至於用之則異矣。或用乎人，或用乎己。用乎己者，謂之務本；用乎人者，謂之追（追作近，下同）末。君子之治之也，先務其本，故德建而怨寡；小人之治之也，先追其末，故功廢而仇多。

（卷四十六 中論）

[白話] 每個人心裡都有治理的措施，至於怎樣使用，就各不相同了。有人用於修治他人，有人用於修治自己。用於治己，叫做務本；用於治人，叫做逐末。君子處理事情，首先是先致力於根本（治己），所以能夠建立德行、功業而很少與人結怨；小人處理事情是先追求末節（治人），所以不能建立功業且又很多怨仇。

Everyone may have constructive ideas about governance but how these ideas are put into practice will differ from one another. Some will choose to rectify the

shortcomings of others, whereas some will choose to rectify their own shortcomings. Correcting one's own shortcomings is addressing a problem at its source, whereas correcting the shortcomings of others is addressing a problem at its closing stages. A man of noble character ( Junzi ) tackles a problem at its source, thus shaping a noble character and contributing greatly to the society. So, he rarely holds grudges against anyone. A scoundrel aims at tackling a problem at its closing stages, thus he is unable to serve others while making many enemies.

Scroll 46: Zhong Lun

~ 181 ~

為治之本務，在於安民。安民之本，在於足用。足用之本，在於勿奪時。勿奪時之本，在於省事。省事之本，在於節欲。節欲之本，在於反性。

（卷四十一 淮南子）

[白話] 治理國家的根本，在於使百姓安定。安定百姓的根本，在於使百姓衣食豐足。百姓衣食豐足的根本，在於不使其失去農時。不使百姓失去農時的根本，在於減少徭役。減少徭役的根本，在於君主節制物欲。節制物欲的根本，在於返歸其清淨無欲的天性。

The principal function of a government is to provide stability for the people. Stability comes from having abundant food and clothing available for the people, and this abundance comes from uninterrupted farming activities, which are made possible by minimizing

the frequency of statute labor on farmers imposed by the government. To achieve this, the ruler must restrain himself from extravagant spending and revert to his original nature that is pure and untainted.

Scroll 41: Huai Nan Zi

～ 182 ～

能成霸王者，必得勝者也。能勝敵者，必強者也。能強者，必用人力者也。能用人力者，必得人心者也。能得人心者，必自得者也。能自得者，必柔弱者也。

（卷三十五 文子）

〔白話〕老子說：「能成就霸業的人，一定是獲得勝利的人。能勝敵的人，一定是強者。能成為強者的人，一定是能運用別人力量的人。能運用別人力量的人，一定是贏得人心的人。能夠贏得人心的人，一定是符合道義的人。符合道義的人，一定是心地柔和謙順的人。」

Laozi said: “The one who has risen to become an overlord is no doubt a winner. A winner who can defeat his rivals is no doubt a powerful figure. To be able to become powerful no doubt one has to know how to utilize the strength of others effectively. To be able

to use the strength of others effectively no doubt one has to win over their hearts, and to do so he must be a man who can act according to the principles of virtue. In the end, a virtuous man is without doubt, a caring and modest person.”

Scroll 35: Wen Zi

~ 183 ~

聖王宣德流化，必自近始。朝廷不備，難以言治；左右不正，難以化遠。

（卷十九 漢書七）

務  
本

〔白話〕聖王宣揚仁德推行教化，必然要從身邊近處開始。朝廷還不具備德義，難以談治理好天下；左右的臣子不夠端正，難以使教化遠播。

When a sage-ruler promotes moral and virtuous values and devise policies to put them into practice, he must start from his immediate company. A government that has no righteous principles will not rule well, and when the ministers are not upright they cannot exert great influence.

Scroll 19: Han Shu, Vol. 7

～ 184 ～

凡為天下治國家，必務其本也。務本莫貴於孝。人主孝，則名章榮，天下譽。<sup>譽：樂。</sup>人臣孝，則事君忠，處官廉，臨難死。士民孝，則耕芸疾，守戰固，不疲北。夫執一術而百喜至，百邪去，天下從者，其唯孝乎！

（卷三十九 呂氏春秋）

[白話] 大凡人君統治天下、治理國家，一定要致力於根本。致力於根本，沒有比孝更重要的。君主孝敬父母，名聲就顯揚榮耀，天下就安樂。臣子孝敬父母，事奉國君就會忠誠盡責，居官就會清正廉潔，臨難就能拼死效命。士人和百姓孝敬父母，耕種便會努力，守衛作戰則能意志堅定，不會敗逃。掌握一種方法而能使百善皆至，百邪皆去，天下順從，這種方法大概只有孝道了！



To govern a country and earn the respect of the world a ruler must uphold some fundamental principles. Among these principles, nothing can surpass the principle of “being filial to one’s parents.” When a ruler respects his parents, he not only gains fame and glory but also contributes to world harmony and happiness. When a minister is filial to his parents, he will be honest and dutiful in serving his leader, as an officer he will serve with integrity and even sacrifice his life when the country is in trouble. When scholars and civilians are filial to their parents, they will work harder on their farms and will never run away from fighting a war to defend their country. If there is one way that can accumulate hundreds of blessings, eliminate hundreds of misfortunes, and win the support of the people, it is none other than the propagation of filial piety!

Scroll 39: Lü Shi Chun Qiu

～ 185 ～

治之本仁義也，其末，法度也。先本後末，謂之君子；先末後本，謂之小人。法之生也，以輔義。重法棄義，是貴其冠履，而忘其頭足也。

（卷三十五 文子）

[白話] 治國的根本是推行仁義，其次才是施行法度。以根本為先、以枝節為後的人，稱為君子；以枝節為先、以根本為後的人，稱為俗人。法律的產生，是為了輔助道義的推行。如果重視法律而拋棄仁義，這如同重視帽子和鞋子，卻忘記了自己的頭和腳。

The principal task of a government is to promote the virtues of benevolence and righteousness, followed by the enforcement of laws. One who gives the highest priority to promoting virtues is known as a man of noble character (Junzi), otherwise, he is only an ordinary man. The purpose of legislating laws is to facilitate the promotion of justice and righteousness. If one puts too much emphasis on the laws and abandons benevolence and righteousness, it is akin to paying attention to hats and shoes with no consideration for one's head and legs.

Scroll 35: Wen Zi

～ 186 ～

政以得賢為本，理 以去穢為務。

（卷二十三 後漢書三）

〔白話〕為政以得到賢能之人為根本，治國以去除奸邪之人為要務。

It is most important that the government employs virtuous and able people to serve the country, while eliminating evil and malicious people as its most pressing tasks.

Scroll 23: Hou Han Shu, Vol. 3

～ 187 ～

務  
本

有亂君，無亂國；有治人，無治法。羿之法未亡也，而羿不世中；禹之法猶存，而夏不世王。故法不能獨立，得其人則存，失其人則亡。法者，治之端也；君子者，法之源也。故有君子，則法雖省，足以遍矣；無君子，則法雖具，足以亂矣。故明主急得其人，而闇主急得其勢。急得其人，則身逸而國治，功大而名美；急得其勢，則身勞而國亂，功廢而名辱。

（卷三十八 孫卿子）

〔白話〕有造成國家混亂的昏君，沒有本來就混亂的國家。有能治理好國家的人才，沒有不需人治就可以使國家安定的方法。后羿的射法沒有亡失，但后羿不能讓世世代代的人都百發百中；禹王的治國之法仍然存在，但夏朝不能世世代代稱王天下。所以治國之法不能獨自存在，得到了能施行的人才能存在，失去了

能施行的人就亡失了。治國之法，是治理國家的開端；君子，是治國之本源。所以有君子，則法令雖然簡略，也足夠治理好一切；沒有君子，即使法令非常完備，也足以使得社會混亂。所以賢明的君主急於得到能治國的君子，而昏庸的君主急於得到權勢。急於得到能治國的君子，於是自身安逸而國家大治，功業偉大而且聲名美好；急於得到權勢，就會身勞心累而國家混亂，功業毀壞而且名聲敗壞。

There are no such things as chaotic countries, but just countries with corrupted rulers. There are no such things as efficient policies that can keep a country safe and peaceful without the wise rulership of worthy people. The archery skill of Hou Yi is remembered but he could not make every future generation achieve his state of excellence. The governing laws of King Yu remained but these laws could not make the Xia dynasty retain its power forever. Therefore, governing laws cannot exist by themselves. The presence of worthy people who can execute the laws will keep

the laws alive. Without these worthy people the laws will be rendered useless. The laws of governance provide the basis while men of noble character ( Junzi ) put them into practice. Their presence will ensure social order although laws are sparse and few. Without them, not even well-designed laws can prevent social upheavals. Thus, a virtuous leader is eager to find a Junzi who can help him to govern well, while an unwise leader is only eager to gain power. With Junzi serving in his administration, the ruler is able to relax and enjoy a peaceful and orderly country. He would also gain great reputation for being a good ruler. On the other hand, a ruler who is eager to gain power will exhaust his energy and throw the country into chaos, not only will he jeopardize his career but also bring disgrace to himself.

Scroll 38: Sun Qing Zi

～ 188 ～

君之所慎者四：一曰大位（位作德）不至仁，不可授國柄；二曰見賢不能讓，不可與尊位；三曰罰避親貴，不可使主兵；四曰不好本事，務地利，而輕賦斂，不可與都邑。此四務者，安危之本也。

（卷三十二 管子）

〔白話〕君主所應謹慎對待的問題有四：一是標榜道德但卻做不到仁，這樣的人不可授予國家大權；二是見到賢者而不能謙讓，這樣的人不可賜予高貴的爵位；三是執行刑罰時卻避開親戚、權貴，這樣的人不可讓他統率軍隊；四是不重視農業、不注重地利，而隨意徵收賦稅，這樣的人不可讓他擔任地方長官。這四條要務是國家安危的根本。



A leader should be cautious about the following four instances: First, a man who flaunts his moral prowess but fails to act benevolently should not be given power to govern the country. Second, a man who is not ready to make way for a virtuous man cannot be conferred a noble position. Third, a man who avoids punishing his relatives and the powerful nobles should not be allowed to lead an army. Fourth, a man who attaches no importance to farming and infrastructure projects but collects taxes without any justification should not be given the post of a district governor. These four instances are crucial factors in maintaining national security.

Scroll 32: Guan Zi

~ 189 ~

食者民之本也，民者國之本也，國者君之本也。

（卷四十一 淮南子）

〔白話〕糧食，是人民生存的根本；人民，是國家存在的根本；國家，是君主立身的根本。

Food constitutes the basic needs of the people; People constitute the backbone of a country; Country is the ground through which a ruler establishes his destiny.

Scroll 41: Huai Nan Zi

～ 190 ～

夫君尊嚴而威，高遠而危；民者卑賤而恭，愚弱而神。惡之則國亡，愛之則國存。御民者必明此要。

（卷四十八 體論）

務  
本

〔白話〕為君者，儘管莊重嚴肅而威懾天下，但是卻居高處遠而充滿危險；為民者，雖然地位卑下而對人恭順，愚鈍軟弱卻有難以預測的力量。君主不尊重百姓，國家就會滅亡；君主愛護百姓，國家就會生存發展。治理民眾的人一定要明白這個道理。

Although a ruler appears noble and majestic, his high and isolated position could land him in danger. Although a civilian has a low status and remains humble, this apparently slow-witted person could have unbelievable power. When a ruler does not respect his people, his country will be destroyed. When a ruler loves and protects his people, his country will thrive

and prosper. Those who govern should be aware of this principle.

Scroll 48: Ti Lun

～ 191 ～

案今年計，子弟殺父兄，妻殺夫者，凡二百二十二人。臣愚以為此非小變也。今左右不憂此，乃欲發兵報纖介之忿於遠夷，殆孔子所謂「吾恐季孫之憂，不在顓臾，而在蕭牆之內者也」。

（卷十九 漢書七）

〔白話〕據今年的統計，子弟殺死父兄、妻子殺死丈夫的事情，就有二百二十二人，我認為這不是小變故啊。現在在皇帝身邊的臣子不憂慮這樣的情況，卻打算發兵報復邊遠地方微小的怨恨，這大概就是孔子所說的「我恐怕季孫氏的憂患不在顓臾，而在自己內部」的道理吧。

According to this year's statistics, the number of cases of children who killed their fathers, younger brothers who killed their elder brothers, and wives who killed their husbands was a total of 222. In my hum-

ble opinion this is by no means a small incident. Officials close to Your Majesty are not worried by this situation, but instead they are planning to deploy troops to settle minor scores at the faraway borders. This situation is reminiscent of a comment by Confucius: “My concern is that the misery of Baron Ji Sun is not caused by foreign unrest occurring in the region of Zhuan Yu but by affairs in his family.”

Scroll 19: Han Shu, Vol. 7

～ 192 ～

夫用天之道，分地之利，六畜生於時，百物取於野，此富國之本也……故為政者，明督工商，勿使淫偽；困辱游業，勿使擅利；寬假本農，而寵遂學士。則民富而國平矣。

（卷四十四 潛夫論）

〔白話〕利用自然的時節，分清土地的高下優劣（加以利用），各種牲畜的生長符合時令，萬物收穫於田野，這就是使國家富強的根本……因此執政者應明確監督工匠與商人，不要讓他們弄虛作假；限制貶低商業等流動的行業，不要讓他們獨佔利益；寬待務農之人，使博通聖賢學問之士尊貴榮顯。這樣，就會使百姓富足、國家太平了。

By making full use of the natural cycles of seasonal changes and maximizing the use of lands, livestock can be raised and bountiful crops can be harvested

from the fields. This is the basis upon which a prosperous nation is founded. Thus, the government must make sure that craftsmen and businessmen should maintain the quality of their products and should not control or monopolize trading. The government should be lenient to farmers and also ensure that wise scholars achieve noble and honorable status. In this way, the populace will prosper and the country will become peaceful.

Scroll 44: Qian Fu Lun



～ 193 ～

咎繇曰：都！亦行有九德。言人性行有九德，以考察真偽，則可知也。

寬而栗，性寬宏而能莊栗也。柔而立，和柔而能立事。愿而恭，

慤愿而恭恪也。亂而敬，亂，治也。有治而能謹敬也。擾而毅，擾，順也。致果為毅也。

直而溫，行正直而氣溫和也。簡而廉，性簡大而有廉隅也。剛而塞，

剛斷而實塞也。彊而義。無所屈撓，動必合義。彰厥有常，吉哉。

彰，明也。吉，善也。明九德之常，以擇人而官之，則政之善也。

（卷二 尚書）

〔白話〕咎繇說：「啊！人的德行有九種類型：一是秉性寬宏而不失莊敬有度；二是性格柔和而能建功立業；三是老實忠厚而又謙恭嚴肅；四是精於治事而又恭謹敬慎；五是為人柔順而能勇敢有為；六是言行正直而又態度溫和；七是性情平易而有操守；八是性格剛斷而篤實穩健；九是堅強不屈而所作所為又都能夠合乎道義。表彰符合這九種道德標準的人，天下就會吉祥！」

Gao Yao said: “Well, kindly consider this norm. Human virtues can be classified into nine characteristics:

1. Generous and respectful;
2. Gentle and accomplished;
3. Honest and humble;
4. Skilful in handling matters but remain unassuming;
5. Submissive yet decisive;
6. Upright yet approachable;
7. Good-natured and ethical;
8. Indomitable yet practical and stable;
9. Tenacious yet benevolent and righteous.

Auspicious indeed is a country if there are officials who possess these nine characteristics!”

Scroll 2: Shang Shu

～ 194 ～

故論人之道：貴即觀其所舉，富即觀其所施，窮則觀其所不受，賤即觀其所不為。視其所患難，以知其勇；動以喜樂，以觀其守；委以貨財，以觀其仁；振以恐懼，以觀其節。如此即人情得矣。

（卷三十五 文子）

〔白話〕所以評價人的方法是：高貴的人要看他所推舉的是什麼人，富有的人要看他所施予的是什麼人，貧窮的人要看他不接受什麼，地位低下的人要看他不做什么。觀察他處在困難面前的舉動，來了解他勇敢的程度；用歡樂之事觸動他，來了解他的操守；把財物交給他，來考察他的仁德；用恐懼震懾他，來了解他的氣節。這樣就可以知道他的真實情況了。

As far as the appraisal of someone's character is concerned, let us take these observations into consideration: if he is a man of noble status observe who he

will nominate to become officials; if he is rich observe to whom he will donate for charity; if he is poor observe what he will not accept, and if he is a man of low status observe what he refuses to do. Observe his behavior when he is in trouble to find out the extent of his bravery; entice him with entertainment to find out whether he can stick to his principles; give him money and goods and observe whether he can uphold his virtues; use fear and intimidation to find out the depth of his moral integrity. In this way we will be able to find out the truth about this person.

Scroll 35: Wen Zi

~ 195 ~

正臣進者，治之表也；正臣陷者，亂之機也。

（卷十五 漢書三）

〔白話〕忠正之臣得到任用，這是治世的表現；忠正之臣遭到陷害，那就是混亂的先兆。

When a loyal and upright minister is assigned important tasks this is evidential of a good government. If such a minister can be brought down because of false charges, this is an early sign of chaos and disorder.

Scroll 15: Han Shu, Vol. 3

~ 196 ~

故夫處天下之大道而智不窮，興天下之大業而慮不竭，統齊群言之類而口不勞，兼聽古今之辨而志不倦者，其唯用賢乎。

（卷五十 袁子正書）

〔白話〕所以定奪天下的重大決策而智慧不會窮盡，興辦天下的大業而思想不會枯竭，統一百家之言而口舌不會勞累，兼聽古今言論而心志不會疲倦，只有使用賢才這一個辦法。

Whether a government can make critical decisions with inexhaustible wisdom, execute great plans with inexhaustible ideas, unify a hundred schools of thought with untiring persuasions, and maintain an unyielding spirit while learning from ancient or contemporary views — there is no other way to achieve these except to employ virtuous and competent individuals to serve in the government.

Scroll 50: Yuan Zi Zheng Shu

~ 197 ~

古之聖王，所以潛處重闈之內而知萬里之情，垂拱衽席之上而明照八極之際者，任賢之功也。

（卷二十八 吳志下）

任  
使

〔白話〕古代的聖王之所以居住在深宮之內，就知道萬里之外的事情；垂衣拱手安坐在衽席之上，而能明察八方最遠地區的情況，是因為任用賢才的結果。

Ancient sage-rulers could live in the inner chambers of the imperial palace and were knowledgeable of matters from thousands of miles away; sit on their mattress with hands clasped in ease and were knowledgeable of the state of affairs at the furthest corners of his kingdom, all because they had virtuous and competent men to work for them.

Scroll 28: Wu Zhi, Vol. 2

～ 198 ～

遭良吏，則皆懷忠信而履仁厚；遇惡吏，則皆懷奸邪而行淺薄。忠厚積則致太平，奸薄積則致危亡。

（卷四十四 潛夫論）

〔白話〕百姓遇到好的官吏，就都會心懷忠信而品行仁厚；碰到不良官吏，就都會心懷奸邪而行為淺薄。積累忠信仁厚就會實現天下太平，積累奸邪刻薄就會導致天下危亡。

The presence of virtuous officials will transform people into becoming honest and kind. The presence of wicked officials will transform people into becoming evil and mean. When honesty and kindness prevail, there will be peace and prosperity; when evilness and selfishness prevail, the fate of the nation would be at stake.

Scroll 44: Qian Fu Lun



~ 199 ~

賢主必自知士，故士盡力竭智，直言交  
爭，而不辭其患。

士為知己者死，故盡力  
竭智，何患之辭也。

（卷三十九 呂氏春秋）

任  
使

〔白話〕賢主之所以成為賢主，一定是由於能賞識和任用賢士，這樣賢者就能竭盡心力和智慧，直言相諫，也不怕招來禍患。

A sage-ruler will surely recognize the contributions of virtuous individuals and appoint them to undertake important tasks so that they can serve him wholeheartedly and wisely and remonstrate with him without the fear of being persecuted.

Scroll 39: Lü Shi Chun Qiu

～ 200 ～

非獨臣有不盡忠，亦主有不能使也。百里奚愚於虞，而智於秦；豫讓苟容中行，而著節智伯。斯則古人之明驗矣。

（卷二十五 魏志上）

[白話]（治國成效不彰）不僅僅是因為臣子不盡忠，君主不善用人也是原因之一。百里奚在虞國時顯得愚鈍，在秦國時顯得很有智慧；豫讓在中行氏手下只是苟且容身，而在智伯手下卻顯示出他的節操。這都是古人中很明顯的例證。

An inefficient government may not only be due to treacherous ministers but also due to a ruler's inability to use the right people to do the right tasks. For instance, Baili Xi appeared foolish when he served in the state of Yu but performed brilliantly when he served in the state of Qin. Another example was Yu Rang who led a contemptible life when he served in the household of nobleman Zhong Hang, but showed high moral integrity when he served the nobleman Zhi Bo. These are obvious examples attested by the ancients.

Scroll 25: Wei Zhi, Vol. 1

～ 201 ～

聖主者，舉賢以立功，不肖主舉其所與同。

（卷四十一 淮南子）

〔白話〕聖明的君主任用賢人來建立功業，不賢的君主只任用習氣愛好與他類同的人。

A wise ruler will appoint competent and virtuous people to help him accomplish great missions. An unwise leader will appoint people with similar personalities and preferences as himself.

Scroll 41: Huai Nan Zi

～ 202 ～

明主任人之道專，致人之道博。任人道專，故邪不得間。致人之道博，故下無所壅。任人之道不專，則讒說起而異心生。致人之道不博，則殊塗塞而良材屈。

（卷四十九 傅子）

[白話] 明智的君主，用人之道專一，招攬人才的途徑寬廣。用人之道專一，所以邪惡之徒不能離間。招攬人才的途徑寬廣，進才之路才不會被壅塞。用人之道不專一，讒言就會出現，異心就會產生。招攬人才的途徑不寬廣，則各條管道都會堵塞，而人才也會被埋沒。

A wise ruler is consistent when it comes to appointing the right candidates to serve in the government, and the recruitment process that he employs is thorough and extensive. By being consistent he prevents treacherous people from sowing discords; and when

the recruitment process is extensive the channels for recruiting virtuous candidates are never blocked. If appointments are done in an inconsistent manner, false charges will arise and disloyalty will follow. If the recruitment process is not extensive, all channels will be blocked and virtuous candidates will be neglected.

Scroll 49: Fu Zi

～ 203 ～

選舉莫取有名，名如畫地作餅，不可啖。

（卷二十六 魏志下）

〔白話〕選拔人才時不要只知道選取有名氣的人，名氣如同畫在地上的餅，是不能吃的。

Do not elect a candidate based solely on his popularity. Popularity is like the picture of a biscuit sketched on the ground that cannot be eaten.

Scroll 26: Wei Zhi, Vol. 2

～ 204 ～

故構大廈者，先擇匠，然後簡材；治國家者，先擇佐，然後定民。

（卷四十九 傅子）

[ 白話 ] 所以，建築大廈的人，必先選擇工匠，然後準備材料；治國的君主，須先選擇良臣，然後才能治理好百姓。

Thus, before a builder can commence construction he must first select good craftsmen and then prepare the materials needed. Likewise, a ruler must first select good ministers before he can run the government well and deliver beneficial results to the people.

Scroll 49: Fu Zi



～ 205 ～

柔遠和邇，莫大寧民。寧民之務，莫重用  
賢。用賢之道，必存考黜。

（卷二十三 後漢書三）

任  
使

〔白話〕安撫遠方和睦近處，再沒有比使人民安定更重大的了。使人民安定的關鍵，沒有比任用賢人更重要的了。任用賢者的辦法，是一定要設立考核與罷免的制度。

To appease people or countries from afar and bring harmony to those close at hand, nothing can be more important than winning the hearts of the people. In order to achieve this nothing can be more pressing than hiring virtuous people to serve in the government. To ensure that the ability of the virtuous and able is properly tapped, a proficiency assessment and dismissal system must be established.

Scroll 23: Hou Han Shu, Vol. 3

～ 206 ～

治亂榮辱之端，在所信任。所信任既賢，  
在於堅固而不移。

（卷十五 漢書三）

〔白話〕安定與動亂、榮譽與恥辱的發端，就在於君主所相信並任用的人。所信任的人已經是賢才了，那就要堅信他而不動搖。

The reasons that lead to stability or chaos, honor or disgrace, begin with the ministers trusted and empowered by the ruler. If the ministers proved to be virtuous, everyone should have full confidence in them and trust them without the slightest doubts.

Scroll 15: Han Shu, Vol. 3.

~ 207 ~

昔之獄官，唯賢是任，故民無冤枉。升泰之祚，實由此興。

（卷二十七 吳志上）

[白話] 從前主持刑獄的官員，只有賢能之人才可擔任，所以百姓沒有冤屈。安寧太平的福運，其實是由此興起的。

In ancient times, only the capable and virtuous were permitted to preside over criminal and penal matters, and so cases of unjust prosecution could be avoided. The blessings of a peaceful and prosperous nation are, in fact, the result of this key factor.

Scroll 27: Wu Zhi, Vol. 1

～ 208 ～

耳不知清濁之分者，不可令調音；心不知治亂之源者，不可令制法度（無<sup>度</sup>字）。

（卷四十一 淮南子）

[白話] 耳朵不能分辨清濁聲調的人，不可以讓他調整音律；心裡不懂治亂根源的人，不可以讓他制定法令。

A man who cannot distinguish a pure tone from an overtone should not be allowed to tune a musical instrument. A man who does not know how to eradicate the root cause of unrests should not be allowed to make laws and regulations.

Scroll 41: Huai Nan Zi

~ 209 ~

是故有大略者，不可責以捷巧；有小智者，不可任以大功。

（卷四十一 淮南子）

〔白話〕有雄才大略的人，不能苛求他們敏捷和靈巧；有小小才智者，不可委任他們去做大事業。

A man with great talent and bold vision should not be ordered to act quickly and cleverly. A man of minor intelligence should not be appointed to undertake matters of great importance.

Scroll 41: Huai Nan Zi

～ 210 ～

先聖王之治天下也，必先公，公則天下  
平。平，和。

（卷三十九 呂氏春秋）

〔白話〕從前聖王治理天下，一定要把公正無私放在首位，處事公正無私，則天下太平安和。

The sage-rulers of ancient times placed justice as a priority in governing. When governing was done without selfish motives, peace and harmony could be achieved.

Scroll 39: Lü Shi Chun Qiu

~ 211 ~

見人有善，如己有善；見人有過，如己有過。天無私於物，地無私於物，襲此行者，謂之天子。

（卷三十六 尸子）

至  
公

〔白話〕見到別人有善行，就像自己有善行一樣；見到別人有過錯，就如同自己有過錯一樣。天對萬物無私無求，地對萬物也無私無求，能秉承天地這種無私行為的人，才稱之為天子。

When we see others perform good deeds we should be joyous as if we have done the same. When we see faults in others we should consider these faults as if they are ours. Heaven and earth give life to everything without expecting anything in return. Hence, only the one who could uphold this demeanor and offer himself to serve selflessly is deemed the Son of Heaven.

Scroll 36: Shi Zi

～ 212 ～

先王之政：一曰承天，二曰正身，三曰任賢，四曰恤民，五曰明制，六曰立業。承天惟允，正身惟恆，任賢惟固，恤民惟勤，明制惟典，立業惟敦，是謂政體。

（卷四十六 申鑒）

[白話] 古聖先王的政治：一是順應自然規律，二是自己端正自身以身作則，三是任用賢德之人，四是體察民情，五是制定合理的法律制度，六是成就國泰民安的事業。忠誠信實地遵循天道，堅持不懈地修正自己，堅定不移地任用賢明，盡心盡力地體恤民情，依照常道來制定律法，敦厚篤實地建立功業，這就是古聖先王為政的要領。



The governing principles of the ancient sage-rulers are as follows:

1. Honor the law of nature;
2. Discipline oneself and teach by exemplary roles;
3. Appoint able and virtuous people to hold office;
4. Experience and observe the living conditions of the people;
5. Develop a reasonable legal system;
6. Accomplish peace and prosperity for the country and its people.

Be honest and faithful and act in accordance with the law of nature; persevere diligently with self-cultivation; be tenacious in appointing the able and virtuous to hold office; experience and observe the living conditions of people mindfully; follow the natural law to establish the legal system; and be resolute and pragmatic in striving for achievement. These are the essential governing principles of the ancient sage-rulers.

Scroll 46: Shen Jian

～ 213 ～

武王問太公曰：「吾欲以一言與身相終，再言與天地相永，三言為諸侯雄，四言為海內宗，五言傳之天下無窮，可得聞乎？」太公曰：「一言與身相終者，內寬而外仁也；再言與天地相永者，是言行相副，若天地無私也；三言為諸侯雄者，是敬賢用諫，謙下於士也；四言為海內宗者，敬接不肖，無貧富，無貴賤，無善惡，無憎愛也；五言傳之天下無窮者，通於否泰，順時容養也。」

（卷三十一 陰謀）

〔白話〕武王問太公：「我希望能有一句話使我終身銘記，第二句話能與天地長存，第三句話能使我成為諸侯中的杰出者，第四句話能使我成為天下的宗主，第五句話可以將天下代代相傳無有窮盡，我可以聽您

講講嗎？」太公說：「第一句可以使您終身銘記的話，就是要內心寬宏，對外仁愛；第二句可以與天地共存的話，就是要言行相符，像天地那樣公正無私；第三句可以讓您成為諸侯中傑出者的話，就是要尊敬賢者，虛心納諫，還要謙卑地禮待士人；第四句讓您可以成為天下宗主的話，就是要恭敬謹慎地對待不肖之人，不分貧富、貴賤、善惡、愛憎；第五句可以使您將天下代代相傳無有窮盡的話，就是要通達吉凶盛衰的規律，順應時宜，包容天下，涵養萬物。」

King Wu of the Zhou dynasty asked Tai Gong: “If I wish to have one saying that I can remember forever; a second saying to show me how I can live eternally alongside heaven and earth; a third saying to enable me to become the leader of all lords; a fourth saying to enable me to become the leader of the world; and a fifth saying to enable my government to last for generations; can you tell me what these sayings are?”

To these questions Tai Gong replied: “The first saying that you wish you can remember forever is: ‘Be

generous at heart and act benevolently toward others.’ The second saying that enables you to live eternally alongside heaven and earth is: ‘Your actions must correspond to your words and be as upright and selfless as heaven and earth.’ The third saying that enables you to become the leader of the lords is: ‘Respect the able and virtuous, listen to their advice with an open mind, and with great humbleness, treat them with courtesy.’ The fourth saying that enables you to become the leader of the world is: ‘Treat the unworthy men, the rich or the poor, the noble or the lowly, good or evil, those you love or disdain, with equal respect and caution.’ The fifth saying that enables your government to last for generations is: ‘Master the law of good and ill fortune as well as the pattern of rise and decline, and go with the flow to tolerate differences and be accommodating to all things.’”

Scroll 31: Yin Mou

～ 214 ～

禮節民心，樂和民聲，政以行之，刑以防之。禮樂刑政，四達而不悖，則王道備矣。

（卷七 禮記）

綱  
紀

[ 白話 ] 用禮節制人們內心的欲望，用樂調和民眾的思想感情，用行政的力量來推行教化，用刑罰的力量防止越軌。禮、樂、刑、政這四者都得到實現而不相違背，那麼王道政治就完備了。

Propriety can restrain human desires, and music can regulate people's emotions and sentiments. The introduction of effective government policies can achieve the goal of educating and transforming the people, and the enforcement of corporal punishment can deter criminal offenses. Thus, making full use of these four factors — propriety, music, corporal punishment, and government policies that are not contra-

dictory to one another, the formation of a benevolent administration is deemed complete.

Scroll 7: Li Ji

～ 215 ～

仁者愛也，義者宜也，禮者所履也，智者術之原也。致利除害，兼愛無私，謂之仁；明是非，立可否，謂之義；進退有度，尊卑有分，謂之禮；擅殺生之柄，通壅塞之塗，權輕重之數，論得失之道，使遠近情偽必見於上，謂之術。凡此四者，治之本。

（卷十八 漢書六）

[白話] 仁，就是愛人；義，就是合宜；禮，是所踐行的準則；智，是策略的本原。求利除害，兼愛無私，就叫仁；明辨是非，確定可否，就叫義；進退有法度，尊卑有區別，就叫禮；擁有生殺的大權，疏通壅塞的任賢進言之路，權衡商品流通的法則，探討事情得失的道理，使遠近真偽的情況必能顯現於君主，就叫策略。凡此四個方面，是治國的基礎。

The foundation of governing is built upon these four factors:

1. Benevolence — to love and care for the people;
2. Righteousness — to do what is right;
3. Propriety — to conduct oneself according to the norms of civility;
4. Wisdom — the basis of strategies.

To pursue benefits and eliminate what is harmful to the people, and to love all with no selfish motives is Benevolence. To be able to distinguish right from wrong and to know what is the right thing to do is Righteousness. To be able to conduct oneself decently and to be fully aware of the status of seniority and juniority is Propriety. To know when to exercise the power for passing life or death sentences, to make way for worthy men to serve in the government, to regulate laws concerning commercial transactions, to discuss the advantages and disadvantages of different issues so that the ruler can be fully aware of the actual state of matters is Strategy. These four factors are indispensable elements in ruling a country.

Scroll 18: Han Shu, Vol. 6



~ 216 ~

禮以行義，信以守禮，刑以正邪。舍此三者，君將若之何？

（卷四 春秋左氏傳上）

〔白話〕禮是用來推行道義的，信是用來維護禮的，刑法是用來糾正邪惡的。拋開這三者，國君將怎麼辦？

Propriety is intended to put righteousness into effect, Trustworthiness is intended to put the practice of propriety into effect, and Corporal Punishment is intended to deter acts of evil. Can a ruler manage without these three vital factors?

Scroll 4: Chun Qiu Zuo Shi Zhuan, Vol. 1

~ 217 ~

曾子曰：「先王之所以治天下者五：貴貴，貴德，貴老，敬長，慈幼。」

（卷三十九 呂氏春秋）

〔白話〕曾子說：「上古賢明君王用以治理天下的方略有五個：尊重顯貴之人，崇敬有德之人，敬愛老人，尊敬長者，慈愛孩童。」

Zengzi said: "There were five approaches that the ancient sage-rulers employed to rule their country: Respect the nobles, revere the virtuous, cherish the aged, honor the elders, and be tender to the children."

Scroll 39: Lü Shi Chun Qiu

～ 218 ～

蓋善治者，視俗而施教，察失而立防，威德更興，文武迭用，然後政調於時，而躁人可定。

（卷二十二 後漢書二）

綱  
紀

〔白話〕善於處理政務的人，觀察風俗而施行教化，考察過失而設置預防制度，刑罰與恩惠交替使用，文德教化和武備防禦輪流施用，然後才能做到政治和時勢相適應，而不安於本分的人才可以安定。

Good administrators will observe established social customs before implementing policies that can teach and transform the people. They will also examine past errors and set up systems to rectify them, using the penalty and reward measures, moral education as well as the military defence mechanism alternately. Only with these implementations can a government adapt to contemporary times and reconcile people who are discontented with the current state of affairs.

Scroll 22: Hou Han Shu, Vol. 2

～ 219 ～

天地之大德曰生，聖人之大寶曰位。何以守位？曰仁。何以聚人？曰財。財所以資物生也。理財正辭，禁民為非，曰義。

（卷一 周易）

[白話] 天地最大的德性在生養萬物，聖人最寶貴的在於有崇高的地位。何以保全名位？要靠「仁」。何以聚集人民？用資財。理好財物，節約用度，端正辭令，出之以理，教化民眾不要為非作歹，不讓他們作惡，這就是「義」。

The great virtue of heaven and earth is the giving and maintaining of life. What is most precious for the sage is to get to a prestigious position in which he can exert his influence. What will guard this position for him? Benevolence. How shall he gather a large population around him? By the power of his wealth. The right administration of that wealth, correct instructions to the people, and prohibitions against wrongdoing constitute his Righteousness.

Scroll 1: Zhou Yi

～ 220 ～

文王問師尚父曰：「王人者何上何下，何取何去，何禁何止？」尚父曰：「上賢下不肖，取誠信，去詐偽，禁暴亂，止奢侈。」

（卷三十一 六韜）

〔白話〕文王問老師尚父（即太公）：「為人君者，應推崇何人，斥退何人？應選拔何人，摒棄何人？應禁止什麼，防止什麼？」尚父說：「應推崇有德才的人，斥退不肖之人；應選用誠實守信之人，摒棄巧詐虛偽之人；應禁止暴亂之事，制止奢侈之風。」

King Wen sought this advice from his teacher, Tai Gong: “In my capacity as a ruler, whom should I respect or ignore, whom should I appoint or reject, and what are the things I should prohibit and guard against?”

Tai Gong answered: “You should respect people who are virtuous and competent, ignore people who are unworthy, appoint people who are trustworthy, and reject people who are deceitful and hypocritical. You should prohibit riots and discourage extravagant practices.”

Scroll 31: Liu Tao

～ 221 ～

《詩》曰：「窈窕淑女，君子好仇。」言能致其貞淑，不貳其操，情欲之感無介乎容儀，宴私之意不形乎動靜，夫然後可以配至尊而為宗廟主。此綱紀之首，王教之端也。

（卷二十 漢書八）

[白話]《詩經・周南・關雎》篇說：「溫柔嫺靜、品行端莊的淑女，才是君子的好配偶。」講的是能夠保持貞潔、端莊的品行，沒有三心二意的行為，情欲的感觸不會在容貌儀表中顯露，親昵的私情不會在舉止言談中表現。只有這樣，才配得上擁有至尊地位的君主，才能負責祭祀宗廟。這是社會秩序和國家法紀的首要，也是聖王教化的開端。



Shi Jing (the Book of Poetry) said: “A gentle and elegant maiden will make a good spouse for a man of noble character ( Junzi ).” This refers to a maiden who is chaste and composed, loyal and devoted. Her sensuality is not revealed in her demeanor and she never discloses intimate moments in her conversations. Thus she is fit to be the spouse of the noblest ruler, and bears the responsibility of honoring the rites of the ancestral shrines. This is most important among the principles of social order and the laws of the state, and it also serves as the beginning of any lessons given by the sage-rulers.

Scroll 20: Han Shu, Vol. 8

～ 222 ～

《易》稱：「男正位於外，女正位於內，男女正，天地之大義也。」

（卷二十五 魏志上）

[白話]《周易》上說：「男子主其位於外（承擔家庭生計），女子主其位於內（負責相夫教子），男女各自安於自己的本分，這是天地間的大道理。」

The book of Zhou Yi said: “A husband has his correct place in the outer (trigram, providing financial support to the family), and a wife has her correct place in the inner (trigram, taking care of her husband and children). That husband and wife occupy their correct places is the great righteousness of heaven and earth<sup>23</sup>”.

Scroll 25: Wei Zhi, Vol. 1

- 23 家人，女正位乎內，男正位乎外，男女正，天地之大義也。家人有嚴君焉，父母之謂也。父父，子子，兄兄，弟弟，夫夫，婦婦，而家道正；正家而天下定矣。

This quote was extracted from the Book of Changes that depicts the social roles played by members of a family: In the oracle of Jia Ren 家人 (family), “the wife has her correct place in the inner (trigram), and the man his correct place in the outer. That man and woman occupy their correct places is the great righteousness shown (in the relation and positions of) heaven and earth. In Jia Ren we have the idea of an authoritative ruler; — that, namely, represented by the parental authority. Let the father be indeed father, and the son son; let the elder brother be indeed elder brother, and the younger brother younger brother, let the husband be indeed husband, and the wife wife. Then will the family be in its normal state. Bring the family to that state, and all under heaven will be established.” — James Legge.

～ 223 ～

上聖不務治民事，而務治民心。故曰：「聽訟，吾由人也，必也使無訟乎」；「導之以德，齊之以禮」。民親愛則無相害傷之意，動思義則無奸邪之心。夫若此者，非法律之所使也，非威刑之所強也，此乃教化之所致也。

（卷四十四 潛夫論）

〔白話〕古代的聖王不致力於管理民眾的事務，而致力於治理人民的內心。所以孔子說：「審理案件，我和別人是一樣的，不同的是我希望通過倫理道德的教化使訴訟不再發生」；「用道德來引導百姓，用禮義來整飭百姓」。人民彼此親愛，就不會有互相傷害的想法；行事想到道義，就不會有奸詐邪惡的念頭。像這種狀況，不是法律所支配的，也不是嚴刑所強迫的，這是教化所成就的。

The ancient sage-rulers would not lavish time managing the daily affairs of the people but would spend most of their time regulating people's mind. Thus, Confucius said: "In hearing lawsuits, I am no different from everyone else. What is different, however, is that I try to educate the people not to engage in litigations." In addition, "Guide them with virtues and teach them civility." When the people love each other they will not harm one another. If they heed righteousness in all their actions they will not harbor wickedness. All the above will never be rectified by enforcing the law and implementing severe punishment. It can only be achieved through moral education.

Scroll 44: Qian Fu Lun

～ 224 ～

君子以情用，小人以刑用。榮辱者，賞罰之精華也。故禮教榮辱，以加君子，治其情也；桎梏鞭朴，以加小人，治其刑也。君子不犯辱，況於刑乎？小人不忌刑，況於辱乎？若夫中人之倫，則刑禮兼焉。教化之廢推中人而墜於小人之域；教化之行，引中人而納於君子之塗。是謂彰化。

（卷四十六 申鑒）

[白話] 對君子要用情理（來感召）對小人則用刑罰（來威懾）。榮譽和恥辱，是對人的最好獎懲。所以，將禮儀教化和榮譽恥辱，用在君子身上，是以情理來治理；腳鐐手銬鞭子棍棒，用在小人身上，是以懲治來管理。君子連受恥辱都不願意，何況接受刑罰呢？小人連刑罰都不懼怕，何況恥辱呢？介於君子和小人之間的中等人，則要刑罰、禮教並用。如果廢棄了倫理道德的教育，就會把中等之人推落到小人的境地；如果施行倫理道德的教化，則可以把中等之人引導上君

子的道路。這就叫做「彰化」。

When appealing to a man of noble character (Junzi) one has to employ reasons. When deterring a scoundrel from wrongful acts, one has to impose punishment. Rewards or punishments are the most ideal means to confer honor or humiliation. Hence, propriety, education, sense of honor or shame are measures that are suitable for dealing with Junzi, while fetters, handcuffs and floggings are used on a scoundrel to subdue his wickedness. Junzi cannot tolerate humiliation let alone being fettered and handcuffed. A scoundrel is not afraid of physical punishment let alone being humiliated and dishonored. Individuals whose characters stand between these two extremes must be corrected using both propriety and punishment. If we abolish the teaching of moral and ethics, we will drive people toward becoming scoundrels. But if we educate them with moral and ethics they will become Junzi. Such is known as the “evidential transformation.”

Scroll 46: Shen Jian

~ 225 ~

得人之道，莫如利之；利之道，莫如教  
(教之下有以政二字) 之。

(卷三十二 管子)

[白話] 獲得人心的方法，沒有比給人民以利益最好的了；讓人民得到利益的方法，沒有比施行教化更好的了。

To win the full support of the people, there is nothing better than to provide benefits for them; to achieve this, nothing is better than an education policy that can transform them into better persons.

Scroll 32: Guan Zi



～ 226 ～

君子之教也，外則教之以尊其君長，內則教之以孝於其親。是故君子之事君也，必身行之，所不安於上，則不以使下；所惡於下，則不以事上。非諸人，行諸己，非教之道也。必身行之。言恕己乃行之。是故君子之教也，必由其本，順之至也，祭其是與，故曰祭者教之本也已。教由孝順生。祭而不敬，何以為也？

（卷七 禮記）

〔白話〕君子的教化，教導人們在外要尊敬君長，在家中要孝順父母。因此君子奉事長上，一定首先身體力行，凡是上級的做法讓自己感到不安的，就不以此對待下級；凡是下級做的讓自己憎惡的事，也不以此來奉事上級。批評別人不該做，自己卻這樣做，這不合教化的道理。因此，君子的教化必須從自身的孝行做起，最順乎情理的，大概就是祭祀吧，所以說祭祀

是教化的根本。如果對祭祀產生輕慢懷疑，對故去的親人沒有心存孝敬感恩之心，何必還要去祭祀呢？

The teaching of Junzi begins with honoring the ruler and the elders when away from home, and respecting parents when at home. In serving his ruler, he will honor him through his actions. Whatever he does not like in the behavior of his superiors, he will not do the same to his subordinates; whatever he does not approve of in the behavior of his subordinates, he will not do the same to his superiors. Therefore, Junzi proceeds from filial piety, and is this not manifested most appropriately in the ceremonial offerings to gods and ancestors? Hence there is this saying: “The first and greatest teaching is to be found in ceremonial offerings.” However, if he has doubts about this ritual and provide offerings without gratefulness for his deceased relatives, what good does it do making these offerings?

Scroll 7: Li Ji

~ 227 ~

古之王者，莫不以教化為大務。立大學以教於國，設庠序以化於邑，漸民以仁，摩民以義，節民以禮。故其刑罰甚輕而禁不犯者，教化行而習俗美也。

（卷十七 漢書五）

[白話] 古代的君王，沒有不把教化當作治國要務的。設立太學在國都推行教化，建立庠序（地方學校）在城邑鄉鎮開展教化，以仁愛惠及人民，以道義勉勵人民，以禮儀節制人民。所以，刑罰雖然很輕，但卻沒有人違犯禁令，這是因為教化施行而習俗美好的緣故。

The ancient kings regarded the promotion of education as the most important task of a government. They set up imperial universities in the capitals to promote education at the national level, and established local schools to promote education at provin-

cial and district levels, emphasizing the teaching of benevolence, righteousness and civility. Consequently, no one would violate the law although the punishments were light, and moral education was prevalent and social customs were refined.

Scroll 17: Han Shu, Vol. 5

~ 228 ~

本行而不本名，責義而不責功。行莫大於孝敬，義莫大於忠信。則天下之人知所以措身矣。此教之大略也。

（卷五十 袁子正書）

教  
化

〔白話〕根據行為而不根據名聲，要求人合乎道義而不追求其功績。沒有比孝敬更大的德行，沒有比忠信更大的道義。這樣天下臣民就知道該怎麼做了。這是教化百姓的概要。

Judge a man by his conduct, not by his reputation; insist that his actions conform to righteousness instead of emphasizing on his contributions. No other virtues can be greater than filial piety and respect, and no other righteousness can be greater than trustworthiness. In this way, all the ministers and the people will learn how to conduct themselves, and this is the outline of education.

Scroll 50: Yuan Zi Zheng Shu

~ 229 ~

聖王修義之柄，禮之序，以治人情。治者，去瑕穢，養精華也。故人情者，聖王之田也。修禮以耕之，和其剛柔。陳義以種之，樹以善道。講學以耨之，存是去非類也。本仁以聚之，合其所盛。播樂以安之。感動使之堅固。故治國不以禮，猶無耜而耕也。無以入之也。為禮不本於義，猶耕而不種也。嘉穀無由生也。為義而不講以學，猶種而不耨也。苗不殖。草不除。講之以學而不合以仁，猶耨而不穫也。無以知收之。豐荒也。合之以仁而不安以樂，猶穫而不食也。不知味之甘苦。安之以樂而不達於順，猶食而不肥也。功不見也。

（卷七 禮記）

〔白話〕聖王遵循義的根本、禮的秩序，來調治人心。因此人心是聖王耕種的土地。用修養禮儀來耕耘，用倡導道義來播種，用講習學問（存是去非）來除草，

根據仁愛來加以收穫，用樂的教化來安定人心。因此治理國家如果不用禮，就如同沒有農具而去耕田。制定禮儀規範而不以義為宗旨，就好比只耕田而不播下穀物的種子。推行道義而沒有人來講學以辨明是非，就好比只播種而不鋤草。只講學而不契合仁愛的存心，就好比雖然有人除草但也不會有好的收成。契合仁愛而不以樂的教化來安和人心，就如同雖有收成而沒能享用成果。用樂教來使人心安定卻不能達到和順自然的境界，就如同享受了成果而沒有得到健康。

The sage-rulers cultivated righteousness along with propriety to regulate the human mind. Thus, the human mind could be likened to the field where the kings performed his cultivation — propriety was used for plowing; righteousness was used for sowing the seeds; education was used for weeding; benevolence was used for harvesting; and lastly, music was broadcast to ease the minds of the people. A government that does not observe propriety is like a farmer who has no tools to work with. If propriety does

not set righteousness as its purpose, it is as if no seeds are sown in the plowed fields. If righteousness is not justifiably applied because lessons have not been conducted to explain its applications, it is as if weeding is not done after the seeds are sown. And if teaching is not conducted in line with benevolence, it is as if the fields are weeded but they do not yield good crops. When benevolence is incorporated in the lessons without giving repose to the human minds, it is as if the harvested crops are gathered but not eaten. When music cannot educate and transform the human mind to achieve a state of tranquility, it is as if harvested crops are eaten but they do not bring health benefits.

Scroll 7: Li Ji



# ～ 230 ～

春秋入學，坐國老，執醬而親餽之，所以明有孝也。行以鸞和，鸞在衡，和在軾。步中采齊，趨中肆夏，樂詩也，步則歌之以中節。所以明有度也。其於禽獸，見其生，不食其死；聞其聲，不食其肉。故遠庖廚，所以長恩，且明有仁也。

（卷十六 漢書四）

[白話] 太子在春、秋入學時，請國老上坐，手裡捧著醬，親自奉上，這是用來教導天下人子當盡孝道。出行時在車上配以鸞鈴、和鈴，步行（慢行）時符合《采齊》的節奏，疾行時則合於《肆夏》的節奏，這是用來教導天下之人凡事都要合乎禮節法度。對於禽獸，見到牠們活著，就不忍心殺死牠們來吃；聽到牠們的叫聲，就不願意去吃牠們的肉。所以遠離廚房，為的是增長內心的恩義，且顯明人是有仁愛之心的。

During spring and autumn, the crown prince would enrol in school. At the beginning of the school term, retired senior ministers and scholars were invited to sit at their respective honored seats as the prince held a platter of food with both hands to serve these elders. This was a rite to educate the people that all children must perform their filial duties. The carriage that the prince rode on was decorated with bells. As a royal custom, he would stroll rhythmically to the ancient tune of Cai Qi, and proceed briskly to the tune of Si Xia, indicating (to the people) that everything must be done in accordance with propriety. With regard to animals, he would not kill them for meat, and if he could hear their cries he would not bear to eat their meat. Thus the rule of “distancing oneself from the kitchen” was established as a means to increase one’s compassion and to show that human beings are by nature benevolent.

Scroll 16: Han Shu, Vol. 4

～ 231 ～

孔子曰：「聖人之治化也，必刑政相參焉。太上以德教民，而以禮齊之。其次以政導民，以刑禁之。化之弗變，導之弗從，傷義敗俗，於是乎用刑矣。」

（卷十 孔子家語）

[白話] 孔子回答道：「聖賢治理教化民眾，一定是刑罰和政令相互配合使用。最好的辦法是用道德來教化民眾，並用禮法加以約束。其次是用政令引導民眾，並用刑罰加以禁止。如果教育之後還不能改變，引導之後還不聽從，以至於違背道義而敗壞風俗，在這種情況下才用刑罰來懲處。」

Confucius said: "A sage-ruler will use a combination of laws and punishments to govern and transform the people. The best way to achieve this end is to educate people about the values of virtues, and to use propriety to control their desires. Second to this is to enact

laws to guide the people, and to use punishment to deter people from committing crimes. It is only when education fails to transform unbecoming behaviors, and guidance fails to deter a person from committing offenses that punishment will be used to stop the offenders from corrupting the society.”

Scroll 10: Kong Zi Jia Yu

~ 232 ~

故聖王務教化而省禁防，知其不足恃也。

（卷十八 漢書六）

[白話] 所以聖明的君主致力於教化而減省禁防舉措，知道憑藉禁止、防範是靠不住的。

A sage-ruler would devote more efforts toward education, rather than prohibitions, for he knew prohibitions and precautions alone could not be relied upon to transform human behavior.

Scroll 18: Han Shu, Vol. 6

～ 233 ～

威辟既用，而苟免之行興；仁信道孚，故感被之情著。苟免者，威則奸起；感被者，人亡而思存。

（卷二十四 後漢書四）

〔白話〕嚴酷的刑法一經施用，以不當手段求得免罪的行為便會興起；落實仁義道德為人信服，所以人心受到感化的效果就很顯著。以不當手段希求免罪，刑法有漏洞時，奸邪之事就會發生；人心受到感化，儘管施政者已去世，人們還將他的恩德銘記在心。

Once the practice of imposing severe punishment is employed, the custom of resorting to illegal means to escape punishment will spring up. But the practice of humaneness can gain people's trust, thus making the effect of transformation much more noticeable. Using illegal means and loopholes to escape from punishment will lead to strings of deviant behavior, whereas when people are touched by the humaneness of an official, they will remember the kindness of that official long after his passing.

Scroll 24: Hou Han Shu, Vol. 4

～ 234 ～

治國，太上養化，其次正法。民交讓，爭處卑，財利爭受少，事力爭就勞，日化上而遷善，不知其所以然，治之本也。利賞而勸善，畏刑而不敢為非，法令正於上，百姓服於下，治之末也。

（卷三十五 文子）

〔白話〕治理國家，最上之策是以道德來感化，其次是依據法律治理。使民眾互相謙讓，爭相處於卑下，面對財利爭相拿少的部分，面對工作爭相做勞累的事情，每天受到君王的教化，在不知不覺中逐漸向善，這是治國的根本。百姓把獎賞當作利益而勉力為善，畏懼刑罰而不敢為非作歹，君王的法令公正嚴明，百姓服從，這是治理國家的次要之事。



In the governing of a country, the best policy is to use virtues to transform undesirable behaviors and customs, with legal proceedings come second. Encourage the people to be courteous and humble toward one another, and to accept smaller shares in any financial gains and compete with each other for tougher jobs. Being influenced by the ruler's virtues daily, they would eventually become better persons. Such were the primary tasks in governing. When the people saw rewards as the incentives to perform good deeds, and when they did not dare to commit crimes for fear of punishment, and obeyed the laws because their ruler was strict and impartial, these matters would remain the secondary tasks in governing.

Scroll 35: Wen Zi

～ 235 ～

聖王先德教，而後刑罰；立榮恥，而明防禁；崇禮義之節，以示之；賤貨利之弊，以變之。則下莫不慕義節（節作禮）之榮，而惡貪亂之恥。其所由致之者，化使然也。

（卷四十三 說苑）

[白話] 聖王先實行德教，而後才使用刑罰；樹立榮辱的標準和觀念，並明示應當防止和禁戒的事項；崇尚禮義的節操，並給百姓做示範；輕視貨物財利，來改變人們的貪婪。那麼，臣民就沒有誰不喜歡禮義節操的光榮，而厭惡貪婪淫亂的可恥。之所以能使百姓達到這樣的原因，都是教化的結果。

A sage-ruler would resort to moral education prior to imposing punishment on people. He would establish the standards and perceptions regarding honor and disgrace, and clarified matters that were prohibited. He would honor the practice of civility and serve as a role model for his people to emulate. He would despise huge profits derived from commercial transactions to discourage people from greed. Thus, no one would belittle honors brought on by civility, and people would despise the disgrace brought about by greed. These are the results of transformation through education.

Scroll 43: Shuo Yuan

～ 236 ～

聖人之於法也已公矣，然猶身懼其未也。  
故曰：「與其害善，寧其利淫。」知刑當  
之難必也，從而救之以化，此上古之所務  
也。

（卷四十八 體論）

[白話] 聖人治法已經很公正了，可是仍然擔心尚有不公之處。所以說：「與其傷害賢善之人，寧可利於有罪之人。」他們深知量刑適當與否難以肯定，於是用道德教化來補救，這是上古時期的古聖先王所致力做的事情。

Even when a sage can maintain absolute fairness in the execution of the law, he nevertheless feared the possibility of making a wrongful sentence. Thus it was said: “Rather than harming an innocent good man, it is better to give benefit of doubt to the convicted.” He knew it was difficult to be absolutely certain about the appropriateness of the penalty applied, so he would rather use moral education to make up for possible shortcomings. The ancient rulers were all dedicated to governing along this line of thought.

Scroll 48: Ti Lun

~ 237 ~

孔子曰：「不教而誅謂之虐。」虐政用於下，而欲德教之被四海，故難成也。

（卷十七 漢書五）

[白話] 孔子說：「不先對人民進行教化，而人民犯了罪就將其誅殺，這叫做暴虐。」使用暴虐的政治對待下民，卻想使道德教化普及天下，所以很難成功。

Confucius said: "To put people to death without educating them (on the merits of virtues) is called cruelty." If the government intends to promote moral education on the one hand but imposes tyrannical punishments on the other, it would be extremely difficult for people to accept moral education.

Scroll 17: Han Shu, Vol. 5

～ 238 ～

聖王在位，明好憎以示人（<sup>人作</sup>之），經誹譽以導之，親賢而進之，賤不肖而退之。無被瘡流血之患，而有高世尊顯之名，民孰不從？古者法設而不犯，刑措而不用，非可刑而不刑也，百工維時，庶績咸熙，禮義修而任賢得也。

（卷四十一 淮南子）

〔白話〕聖明的君主居於高位，闡明好惡來昭示國人，通過對善惡行為的批評、稱譽來引導人民，親近賢人並提拔他，鄙棄不賢的人並罷免他。沒有受傷流血之苦，而能夠享有崇高尊顯的名聲，百姓誰不願意學習效法呢？古代制定了法律卻無人觸犯，設置了刑罰卻不施用，不是該施刑而不用刑，是因為百官都能夠做好本職工作，各項事業都興盛成功，禮義得到修治，賢德之人得到了任用。

The sage-ruler held a supreme position and disclosed his likes and dislikes to the general public, praising good conduct and criticizing bad demeanor as a guideline for the people to follow. He associated with worthy men and promoted them to office. He rejected unworthy men and dismissed them. He ruled without causing any bloodshed and enjoyed an excellent reputation. Who among the civilians would be unwilling to learn from him and emulate him? The ancient laws were enacted without anyone violating them. Penalties were drawn up without having to enforce them. This was not due to the fact that the officials had chosen not to enforce the penalties, but more so because all government officials were able to perform well in their jobs; success and prosperity were brought to the country; propriety and virtues were widely promoted; and capable and noble men were appointed to serve in the government.

Scroll 41: Huai Nan Zi



～ 239 ～

善御民者，一其德法，正其百官，均齊民力，和安民心。故令不再而民順從，刑不用而天下化治。是以天地德之，天地以為有德。而兆民懷之。懷，歸。不能御民者，棄其德法，專用刑辟，譬猶御馬，棄其銜勒而專用箠策，其不可制也必矣。

（卷十 孔子家語）

〔白話〕善於治理百姓的君王，統一道德和禮法規範，明確百官職責，協調均衡地使用民力，和順安定民心。如此，政令不必三令五申，百姓便會順從；不用刑罰，就能教化治理好天下。其恩德可以感通天地，億萬百姓都來歸順。不會治理百姓的君王，拋棄道德和禮法，專用刑罰懲治，就好比駕馭馬匹時，拋棄嚼子和籠頭，而專用鞭子鞭打，這樣一來，馬車失控就是必然的了。

A ruler who is good at governing the country would stipulate the standards for observance of virtues and propriety, designate the duties of each official position clearly, ensure fair deployment of work force and restore peace and order to the country. In this way, civilians would be law-abiding without the need to be forewarned. Thus, peace is maintained without the use of punishment. The acts of virtues of the ruler are able to move heaven and earth, and millions of people would pledge their allegiance to him. On the contrary, a less capable ruler would abandon virtues and propriety, and rely solely on punishment to govern the country. It is like riding a horse carriage but leaving out the halter and bridle, and only whipping the horse to gallop forward. In this way, the chances of driving out of control is inevitable.

Scroll 10: Kong Zi Jia Yu

～ 240 ～

景公問晏子曰：「明王之教民何若？」對曰：「明其教令，而先之以行；養民不苛，而防之以刑。所求於下者，不務於上；所禁於民者，不行於身。故下從其教也。稱事以任民，中聽以禁邪，不窮之以勞，不害之以罰，上以愛民為法，下以相親為義，是以天下不相違也。此明王之教民也。」

（卷三十三 晏子）

[白話] 景公問晏子：「英明的君主是怎樣教化人的？」晏子答道：「闡明教義和政令，且自己率先履行；養育人民不苛刻嚴厲，而用刑罰預防犯罪。要求臣民做到的，君王必須要先做到；禁止百姓做的事情，自己絕不能去做。因此，下民就會聽從其教導。估量事情的輕重來使用民力，恰當地處理訴訟來禁止邪惡；不使百姓因過度勞役而筋疲力盡，不用懲罰來傷害百姓；在上者以愛護百姓為準則，在下者以相親相愛為

道義。這樣，天下之人就不會互相背離。這就是英明的君主教育人民的方法。」

Duke Jing of the state of Qi asked Prime Minister Yanzi: “How does a good ruler educate his people?”

To this Yanzi replied: “He makes it very clear to the people about his teachings and decrees, and leads others in implementing these policies. He does not oppress the people, and punishment is imposed only as a way to deter crimes. What he requests of the people he would do the same, and what he prohibits the people from doing he would not commit it himself. Only then will the civilians listen to his order. He would evaluate the extent of human labor needed based on the priority of the tasks, and would handle prosecutions fairly to curb acts of evil. He would not exploit the civilians to the point of exhaustion, or use punishment to injure them. Leaders consider showing care to the people as a norm, and his subjects consider caring for one another as moral and righteous practic-

es. If this ideal is achieved, people will not betray one another. This is the way a good ruler governs his people.”

Scroll 33: Yan Zi

～ 241 ～

夫聖人之修其身，所以御群臣也。御群臣也，所以化萬民也。其法輕而易守，其禮簡而易持。其求諸己也誠，其化諸人也深。

（卷四十八 體論）

[白話] 聖人加強自身的修養，是為了領導群臣。領導群臣的目的，是為了教化百姓。聖人制定的刑法寬鬆而容易遵守，制定的禮制簡約而容易受持。聖人凡事都真誠地要求自己，因此，對百姓的感化就很深刻。

A sage-ruler enhanced his self-cultivation so that he could lead all his ministers to serve as good examples for the people. He enacted laws that were easy to obey and propriety that was simple to be put into practice. He exercised strict disciplines over himself and put his words into actions. In doing so, the people were deeply touched, thereby making the transformation of their conduct possible.

Scroll 48: Ti Lun

～ 242 ～

故壹野不如壹市，壹市不如壹朝，壹朝不如一用，一用不如上息欲，上息欲而下反真矣。不息欲於上，而欲於下之安靜，此猶縱火焚林，而索原野之不彫瘁（瘁舊作廢，改之。），難矣！故明君止欲而寬下，急商而緩農，貴本而賤末，朝無蔽賢之臣，市無專利之賈，國無擅山澤之民。

（卷四十九 傅子）

[白話] 所以，限定民間不如限定集市，限定集市不如限定朝廷，限定朝廷不如限定用度，限定用度不如在上者去除奢欲。在上者去除奢欲，百姓就能返璞歸真。在上者不去除奢欲，卻想讓百姓安穩清靜，這就如同縱火焚燒森林，還想使原野不凋零枯敗，實在太難了！所以，英明的君主，遏止欲望，寬待百姓，對商業從嚴，而對農業寬鬆，重視農桑，不看重商業，朝廷中沒有蒙蔽賢能的佞臣，集市上沒有專利霸市的



商人，國家沒有擅自開發山澤的人民。

Instead of monitoring business transactions among the people, the government should monitor the markets. Instead of monitoring the markets, the government should monitor the administration. Instead of monitoring the administration, the government should monitor its expenditure. Instead of monitoring the government expenditure, it would be better if the ruler can control his excessive desires in spending. If the highest authority could control his excessive desires in spending, this would encourage the people to revert to a frugal lifestyle. Simply requesting the people to revert to a frugal lifestyle while continuing his irresponsible spendings would be like hoping the forest would remain intact after a raging forest fire. This is practically impossible! If a ruler is wise, he would restrain his desires, be generous to the people, be strict in dealing with the commercial sector but lenient toward the agricultural sector, and would prioritize agriculture above commercial activities. In his govern-

ment there would not be any dishonest ministers who could cover up the contributions made by capable and virtuous individuals. Furthermore, there would not be any businessmen who could monopolize a business and make exorbitant profits from it, and no civilians could exploit the mountains and rivers without authorization.

Scroll 49: Fu Zi

～ 243 ～

古之聖王，舉孝子而勸之事親，尊賢良而勸之為善，發憲布令以教誨，賞罰以勸沮。若此則亂者可使治，而危者可使安矣。

（卷三十四 墨子）

〔白話〕古時候聖賢的君王，推崇孝子，以勸導人們侍奉雙親；尊重賢良，以勸導人們做好事；頒布法令，來教育人民；明確賞罰，來對人民進行勉勵和勸阻。照這樣做，混亂的社會可使其清明，危險的局面可使其穩定。

The ancient sage-rulers gave high esteem to filial sons to encourage people to respect and care for their parents. They honored the virtuous in order to encourage people to perform good deeds. They issued laws in order to educate people, and established the rewards and penalty system to encourage good deeds and de-

ter bad ones. In so doing, a chaotic society could be transformed into a peaceful and orderly one, and dangerous situations could be transformed to become safe and secure.

Scroll 34: Mo Zi

～ 244 ～

教化之流，非家至而人說之也，賢者在位，能者布職，朝廷崇禮，百僚敬讓，道德之行，由內及外，自近者始，然後民知所法，遷善日進而不自知。

（卷二十 漢書八）

教  
化

〔白話〕教化的普及，並不是要挨家挨戶去對每個人進行說教，只要賢德的人處在正位，有才能的人安排到適合的職位，朝廷崇尚禮節，百官互相恭敬謙讓，道德教化由內而外，從近處（朝廷內部）開始，然後百姓知道了效法的準則，不知不覺就會日漸改過向善。

It is not necessary to go from door to door to promote education. As long as the ruler is virtuous, with competent officials holding the right positions, and propriety being honored at the court, and the officials being courteous to one another, right conducts would

begin from the inner circle to the outer circle, starting with the government itself and spreading to the people as they learn to observe the standards of virtues. Unknowingly, people will transform themselves to become better persons.

Scroll 20: Han Shu, Vol. 8

～ 245 ～

蓋堯之為教，先親後疏，自近及遠，周之文王亦崇厥化。

（卷二十六 魏志下）

教  
化

〔白話〕唐堯施行教化，先親後疏，由近到遠，周朝的文王也遵行這樣的教化。

Emperor Yao would exemplify the teachings of saints and sages and further extend this practice to his close relatives and then to the distant ones, starting from near to far. King Wen of the Zhou dynasty also followed this practice.

Scroll 26: Wei Zhi, Vol. 2

～ 246 ～

子曰：「夫民，教之以德，齊之以禮，則民有格心。教之以政，齊之以刑，則民有遜心。格，來也。遜，逃也。故君民者，予以愛之，則民親之；信以結之，則民不背；恭以蒞之，則民有遜心。蒞，臨也。遜，猶順也。」

（卷七 禮記）

[白話] 孔子說：「對待人民，要用道德來教育，用禮儀來約束，人民才会有向善的心理。如果用政令來教導，用刑罰來約束，人民就會產生逃避政令和刑罰的心。所以治理人民的人，如果能夠以愛護兒女的心來愛護人民，人民就會親附他；能夠以誠信樸實來團結人民，人民就不會背叛他；能夠恭恭敬敬地深入體察民情，人民就會自然生起歸順敬服之心。」



Confucius said: “If the people are guided by virtues and aligned with propriety, their minds would remain untainted. If they are guided by the policies and aligned with punishments, the intention to dodge punishments will exist. Hence, when the ruler loves the people as if they were his children, they will in turn love him dearly. If he can unite them with his integrity, they will not turn away from him. If he can respect and foster better ties with the people, they will naturally pledge their allegiance to him.”

Scroll 7: Li Ji

～ 247 ～

君子曰：「禮樂不可斯須去身。致樂以治心，樂由中出，故治心也。致禮以治躬。禮自外作，故治身也。心中斯須不和不樂，而鄙詐之心入之矣。鄙詐入之，謂利欲生也。外貌斯須不莊不敬，而慢易之心入之矣。易，輕也。故樂也者動於內者也，禮也者動於外者也。樂極則和，禮極則順。內和而外順，則民瞻其顏色，而不與爭也；望其容貌，而民不生易慢焉。」

（卷七 禮記）

[白話] 君子說：「人不可片刻離開禮樂。深入於樂，是為了陶冶心性；深入於禮，是為了調整身體與言行。一個人的心中如果有片刻不和順不喜樂，那貪鄙詐偽的念頭就會趁機而入。外貌如果有片刻不莊重不恭敬，那輕忽怠慢的念頭就會趁虛而入。所以樂是調理人的內心，禮是調理人外在的行為。音樂至善能使人人和暢，禮儀至善能使人恭順。內心和暢而外貌恭

順，則人們望見他的外貌神情，就不會與他抗爭；看見他的儀容風度，便不會有輕視侮慢的態度。」

The man of noble character ( Junzi ) said: “Not for one moment can human live without propriety and music. Immersing oneself in music serves to embellish the mind, while immersing oneself in propriety serves to regulate the body and one’s words and deeds. If there is for one moment a hint of dissatisfaction and misery in the mind, vulgarity and hypocrisy will seize this opportunity to creep into the mind. If there is for one moment any loss of dignity and respect in one’s composure, arrogance will seize this opportunity to sneak into the mind. Thus, music regulates the mind and propriety regulates the composure. The most virtuous music can help a person to be decent. When his mind is peaceful and his composure is respectful, no one would provoke a fight with him or despise him.”

Scroll 7: Li Ji

～ 248 ～

禮以導其志，樂以和其聲，政以一其行，  
刑以防其奸。禮樂刑政，其極一也，所以  
同民心而出治道。

（卷七 禮記）

[白話] 用禮儀引導人心，用音樂調和人情，用政令  
統一人們的行為，用刑罰防止人們的邪惡。禮儀、音  
樂、刑罰、政令，它們的最終目標是一致的，都是要  
使民同心（合乎道德），而實現天下大治的理想。

Use propriety to regulate the human mind, use mu-  
sic to regulate human sentiments, use law to stand-  
ardize human behavior and use punishment to deter  
wickedness. Propriety, music, punishment and law  
all share the same goal, which is to guide the human  
mind toward the virtuous path and realize the ideal of  
a peaceful world.

Scroll 7: Li Ji

~ 249 ~

夫禮之所興，眾之所以治也；禮之所廢，  
眾之所以亂也。

（卷十 孔子家語）

〔白話〕禮樂教化興盛時，民眾就會因此而安定；禮樂教化廢棄時，民眾就會因此而動亂。

The populace will enjoy stability when propriety and music are widely promoted for educational purposes. When propriety and music lose its educational purposes, social unrests will emerge.

Scroll 10: Kong Zi Jia Yu

～ 250 ～

中國所以常制四夷者，禮義之教行也。失其所以教……則同乎禽獸矣。不唯同乎禽獸，亂將甚焉。何者？禽獸保其性然者也，人以智役力者也。智役力而無教節，是智巧日用，而相殘無極也。相殘無極，亂孰大焉？

（卷四十九 傅子）

[白話] 中國能制服四夷的原因，是推行了禮義之教。喪失了禮義教化……也就和禽獸相同了。不僅是與禽獸相同，甚至比禽獸更混亂無序。為何這麼說呢？這是因為禽獸保持自己的天性不變，人卻是用巧智駕馭體力者。以巧智駕馭體力，而沒有禮教加以節制，就會巧智日見使用，而彼此傷害無窮無盡。彼此相互傷害無窮無盡，禍亂哪有比這更大的？

The fact that China had managed to control its surrounding foreigners was attributed to the promoting of propriety and music, without which humans are no different from the beasts and may even be worse. Why is this so? Unlike a leopard that cannot change its spots, humans can use their intelligence to exercise control over their physical bodies. If this intelligence is used without restraints, it will cause endless harm to one another. What can be more detrimental than this?

Scroll 49: Fu Zi

～ 251 ～

禮之可以為國也久矣，與天地並。君令臣恭，父慈子孝，兄愛弟敬，夫和妻柔，姑慈婦聽，禮也。

（卷六 春秋左氏傳下）

〔白話〕晏嬰回答說：「禮可以用來治理國家已經（由來）很久了，可以說是和天地並興。君王美善，臣下恭敬；父親慈祥，兒子孝順；哥哥友愛，弟弟恭順；丈夫和藹，妻子溫柔；婆婆慈祥，媳婦順從。這些都是禮的內涵。」



Yan Ying said: “The practice of using propriety to govern a country existed a long time ago, perhaps as far back as the beginning of heaven and earth. If a ruler is kind and virtuous, his ministers will serve him with great reverence. If parents are kind, their children will be filial. If elder siblings treat their younger siblings with fraternal love, the younger brothers will in return treat them with respect. If a husband is kind, the wife will be gentle. If a mother-in-law is caring, the daughter-in-law will be obedient. These are all the essential attributes of propriety.”

Scroll 6: Chun Qiu Zuo Shi Zhuan, Vol. 3

~ 252 ~

不知禮義，不可以行法。法能教不孝，不能使人孝；能刑盜者，不能使（廉下無恥字）恥。

（卷三十五 文子）

〔白話〕百姓不知道禮義，就不能依法辦事。法律能夠教訓不孝之人，卻不能使人有孝心；能夠懲治盜賊，卻不能使人產生廉恥。

People who do not understand propriety are unlikely to be law-abiding. Laws can teach a lesson to unfilial children but are unable to make them behave like filial children. Laws can also punish criminals but are unable to make them feel shameful.

Scroll 35: Wen Zi

~ 253 ~

民無廉恥，不可治也。非修禮義，廉恥不立。民不知禮義，法弗能正也。非崇善廢醜，不向禮義。

（卷四十一 淮南子）

禮  
樂

[白話] 民眾如果沒有廉恥之心，就無法治理好。而不學習禮義，民眾的廉恥觀念就不會樹立。民眾不懂禮義，法律也無法使他們行為端正。不推崇善舉、廢除惡習，民眾就不會嚮往禮義。

When people do not have a sense of shame, they cannot be made to obey the law. If propriety is not practiced, their sense of shame cannot be established. Not even the law can make people correct their behavior if the populace does not understand the purpose of propriety. People will not look up to propriety if the government fails to promote good deeds and eliminate bad behavior.

Scroll 41: Huai Nan Zi

~ 254 ~

子曰：「禮云禮云，玉帛云乎哉？」言禮非但崇此玉帛而已，所貴者乃貴其安上治民。樂云樂云，鐘鼓云乎哉？」樂之所貴者，移風易俗也，非但謂鐘鼓而已。

（卷九 論語）

[白話] 孔子說：「禮啊禮啊，僅是指玉帛等禮品嗎？樂啊樂啊，僅是指鐘鼓這些樂器嗎？（禮的可貴之處，在於能夠使上位者安於其位，使下位者受到教化而各得其所。樂的可貴之處，在於能改善社會風俗。）

Confucius said: "According to the rules of propriety, are gems and silk all that is meant by propriety? According to the rules of music, are bells and drums all that is meant by music?" (The importance of propriety lies in the fact that it can establish the ruler's position and so he can govern the country well, while music is not just about striking bells and drums but it can regulate and bring about refined social practices).

Scroll 9: Lun Yu

~ 255 ~

曾子曰：「夫行也者，行禮之謂也。夫禮，貴者敬焉，老者孝焉，幼者慈焉，小者友焉，賤者惠焉。此禮也。」

（卷三十五 曾子）

[白話] 曾子說：「所謂行，就是實踐禮的意思。禮，就是對尊貴之人恭敬，對老人孝順，對小孩慈愛，對年輕人友愛，對貧賤之人施予恩惠。這些都是禮的表現。」

Zengzi said: "When we say 'put into practice,' it means the practice of propriety. Propriety is the respect shown to the nobles, the filial obedience shown to parents, the kindness shown to children, the friendliness shown to young people, and the care and help shown to the poor and needy. These are all the significance of propriety."

Scroll 35: Zeng Zi

～ 256 ～

為男女之禮，妃匹之合，則不淫矣。為廉恥之教，知足之分，則不盜矣。以賢制爵，令（舊令作有，改之）民德厚矣。

（卷五十 袁子正書）

[白話] 制定男女間的禮法、夫妻結合的規範，就沒有淫亂之事了。施行廉恥的教化，使百姓知足盡分，就不會有盜竊的事了。以賢良為標準授予爵位，就會使百姓道德淳厚。

By regulating rules and customs for marriage and proper civility between males and females as well as husbands and wives, issues relating to promiscuity can be prevented. By implementing educational policies that promote integrity and a sense of shamefulness, people will be encouraged to be contented, and thefts and robberies can thereby be prevented. Stressing virtues as the noble norm to acquire royal titles will influence the populace to become honest and kind.

Scroll 50: Yuan Zi Zheng Shu

～ 257 ～

聖王之自為動靜周旋，奉天承親，臨朝享臣，物有節文，以章人倫。蓋欽翼祗栗，事天之容也；溫恭敬遜，承親之禮也；正躬嚴恪，臨眾之儀也；嘉惠和說，饗下之顏也。舉錯動作，物遵其儀，故形為仁義，動為法則。

（卷二十 漢書八）

〔白話〕聖王的言行舉止，無論奉事上天、侍奉父母、處理政事、任用臣僚，事事都合禮節制度，以彰顯人倫大道。恭敬謹慎，敬畏戰慄，是奉事上天的禮儀；溫和恭順、敬慎謙遜，是侍奉雙親的禮節；端莊自身，嚴謹恭敬，是治理百姓的威儀；和顏悅色，慈善仁惠，是對待臣下的禮儀。聖王言行舉止，事事都遵循禮儀，所以表現在外的行為都合於仁義，一舉一動都可作為眾人的榜樣。

The composure of a sage-ruler, in attending to the rites of heaven, in serving his parents, in managing his administration by working with ministers and advisors, must all be done in accordance to propriety so that the norm of moral and ethics is fully demonstrated. In attending to the rites of heaven, he displays respect and caution, reverence and fear; in serving his parents, he displays gentleness, respect and modesty; in governing the people, he displays regality and respect; in working with ministers and advisors, he radiates generosity, grace and benevolence. In all his demeanors, he stays on course with propriety and everything he does is within the parameter of benevolence and honor, so he is fit to be a role model for the people.

Scroll 20: Han Shu, Vol. 8



~ 258 ~

哀有哭踊之節，樂有歌舞之容。正人足以副其誠，邪人足以防其失。

（卷十四 漢書二）

禮  
樂

[白話]（古禮中）悲痛時會有邊哭邊頓足的禮節，高興時會有載歌載舞的儀容。這對正直的人來說，足以與他的真誠相符；對偏邪的人來說，足以提防他的過失。

The ancient funeral rites included crying, beating one's chest and stamping one's feet to express extreme grief, while the ancient rejoicing rites included singing and dancing to express one's pleasures. To an upright person, these rites were sufficient to conform to his sincerity, and to an immoral person, these rites were sufficient to guard against his mistakes.

Scroll 14: Han Shu, Vol. 2

～ 259 ～

樂至則無怨，禮至則不爭。揖讓而治天下者，禮樂之謂也。至，猶達行。

（卷七 禮記）

〔白話〕樂教通行則人人心情舒暢而無怨恨，禮教通行則人人心存謙讓而無衝突。君王只要拱手揖讓之間，天下就可以無為而治，說的就是用禮與樂來治理天下。

If music is customarily used for educating people to ease their mind, nobody will have any grievances. When propriety is customarily used for educating people to be mindful of humility, there should be no disputes. If a ruler is accommodating and modest, the country will be well governed, and all this means is that the ruler has been successful in promoting propriety and music in governing.

Scroll 7: Li Ji

～ 260 ～

樂以治內而為同，同於和樂也。禮以修外而為異。

尊卑為異。同則和親，異則畏敬。和親則無怨，畏敬則不爭。

（卷十四 漢書二）

禮  
樂

[ 白話 ] 音樂能用來調治人的內心，使人的情志隨著音樂一起變得安和調適；禮儀能用來修治外在行為，使人與人之間尊卑有序。內心安和人們就會和睦親愛，尊卑有別則會使人心存敬畏。和睦親愛就不會有怨恨，心存敬畏就不會有爭鬥。

Music can be used to regulate the human mind and pacify one's sentiments to a state of inner calmness. Propriety can be used to regulate human behavior and encourage people to respect social ranks and order. When the mind is in a state of calmness, people will begin to care for one another and become sociable; when there is an awareness of orderliness, people will know where they stand in the society. No resentment

will arise when the mind is loving and harmonious;  
no fighting will arise when there is mutual respect for  
one another.

Scroll 14: Han Shu, Vol. 2

～ 261 ～

人君無禮，無以臨 其一（無<sup>一</sup>字）邦；大夫無禮，官吏不恭；父子無禮，其家必凶。

《詩》曰：「人而無禮，胡不遄死。」故禮不可去也。

（卷三十三 晏子）

禮  
樂

[白話] 君主如果不講禮義，就無法治理國家；大夫如果不講禮義，底下官吏就會不恭敬；父子之間不講禮義，家庭就必有災殃。《詩經》中說：「人如果不遵守禮義，不如趕快去死。」所以禮不可以去掉啊！

A ruler who is ill-mannered will not be able to govern properly. A minister who is ill-mannered will have disrespectful subordinates. If manners are not observed between parents and children, a family will be ruined. It was forewarned in Shi Jing that “a life without propriety is a life not worth living.” Hence, we cannot do without propriety.

Scroll 33: Yan Zi

~ 262 ~

聖人常善救人，聖人所以常教人忠孝者，欲以救人性命也。故無棄人；使貴賤各得其所也。常善救物，聖人所以常教民順四時者，以救萬物之殘傷也。故無棄物。不賤石而貴玉。

（卷三十四 老子）

〔白話〕古代的聖王在位，總是很善於（以教化）挽救人，所以沒有被拋棄不管的人；總是善於利益萬物並發揮其功效，所以沒有被廢棄的物品。

The sage-ruler in the past was capable of educating his people and no one was forsaken. He was also good at taking care of all things, and so nothing was wasted.

Scroll 34: Laozi

～ 263 ～

天下有粟，聖人食之；天下有民，聖人收之；天下有物，聖人裁之。利天下者取天下，安天下者有天下，愛天下者久天下，仁天下者化天下。

（卷三十一 六韜）

愛  
民

〔白話〕太公說：「天下的糧食，由聖人分配享用；天下的百姓，由聖人治理；天下的萬物，由聖人裁處。為天下謀利益者取得天下，使天下安定者擁有天下，愛護天下百姓者可以長久地統治天下，仁德普施天下者可以化育天下。」

Tai Gong said: "The sage will distribute all food under heaven fairly for everyone's consumption. The sage will govern all the people under heaven well, and he will also be the decision maker for the distribution of all things under heaven. He who brings benefits to the world will win the world; he who brings peace to the world will own the world; he who loves and pro-

tects all the people in the world will rule the world for a long time; and he who implements benevolent policies will educate and transform the world.”

Scroll 31: Liu Tao



～ 264 ～

堯以不得舜為己憂，舜以不得禹、皋陶為己憂。分人以財謂之惠，教人以善謂之忠，為天下得人謂之仁。是故以天下與人易，為天下得人難。

（卷三十七 孟子）

[白話] 堯帝以不能得到像舜這樣的人而最為憂慮，舜也同樣，以不能得到像禹和皋陶這樣的人而憂心。把財物分給別人稱作惠，用好的道理教誨別人稱作忠，為國家求得賢德之士稱作仁。所以說，把天下讓給別人容易，而為天下找到大公無私的賢能之士就難了！

Emperor Yao was most worried that his chosen successor Shun might not accept his offer to be the emperor; likewise, the latter Emperor Shun was most worried that sages like Yu and Gao Yao might not accept his offer to be the emperor. The act of distrib-

uting money and properties to others is considered as kindness; the act of educating people to become better persons is considered as faithfulness; the act of searching for competent people to serve in the government is considered as benevolence. Hence it was said: “Easy it is to forsake the throne to others but difficult it is to find sages who could serve the people selflessly.”

Scroll 37: Meng Zi

～ 265 ～

視民如子。見不仁者誅之，如鷹鷂之逐鳥雀也。

（卷五 春秋左氏傳中）

〔白話〕把百姓看作子女一般。見到不仁者就懲治他，就像老鷹、鷂鳥追趕小鳥那樣。

Treat the people as if they were your children. Punish wicked people like a hawk going after the birds.

Scroll 5: Chun Qiu Zuo Shi Zhuan, Vol. 2

～ 266 ～

古之賢君，飽而知人之飢，溫而知人之寒，逸而知人之勞。

（卷三十三 晏子）

〔白話〕古代的賢明君主，自己吃飽時，便想到貧窮百姓的飢餓；自己穿暖時，便想到貧寒百姓的受凍；自己生活安逸時，便想到天下百姓的勞苦。

While the ancient sage-rulers had sufficient food to eat they would remember people who were starving. While they had adequate clothing they would remember people who were freezing in the cold. While they lived in comfort they would remember many people who were toiling hard in the world.

Scroll 33: Yan Zi

～ 267 ～

故古之君人者，甚憐恤 於民也。國有飢者，食不重味；民有寒者，而冬不被裘。歲豐穀登，乃始懸鐘鼓陳干戚，君臣上下同心而樂之，國無哀人。

（卷四十一 淮南子）

〔白話〕古時候為人君者，真正為百姓的痛苦遭遇而悲傷。國民中有挨餓的，君主吃飯時就不要第二道菜；民眾中有受凍的，君主冬天就不穿裘衣。只有年終五穀豐登、百姓富足的時候，才開始懸掛起鐘鼓，陳列起干戚，君臣官民同心歡樂，國內沒有悲哀的人。

The wise rulers of the ancient times were truly sympathetic toward the suffering of their people. If some people did not have enough to eat, the rulers would not eat a second dish; if some people did not have enough clothing to keep them warm, the rulers would

not wear fur coats. Only when the annual harvest was abundant and everyone was prospering were bells and drums hung, and axes and shields displayed[ The drums, bells, axes and shields denote that music and dance were performed to celebrate the occasion, since axes and shields were also used in the performance of military dances.]. Celebrating together with the officials and the people, no one would feel sorrowful in their land.

Scroll 41: Huai Nan Zi

～ 268 ～

孟子曰：「以佚道使民，雖勞不怨；謂教民趣農，

役有常時，不使失業，當時雖勞，後獲其利則逸矣。

以生道殺民，雖死不怨

殺者。」殺此罪人者，其意欲生人也，故雖伏罪而死，不怨殺者也。

（卷三十七 孟子）

[白話] 孟子說：「以謀求百姓安樂的出發點使用民力，百姓縱然勞苦也不會怨恨；以保障百姓生存的出發點處死有罪的人，罪人雖被處死也不怨恨殺他的人。」

Mengzi said: "Deploying civilian forces for the sake of public interests will not cause discontentment among the people. Sentencing someone to death for the sake of public security will not evoke hatred from the offender."

Scroll 37: Meng Zi

～ 269 ～

敬賢如大賓，愛民如赤子。內恕情之所安，而施之海內。是以囹圄空虛，天下太平。

（卷十七 漢書五）

[白話] 尊敬賢才就像尊敬國賓一樣，愛護百姓如同愛護嬰兒一般。自己感到心安理得的事情，才在全國實施。因此監獄空虛，天下太平。

Honor the virtuous like you would honor the state guests. Love the people like you would love a child. If your conscience is clear about a decision, you will implement it throughout the nation. In this way, there will be no convicts in prison and there will be peace and order in the world.

Scroll 17: Han Shu, Vol. 5



~ 270 ~

良君養民如子，蓋之如天，容之如地。民奉其君，愛之如父母，仰之如日月，敬之如神明，畏之如雷霆。

（卷五 春秋左氏傳中）

愛  
民

[白話] 賢良的國君養育臣民如同自己的子女，像天一樣庇護百姓，像地一樣容納百姓。百姓尊奉國君，熱愛他如同熱愛父母，敬慕他如同敬慕日月，尊重他如同尊重神靈，畏懼他如同畏懼雷霆。

A good ruler will nurture the people like his own children, protect them the way heaven would do and accommodate them the way earth would do. People will accept their ruler as if he were their parent, admire him as if he were the sun and the moon, revere him as if he were a divine being, and be fearful of him as if he were the thunderbolt.

Scroll 5: Chun Qiu Zuo Shi Zhuan, Vol. 2

～ 271 ～

樂民之樂者，人亦樂其樂；憂人之憂者，民亦憂其憂。樂以天下，憂以天下，然而不王者，未之有也。

（卷四十二 新序）

[白話] 國君能以老百姓的快樂為快樂，老百姓也會以你的快樂為快樂；國君能憂老百姓所憂愁的，老百姓也會以你的憂愁為憂愁。以天下百姓的快樂為快樂，以天下百姓的憂愁為憂愁，這樣還不能夠稱王天下，是從來沒有的事啊！

If a ruler regards the happiness of the people as his own, the people will also regard his happiness as their own. If a ruler sees the concerns of the people as his own, the people will also regard his worries as their own. Both the happiness and hardship of the people are inseparable from his conscience. Thus, how would such rulers fail to run their administration successfully?

Scroll 42: Xin Xu

~ 272 ~

民生在勤，勤則不匱。

（卷五 春秋左氏傳中）

〔白話〕民生在於勤勞，勤勞則生計不會困乏。

The livelihood of people relies on hard work, and hard work will assure there is no shortage of daily necessities.

Scroll 5: Chun Qiu Zuo Shi Zhuan, Vol. 2

~ 273 ~

管子曰：「倉廩實知禮節。」民不足而可治者，自古及今，未之嘗聞。

（卷十四 漢書二）

[白話] 管子說：「倉庫裡的糧食充實了，才可以教導人們懂得禮節。」人民的衣食不足而能使國家得到治理的，從古到今還沒有聽說過。

Guanzi said: “After the national granary has sufficient food supply, we can educate the people on propriety.” From the ancient times until today, it has never been possible to rule a country successfully when the people were starving and did not have enough clothing to keep them warm.

Scroll 14: Han Shu, Vol. 2

～ 274 ～

民貧則奸邪生。貧生於不足，不足生於不農，不農則不地著，不地著則離鄉輕家。民如鳥獸，雖有高城深池，嚴法重刑，猶不能禁也。

（卷十四 漢書二）

[白話] 人民貧窮，就會有奸詐邪惡的事發生。貧窮是因為物資不足，物資不足是因為人們不致力於農業生產，人們不務農就不會安居在一地，不能定居一地人們就會輕易離開家鄉。（如果）百姓像鳥獸般沒有固定的衣食來源，又居無定所，即使有高大的城牆和很深的護城河，有嚴厲的法律和刑罰，仍不能禁止他們做出種種不法行為。

When people are impoverished, crimes and acts of evil would occur. Poverty arises due to insufficient supply of resources caused by people unwilling to work in the fields. When agricultural productions are

set aside, families will not settle in one place for long and will migrate from one place to another. If they wander about like the birds and beasts without a regular source of food, clothing and a place to stay, not even high walls with deep moats or harsh laws and corporal punishments could stop them from committing crimes.

Scroll 14: Han Shu, Vol. 2

～ 275 ～

夫治獄者得其情，則無冤死之囚；丁壯者得盡地力，則無饑饉之民；窮老者得仰食倉廩，則無餒餓之殍；嫁娶以時，則男女無怨曠之恨；胎養必全，則孕者無自傷之哀；新生必復，則孩者無不育之累；壯而後役，則幼者無離家之思；二毛不戎，則老者無頓伏之患。醫藥以療其疾，寬繇以樂其業，威罰以抑其強，恩仁以濟其弱，賑貸以贍其乏。十年之後，既筭者必盈巷；二十年之後，勝兵者必滿野矣。

（卷二十五 魏志上）

〔白話〕如果審理案件的人能獲得真實的案情，那麼就沒有冤死的囚犯；健壯的男子能充分利用土地的潛力，那麼就沒有遭受災荒的百姓；貧窮年老的人能得到國家救濟的糧食，那麼就沒有被餓死的人；讓人們

按適婚年齡進行嫁娶，那麼男女就不會有無妻無夫的怨恨；胎兒的養育都能保障，那麼孕婦就沒有自我傷感的哀歎；對有新生兒的家庭一定免除徭役，那麼嬰兒就沒有無人養育的憂患。人到健壯後再服勞役，那麼年幼的人就不會有離家的鄉思；年邁的人不再從軍當兵，那麼老年人就不會有跌倒（在行軍路上）的擔憂。用醫藥治療人民的疾病，寬減徭役使百姓安居樂業，用刑罰來抑制豪強，用恩惠、仁愛來幫助弱者，發放救濟錢糧來供給貧乏。這樣，十年之後，成年的女子必定會充滿街巷；二十年之後，能夠當兵參戰的人必定會遍布鄉野。

If the prosecutors can gather all the concrete truths behind a crime, no prisoner will be wrongly executed. If healthy and strong men can be allowed to toil in the fields, there will be no famine. If the poor elderly can receive food supply from the government, they will not die from hunger. Let men and women marry at a suitable age and there will be no resentments arising from someone not having a husband or a wife. If



benefits can be provided for raising a child, a pregnant woman will not wallow in self-pity and feel woeful. If families with newborn babies can be spared from mandatory labor for the state, there is no worry about not having anyone to take care of the babies. Wait until a person has grown up to become a healthy and strong adult before summoning him to labor for the state and no young men will feel homesick. Furthermore, if old people are not enlisted in the army there is no worry that they may collapse on the road during a drill. Attend to ill people with medication; reduce the loads of mandatory farm labor to allow people to settle in their lives; use punishment to control exploitations; use benevolence and kindness to help the weak; and extend relief to the poor and destitute. In ten years' time, women who reach the mature age will fill the streets and alleys; in twenty years' time, men who can be enlisted into the army will be all over the country.

Scroll 25: Wei Zhi, Vol. 1

～ 276 ～

故為高必因丘陵，為下必因川澤，為政不因先王之法，可謂智乎？言因自然，既用力少，而成功多。是以惟仁者宜在高位，不仁而在高位，是播惡於眾也。仁者能由先王之道。不仁者逆道，則播揚其惡於眾人也。

（卷三十七 孟子）

[白話] 堆高就一定要憑藉本來就突起的丘陵，掘深就一定要憑藉本來就低陷的川澤，而治理政事卻不依據古代聖王之道，能算得上明智嗎？因此，只有有仁德的人才能居於高位，如果沒有仁德而又居於高位，這樣就會把他的禍害傳播到民眾身上。

To go any higher we must first stand on higher grounds or on a hilltop. To dig any deeper we must commence from low-lying streams or marshes. Can a ruler be pronounced competent if he does not govern according to the ways of former wise kings? Therefore, only the benevolent should occupy high positions. A man lacking in benevolence who occupies a high position will only influence the people through his wicked ways.

Scroll 37: Meng Zi

～ 277 ～

昔帝堯，上世之所謂賢君也。堯王天下之時，金銀珠玉弗服，錦繡文綺弗衣，奇怪異物弗視，玩好之器弗寶，淫佚之樂弗聽，宮垣室屋弗崇，茅茨之蓋不剪，衣履不敝盡不更為，滋味重累不食，不以役作之故，留耕種之時，削心約志，從事乎無為，其自奉也甚薄，役賦也甚寡。故萬民富樂而無飢寒之色，百姓戴其君如日月，視其君如父母。

（卷三十一 六韜）

〔白話〕從前的堯帝，上古時代的人們稱他是賢君。堯帝統治天下時，不佩戴金銀珠玉，不穿著錦繡華美的衣服，不觀賞珍貴奇異的物品，不珍藏供玩賞的寶器，不聽恣縱逸樂的音樂，不修建高大的圍牆和宮室，不修剪茅草覆蓋的屋頂，衣服鞋子不破舊就不去更換，美味佳餚過多就不去食用，不因工役勞作的緣

故而耽誤百姓耕種的農時，去除私心、約束欲望，致力於無為之治。堯帝自身日常生活的供養則很微薄，徵用勞役賦稅也很少，所以天下萬民富足安樂而沒有飢寒的面色。百姓尊奉他們的君主如同日月一樣，看待他們的君主如同父母一般。

The ancients honored Emperor Yao as a virtuous ruler. When Yao was the emperor he did not adorn himself with gold, silver, pearls, and jade. He did not wear brocaded, embroidered, or florid costumes. He did not admire rare and exotic items. He took no interest in collecting treasured wares that were pleasing to the eyes. He did not listen to licentious music, nor did he build lavish enclosing walls and chambers. He did not crop the reeds that grew on the roof of his thatched hut. He did not replace clothes or shoes that were not worn out. He would not eat if too many dishes were served to him. He did not interfere with the agricultural production by taking farm labors away to work on state projects. Yao was unselfish, moderate, and administered with a policy of non- interference. He

lived by little and collected very few taxes. Hence, all the people were rich and happy and none was poor and starving. The people revered their ruler like they would worship the sun and the moon, and looked upon him as if he were their parent.

Scroll 31: Liu Tao

~ 278 ~

五德以時合散（散作教），以為民紀，古之道也。  
仁義勇智信，民之本，隨時而施舍，  
為民綱紀，古之所傳政道也。

（卷三十三 司馬法）

法  
古

[白話] 將五德（此指仁、義、勇、智、信）適時地付諸教育，作為人民行為的準則，這是自古以來的法則。

The objective of incorporating the five virtues (benevolence, righteousness, courage, wisdom and trustworthiness) into the education system was to enable them to serve as the ethical standards of people's behavior. This has been a customary practice since ancient times.

Scroll 33: Si Ma Fa

~ 279 ~

賞在於成民之生，罰在於使人無罪，是以  
賞罰施民而天下化矣。

（卷三十一 六韜）

〔白話〕獎賞的目的是成就人民更好的生活，刑罰的目的是使人不會犯罪。因此，賞罰用來治理百姓，天下人心就會受感化了。

The purpose of giving rewards is to encourage the people to be kind and to lead a better life, whereas the purpose of punishment is to deter people from committing crimes. Thus, governing the people with a combination of rewards and punishments will transform people to become better persons.

Scroll 31: Liu Tao



~ 280 ~

善治民者，開其正道，因所好而賞之，則民樂其德也；塞其邪路，因所惡而罰之，則民畏其威矣。

（卷四十九 傅子）

〔白話〕善於治理百姓的人，開闢百姓向善的正道，順著人好善好德的天性獎賞善人，則百姓自然歡喜地感戴其恩德；杜絕百姓行惡的邪路，順著人厭惡邪惡的天性懲罰罪行，則百姓自然會畏懼其威嚴。

A well-run government will open up ways to encourage people to walk on the righteous path and award good people based on the human propensity for kindness. As a result, people are thankful for the government's thoughtfulness. At the same time, a good government will stop all evil means that can mislead people to commit crimes and impose punishments based on the human dislike for wickedness. As a result, civilians will be fearful of its authority and abide by the law.

Scroll 49: Fu Zi

～ 281 ～

賞一人而天下知所從，罰一人而天下知所避。明開塞之路，使百姓曉然知軌疏（疏疑跡）之所由，是以賢者不憂，知者不懼，干祿者不邪。

（卷五十 袁子正書）

[白話] 獎賞一個人，天下人都知道以他為榜樣而跟從；懲罰一個人，天下人都知道以他為教訓而躲避。明確能做的和不能做的，使百姓知道應該走什麼樣的道路，所以賢人就不擔心，有才智的人就不害怕，謀求做官的人也不會走上邪路。

Reward a person and make him an example for others to follow; punish a person and make him an example for others not to emulate. Clarify what is allowed and what is prohibited so as to make sure that people know the directions they should take. In this way, the virtuous will have no worries, the intelligent will have no fear, and no aspiring officials will risk walking on the path of corruption.

Scroll 50: Yuan Zi Zheng Shu

～ 282 ～

賞足榮而罰可畏，智者知榮辱之必至。是故勸善之心生，而不軌之奸息。

（卷五十 袁子正書）

〔白話〕賞賜足以使民眾覺得榮耀，懲罰足以讓民眾覺得畏懼。有才智的人知道榮耀和恥辱必會（伴隨著自己善或惡的行為）到來，所以勉力為善的心就產生了，圖謀不軌的念頭就停息了。

Rewards should be evidently sufficient to make people feel honored whereas punishments should be evidently effective to make people dread justice. Intelligent people know that honor comes from good deeds and punishment comes from bad deeds. Therefore, efforts to perform good deeds will increase whereas intentions to do bad deeds will cease.

Scroll 50: Yuan Zi Zheng Shu

~ 283 ~

善賞者，費少而勸多；善罰者，刑省而奸禁。

（卷三十五 文子）

賞  
罰

〔白話〕善於獎賞的人，花費很少而勸勉的人多；善用懲罰的人，刑罰不多而能使奸邪得以禁止。

A person who is experienced in giving rewards needs only to spend a little to convince many people to perform good deeds. A person who is experienced in imposing punishment needs only few penalties to stop acts of evil from happening.

Scroll 35: Wen Zi

～ 284 ～

凡爵列官職，賞慶刑罰，皆以類相從者也。一物失稱，亂之端也。德不稱位，能不稱官，賞不當功，刑不當罪，不祥莫大焉。

（卷十四 漢書二）

[白話] 凡是爵位、官職、賞賜和刑罰，都要按功過的等級來相應地施予。一件事做得不恰當，就是混亂的開端。德行與爵位不相符，能力與官職不相符，賞賜與功勞不相當，刑罰與罪過不相當，沒有比這樣更不吉祥的了。

Award noble titles, official positions, rewards or punishments according to one's performance. One wrongly given reward or punishment will mark the beginning of chaos. When one's virtue does not correspond to the requirement of a noble title, or one's ability does not match the requirement of an official position, or if a reward does not match the contribution made and a punishment does not fit the crime, nothing can be more menacing than this situation.

Scroll 14: Han Shu, Vol. 2

~ 285 ~

若賞一無功，則天下飾詐矣；罰一無罪，則天下懷疑矣。是以明德慎賞，而不肯輕之；明德慎罰，而不肯忽之。

（卷四十九 傅子）

[白話] 如果獎賞一個無功的人，天下人就會作偽欺詐；處罰一個無罪的人，天下人就會懷有疑慮。所以賢明者慎於獎賞，不肯輕易實施；賢明者慎於處罰，而不隨意執行。

If praises and rewards were given to an unworthy person, the whole kingdom would deem this as an excuse for lying. If punishments were imposed upon an innocent person, this would create distrust on the government's part. Thus a good official is most careful in giving out rewards, and he will be equally careful when imposing punishments. He will not carry out both matters indiscriminately.

Scroll 49: Fu Zi



~ 286 ~

廢一善則眾善衰，賞一惡則眾惡多  
(多作歸)。善者得其祐，惡者受其誅，則國  
安而眾善到矣。

(卷四十 三略)

賞  
罰

[白話] 廢除一樁善行，那麼眾多善行都會減退；獎賞一樁惡行，那麼眾多惡行就會增長。善人得到福佑，惡人受到誅罰，國家就會安定，各種善舉就會興起。

Abolish one good conduct and the public will be discouraged from doing good deeds. Award one bad deed and criminal activities will increase considerably. If kind people receive blessings and wicked people receive fair punishments from the state, the country will enjoy peace and order, and the practice of doing kind deeds will flourish.

Scroll 40: San Lüe

～ 287 ～

賞不勸，謂之止善；罰不懲，謂之縱惡。

（卷四十六 申鑒）

[白話] 獎賞起不到勸勉民眾的作用，這叫做「止善」；處罰起不到警戒惡行的效果，這就叫「縱惡」。

If a reward system is unable to encourage people to do kind deeds, it is regarded as “hindering virtues.” If a penalty system is unable to deter people from doing unlawful acts, it is regarded as “inducing wickedness.”

Scroll 46: Shen Jian

~ 288 ~

善為國者，賞不僭而刑不濫。賞僭，則懼及淫人；刑濫，則及善人。若不幸而過，寧僭無濫。

（卷五 春秋左氏傳中）

賞  
罰

[白話] 善於治理國家者，賞賜不過分，刑罰不濫用。賞賜過分，就怕賞及惡人；刑罰濫用，就怕傷及好人。如果不幸賞罰過當，那麼寧可賞賜過分，也不可濫用刑罰。

A good ruler will not give out rewards excessively, and neither will he impose punishments indiscriminately. He makes sure that excessive rewards are not given to undeserving persons and unjust punishments are not imposed on innocent people. In the event that rewards and punishments are not impartially given, it would be better to offer more rewards than to abuse punishments.

Scroll 5: Chun Qiu Zuo Shi Zhuan, Vol. 2

~ 289 ~

賞不遺遠，罰不阿近，爵不可以無功取，  
刑不可以勢貴免，此賢愚之所以僉忘其身  
者也。

（卷二十七 蜀志）

[白話] 獎賞時不遺漏關係疏遠的人，懲罰時不袒護  
親近的人，沒有功勞的人不可以取得爵位，權勢顯貴  
的人也不會免掉應受的刑罰，這就是不論賢愚都能忘  
我為國效勞的原因。

Distantly related people will not be ignored in the  
provision of rewards, and close relatives will not be  
spared from the imposing of penalties. Those without  
contributions cannot be granted the rank of nobility,  
and those who have violated the laws must be sen-  
tenced although they belong to the noble class. When  
such practices are carried out, all officials, whether  
they are virtuous or unaccomplished, would serve the  
country selflessly.

Scroll 27: Shu Zhi

~ 290 ~

德教者，人君之常任也，而刑罰為之佐助焉。

（卷四十五 昌言）

〔白話〕道德教化，是人君治國的常道，而刑罰只是德教的輔助。

Implementing moral education to achieve transformation is the virtuous way of a wise ruler. Punishment is only used to uphold the values of moral education.

Scroll 45: Chang Yan

～ 291 ～

法令者治之具，而非制治清濁之源也。

（卷十二 史記下）

〔白話〕法令是治理天下的一種工具，而不是導致政治清明或污濁的根源。

Law and order are merely instruments used in governing a country; they are not the root cause leading to a clean or corrupt government.

Scroll 12: Shi Ji, Vol. 2

～ 292 ～

古者明其仁義之誓，使民不踰。不教而殺，是虐民也。與其刑不可踰，不若義之不可踰也。聞禮義行而刑罰中，未聞刑罰任（任作行）而孝悌興也。高牆狹基，不可立也；嚴刑峻法，不可久也。

（卷四十二 鹽鐵論）

[白話] 古時候（賢明君王）宣明以仁義修身的誓約，使百姓不逾越禮義。如果不先進行教育，等到百姓犯罪就加以殺戮，這是殘害百姓。與其制定刑法使百姓不敢觸犯，不如提倡禮義使百姓恥於違反。只聽說推行禮義，刑罰就能運用得恰當；沒有聽說過施行刑罰，孝悌之風就能興盛起來的。圍牆高大，地基狹窄，是不能立得住的；用嚴厲的刑法治理國家，是不能長久的。

The ancient sage-rulers pledged vows to keep themselves aligned with virtues so that the people would not neglect the importance of propriety. If the government did not educate the people but killed them when they violated the law, this would amount to committing atrocity against the people. Rather than imposing severe laws that aimed to deter people from disobedience, it would be better to promote propriety to convince people to be law-abiding. We have heard that promoting propriety could ensure fair punishment, but we have not heard that enforcing punishment could promote the practices of filial piety and fraternity. Walls that are mighty will not stand firm if the foundation is shallow. A government that uses heavy penalties to govern a country will not last long.

Scroll 42: Yan Tie Lun



~ 293 ~

君不法天地，而隨世俗之所善以為法，故令出必亂。亂則復更為法，是以法令數變，則群邪成俗，而君沉於世，是以國不免危亡矣。

（卷三十一 六韜）

〔白話〕如果君主不效法自然常道，而附和世俗的喜好來制定法令，那麼這樣的法令一旦頒布，必定會引起混亂。出現混亂後再更改法令，所以導致法令被屢次修改，這就使得奸邪的風氣流行起來，而君主沉溺於世俗之中，因此國家就免不了危亡了。

If a ruler does not rule according to the law of nature but enact laws to satisfy certain quarters, this will bring forth chaos. The unrests will force the government to change the laws repeatedly, and acts of wickedness will begin to happen frequently over time. If the ruler still indulges himself in worldly luxuriating,

it is inevitable that his country will be destroyed in time to come.

Scroll 31: Liu Tao

～ 294 ～

善為治者，網舉而網疏。網舉則所羅者廣，網疏則小罪必漏。所羅者廣，則大罪不縱，則甚泰必刑。微過必漏，則為政不苛；甚泰必刑，然後犯治必塞。此為治之要也。

（卷三十 晉書下）

〔白話〕善於治理國家的人，會抓住總綱而讓法網稀疏。能夠抓住總綱，那麼它的涉及面就很廣；法網稀疏，則小過失就得以忽略。涉及面廣，則大罪不會縱容，大過必會懲罰。小過失得到忽略，那麼為政就不會苛刻；大罪一定懲處，則在治世違法亂紀的行為就會被遏制。這就是治理國家的關鍵。

A wise ruler will only enforce the basic principles of the law, but at the same time make allowances (grant leniency) for minor violations. This means that as the net of justice is cast far and wide to enable exten-

sive area coverage, minor violations are thus ignored. When this net of justice covers an extensive area, serious offenses and crimes will be caught and heavily penalized. Thus, the administration will not be deemed tyrannical as minor offenses or violations are accommodated. When serious crimes are punishable by laws, incidents of law-breaking and social disorder will be kept under control. This is the key to running a good government.

Scroll 30: Jin Shu, Vol. 2

~ 295 ~

一令逆者，則百令失；君令一逆，民不從，故百令皆廢也。 一惡施者，則百惡結。一惡得施，則百惡結而相從也。

(卷四十 三略)

[白話] 一項政令違逆人心，所有的政令就都會失去作用；一件壞事施行了，上百件壞事就會接連發生。

When one law betrays the trust of the people, all other laws will lose their effectiveness. With one bad action put into practice, hundreds of immoral practices will come into being.

Scroll 40: San Lüe

～ 296 ～

道徑眾，民不知所由也；法令眾，人不知所避也。故王者之制法也，昭乎如日月，故民不迷；曠乎若大路，故民不惑。幽隱遠方，折乎知之；愚婦童婦，咸知所避。是故法令不犯，而獄犴不用也。

（卷四十二 鹽鐵論）

[白話] 道路多了，人們就不知道該走哪一條；法令多了，百姓就不知道怎樣避免觸犯法禁。因此，聖明的君主制定法律，如同日月一樣昭明，所以百姓不會迷惘；如同大路一樣寬廣，所以百姓不會疑惑。連偏僻遙遠之地的人，也能清楚了解法令；愚昧無知的婦女，也都知道怎樣避免犯法。因此法律和政令沒人違犯，監獄也不需要使用。

With too many diverging routes ahead, it is hard to know which way to go. With too many codes of laws being regulated, it is difficult to avoid violations. The laws enacted by the sage-rulers were like the sun and the moon lighting up the darkened path so that people would not lose their way, or like a wide and open road that would not lead the people astray. Hence, people living in the remote corners were clear about the laws, and even benighted women knew how to avoid breaking the laws. No one would violate the law, and prisons would not be needed anymore.

Scroll 42: Yan Tie Lun

～ 297 ～

夫文，止戈為武。文，字也。武王克商，作《頌》

曰：「載戢干戈，載橐弓矢。」戢，藏也。橐，韜也。詩美武王

能滅暴亂而息兵也。夫武禁暴，戢兵，保大，定功，安民，

和眾，豐財者也，此武七德也。故使子孫無忘其章。

著之篇章，使子孫不忘也。

（卷五 春秋左氏傳中）

〔白話〕從文字構造看，止戈二字合起來就是「武」字。周武王戰勝商紂以後，周人《周頌》說：「把干戈收藏起來，把弓矢裝進袋子裡。」所謂武，是用來禁止暴亂、止息戰爭、保持太平、建立功業、安定百姓、和睦萬邦、豐富資財的，所以要使子孫後代不要忘記這些內容。



From the point of morphology, the Chinese character for “military” is Wu 武, formed by using two words: “Stop” — Zhi 止, and “Dagger-axe” — Ge 戈. It was said that after King Wu defeated King Zhou of the Shang dynasty, the Zhou people wrote the Hymn of Zhou which said: “Store the dagger-axe and put the arrows back in their quivers.” Therefore, military was used mainly to stop riots, end wars, maintain peace, establish meritorious achievements, bring peace to the people, maintain harmonious ties with other nations and to enrich resources. The hymn was recorded as a reminder for future generations to take note of this lesson.

Scroll 5: Chun Qiu Zuo Shi Zhuan, Vol. 2

~ 298 ~

是故百戰百勝，非善之善者也；不戰而屈人之兵，善之善者也。未戰而敵自屈服也。

（卷三十三 孫子兵法）

〔白話〕因此，百戰百勝，稱不上是最高明的；不交戰而使敵兵降服，才是高明中最高明的。

Hence to fight and conquer in all your battles is not supreme excellence; supreme excellence consists in breaking the enemy's resistance without fighting[ Lionel Giles, "Attack by Stratagem," Chinese Text Project, <http://ctext.org/art-of-war/attack-by-stratagem>.].

Scroll 33: Sun Zi Bing Fa

～ 299 ～

仁人之兵，所存者神，所過者化。若時雨之降，莫不悅喜。故近者親其善，遠者慕其德，兵不血刃，遠邇來服。德盛於此，施及四極。

（卷三十八 孫卿子）

征  
伐

〔白話〕仁人之兵，所駐紮的地方，能得到安定和平；所行經的地方，人們無不從化。就像應時的雨水降臨，無不歡欣喜悅。所以近者敬愛他們的美善，遠方仰慕他們的道德，不必交戰就能勝利，遠近都來歸服。道德昌盛如此，就會恩澤廣施至四方極遠之地。

Wherever a benign army was stationed there would be stability and peace. Wherever it passed by people would be transformed. Like a rainfall that arrived at the right time and place, none would be displeased. Immediate neighbors admired their kindness and people from afar praised their virtues. They won the battle even without starting a war and gained the al-

legiance of those from far and near. When the attainment of virtues could be cultivated to such a high level, blessings would spread far and wide to the four corners of the kingdom.

Scroll 38: Sun Qing Zi

～ 300 ～

聖王之用兵也，非好樂之，將以誅暴討亂。夫以義而誅不義，若決江河而溉熒火，臨不測而擠欲墜，其克之必也。

（卷四十 三略）

征  
伐

[ 白話 ] 聖明的君主用兵，不是自己喜好用兵，而是用以誅滅凶暴、討伐叛亂。以正義來討伐不義，就像決開江河去澆滅如螢蟲之火，就像在深淵的邊緣去推擠將要墜落之物，其勝利是必然的。

A sage-ruler would resort to military armaments not because he liked declaring wars, but to stop horrendous violence and rebellions. Crusading against evil by waging a righteous war is like breaking a dam and pouring water to extinguish a tiny speck of fire, or like pushing an object that is about to fall from the edge of a cliff. Victory is inevitable.

Scroll 40: San Lüe

～ 301 ～

國雖大，好戰必亡；天下雖平，忘戰必危。

（卷十八 漢書六）

〔白話〕國家雖大，好戰必亡；天下即使太平，忘戰必然危殆。

However huge a country may be, if it goes on war-mongering, it would eventually be destroyed; while peaceful as it may seem, a country that neglects readiness for war will face impending danger.

Scroll 18: Han Shu, Vol. 6

～ 302 ～

「軍旅之後，必有凶年」，言民以其愁苦之氣，傷陰陽之和也。出兵雖勝，猶有後憂，恐災害之變，因此以生。

（卷十九 漢書七）

征  
伐

[白話]「大的軍事行動之後，必定會有災荒之年」，說的就是戰爭給百姓帶來的愁苦之氣，會傷害天地陰陽的和諧。出兵即使取勝，仍然會有戰後的憂患，恐怕災害異變，會因此而發生。

The saying that “After a war, bad times will follow” means that war will bring sorrow to the people and upset the harmonious balance between heaven and earth as well as the Yin and Yang energies. Although a war has been won, the country will still experience hardship, and disasters and abnormal phenomena would follow.

Scroll 19: Han Shu, Vol. 7





敬

慎

憚

Chapter Five

RESPECTFULLY

CAUTIOUS

～ 303 ～

古者衣服車馬，貴賤有章，以褒有德而別尊卑。今上下僭差，人人自制，是故貪財趨利，不畏死亡。周之所以能致治，刑措而不用者，以其禁邪於冥冥，絕惡於未萌也。

（卷十九 漢書七）

〔白話〕古代衣服車馬貴賤有規章，用來褒揚有德之人而使尊卑有所區別。而今上下之間有超越本分的錯失，人人自行制訂而無節度，於是人們貪財謀利，不惜冒生命危險。周朝之所以能達到天下大治，刑罰擱置不用，其原因就是在歪風未顯露時就將其制止，在罪惡未萌生時就將其杜絕。

Ancient attires and modes of transport were governed by specific regulations to commend virtuous men and to differentiate social status. However, in recent times, everyone is trying to surpass each other in setting up their own rules to pursue monetary or personal gains, even if it means putting their lives at risks. The fact that the Zhou dynasty could enjoy peace and order even though corporal punishments were set aside was because they took preventative measures to stop unhealthy customs from thriving and curbed crimes before they were about to happen.

Scroll 19: Han Shu, Vol. 7

～ 304 ～

且夫閉情無欲者上也，拂心消除者次之。  
昔帝舜藏黃金於嶄巖之山，抵珠玉於深川  
之底。及儀狄獻旨酒，而禹甘之，於是疏  
遠儀狄，純（純當作絕）上旨酒。此能閉情於無  
欲者也。

（卷四十七 政要論）

[白話] 人能夠做到閉情無欲可以算是上等人了，刻意違背心意消除欲求的人就要差一等了。過去舜帝讓黃金埋藏在險峻的高山之上，將珠玉棄置在深川的谷底。儀狄進獻美酒給大禹，大禹品嚐後覺得非常甘甜，於是疏遠儀狄，杜絕人們進獻美酒。這就是能夠自我節制而達到無欲的例子。

One who is able to abstain from desires can be considered supreme, while one who forces himself to suppress his desires is less so. In the past, Emperor Shun buried gold in the dangerously steep mountains and discarded jewelries at the bottom of a deep gorge. When an expert winemaker presented fine wine to King Yu, the king, upon savoring its sweet taste, distanced himself from the winemaker and decreed the prohibition of wine. These are noble examples of self-control that led to the abstinence from desires.

Scroll 47: Zheng Yao Lun

～ 305 ～

抱朴子曰：「三辰蔽於天，則清景闇於地；根芟蹶於此，則柯條瘁於彼。道失於近，則禍及於遠；政繆於上，而民困於下。」

（卷五十 抱朴子）

[白話] 抱朴子說：「日、月、星被天上雲霧遮住了，地上的光明就會暗淡；植物的根部這裡竭盡，枝條那裡就會乾枯。正道廢失於近，則禍患及於深遠；政治乖錯於上，則百姓窮困於下。」

Bao Pu Zi said: "When the sun, the moon and the stars were covered by clouds and mists, the light on earth would grow dim. When the roots of plants decayed, branches and twigs would wither. The principles of righteousness might have been compromised in a local area, but the impact that they caused would be deep and far-reaching. When the rulership of the government became inefficient, the populace would suffer from impoverishment."

Scroll 50: Bao Pu Zi

~ 306 ~

俗之傷破人倫，劇於寇賊之來，不能經  
(舊無經字，補之)久，其所損壞一時而已。

(卷五十 抱朴子)

[白話] 世俗習慣對人倫的破壞，比外敵、強盜的入侵還要厲害，外敵的入侵不能持久，他們的損害只是一時而已。

風  
俗

Bad social customs can bring a far greater destruction to the five moral relationships[ The correct approach to dealing with realationships between parents and children, brothers and sisters, husband and wife, superiors and subordinates, and among friends, is known collectively as the “five moral relationships”.] than the invasion of foreign enemies and bandits, as foreign invasions do not last long and their damages are but temporary.

Scroll 50: Bao Pu Zi

～ 307 ～

親親以睦，友賢不棄，不遺故舊，則民德歸厚矣。

（卷三 毛詩）

〔白話〕君主關愛親人來保持和睦，友愛賢者而不離棄，不忘故舊，那麼百姓的品德就會回歸於淳厚了。

If a ruler loves and cares for his relatives to preserve harmony, extends his fraternal affection to virtuous men without deserting them, and never forgets his old friends, then the virtue of the people will return to its simple kindness.

Scroll 3: Mao Shi



～ 308 ～

使天下皆背道而趨利則人主之所最病者。

（卷二十五 魏志上）

〔白話〕假使天下的人都違背道義去追逐利益，那便是君主所最為擔憂的事了。

If everybody in the country contravened codes of morality and righteousness to pursue personal benefits, this should unquestionably be the greatest concern for a ruler.

Scroll 25: Wei Zhi, Vol. 1

～ 309 ～

若夫商、韓、孫、吳，知人性之貪得樂進，而不知兼濟其善，於是束之以法，要之以功，使下（使下作  
使天下）唯力是恃，唯爭是務。恃力務爭，至有探湯赴火而忘其身者，好利之心獨用也。人懷好利之心，則善端沒矣。

（卷四十九 傅子）

[白話] 至於商鞅、韓非、孫子、吳起，知道人有貪求財物、樂於提高地位的一面，而不知同時助長其善的一面，因此，用刑法約束，用功名鼓勵，使天下人只依靠強力，只致力於爭奪。依仗強力、務求爭奪，以至於有人赴湯蹈火而忘記死活，都是爭利之心所驅使的。人人都抱著求利之心，人善良的一面就喪失了。

While great men like Shang Yang<sup>24</sup>, Han Fei<sup>25</sup>, Sunzi<sup>26</sup> and Wu Qi<sup>27</sup> knew very well that humans are inclined to acquire material wealth out of greed and are also keen to pursue social status, these great men were

- 24 Shang Yang 商鞅, 4<sup>th</sup> century BC, a legalist philosopher, premier of the State of Qin 秦國. With the support of Duke Xiao of Qin 秦孝公, he enacted numerous reforms in Qin in accordance with his legalist philosophy and assisted Qin in its change from a peripheral state to that of a militarily powerful and strongly centralized kingdom. He changed the administration of the state through an emphasis on meritocracy and devolving power from the nobility.
- 25 Han Fei 韓非 belonged to the school of Ancient Chinese Philosophy called Legalism. His philosophy became one of the guiding principles of King Zheng of Qin, who became Qin Shi Huang 秦始皇, the first emperor of China. Despite its outcast status throughout the history of Imperial China, Han Fei's political theory continued to heavily influence every dynasty afterwards.
- 26 Sun Wu 孫武, author of Sun Zi: The Art of War, a book considered to be the "bible of military expertise."
- 27 Wu Qi 吳起, 5<sup>th</sup>–4<sup>th</sup> century BC, was a statesman, a legalist philosopher and a military strategist whose name is often mentioned alongside Sunzi 孫子. He was appointed Prime Minister by King Dao of Chu 楚悼王. His reforms made Chu a strong state at that time.

not aware that people need to be educated to enhance their morality. Hence, they used punishment to control the people, conferred honors to motivate them, and encouraged them to rely on sheer power to rival one another. The sole reliance on power to dominate would reach a point when people would defy all odds just for the sake of personal benefits. If everyone adopts this kind of selfish mentality, the innate kindness of mankind would be lost.

Scroll 49: Fu Zi

～ 310 ～

君之所審者三：一曰德不當其位，二曰功不當其祿，三曰能不當其官。此三本者，治亂之原也。

（卷三十二 管子）

治  
亂

〔白話〕君主所應注意的問題有三個：一是臣子的德行與他的爵位不相稱，二是臣子的功勞與他的俸祿不相稱，三是臣子的能力與他的官職不相稱。這三個根本問題是國家安定與動亂的根源。

A leader should observe the following three fundamental factors that can affect the stability of a country:

1. Whether a minister's moral conduct and his noble rank are compatible;
2. Whether a minister's contributions and the stipends he receives are compatible;
3. Whether a minister's ability and his post are compatible.

These three fundamental factors constitute the root cause of a country's stability or disorder.

Scroll 32: Guan Zi

~ 311 ~

夫世之治亂、國之安危，非由他也。俊乂在官，則治道清；奸佞干政，則禍亂作。故王者任人，不可不慎也。

（卷四十八 典語）

治  
亂

〔白話〕天下的治亂、國家的安危，不是由於其他什麼原因。賢能之人做官，國家就會治理得安定太平；奸詐諂媚之人參與政事，災禍、動亂就會發生。所以君王用人，不能不慎重。

There is certainly a reason why there is law and order or chaos in a country. When virtuous and able men are appointed to office, the country will be well governed, peaceful and stable. When treacherous and slanderous men are involved in government administration, disasters and upheavals will arise. Therefore, a ruler has to be extremely cautious when appointing government officials.

Scroll 48: Dian Yu

～ 312 ～

亂之初生，僭始既涵。僭，不信也。涵，同也。王之初生亂萌，群臣之言，信與不信，盡同之不別。亂之又生，君子信讒。君子斥在位者，信讒人言，是復亂之所生。君子信盜，亂是用暴。盜，謂小人。盜言孔甘。亂是用餗。餗，進也。

（卷三 毛詩）

〔白話〕追溯動亂的源頭，是君王面對偽言，分不清善惡真假。動亂再次出現，那是君王聽信讒言，良臣卻無辜受壓。君王信任小人，才會亂象叢生。小人的甜言蜜語盛行於世，動亂終將逐步升級，直至無法收拾。



The original cause of chaos can be attributed to the king's inability to differentiate good from evil and truth from falsehood. The recurrence of chaos can be attributed to the king's fault in believing slanderous advice, resulting in innocent ministers being suppressed. The proliferation of disorder can be attributed to the king's unwise reliance on unscrupulous people. Their clever talks could mislead the whole country, resulting in the escalation of turmoil going beyond control.

Scroll 3: Mao Shi

～ 313 ～

政險失民，田蕨稼惡，糴貴民饑，道路有死人，夫是之謂人妖也。政令不明，舉措不時，本事不理，夫是之謂人妖也。禮義不修，外內無別，男女淫亂，父子相疑，上下乖離，寇難日至，夫是之謂人妖也。三者錯，無安國矣。其說甚邇，其災甚慘。

（卷三十八 孫卿子）

〔白話〕政治險惡失去民心，田地荒蕪收成不好，糧價昂貴百姓飢餓，路上有凍餓至死的人，這叫做人為的災禍。政令不清明，各種舉措不符合時機，對農業生產放任不管，這叫做人為的災禍。不進行倫理道德的教化和學習，內外沒有區別，男女淫亂，父子間沒有信任，君臣彼此背離，內憂外患一起到來，這叫做人為的災禍。這三種情況交錯發生，國家就無法安寧了。這些道理很淺近，但這些災難卻很慘重啊。

When a government is treacherous and the populace loses faith in them; when the fields are not well cultivated and harvest does not meet demands; when there is a hike in the prices of grains and people starve and freeze to death by the roadside — such are man-made disasters. When the code of laws of the government is not transparent and various implementations are ill-timed and agricultural production is left unmanaged — such are man-made disasters. When moral education is not widely promoted, promiscuity between men and women becomes rampant; parents and children do not trust each other; leaders and subordinates betray each other; and so internal turmoil and foreign invasion happen concurrently — such are man-made disasters. With frequent occurrences of the above three situations, the country will no longer be peaceful and stable. The above principles may appear very simple but the disasters are catastrophic indeed!

Scroll 38: Sun Qing Zi

～ 314 ～

目也者，遠察天際，而不能近見其眚。心亦如之。君子誠知心之似目也，是以務鑒於人以觀得失。

（卷四十六 中論）

伍  
・  
敬慎

〔白話〕人的眼睛，遠望可以看到天的盡頭，而近看卻看不到自己的眼角。人心也是這樣。君子深知人心也像眼睛一樣，因此，努力以人為鑒，來了解自己的過失。

The human eye can see far across the horizon, yet it is unable to see something as close as its corner. So is the human mind. A man of noble character ( Junzi ) knows that his mind is no different from his eyes and is thus ever ready to learn from others in order to understand his own shortcomings.

Scroll 46: Zhong Lun

~ 315 ~

古之人目短於自見，故以鏡觀面；智短於自知，故以道正己。目失鏡，則無以正鬚眉；身失道，則無以知迷惑。

（卷四十 韓子）

〔白話〕古時候的人，因為眼睛不足以看見自己，所以用鏡子來觀察面容；因為智慧不足以認識自己，所以用道德仁義來端正自己的思想言行。眼睛失去鏡子，就沒有辦法端正容顏；身行離開道德仁義，就無法覺察自己的迷惑。

As the ancients could not observe their entire physiques, they used mirrors to reflect on their appearances. They also realized that they were not wise enough to understand themselves so they abided by virtues, benevolence, and honor in order to regulate their minds, speech and actions. Without mirrors we will not be able to see our faces clearly, let alone clean and tidy them; without abiding by virtues, benev-

olence and honor, we will not be able to detect the state of misconception in us.

Scroll 40: Han Zi

～ 316 ～

子曰：「由，汝聞六言六蔽乎？」對曰：「未。」「居，吾語汝。好仁不好學，其蔽也愚；仁者愛物，不知所以裁之，則愚也。好智不好學，其蔽也蕩；蕩，無所適守。好信不好學，其蔽也賊；父子不知相為隱之輩。好直不好學，其蔽也絞；好勇不好學，其蔽也亂；好剛不好學，其蔽也狂。」狂，妄抵觸人也。

（卷九 論語）

〔白話〕孔子說：「由，你聽說過六種事有六種壅蔽的道理嗎？」子路直起身回答說：「沒有。」孔子說：「坐吧，我告訴你。好仁而不好學，其弊病是不分善惡，如同愚人；好智而不好學，其弊病是放蕩不羈而無操守；好信而不好學，其弊病是死守信諾而傷害道義情理；好直而不好學，其弊病是急躁而好揭短；好勇而不好學，其弊病是錯亂種種規矩；好剛而不好學，其弊病是狂妄而容易冒犯他人。」

Confucius asked his student Zilu: “Have you ever heard of the six sayings and their six ill effects?”

Zilu answered: “No, I have not.”

“Come, sit down, and let me explain to you,” Confucius said. “The ill effect of longing to be benevolent without the desire to study will create a foolish person who cannot discern right from wrong. The ill effect of longing to be wise without the desire to study will make an outrageous person who cannot be disciplined. The ill effect of longing to be trustworthy without the desire to study will create a stubborn person who would blindly keep his words without regards to morality and rationality. The ill effect of longing to have forthright character without the desire to study will create a quick-tempered person who likes to criticize the shortcomings of others. The ill effect of longing to be bold without the desire to study will create an unaccommodating person. The ill effect of longing to be tough without the desire to study will create an arrogant person with rude conduct.”

Scroll 9: Lun Yu



～ 317 ～

孔子曰：「士有五：有執尊貴者，有家富厚者，有資勇悍者，有心智慧者，有貌美好者。執尊貴，不以愛民行義理，而反以暴傲；家富厚，不以振窮救不足，而反以侈靡無度；資勇悍，不以衛上攻戰，而反以侵凌私鬥；心智慧，不以端計數，而反以事奸飾詐；貌美好，不以統朝蒞民，而反以蠱女從欲。此五者，所謂士失其美質也。」

（卷八 韓詩外傳）

〔白話〕孔子說：「士人有五類：有的權勢尊貴，有的家境富裕，有的本性勇敢，有的天資聰明，有的容貌美好。權勢尊貴的人，不利用他的權位去愛護百姓、依照倫理道德行事，反而利用權勢暴戾傲慢、欺壓百姓；家境富裕的人，不利用他的財富去救濟貧窮困乏的人，反而利用財富來過奢侈糜爛、沒有節制的

生活；本性勇敢的人，不利用他的勇敢保衛國君、和入侵者戰鬥，反而憑藉勇力來欺侮別人，進行私人間的爭鬥；天資聰明的人，不利用他的明察來策劃政治的措施，反而憑藉智謀來從事奸邪的事，作假騙人；容貌美好的人，不利用他的威儀統率朝廷官吏、治理人民，反而用它來誘惑女子，放縱情欲。這五種人，可說是士人中喪失了其美好稟賦的人。」

Confucius said: “There are five types of scholars.

1. Some are noble and powerful;
2. Some come from rich families;
3. Some are endowed with bravery;
4. Some are born intelligent;
5. Some are born with attractive faces.

—If the noble and powerful do not use their power to protect the people and administer affairs in accordance to moral virtues, but instead use their power to despotic ends;

—If the rich do not use their wealth to help the needy

and the destitute, but instead lead luxuriating and indecent lifestyles;

–If the brave do not offer their service to protect the rulers and defend against invaders, but instead use their power to bully others and wage personal vendetta;

–If intelligent people do not use their insights to draw up government policies, but instead use their intelligence to commit unscrupulous acts and deceptions;

–If attractive people do not use their distinguished countenance to take the lead in governing the country, but instead use their good looks to seduce women and indulge in sexual misconducts;

–People with the aforementioned characters can be deemed to have absolutely lost their natural endowments.”

Scroll 8: Han Shi Wai Zhuan

～ 318 ～

動則三思，慮而後行，重慎出入，以往鑒來。言之若輕，成敗甚重。

（卷二十六 魏志下）

〔白話〕一舉一動都要反覆思考後再行動，出入都要慎重（不放縱個人喜好），用過去的歷史教訓作為將來的借鑒。這些話說起來好像很輕鬆，但對於事業成敗影響卻很重大。

One needs to think carefully before moving into action. Whether to advance or to retreat, one should remain very cautious. Use lessons learned from the past as a guide for the future. These words may seem unimportant but they will play a big role in deciding success or failure.

Scroll 26: Wei Zhi, Vol. 2

～ 319 ～

覽往事之成敗，察將來之吉凶，未有干名要利，欲而不厭，而能保世持家，永全福祿者也。

（卷二十六 魏志下）

〔白話〕觀察往事的成敗，考察將來的吉凶，還沒有追名逐利，貪婪而不知滿足，卻能保持家道世代相傳並長久享有福祿的人。

Learn from the cases of success and failure from the past, and examine the good and ill aspects of the future. No one would succeed in keeping their family legacies and enjoying lasting prosperity if they are only after fame and wealth just to satisfy their endless greed.

Scroll 26: Wei Zhi, Vol.2

～ 320 ～

周公曰：「吾聞之於政也，知善不行者則謂之狂，知惡不改者則謂之惑。夫狂與惑者，聖王之戒也。」

（卷三十一 鬻子）

[白話] 周公說：「我聽說關於為政方面的事，知道是好事而不施行的叫做狂，知道是惡行而不改正的叫做惑。狂與惑是聖王所戒除的。」

The Duke of Zhou said: "I have heard this about governing: Knowing something is good but not putting it into action is referred to as 'arrogance.' Knowing something is bad but not correcting it is referred to as 'in a state of doubts.' Arrogance and doubts are detrimental characters that a sage-ruler should always avoid adopting."

Scroll 31: Yu Zi

~ 321 ~

昔桀紂滅由妖婦，幽厲亂在嬖妾。先帝覽之，以為身戒，故左右不置姪邪之色，後房無曠積之女。

（卷二十八 吳志下）

〔白話〕從前夏桀、商紂的滅亡是由於迷戀妖艷的婦人，周幽王、周厲王時發生動亂，是因為寵幸愛妾。先帝吸取這些教訓，以此作為自身的借鑒，所以身邊不安置淫邪的美色，後宮沒有積聚多餘的女子。

In the past, King Jie of the Xia dynasty and King Zhou of the Shang dynasty were both dethroned because they were obsessed with seductive women. King You and King Li of the Zhou dynasty plunged their kingdom into chaos when they spoiled themselves in the comfort of their favored consorts. With these lessons in mind, our ancient kings were cautious not to allow sensual figures to stay near them, nor have unnecessary ladies serving in the imperial chamber.

Scroll 28: Wu Zhi, Vol. 2

~ 322 ~

天下有三危：少德而多寵，一危也；材下而位高，二危也；身無大功而有厚祿，三危也。

（卷四十一 淮南子）

[白話] 天下有三種危險情況：缺少德行卻倍受尊寵，是第一種危險；才能低下卻地位高貴，是第二種危險；自身沒有大功卻享有優厚俸祿，是第三種危險。

There are three risky situations in this world:

1. Less than virtuous people are well-respected and favored;
2. Incompetent people are occupying high positions;
3. Unaccomplished people are enjoying handsome payoffs.

Such are the three risky situations.

Scroll 41: Huai Nan Zi



～ 323 ～

夫與死人同病者，不可生也；與亡國同行者，不可存也。豈虛言哉？何以知人且病？以其不嗜食也。何以知國之將亂？以其不嗜賢也。

（卷四十四 潛夫論）

鑒  
戒

〔白話〕與死人患同一種病的人，不能活下來；與亡國之君行為相同的君主，其國家也不能長存。這難道是空話嗎？怎麼知道人將要生病呢？通過他不愛吃飯就可知曉。怎麼知道國家將會動亂呢？通過君主不愛賢才就能看出。

A person will not survive if he suffers the same illness as that of a dead man. A country will not survive if its ruler behaves the same as all other deposed rulers. Do you think this does not make sense at all? How do we know that a person is ill? We know that when he has no appetite. How do we know that a country will end

up in shambles? We know that when a ruler does not show respect toward the virtuous and able ministers.

Scroll 44: Qian Fu Lun

~ 324 ~

國得百姓之力者富，得百姓之死者強，得百姓之譽者榮。三得（三得舊皆作三德，改之）者具，而天下歸之；三得者亡，而天下去之。

（卷三十八 孫卿子）

[白話] 國家若能得到百姓的效力就會富足，若能得到百姓拼命效死就會強盛，若能得到百姓的稱譽就會榮耀。三者具備，那麼天下的人民都將歸順；三者無一，那麼天下的人民就會背離。

If a country has the full support of its people it will enjoy prosperity. If people are prepared to die defending the country's interest it will become strong; if a country is widely acclaimed by the people it is worthy of honor. If these three conditions are met, a country will earn the allegiance of all the people. Without these three conditions, the whole populace will turn its back on the country.

Scroll 38: Sun Qing Zi

～ 325 ～

為雕文刻鏤，技巧華飾，以傷農事，王者必禁之。

（卷三十一 六韜）

〔白話〕在器物上刻鏤花紋圖案、追求精巧的技能和華麗的裝飾，而妨害農業，聖明的君主一定會嚴加禁止。

Carving glyptic motifs on the utensils and pursuing exquisite crafts and lavish costumes at the expense of agricultural development is something that a wise ruler would strictly forbid.

Scroll 31: Liu Tao

~ 326 ~

凡人之道，心欲小，志欲大，智欲圓，行欲方，能欲多，事欲少。

（卷三十五 文子）

[ 白話 ] 大凡一個人的處世之道，內心要謹慎，志向要宏大，智慮要周到通達，行為要方正不苟，能力要多，事務要少。

In all your ways be discreet but hold on to a great ambition; be thoughtful and thorough, upright and conscientious, resourceful, and focus on only a few things at a time.

Scroll 35: Wen Zi

應  
事

~ 327 ~

溺者不問隧，迷者不問路。譬之猶臨難而遽鑄兵，噎而遽掘井，雖速亦無及。

（卷三十三 晏子）

〔白話〕被水淹的人事先沒有探明涉水的路線，迷途的人事先沒有問路。這就好比面臨外敵入侵的危難時，才急急忙忙鑄造兵器，吃飯噎著以後才急急忙忙去挖井，即使很快，也來不及了。

People have drowned because they did not bother to find out a shallower path to wade across the water, and people who lost their way did not bother to find out the directions. This is like casting military weapons out only when the enemies are approaching, or digging a well when we need water to flush down something that is choking us. Even though efforts could commence immediately, it would nevertheless be too late to rectify the impending situation.

Scroll 33: Yan Zi

~ 328 ~

故舉重越高者，不慢於藥；愛赤子者，不慢於保；絕險歷遠者，不慢於御。此得助則成，釋助則廢矣。

（卷三十七 慎子）

應  
事

〔白話〕托負重物跨越高處的人，一定不敢忽視藥物；疼愛嬰兒的人，一定不敢怠慢保姆；越過險阻遊歷遠方的人，一定不敢怠慢駕御車馬的人。這是因為得到幫助才能成功，失去幫助就會失敗。

Those who journey across high terrains would not forget to bring along medical supplies. Those who love their newborn babies dare not neglect their nannies. Those who need to travel far through rugged terrains dare not neglect their drivers. Getting help from others enables us to achieve success. Without them, we would not succeed.

Scroll 37: Shen Zi

～ 329 ～

聖人居高處上，則以仁義為巢；乘危履傾，則以聖賢為杖。故高而不墜，危而不仆。

（卷四十 新語）

〔白話〕聖人身處高位，就以道德仁義作為自己安身的居所；面臨險境危難，就把聖賢之人作為自己依靠的拄杖。所以聖人身居高位不會墜落，身臨險境也不會跌倒。

Virtuous people holding high positions in the government regarded benevolence as the pillars of their conduct. In times of difficulty and crisis they would emulate the meritorious conduct of the sages. This is why virtuous people who hold high positions would not fall from grace, nor would they fall from power in times of crisis.

Scroll 40: Xin Yu



～ 330 ～

夫聖人之屈者以求申也，枉者以求直也。  
故雖出邪僻之道，行幽昧之塗，將欲以興  
大道成大功，猶出林之中，不得直道，拯  
溺之人，不得不濡足。

（卷四十一 淮南子）

應  
事

〔白話〕聖人委屈自己，是為了日後道義的伸展；暫時的彎曲，是追求日後的挺直。所以他雖然從邪僻不直的道路上出發，而走在昏暗不明的路上，是要由此振興大道、成就大業，就好比要走出叢林就不可能只走筆直的道路，要拯救溺水的人就不能不沾濕雙腳一樣。

A sage will endure humiliation for the sake of spreading justice in the future, and a temporary detour has to be taken so that another straightened road could be reached later. He may have taken a crooked path or a darkened route, but it is all for the sake of reviv-

ing the Great Way, so that bigger accomplishments can be achieved in the future. No one can walk out of a forest by using only a straightened path or rescue a drowning person without getting both his legs wet.

Scroll 41: Huai Nan Zi

～ 331 ～

地廣而不德者國危，兵強而凌敵者身亡。  
虎兇相搏，而螻蟻得志；兩敵相機，而匹  
夫乘閑。是以聖王見利慮害，見遠存近。

（卷四十二 鹽鐵論）

應  
事

〔白話〕土地廣闊而不實行德政，國家就會有危險；兵力強大而侵犯他國，自身就會滅亡。猛虎和兇相互搏鬥，螻蛄和螞蟻就會得志；兩個對手相互抗爭，平庸之輩就會有機可乘。因此，聖明的君主，看到有利的一面，還會考慮有害的一面；既會考慮未來，也會注意眼前的形勢。

A vast territory without a good government will place the country in danger. A powerful army that invades other countries will meet with its demise. When ferocious tigers fight among themselves, mole crickets and ants will emerge as the eventual winners. So an unaccomplished third party would triumph when two competitive parties are involved in bitter rivalries.

Hence a brilliant ruler would observe the positive side of any action and weigh the risks and dangers involved. He will be well prepared for the future besides being alert of the present situation.

Scroll 42: Yan Tie Lun

～ 332 ～

服一綵，則念女功之勞；御一穀，則恤農夫之勤；決不聽之獄，則懼刑之不中；進一士之爵，則恐官之失賢；賞毫釐之善，必有所勸；罰纖芥之惡，必有所沮。

（卷四十七 政要論）

〔白話〕穿上一件彩服，就想到織女的辛勞；吃一粒米，就體恤農夫勞作的不易；判決一件還沒有定罪的案子，就擔心用刑是否適當；晉升一個爵位，就思考自己是否用人失賢；對一個極小善舉的賞賜，一定要能起到勸勉人們向善的作用；對一個極微惡行進行處罰，也一定要起到警戒世人不敢作惡的功效。

When one puts on a bright and colorful silk garment, he should appreciate the hard work done by the female weavers. When one eats a grain of rice, he should appreciate the hard work of the farmers. Before deciding on the sentence of a prosecution case, be

wary of whether the sentence given fits the crime. When awarding a promotion, beware if any worthy individuals have been left out. Every reward given to even a small act of kindness must inspire people to become better persons. Every punishment given to even a small crime must serve as a grave warning to the people not to commit wrongdoings.

Scroll 47: Zheng Yao Lun

~ 333 ~

事者難成而易敗也，名者難立而易廢也。  
千里之堤，以螻蟻之穴漏；百尋之屋，以  
突隙之煙焚。突，灶  
突也。

（卷四十一 淮南子）

慎  
始  
終

[白話] 事情不易成就卻容易失敗，名聲不易樹立卻容易摧毀。千里大堤，會因螻蟻之穴而發生滲漏；百尋高樓，會因煙囪縫隙冒出的火星而焚毀。

It is not always easy to accomplish a task, and failures are not uncommon. Reputations are difficult to establish but can be easily brought down. An imposing thousand-mile-long embankment will leak because of some small holes bored by mole crickets and ants, and a tall mansion can be burnt down by a few sparks of fire from the chimney.

Scroll 41: Huai Nan Zi

～ 334 ～

慎厥終，惟其始。靡不有初，鮮克有終。故戒慎終如其始也。殖有禮，

覆昏暴。有禮者封殖之。昏暴者覆亡之。欽崇天道，永保天命。

王者如此上事。則敬天安命之道也。

(卷二 尚書)

[白話] 慎重地結束一件事要如開始時一樣戰戰兢兢。對符合禮義的事情大為扶持，對昏亂凶惡的事要嚴懲禁絕。敬奉上天的意志，才可永保上天賦予的使命。

Start and finish a project with the same degree of caution. Support causes that comply with propriety and punish immoral and violent criminals severely. Only by respecting the will of heaven can one implement the mission entrusted by heaven.

Scroll 2: Shang Shu



～ 335 ～

無安厥位，惟危。言當常自危懼。以保其位也。慎終於始。

於始慮終。  
於終慮始。

（卷二 尚書）

[ 白話 ] 不要自安於天子之位，要想到其危險。慎重地考慮到後果，從開頭就要小心謹慎啊！

Do not for one moment think that the throne will shield a ruler from danger, but be mindful of the danger that this position will bring. Thorough and cautious plannings must be done right from the beginning.

Scroll 2: Shang Shu

慎  
始  
終

～ 336 ～

能長保國者，能終善者也。諸侯並立，能終善者為長；列士並立，能終善者為師。

（卷三十三 晏子）

〔白話〕能夠保持國家長久者，是能自始至終行善政的人。諸侯並立於世，自始至終能行善政者可為首領；眾多士人並立於朝，自始至終能行善事者可以為師。

A virtuous ruler is one who can reign long and prosperous by running an ethical government from the beginning till the end. Among the lords who are equal in status, the one who can administer an ethical government will emerge as the leader. Among all the ministers in the imperial palace, the one who can maintain virtuous practices from the beginning till the end will emerge as the teacher.

Scroll 33: Yan Zi

~ 337 ~

勞謙君子，有終，吉。  
勞謙匪懈。  
是以吉也。

(卷一 周易)

[白話] 有功勞而且懂得謙虛的君子，能夠保持謙德至終，凡事都會吉利。

A man of noble character ( Junzi ) makes great contributions, and yet he remains humble. He will maintain this virtue until the end and enjoy good fortune along the way.

Scroll 1: Zhou Yi

慎  
始  
終

～ 338 ～

目之所好，不可從也；耳之所樂，不可不慎（本書不慎作順一字）也；鼻之所喜，不可任也；口之所嗜，不可隨也；心之所欲，不可恣也。故惑目者，必逸容鮮藻也；惑耳者，必妍音淫聲也；惑鼻者，必芷蕙芬馥也；惑口者，必珍羞嘉旨也；惑心者，必勢利功名也。五者畢惑，則或承之禍，為身患者，不亦信哉？是以其抑情也，劇乎隄防之備決；其御性也，過乎腐轡之乘奔。故能內保永年，外免豐累也。

（卷五十 抱朴子）

[白話] 眼所喜歡看的，不可依從；耳所喜歡聽的，不可順應；鼻所喜歡聞的，不可放任；口所喜歡吃的，不可隨順；心所貪求的，不可恣意放肆。所以迷惑眼睛的，必是美貌華飾；迷惑耳朵的，必是豔歌俗

曲、靡靡之音；迷惑鼻子的，必是芬芳馥鬱的香味；迷惑口舌的，必是珍饈佳餚；迷惑心靈的，必是權勢利祿與功名。五者全都被迷惑，就可能要遭遇災禍、危害生命，這不是確信無疑的嗎？因此他們抑制自己的欲望，比預防堤防崩潰還更認真嚴肅；他們制約自己的秉性，比用腐朽的繩索套著奔馬還更小心翼翼。所以內則能保持長壽，外則免除世上的禍患。

What the eyes love to see do not follow; what the ears love to hear do not comply; what the nose loves to smell do not indulge; what the mouth loves to taste do not pursue; what the heart desires do not gratify. That which can enchant the eyes are beauty and splendors; that which can enchant the ears are sensual songs and decadent music; that which can enchant the nose are sweet smelling fragrance; that which can enchant the mouth are exotic food and delicacies; that which can enchant the heart are power, money and position. When all the five senses are enchanted, one will most likely confront disasters and life threaten-

ing danger. Do you not believe in this? Thus there are people who would restrain their desires more seriously than they would prevent a dike from collapsing; and there are people who would control their characters more vigilantly than they would use a rotten rein to control a galloping horse. On a personal level this approach will secure a longer lifespan for an individual, and on a social level this approach will protect a person from misfortune.

Scroll 50: Bao Pu Zi

~ 339 ~

夫酒醴之近味，生病之毒物，無豪鋒之細益，有丘山之巨損。

（卷五十 抱朴子）

[ 白話 ] 酒類近似於美味，卻都是致病的毒藥，無絲毫的好處，卻有像山一樣大的損害。

Although alcoholic drinks are enticing they are nevertheless illness-inducing toxics. They are not beneficial to health and the damages they cause are as enormous as a mountain.

Scroll 50: Bao Pu Zi





明

辨

辨

Chapter Six

DISCERNING

～ 340 ～

夫邪正之人，不宜共國，亦猶冰炭不可同器。

（卷二十三 後漢書三）

〔白話〕邪惡與正義的人，是不適合共理國事的，就好比冰和炭不能放在同一個容器中一樣。

Wicked men and righteous men cannot work together to govern a country, just like ice and charcoal cannot be placed in the same container.

Scroll 23: Hou Han Shu, Vol. 3

～ 341 ～

君子非義（義上有仁字，下同）無以生，失義則失其所以生；小人非嗜欲無以活，失嗜欲則失其所以活。故君子懼失義，小人懼失利。觀其所懼，知居（居作各）殊矣。

（卷四十一 淮南子）

[白話] 君子若沒有仁義就不能生存，失去仁義就等於失去生存的基礎；小人若沒有嗜欲就不能生活，失掉嗜欲也就失去了他生活的依託。所以君子擔心失去仁義，而小人害怕失去利益。觀察他們所擔心的，就能看出君子與小人的不同。

A man of noble character ( Junzi ) cannot live without honor[ For a Junzi, the notion of “honor” would contain characteristics of benevolence and righteousness.]; losing it would be like losing the fundamental reason to live. A scoundrel cannot live without desires; losing them would be like losing the means to survive. Thus, a Junzi worries about losing his benev-

olence and righteousness whereas a scoundrel worries about losing his benefits. By observing what they fear, we can discern the difference between a Junzi and a scoundrel.

Scroll 41: Huai Nan Zi

～ 342 ～

自古有國有家者，咸欲修德政以比隆盛世，至於其治，多不馨香。非無忠臣賢佐，闇於治體也，由主不勝其情，弗能用耳。夫人情憚難而趣易，好同而惡異，與治道相反。

（卷二十七 吳志上）

人  
情

〔白話〕自古以來有國的諸侯、有家的卿大夫，都想實施德政來達到與古代盛世同樣的興盛，但是他們治理的成果，大多都不美好。這不是因為沒有忠誠賢明的輔臣，以及不懂得治國的要領，而是由於君主不能克制自己的私情，不能任用忠臣及遵從治國正道。人之常情總是害怕困難而趨向容易，喜好別人贊同而厭惡異議，這與治國之道剛好相反。

Since ancient times, feudal lords and ministers had wanted to achieve the glorious accomplishments of past dynasties by using virtuous administration. But

the results were often not as ideal as they had expected. This was due not so much to the fact that they had no good ministers to assist them, or that they did not understand the important principles of governing; rather, the failings stemmed from a ruler's inability to control his personal feelings, and use faithful ministers to serve the country, or follow the right principles of governing. It is normal for people to prefer easy solutions over difficult ones. They love receiving compliments from others but dislike objections. These, in fact, contravene the principles of good rulership.

Scroll 27: Wu Zhi, Vol. 1

~ 343 ~

夫小臣之欲忠其主也，知愛之而不能去其嫉妒之心，又安能敬有道，為己願稷契之佐哉。

（卷四十七 劉廙政論）

[ 白話 ] 那些小臣們想效忠他的君主，只知道偏愛君主，而不能去掉自己的嫉妒心理，又怎能恭敬有德有才之人，願意自己成為稷、契這樣的輔佐之臣呢？

If the ministers who pledge allegiance to their ruler could serve him with blind dedication but retain jealousy in their hearts, how can they respect and work with virtuous and able people and make themselves the equal of ministers Ji and Qi<sup>28</sup>?

Scroll 47: Liu Yi Zheng Lun

28 Ji 稷 and Qi 契 helped emperors Yao 堯 and Shun 舜 to establish an agrarian economy and education system based on regulating relationships between parents and children, brothers and sisters, husband and wife, superiors and subordinates, and among friends, known collectively as the “five moral relationships”.

～ 344 ～

釋道而任智者必危，棄數而用材者必困。

（卷四十一 淮南子）

〔白話〕放棄大道而單憑自己的聰明行事一定會很危險，拋棄常理而任用才能必然會陷於困境。

People who are not bothered with moral values but rely solely on personal resourcefulness to do things will endanger themselves. Those who abandon the law of nature in exercising their talents will end up in a dilemma.

Scroll 41: Huai Nan Zi



~ 345 ~

弓調而後求勁焉，馬服而後求良焉，士必  
慤而後求智能焉。不慤而多能，譬之豺  
狼，不可邇也。

邇，近也。言人無智能者，雖不慤信，  
不能為大惡也，不慤信而有智能者，然  
後乃可  
畏也。

（卷十 孔子家語）

才  
德

〔白話〕弓調好後才能進一步要求它有勁，馬馴服後才能要求它成為良馬，讀書人一定要恭謹樸實，然後才要求他聰明能幹。不恭謹忠厚而又多才多能，就像豺狼一樣，不可以接近。

A bow has to be tuned before it can unleash its power; a horse has to be tamed before it can become a fine horse; a scholar has to learn to humble himself before he can become smart and capable. A disrespectful, insincere and capable person is like a cunning wolf that should be avoided.

Scroll 10: Kong Zi Jia Yu

~ 346 ~

夫乘權席勢之人，子弟鱗集於朝，羽翼陰附者眾。毀譽將必用，以終乖離之咎。

（卷十五 漢書三）

[白話] 那些倚仗權勢的人，他們的子弟群集於朝廷，左右黨羽和私下依附的人非常之多。他們必定使用詆毀和讚譽的手段，最終因背離正道產生災禍。

Those who count on powerful connections have their sons and nephews mustered in the imperial court. Forming factions on the left and right, they will have more than a few henchmen secretly assisting them under their wings. They like to use defamation and compliments in achieving their ambition but will eventually end up in disaster, as the righteous way is being compromised.

Scroll 15: Han Shu, Vol. 3

～ 347 ～

若不篤於至行，而背本逐末，以陷浮華焉，以成朋黨焉。浮華則有虛偽之累，朋黨則有彼此之患。

（卷二十六 魏志下）

[ 白話 ] 如果不專注於培養高尚的品行，而背離為人的根本（孝敬仁義），追逐枝末（功名富貴），就會陷入浮華虛榮，就會結幫成夥。追求浮華就會受虛偽所累而內心空虛不安，結成團夥則會有彼此牽連的禍患。

朋  
黨

If we do not focus on cultivating noble conducts but instead abandon virtues in return for fame and glory, it will make us arrogant and vain, and form factions to meet selfish ends. Vanity will blind us with hypocrisy and make it difficult for us to have peace of mind, while factionalism will directly involve everyone even if only one member is caught committing offenses.

Scroll 26: Wei Zhi, Vol. 2

～ 348 ～

知人者智，能知人好惡是智。自知者明。人能自知賢不肖，是為反聽無聲，內視無形，故為明也。勝人者有力，能勝人者，不過以威力也。自勝者強。人能自勝己情欲，則天下無有能與己爭者，故為強也。知足者富，人能知之為（無之為二字）足，則保福祿，故為富也。強行者則有志。人能強力行善，則為有意於道。不失其所者久，人能自節養，不失其所（所下有受天二字），則可以久也。死而不妄者壽。目不妄視，耳不妄聽，口不妄語，則無怨惡於天下，故長壽也。

（卷三十四 老子）

〔白話〕能夠了解別人是有智慧，能夠了解自己才算明白。能夠戰勝別人是有力量，能夠戰勝自己的欲望、習氣才算強大。知足就是真正的富有，努力行善就是有志。所作所為不離開自己本性的才能持久，身死而精神長存的才是真正的長壽。

Understanding others is wisdom. Understanding ourselves is enlightenment. To conquer others is power; to conquer ourselves is deemed formidable. One who knows contentment is wealthy; one who strives to perform kind deeds is purposeful. One who acts according to his innate kindness shall prevail. The physical self may die but the spiritual self lives on, and that is true longevity.

Scroll 34: Laozi

辨  
物

～ 349 ～

耳不聽五聲之和為聾，目不別五色之章為昧，心不則德義之經為頑，口不道忠信之言為囁。

（卷四 春秋左氏傳上）

〔白話〕耳朵聽不清五聲的唱和是聽覺失靈，眼睛辨不明五色的花紋是視覺模糊，心裡不效法德義的準則是頑劣，嘴裡不說忠信的話是奸詐。

Our hearing is impaired if we cannot distinguish the melody produced by the five tones[ Pentatonic scale], and our vision is blurred if our eyes cannot distinguish the five colors[ The five colors are green, red, white, black and yellow.]. We are said to be stubborn if our mind refuses to follow the code of virtuous conduct. We are deemed a liar if we do not speak trustworthy words.

Scroll 4: Chun Qiu Zuo Shi Zhuan, Vol. 1

～ 350 ～

所謂為善者，靜而無為也；所謂為不善者，躁而多欲也。

（卷四十一 淮南子）

[白話] 所謂為善，就是心神寧靜，順應內在的善良本性和外在的發展形勢，不任意妄為；所謂為不善，就是浮躁而多欲。

To practice what is kind is to attain a state of inner calmness, submitting to the innate kindness that lies within us, and complying with outer circumstances without resorting to acts of arrogance. Doing what is unkind is to be reckless and filled with endless desires.

Scroll 41: Huai Nan Zi

～ 351 ～

有見人之私欲，必以正道矯之者，正人之徒也；違正而從之者，佞人之徒也。自察其心，斯知佞正之分矣。

（卷四十九 傅子）

〔白話〕看到別人有私欲，就用正確的思想去矯正的人，是正直之人；違背正直之道而順從對方私欲者，是奸佞之徒。（君主）自己審察他們的內心，就知道佞人和正人的區別了。

Those who see the selfish motives of others and correct them with the right frame of mind are upright individuals. Those who compromise virtues to please the selfish motives of others are treacherous flatterers. If rulers could figure out what the people are thinking, they would be able to discriminate between upright and treacherous men.

Scroll 49: Fu Zi



～ 352 ～

夫物之相類者，世主之所亂惑也；嫌疑肖象者，眾人之所眩耀也。故狠者類智，而非智也；狠，慢也。愚者類君子（君子作仁一字，下同），而非君子也；戇者類勇，而非勇也。

（卷四十一 淮南子）

辨  
物

〔白話〕彼此相似的事物，君王常被迷惑；彼此相像難以辨別的現象，大眾常被迷亂。所以傲慢自恃的人看似有智慧，實際上不算智慧（而是獨斷）；愚鈍的人看似寬厚仁慈，而實際上那不是仁慈（而是懦弱）；急躁剛直的人看似勇敢，而實際上那不是勇敢（而是魯莽）。

Things that look alike can fool a ruler. Matters that appear no different from one another can fool the public. A haughty individual may appear wise but in fact he is not. A naive person may look kind and compassionate but in fact he is not. A reckless person may look courageous but in fact he is not.

Scroll 41: Huai Nan Zi

～ 353 ～

使人大迷惑者，必物之相似者也。玉人之所患，患石之似玉者；賢主之所患，患人博聞辯言而似通者。通，達。亡國之主似智，亡國之臣似忠。似之物，此愚者之所大惑，而聖人之所加慮也。思則知之。

（卷三十九 呂氏春秋）

〔白話〕使人深受迷惑的，一定是相似的事物。玉匠所擔心的，是與玉相似的石塊；賢明的君主所擔心的，是那些表面上見聞廣博、能言善辯，很像是通達治國之道的人。使國家敗亡的君主看似聰慧，使國家敗亡的臣子看似忠誠。這些相似的事物，是愚者十分迷惑的，卻是聖人多加思慮的。

Things that look similar can often confuse one's judgment. What a jade craftsman usually worries about is that he might mistake stones that look like jade to be genuine jade, while what wise rulers worry about is that they might mistake an officer who appears knowledgeable and eloquent to be someone skillful in governing. A ruler who brings his country to ruin may look wise, while ministers who ruin a country may look honest and faithful. These similarities might confuse unwise people but not the sages who would remain watchful over them.

Scroll 39: Lü Shi Chun Qiu

～ 354 ～

夫美（美疑業）大者深而難明，利長者不可以倉卒形也，故難明長利之事廢於世。

（卷四十七 劉廙政論）

〔白話〕真正美好的謀略因為道理太深而難以闡明，真正長遠的利益很難在短時間內顯現，所以難於闡明而有長遠利益的事往往就被世人廢棄了。

It is not easy to clarify a strategic plan that has profound wisdom, and it is also difficult to foresee the long-term effects of something beneficial. Thus, long-term benefits that are hard to clarify are often ignored.

Scroll 47: Liu Yi Zheng Lun

~ 355 ~

吾觀其吏，暴虐殘賊，敗法亂刑而上下不覺，此亡國之時也。夫上好貨，群臣好得，而賢者逃伏，其亂至矣。

（卷三十一 六韜）

[白話] 我觀察他的官吏，凶狠殘忍，敗壞法紀，亂施刑罰，而君臣上下還執迷不悟，這是該亡國的時候了。君主貪愛財物，群臣貪得利益，而賢者紛紛逃避隱藏，國家的混亂已經到了。

辨  
物

“I observed the behavior of his officials and found that they were cruel and brutal. They violated the legal procedures and imposed punishments indiscriminately. If the rulers and ministers remain oblivious to this madness, it is time for this administration to come to an end. As rulers are greedy for material wealth and officials are greedy for profits, men of virtues will go into hiding. This phenomenon signifies that the country will soon be overcome by chaos and disorder.”

Scroll 31: Liu Tao

～ 356 ～

山致其高，而雲雨起焉。水致其深，而蛟龍生焉。君子致其道，而德澤流焉。夫有陰德者，必有陽報。有隱行者，必有昭名。

（卷三十五 文子）

陸  
·  
明  
辨

[白話] 山達到了一定的高度，就會興起雲雨。水達到了一定的深度，就會有蛟龍出沒。君子達到了高尚的道德修養，其仁德恩惠就會流布四方。暗中施恩於人的人，一定會得到明顯的回報。有人所不知的高尚品行的人，日後一定會有顯著的名聲。

When mountains surpass a certain level of height, clouds and rain will hover over them. When water runs deep, the rain dragon will roam about. When a man of noble character ( Junzi ) has achieved high attainments in his cultivation, his benevolence and compassion will spread to the four corners of the world. Those who do kind deeds unassumingly will reap apparent rewards, and those who have hidden virtues will enjoy remarkable reputation over time.

Scroll 35: Wen Zi

因  
果

~ 357 ~

蓋德厚者報美，怨大者禍深。故曰，德莫大於仁，而禍莫大於刻。

（卷四十二 新序）

〔白話〕道德深厚的人一定會獲得吉祥美好的回報，與人結怨太多的人，一定會招來深重的禍患。所以說，沒有比仁慈更大的美德，沒有比苛刻更大的禍患。

People who are virtuous will be blessed with good and auspicious fortune. People who made enemies with others will suffer untold consequences. Thus, no other virtues can replace benevolence, and no other misfortunes can be worse than ruthlessness.

Scroll 42: Xin Xu



～ 358 ～

詩曰：「下民之孽，匪降自天。傳逌背憎，職競由人。」

（卷四 春秋左氏傳上）

[白話]《詩經》上說：「百姓遭受的災難，不是老天降下的。當面說說笑笑，背後憎恨攻擊，這完全是人們互相爭鬥造成的。」

According to the book of Shi Jing: “The disasters suffered by the civilians were not cast upon them from heaven. People might talk pleasantly in front of each other, but behind their backs, they tried all means to bring down one another due to resentment. Thus mutual rivalries were the major cause of all disasters.”

Scroll 4: Chun Qiu Zuo Shi Zhuan, Vol. 1

～ 359 ～

和氣致祥，乖氣致異。祥多者其國安，異眾者其國危。

（卷十五 漢書三）

〔白話〕賢臣在位齊心效力的和諧氣氛感召吉祥，奸臣當道排擠忠良的不和氣氛招致災異。祥瑞多國家就安定，災異多國家就危難。

When wise and competent ministers work together, harmony will prevail, leaving an air of auspiciousness. When treacherous officials are in power, abnormal phenomena will prevail, courting calamities to strike. When auspiciousness is prolonged, the nation will enjoy peace and stability. When too many strange disasters continue to strike, the fate of the nation will be at stake.

Scroll 15: Han Shu, Vol. 3

～ 360 ～

及至後世，淫佚衰微，諸侯背叛，廢德教而任刑罰。刑罰不中，則生邪氣，邪氣積於下，怨惡蓄於上，上下不和，陰陽繆戾，而妖孽生矣。此災異所緣而起也。

（卷十七 漢書五）

[白話] 到了後世，君王恣意逸樂，王道衰敗，諸侯背叛，廢棄道德教化而任用刑罰。刑罰使用不恰當，就會產生邪惡不良的風氣，邪惡風氣聚集於下，怨恨憎惡蓄積於上，上下不和，陰陽錯亂，那麼怪異凶惡的事物或預兆就會產生。這就是天災人禍發生的原因。

Toward the end of any declining dynasty, the rulers indulged in licentious pleasures and degraded the Way of the sage-rulers. The lords revolted, neglected moral teachings and abused corporal punishment. If punishment was not fair, social ills would arise and cause immoral practices to gather momentum, while hostilities and hatred accumulated over time and

there were mass discords between the upper and lower societies. The balance of the Yin and Yang energies was disrupted and a lot of abnormal and menacing phenomena would appear as a result. These are, in fact, the causes and effects of natural and man-made disasters.

Scroll 17: Han Shu, Vol. 5

## *Glossary\**

### *Bao Pu Zi*

*Bao Pu Zi* 抱朴子 was written in the Eastern Jin dynasty (317–420) by Ge Hong 葛洪. He was a believer of Daoism and a medical specialist, and practiced the skill of making pills for immortality.

### *Chang Yan / Zhong Chang Zi Chang Yan*

*Chang Yan* 昌言 contains the frank and open advice given by Zhong Changzi 仲長子. Zhong Changzi promotes propriety, righteousness, integrity and moral shame. He advises rulers to deploy able and virtuous people and advocates the adherence to strict laws. The book, which is also known as 仲長子昌言 (The Frank Advice of Zhong Changzi), mainly discusses how a ruler can rule a country properly. This entire book was still preserved during the Song dynasty (960–1279), but now it no longer exists in its entirety.

### *Chun Qiu Zuo Shi Zhuan*

*Chun Qiu Zuo Shi Zhuan* 春秋左氏傳 (Commen-

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\* The references are primarily from wikipedia.org, chinaculture.org, and chinaknowledge.org websites, and Lu *et al.*, *Qunshu Zhiyao Kaoyi*.

tary of Zuo on the Spring and Autumn Annals) or *Zuo Zhuan* 左傳 is sometimes known as the *Chronicle of Zuo*. It is among the earliest Chinese works of narrative history and covers the period from 770–476 BC. It is one of the three commentaries to the *Spring and Autumn Annals*. *Zuo Zhuan* was traditionally attributed to Zuo Qiuming 左丘明 from Lu (state) at the end of the Spring and Autumn period\*\* (770–476 BC), but the actual compiling time was the mid-Warring States period (475–221 BC).

### *Cui Shi Zheng Lun*

崔寔, or sometimes known as Cui Shi 崔氏, was a political theorist from the Eastern Han dynasty (25–220). He was known for his filial piety. Cui Shi was a government official who was thrifty and morally upright. *Cui Shi Zheng Lun* 崔寔政論 (Political Treatise by Cui Shi), discusses many contemporary issues. The characteristic feature of this work is its directness.

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\*\* The Spring and Autumn period starts from 770 BC when King Ping of Zhou moved the capital of Zhou dynasty east from Haojing to Luoyi and ends at 476 BC when the States of Han, Wei and Zhao divided the Jin territory between themselves (known as the “Three Jin Territories” or “The Partition of the Jin State”, the watershed between the Spring and Autumn and Warring States period.)

### *Dian Lun*

*Dian Lun* 典論 (Critique of Literature) was written by Cao Pi 曹丕 (187–226). Cao Pi was formally known as Emperor Wen 文帝 of the kingdom of Wei 魏國. He was the first emperor of the state of Cao Wei 曹魏 during the Three Kingdoms period (220–280) and the second son of the late Han dynasty (25–220) warlord Cao Cao 曹操.

### *Dian Yu*

The author of *Dian Yu* 典語 (Political Discourse) is Lu Jing 陸景 (250–281). Lu Jing lived for only 31 years but he wrote many books, all of which were lost except *Dian Yu*. This book discusses politics and stresses on paying high salaries to government officials to eradicate corruption.

### *Fu Zi*

*Fu Zi* 傅子 was written by Fu Xuan 傅玄, who was from the Western Jin dynasty (265–317). His book mentions that nature goes according to the flow of *Qi* 氣. Generally, Fu Xuan criticizes the existence of gods and mysteries. He proposes that the majority of the people should become farmers rather than scholars, businessmen, and laborers.

### *Guan Zi*

*Guan Zi* 管子 discusses Legalism, Confucianism, Daoism, as well as military and agricultural aspects. Its abundance of historical information brings about great research value. It is said that the book was produced by Guan Zhong 管仲, who lived in the Spring and Autumn period (770-476 BC). However, the existing *Guan Zi*, which was compiled by Liu Xiang 劉向 of the Western Han dynasty (206 BC-AD 9), only has 76 remaining chapters. Its contents are classified into 8 categories.

### *Guo Yu*

*Guo Yu* 國語 (Discourses of the States) is regarded as a more detailed version of the *Spring and Autumn Annals*. It is a historical miscellanea about persons, events, and sayings of eight states, including Zhou, Lu, Qi, Jin, Zheng, Chu, Wu, and Yue during the Western Zhou dynasty (1046-771 BC) and the Spring and Autumn period (770-476 BC). The records of *Guo Yu* are invaluable original historical materials; hence Sima Qian 司馬遷 absorbed many historical materials from it when he wrote *Shi Ji* 史記.



### *Han Shi Wai Zhuan*

*Han Shi Wai Zhuan* 韓詩外傳 (Outer Commentary on the Book of Odes) by Master Han. This book is sometimes translated as *Illustrations of the Didactic Application of the Classic of Songs* by Han Ying 韓嬰. It is a commentary and complement to the *Shi Jing* 詩經 (Book of Odes) by Han Ying.

### *Han Shu*

*Han Shu* 漢書 is sometimes translated as the *History of the [Former] Han Dynasty* or *Book of Han*. It offers a detailed history of the Western Han dynasty (206 BC–AD 9), and biographies of many individual figures help to supplement the historical facts. *Han Shu* has 100 chapters. The author, Ban Gu 班固, started to write *Han Shu* based on *Hou Zhuan* 後傳 (Later Traditions) written by his father Ban Biao 班彪, but Ban Gu died and left the book unfinished in 92 AD. Ban Gu's sister Ban Zhao 班昭 continued working on it. It is regarded as one of the *Four Histories* 四史 of the *Twenty-Four Histories* 二十四史 canon.

### *Han Zi*

*Han Zi* 韓子 is also known as *Han Fei Zi* 韓非子. It is the work of Han Fei 韓非 (280–233 BC), who was

a great master of the Legalist school during the Warring States period (475–221 BC), and was the disciple of Xunzi 荀子. Han Fei inherited the theory from his teacher Xunzi, which says human nature is evil, and proposed to govern a country with punishment and reward.

### *He Guan Zi*

He Guanzi 鶡冠子 was from the state of Chu in the Spring and Autumn period (770–476 BC). He used a fighting bird's feathers to make his headwear (guan 冠); hence he got the name He Guanzi. His book has 19 chapters and centers around Daoism.

### *Hou Han Shu*

*Hou Han Shu* 後漢書, which is also translated as *History of the Later Han Dynasty* or *Book of the Later Han*, is the second book after *Han Shu* 漢書. The book covers the history of the Eastern Han period (25–220), and was compiled in the 5th century by Fan Ye 范曄 (398–445). Like the *Han Shu*, *Hou Han Shu* is part of the early four historiographies of the *Twenty-Four Histories* 二十四史 canon.

### *Huai Nan Zi*

*Huai Nan Zi* 淮南子 was compiled by Western Han dynasty's (206 BC–AD 9) Liu An 劉安 and some of the people who visited and stayed with him. It is also known as *Huai Nan Hong Lie* 淮南鴻烈. The writings exemplify Daoist thinking of the highest level, although it should be noted that the book also combines Confucianism, Legalist thinking, ideas of Yin and Yang, as well as the Five Elements. It also records many legends and fairytales.

### *Huan Zi Xin Lun*

*Huan Zi Xin Lun* 桓子新論 was written by Huan Tan 桓譚 (20 –56), a philosopher from the Eastern Han dynasty (25–220). He was widely read and good at music. The writings of Huan Tan had influenced the development of atheist thinking.

### *Jia Zi*

*Jia Zi* 賈子 was written by Jia Yi 賈誼 (200–168 BC) from Luoyang. Jia Yi was a famous politician and writer. *Jia Zi* is also known as *Xin Shu* 新書. Jia Yi commented on contemporary politics numerous times and suggested the combination of power between the different states (as opposed to an individu-

al ruler's power) and the concentration on agriculture more than business.

*Jiang Zi Wan Ji Lun / Jiang Zi*

*Jiang Zi Wan Ji Lun* 蔣子萬機論 can be translated as *Memorials to the Emperor by Jiang Zi*. It was written by Jiang Ji 蔣濟 to King Wen 魏文帝 from the kingdom of Wei during the Three Kingdoms period (220–265).

*Jin Shu*

*Jin Shu* 晉書 is one of the official Chinese historical works. It covers the history of the Jin dynasty from 265 to 420. It was written by a number of officials who were commissioned by the court of the Tang dynasty (618–907). The lead editor was the prime minister Fang Xuanling 房玄齡. *Jin Shu* draws mostly from the official documents in earlier archives. The book also includes the history of the Sixteen Kingdoms which were contemporaneous with Eastern Jin (317–420). Several essays in the biographical volume were composed by Emperor Taizong of the Tang dynasty.

### *Kong Zi Jia Yu*

*Kong Zi Jia Yu* 孔子家語 is sometimes known as the *Familiar Discourses of Confucius*. It is a book of famous sayings by Confucius compiled by Wang Su 王肅.

### *Lao Zi*

*Lao Zi* 老子 (also known as *Dao De Jing* 道德經) is a Daoist philosophical work written in verse. The book has 81 chapters and is divided into two parts, namely *Dao* (the Way) and *De* (virtues). It is regarded as the greatest classic of Daoism.

### *Li Ji*

*Li Ji* 禮記 is variously translated as the *Record of Rites*, *Classic of Rites*, *Book of Rites*, or *Book of Customs*. It was one of the *Five Classics* 五經. It describes the social forms, governmental system, and ancient/ceremonial rites of the Zhou dynasty (1046–256 BC). The original text is believed to have been compiled by Confucius himself, but sadly, many Confucian classics (including this book) were destroyed during the rule of Qin Shi Huang 秦始皇, the “First Emperor of Qin dynasty” (221–206 BC). Hence, the edition usually referred to today was edited and reworked by various scholars during the Han dynasty (206 BC–AD 220),

including Dai De 戴德 (also called Senior Dai), who reworked the text in the 1st century BC, and his nephew Dai Sheng 戴聖 (Junior Dai). The *Record of Rites* known today is attributed to Dai Sheng.

### *Lie Zi*

*Lie Zi* 列子 is an eight-volume book based on the compilation of ideas from many books. *Lie Zi* discusses politics, economics, military matters, philosophy, customs, and the natural sciences.

### *Liu Tao*

*Liu Tao* 六韜, or the *Six Strategies*, is a famous book on the art of war in ancient China. It consists of 6 chapters and 60 articles in total, and it is the longest work on military strategies during the pre-Qin days (before 221 BC). After the Western Han dynasty (206 BC–AD 9), *Liu Tao* began to spread widely. After the Tang dynasty (618–907), militarists often quoted from *Liu Tao*. It was regarded as the indispensable book for militarists in the Song dynasty (960–1279).

### *Liu Yi Zheng Lun*

*Liu Yi Zheng Lun* 劉廙政論 can be translated as *Political Treatise by Liu Yi*. This 5-scroll book only has

eight chapters left at present.

*Lü Shi Chun Qiu*

*Lü Shi Chun Qiu* 呂氏春秋, also known as *Spring and Autumn Annals of Premier Lü Buwei*, is an encyclopedic Chinese classic compiled around 239 BC under the patronage of Chancellor Lü Buwei 呂不韋 of the Qin dynasty (221–206 BC). Its content is wide-ranging and includes Confucianism, Daoism, as well as musical, military and agricultural aspects. It is an important reference for the research on the history of the early state of Qin. It is known for its collection of anecdotes.

*Lun Yu*

*Lun Yu* 論語 (Analects of Confucius) was written by the disciples of Confucius during the Spring and Autumn period through to the Warring States period (475–221 BC). The *Analects* records the words and acts of Confucius and his disciples as well as the discussions they held. It offers the essential material for studying Confucianism. The chapters in the *Analects* are grouped by individual themes.

### *Mao Shi*

*Mao Shi* 毛詩 (Classic of Poetry – Mao's Edition), is also called *Shi Jing* 詩經 or the *Classic of Poetry*, *Book of Songs*, *Book of Odes*, or sometimes known simply by its original name, *The Odes*. It is the earliest existing collection of Chinese poems and songs. It comprises 305 poems and songs, with many ranging from 10–7 BC. As with all great literary works of ancient China, *Shi Jing* has been annotated and commented on numerous times throughout history. The annotations by the Han dynasty (206 BC–AD 220) scholar Mao Heng 毛亨 and his nephew Mao Chang 毛萇 are most well known and are considered authoritative.

### *Meng Zi*

The main content of *Meng Zi* 孟子 (Book of Mencius) is the sayings of Mengzi or Mencius 孟子 and his disciples. Mencius proposed a theory of virtuous benevolence. He believes that humans are born with four moral characters: benevolence, righteousness, propriety and wisdom. Humans would lose these moral characters if they did not maintain or develop them through practice. Hence, he insists that people pay attention to inner cultivation. Mencius proposed to engage benevolence to gain the allegiance of other



countries instead of war.

### *Mo Zi*

Mozi 墨子 was the founder of the Mohist School. He lived in the state of Lu 魯國, between the late Spring and Autumn period (770–476 BC) and the Warring States period (475–221 BC). Mozi thinks that Confucianism centers too much on proprieties. He believes in serving the interests of others by greatly sacrificing oneself. Further, he opposes invasion and war. The book *Mo Zi* is a philosophical text compiled by Mohists based on Mozi's thoughts.

### *Qian Fu Lun*

*Qian Fu Lun* 潛夫論 (Comments of a Recluse) was written by Wang Fu 王符 during the Eastern Han dynasty (25–220). The work was named as such to hide his identity from the public. Wang Fu criticized the contemporary government and revealed the misconduct of government officials, including their extravagance and oppression of the people.

### *San Lüe*

*San Lüe* 三略 (Three Strategies) is divided into three parts: *Shang Lüe* 上略, *Zhong Lüe* 中略, and *Xia Lüe*

下略。The first two parts quote from military writings of the past, *Jun Chen* 軍讖 (Military Prophecies) and *Jun Shi* 軍勢 (Military Power), and elaborates them, while the third part is the author's own discussion. Some attribute the work to Huang Shi Gong 黃石公, but in recent research, it is said that this book was written by an anonymous person between the Qin dynasty (221–206 BC) and Han dynasty (206 BC–AD 220).

### *Shang Jun Zi*

*Shang Jun Zi* 商君子 was written by Shang Yang 商鞅 and his students. Shang Yang was an outstanding politician during the Warring States period (475–221 BC). He believes in innovation. His theory has helped Qin Shi Huang 秦始皇 (259–210 BC) unify China.

### *Shang Shu*

*Shang Shu* 尚書 (Classic of History) or *Shu Jing* 書經 is a compilation of documentary records related to events in ancient Chinese history. Other translated titles of the book include *Classic of Documents*, *Book of History*, or *Book of Documents*.

### *Shen Jian*

*Shen Jian* 申鑒 (Mirrors of the Past, Lessons for the Future) was written by Xun Yue 荀悅. Xun Yue was a politician and historian from the late Eastern Han dynasty (25–220) who advocated Confucianism. The book *Shen Jian*, which is divided into five chapters, uses historical examples as advice on how to rule a country. It emphasizes benevolence and righteousness as the moral foundation of human beings.

### *Shēn Zǐ*

*Shēn Zǐ* 申子 was written by Shen Buhai 申不害 (c.354–c.337 BC), the Chancellor of the Han 韓 state under Marquis Zhao of Han for fifteen years, from 354 BC to 337 BC. A contemporary of Legalist Shang Yang, Shen was not dealing in penal law himself but his administrative innovations would be taken into Chinese Legalist statecraft by Han Fei, his most famous successor. He was credited with writing a now extinct two-chapter text, *Shen Zi* (申子), which is concerned almost exclusively with the philosophy of governmental administration. Its only traces remain as quotes in surviving texts in *Qunshu Zhiyao* 群書治要, compiled in 631.

### *Shèn Zǐ*

*Shèn Zǐ* 慎子 was written by Shen Dao 慎到 (c. 350 – c.275 BC), a Chinese Legalist theoretician most remembered for his influence on Han Fei with regards to the concept of *shi* 勢 (circumstantial advantage, power, or authority), although most of his book concerns the concept of *fa* 法 (methods, standards) more commonly shared among Legalists. Shen Dao's own original 42 essays have been lost. With only 7 fragments still extant, he is known largely through short references and the writings of others, notably the *Han Feizi* and *Zhuangzi*.

### *Shi Ji*

*Shi Ji* 史記 (Records of History or Records of the Grand Historian), written from 109–91 BC, was the Magnum opus of Sima Qian 司馬遷. Sima Qian recounted Chinese history from the time of Emperor Huang (2600 BC) until Sima Qian's own time, the Western Han dynasty (206 BC–AD 9) under the reign of Emperor Wu of the Han dynasty 漢武帝. It covers more than 3,000 years of Chinese history and is divided into 130 scrolls. When compiling this book, Sima Qian consulted a wealth of literatures as well as archives and ancient books written by ordinary

people. Interviews and field investigations were also employed to ensure the accuracy of the content. As the first systematic text on the history of ancient China, *Shi Ji* profoundly influenced Chinese historiography and prose.

### *Shi Wu Lun*

*Shi Wu Lun* 時務論 (The Discourse on Administration) was written by Yang Wei 楊偉, a senior bureaucrat during the Cao-Wei 曹魏 (220-266) period. The book is lost and only three citations were quoted in Chinese literature, two of which appeared in the *Qunshu Zhiyao* (Compilation of Books and Writings on the Important Governing Principles).

### *Shi Zi*

The book *Shi Zi* 尸子 was authored by Shi Jiao 尸佼 (390–330 BC) who lived in the state of Jin during the Warring States period (475–221 BC). Legend says that he was the teacher of Shang Yang 商鞅.

### *Shu Zhi*

*San Guo Zhi* 三國志 (Records of the Three Kingdoms) is a 65-volume historical record on the three kingdoms of Wei, Shu and Wu (220–265). *San Guo*

*Zhi* is divided into three books, and *Shu Zhi* 蜀志 (Book of Shu or Collected Biographies of the Kingdom of Shu) is one of them. *Shu Zhi* contains 15 volumes. *San Guo Zhi* records the important figures of that period. The histories of the ethnic minorities in China and those of the neighboring countries are also included. It was written mainly as a series of biographies by Chen Shou 陳壽 during the Jin dynasty (265–420) and was annotated by Pei Songzhi 裴松之 in Song (state) of the Southern dynasty (420–589).

### *Shuo Yuan*

*Shuo Yuan* 說苑 (The Garden of Stories) was written by Liu Xiang 劉向 during the Western Han dynasty (206 BC–AD 9). It contains anecdotes from the ancient Qin dynasty (221–206 BC) to the Han dynasty (206 BC–AD 220), with arguments to publicize political thoughts, ethics, and morality propounded by Confucianism.

### *Si Ma Fa*

*Si Ma Fa* 司馬法 (The Methods of Sima) is a book of military systems from ancient times. It summarizes the use of proprieties to manage the army during the Shang (1600–1046 BC) and Zhou dynasties (1046–256 BC).

### *Sun Qing Zi*

Sun Qing Zi 孫卿子 was also known as Xun Kuang 荀況 or Xunzi 荀子 . He was a famous philosopher and educator from the state of Zhao during the late Warring States period (475–221 BC). The work *Sun Qing Zi* revolves around nature, understanding knowledge, logical thoughts, ethical management, and how to rule a country.

### *Sun Zi*

*Sun Zi* 孫子 or *Sun Zi Bing Fa* 孫子兵法 (Sun Zi's Art of War) is the world's earliest military book extant in China. After the Song dynasty (960–1279), it was listed as the first book of the *Seven Military Classics*. This book was written by Sun Wu 孫武 at the end of the Spring and Autumn period (770–476 BC). It has 13 articles in total.

### *Ti Lun*

*Ti Lun* 體論 (A Discourse on the Nature of Being) was written by Du Shu 杜恕 . There are altogether 8 chapters in this book. In *Ti Lun*, Du Shu describes how to use proprieties in the five moral relationships and in politics.

### *Wei Liao Zi*

The book *Wei Liao Zi* 尉繚子, authored by Wei Liao 尉繚, is about the management of army and power.

### *Wei Zhi*

*Wei Zhi* 魏志 (Book of Wei or Collected Biographies of the Kingdom of Wei) is from *San Guo Zhi* 三國志 (Records of the Three Kingdoms). *Wei Zhi* consists of 30 volumes.

### *Wen Zi*

*Wen Zi* 文子 has 12 volumes and elucidates the doctrine of Daoism. This book is believed to be written around the middle to late Warring States period (475–221 BC).

### *Wu Yue Chun Qiu*

*Wu Yue Chun Qiu* 吳越春秋 (Spring and Autumn Annals of Wu and Yue) is a historical record of the states of Wu and Yue during the Spring and Autumn period (770–476 BC), and is attributed to Zhao Ye 趙曄.

### *Wu Zhi*

*Wu Zhi* 吳志 (Book of Wu or Collected Biographies of the Kingdom of Wu), is also from *San Guo Zhi* 三



國志 (Records of the Three Kingdoms). It consists of 20 volumes.

### *Wu Zi*

*Wu Zi* 吳子 records the discussion of war strategies between the Senior General, Wu Qi 吳起, and the Marquess Wen of Wei 魏文侯 and the Marquess Wu of Wei 魏武侯.

### *Xiao Jing*

*Xiao Jing* 孝經 (Doctrine of Filial Piety), is also known as the *Classic of Filial Piety*. It is a Confucian classic giving advice on filial piety. This document probably dates back to 400 BC. Its true authorship is unknown, although the work is often attributed to one of Confucius's disciple named Zengzi 曾子, who recorded the conversations between his teacher Confucius and himself.

### *Xin Xu*

*Xin Xu* 新序 (The New Order) was written by Liu Xiang 劉向. Its main theme revolves around a benevolent government, as propounded by Confucianists. Liu Xiang saw the Han dynasty (206 BC–AD 220) weakening, so he wrote *Xin Xu* to criticize the

ruler and to offer advice to government officials. He mocked feudalism and voiced men's dissatisfaction with a feudal lord. As the focus is on pre-Qin (before 221 BC) experiences, the historical facts were not carefully verified. However, given the frequent use of fables, *Xin Xu* is of great literary value.

### *Xin Yu*

The book *Xin Yu* 新語 (New Commentaries) was written by Lu Jia 陸賈 in the early Han dynasty. However, the title *Xin Yu* was not given by Lu Jia himself. This book shows Lu Jia's attempt to help the first emperor of the Han dynasty (206 BC–AD 220), Han Gao Zu 漢高祖, summarize the lessons learned from the Qin (221–206 BC) and Han dynasties. The book promotes the use of *Dao* to govern a country.

### *Yan Tie Lun*

*Yan Tie Lun* 鹽鐵論 (Discourse on Salt and Iron) was written by Huan Kuan 桓寬 during the Western Han dynasty (206 BC–9 AD). This book, which consists of ten volumes and 60 chapters, records the debates between the Han government and more than 60 virtuous scholars and intellectuals in Chang'an. The main debate was on the state monopoly over salt and

iron production and distribution in 81 BC, but issues of politics, economy, culture, and military matters were also brought up.

### *Yan Zi*

The book *Yan Zi* 晏子 was written by Yan Ying 晏嬰 from the Spring and Autumn period (770-476 BC). Yan Ying served as a government official for Duke Ling of the state of Qi 齊靈公, Duke Zhuang of Qi 齊莊公 and Duke Jing of Qi 齊景公. Yan Ying encourages the thrifty management of the government. He also believes in reducing punishment and taxes.

### *Yin Mou*

*Yin Mou* 陰謀 (Secret Strategies) is a record of the questions and answers between Jiang Tai Gong 姜太公 and King Wu 周武王 of Zhou dynasty (1046–256 BC) with respect to the ways of ruling a country and educating its people.

### *Yin Wen Zi*

*Yin Wen Zi* 尹文子 was written by Yin Wen 尹文 during the Warring States period (475–221 BC) is divided into two parts. This philosophical treatise mainly describes the principles of good politics. Yin Wen

said: “If one cannot rule by the principles of *Dao*, then use the law. If laws do not work, use tactics. If tactics fail, use authority. Finally, if authority has no effect, use force/influence.”

### *Yu Zi*

The author of the book *Yu Zi* 鬻子 is uncertain. The book offers thorough knowledge of kind and compassionate governing of a country. The welfare of the people is considered as the priority. Also, *Dao* is promoted in *Yu Zi*.

### *Yuan Zi Zheng Shu*

*Yuan Zi Zheng Shu* 袁子正書 was written by Yuan Zhun 袁准. Yuan Zhun believes that one has to strike a balance between virtues and laws when ruling a country.

### *Zeng Zi*

Zengzi 曾子, also known as Zeng Shen 曾參 (505–436 BC) was a student of Confucius from the state of Lu (1042–249 BC). He was famous for his filial piety. The book expounds Zengzi's thoughts and has 18 chapters.

### *Zheng Yao Lun*

*Zheng Yao Lun* 政要論 (A Discourse on the Importance of Politics) was written by Huan Fan 桓范 from the Three Kingdoms (220–265). This book discusses ways to deploy government officials. Huan Fan believes that a country's prosperity is dependent on a leader's humility and receptiveness of the advice given to him.

### *Zhong Lun*

*Zhong Lun* 中論 (A Discourse on the Middle Way) was written by Xu Gan 徐干, a philosopher and poet. He was among the Jian-an-qi-zi 建安七子 or the seven famous poets in the late Eastern Han dynasty (25–220) who upheld Confucianism. Xu Gan was against exegetical studies. He believed that righteousness is of primary importance.

### *Zhou Li*

*Zhou Li* 周禮 (Rites of Zhou) is one of three ancient ritual texts listed among the classics of Confucianism. It was later renamed *Zhou Li* by Liu Xin 劉歆. For many centuries this book was joined with the *Li Ji* 禮記 (Record of Rites) and the *Yi Li* 儀禮 (Etiquette and Rites) as the *Three Rites* of Chinese literature.

### *Zhou Shu*

*Zhou Shu* 周書 (Book of Zhou or Documents of Zhou) records the official history of the Northern Zhou dynasty (557–581) and ranks among the official *Twenty-Four Histories* 二十四史 of imperial China. It was compiled by the Tang dynasty (618–907) historian Linghu Defen 令狐德棻 and was completed in AD 636. It consists of 50 scrolls. Some chapters have been lost and were replaced by other sources.

### *Zhou Yi*

*Zhou Yi* 周易 (Book of Changes) or *Yi Jing* 易經 dates back to 2800–2737 BC, the divinity system developed over time to become the most influential philosophy in the literature and government administration of the Zhou dynasty (1046–256 BC). Later, during the time of Spring and Autumn period (770–476 BC), Confucius is traditionally said to have written the *Shi Yi* 十翼, *Ten Wings*, a group of commentaries on *Yi Jing*. By the time of Emperor Wu of the Han dynasty 漢武帝 of the Western Han dynasty (206 BC–AD 9), *Shi Yi* was often called *Yi Zhuan* 易傳 (Commentary on the Yi Jing).

## *Zhuang Zi*

*Zhuang Zi* 莊子, sometimes called the *Book of Zhuang Zi*, is a collection of the sayings of the Daoists written by Zhuang Zhou 莊周 and his students. Zhuang Zhou was a thinker from the Warring States period (475–221 BC). The book originally had 52 sections, but only 33 sections remain now. Being an important classic of Daoism, the content of *Zhuang Zi* is very close to that of *Lao Zi*. *Zhuang Zi* expresses the Daoist philosophy with many fables, leaving many vivid stories to later generations.

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