

群書治要 360

第三冊（中英對照）

THE GOVERNING PRINCIPLES OF ANCIENT CHINA

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

VOLUME 3



English Translation Group of *Qunshu Zhiyao* 360
Malaysian Han Studies

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Table of Contents

目錄

中國古代的治國原則

The Governing Principles of Ancient China

前言 Preface.....	i
編譯組序 <i>Qunshu Zhiyao</i> 360 Editorial Notes.....	viii
出版說明 Conventions Used in this Edition	xii

Chapter One

君道 THE WAY OF A LEADER

修身 Character Building.....	2
使命 Mission	2
戒貪 Guard Against Greed	11
勤儉 Be Frugal and Diligent	21
懲忿 Refrain from Anger.....	25
遷善 Emulate Good Deeds	31
改過 Correcting Our Own Mistakes	35

敦親	Be Respectful of Relatives.....	40
總論	Summary	40
孝親	Filial Piety.....	41
教子	Admonitions to the Prince.....	45
夫婦	Spousal Relations.....	54
反身	Self-Reflection.....	55
尊賢	Be Respectful of Wise and Able Ministers.....	71
納諫	Be Receptive to Counsels from Ministers.....	89
杜讒邪	Be Averse to Slandorous and Malevolent Advice	103
審斷	Be Perceptive and Astute.....	119

Chapter Two

臣術 THE ART OF A MINISTER

立節	Uphold Integrity.....	134
盡忠	Serve with Utmost Loyalty.....	148
勸諫	Presenting Counsels.....	156
舉賢	Nominating the Right Administrators	162

Chapter Three

貴德 ESTEEMING VIRTUES

尚道	Be Respectful of the <i>Dao</i>	170
孝悌	Filial Piety and Kinship	196
仁義	Benevolence and Righteousness	215
誠信	Be Sincere and Trustworthy	235
正己	Righting Oneself	241
度量	Magnanimity	247
謙虛	Humility	250
謹慎	Be Discreet	262
交友	Making Friends	276
學問	The Art of Learning	277
有恆	Perseverance	289
處世	Conducting Oneself in Life	292

Chapter Four

為政 ON THE SUBJECT OF ADMINISTRATION

務本	Engaging the Principles	306
教化	Teach and Transform	336

知人	Good Judge of Character	361
任使	Appointing Officials	375
至公	Paramount Impartiality.....	402
愛民	Caring about People	415
綱紀	The Basis of Principles	432
禮樂	Propriety and Music	455
民生	The Livelihood of People	479
法古	Learn from the Past	489
賞罰	Reward and Punishment	498
法律	Law and Statute	501
武事	Military Affairs	524

Chapter Five

敬慎 RESPECTFULLY CAUTIOUS

微漸	Taking Precautions	546
風俗	Social Customs	554
治亂	Conquering Chaos.....	578
鑒戒	Heedful of Troubling Signs.....	595
應事	Making Correct Response.....	617

慎始終 Exercising Caution from the Beginning	
to the End	633

Chapter Six

明辨 DISCERNING

邪正 Good or Evil	638
人情 Human Sentiments	648
才德 Talents and Virtues	649
朋黨 Formation of Cliques	651
辨物 Differences that Matter	652
因果 Cause and Effect	668
Glossary	684
Bibliography	711

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*,¹ 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

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 Emperors² to the Jin dynasty.³

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-*

2 The Five Emperors of antiquity (circa 2600 BC) are: Emperor Huang 黃帝, Emperor Zhuanxu 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 ～

《洪範》曰：「天子作民父母，為天下王。」
聖人取類以正名，而謂君為「父母」，明
仁愛德讓，王道之本也。

（卷十四 漢書二）

[白話]《尚書·洪範》上說：「天子能做人民的父母，而為天下所歸往。」聖人用相似的稱謂來端正名分，而稱君主是「父母」，表明寬仁慈愛、有德禮讓，是王道的根本。

The discourse of *Hong Fan* from the *Book of History* said: “A Son of Heaven serves as the parent of the populace and gains the allegiance of the people.” The sages used titles like this to rectify their names. Addressing the ruler as a “parent” was a testament to his forbearance, benevolence, compassion, love, virtuousness and courtesy. This constituted the Way of the Ruler.

Scroll 14: *Han Shu*, Vol. 2

～ 2 ～

聖人之從事也，所由異路而同歸，其存亡定傾若一，志不忘乎欲利人也。……聖人之心，日夜不忘乎欲利人，其澤之所及亦遠也。

（卷三十五 文子）

[白話] 聖人做事，都是殊途同歸，他們使瀕臨滅亡之國得以延續、使即將傾覆之國得以安定的目的是一致的，心志總是不忘記要有利於人民。……聖賢者的心境，日夜都不忘記有利於他人，他們的恩德所播及的地方也是很廣遠的。

A sage may engage different approaches to mend situations but the end remains the same: be it to avert an ailing country from destruction or to stabilize a falling country, their aspiration has always been to help the people. The thought of benefiting the people would

remain in the sages' mind day and night, and thus their benevolence could reach far and wide.

Scroll 35: *Wen Zi*

～ 3 ～

道也者，福之本也；祥也者，福之榮也。無道者，必禍之本；不祥者，必失福之榮矣。故行而不緣道者，其言也必不顧義矣。故紂自謂天王也，而桀自謂天子也，已滅之後，民以罵也。以此觀之，則位不足以為尊，而號不足以為榮矣。故君子之貴也，士民貴之，故謂之貴；故君子之富也，士民樂之，故謂之富。故君子之貴也，與民以福，故士民貴之；故君子之富也，與民以財，故士民樂之。

（卷四十 賈子）

〔白話〕道義是福德的根本；吉祥是福德的榮顯。不行道義，一定是遭受禍患的根源；不吉祥，一定是喪失福德的表現。所以行為不依循正道，那麼言語也一定不講求仁義。所以商紂自稱天王，夏桀自稱天子，

他們滅亡之後，人民還在咒罵他們。由此看來，有地位不足以讓自己尊貴，而名號也不足以讓自己引以為榮。所以君主的尊貴，是士民都尊重他，所以才稱為尊貴；君主的富有，是士民都愛戴他，所以才稱為富有。所以君主的尊貴，在於給予人民以福祉，所以士民尊重他；君主的富有，在於給予人民以財富，所以士民愛戴他。

Righteousness is the foundation of blessings¹ and auspiciousness is the manifestation of blessings. Unrighteousness is the root cause of disasters and inauspiciousness is the result of blessings lost. If one's conduct does not follow the *Dao* (correct path), then one's speech would not accord with benevolence and righteousness. While King Zhou of the Shang dynasty declared himself the King of Heaven and King Jie of the Xia dynasty was a self-proclaimed Son of Heaven, the people con-

1 Here means *Fu* (福), blessings that arise from performing good deeds.

tinued to curse and scold them even when their dynasties had perished. From this we can see that holding certain positions does not make one noble, and titles are insufficient to make one honorable. A ruler's dignity is none other than his subjects' respect for him and his prosperity is none other than his subjects' affection for him. Hence, a ruler's nobleness rests on bestowing blessings upon the people, thereby gaining their respect. A ruler's prosperity hinges on providing the people with wealth, thereby gaining their affection.

Scroll 40: *Jia Zi*

～ 4 ～

武王克殷，發鉅橋之粟，散鹿臺之錢；封比干之墓，解箕子之囚；無故無新，唯賢之親。用非其有，使非其人，晏然若其（無若其之其）故有之。由此觀之，則聖人之志大矣！

（卷四十一 淮南子）

〔白話〕周武王攻破殷商後，發放鉅橋的糧食，散發鹿臺的庫錢；封修比干的陵墓，把箕子從囚禁中釋放出來；不分舊臣還是新人，只要賢能就親近。使用的不一定都是他原有的東西，任用的不一定都是親近的人，而武王自在從容，就像都是他原有的一樣。由此看來，聖人的志向遠大啊！

Upon succeeding in their attack of the Shang dynasty¹, King Wu of the Zhou dynasty distributed the grains from the Ju Qiao Granary² and allotted the money from the Lu Tai Palace³ to the common people. He honored Bi Gan⁴ by repairing his tomb and released Jizi⁵ from prison. In addition, he did not single out the old ministers from the newcomers, for if they were virtuous and capable he would approach them. He did not necessarily utilize what was originally present or always employ people close to him.

1 After Pan Geng's accession to the throne, he decided to move the capital from Yan (奄) to Yin (殷), thus change the dynastic name from Shang to Yin. Therefore, Shang dynasty is also known as Yin dynasty or Yin-Shang dynasty.

2 Ju Qiao was a huge granary built by the despot King Zhou to store grains exploited from the people.

3 Lu Tai was the magnificent palace built by King Zhou to store treasures and money.

4 Bi Gan was the uncle of King Zhou and a good prime minister who was killed by King Zhou when he tried to remonstrate with King Zhou to stop his tyrannical behavior.

5 Jizi was the uncle of King Zhou imprisoned for trying to remonstrate with King Zhou to stop his unruly behavior.

King Wu was calm and composed, as if these things and people were originally his. From this, we can see that the sages have truly great and far-reaching aspirations!

Scroll 41: *Huai Nan Zi*

～ 5 ～

罪莫大於可欲，好淫色也。禍莫大於不知足，富貴不能
自禁止也。咎莫大於欲得，欲得人物，利且貪。故知足之足，
常足矣。無欲心也。

（卷三十四 老子）

〔白話〕罪惡沒有比荒淫好色更大的，禍患沒有比不知足更大的，過錯沒有比貪得無厭更大的。所以，只有知足的富足，才是長久的富足。

No sin is worse than lust and dissoluteness; no misfortune is worse than discontent; and no mistake is worse than insatiable greed. Thus, only affluence bred by contentment can be long-lasting.

Scroll 34: Lao Zi

～ 6 ～

今夫溜水足以溢壺榼，而江河不能實漏卮。故人心猶此也。自當以道術度量，食充虛，衣禦寒，則足以養七尺之形矣。若無道術度量，則萬乘之勢，不足以為尊，天下之富，不足以為樂矣。

（卷四十一 淮南子）

〔白話〕如今屋簷上滴下的水能把水壺裝滿，而江河之水卻裝不滿漏水的酒器。所以人心就像這樣。應當以仁義道德來衡量約束自己，食物能填飽肚子，衣服能抵禦風寒，也就足以養護七尺之軀了。如果不用道德標準來衡量約束自己，那麼即使擁有天子的權勢也不會感到尊貴，即使擁有天下的財富也不會感到快樂。

Now, the dripping water from the eaves can fill a kettle, but the water from the rivers cannot fill a leaky wine container. This is analogous to the human mind. One should use benevolent virtues as the yardstick for judging and restraining oneself, eat enough to fill the stomach, wear enough to ward off the freezing cold, and that would suffice to care for one's physical body. If one does not use virtues as the yardstick for judging and restraining oneself, he would not feel noble even if he possessed the authority of a Son of Heaven, and he would not feel content even if he possessed all the wealth in the world.

Scroll 41: *Huai Nan Zi*

~ 7 ~

目悅五色，口欲滋味，耳淫五聲。七竅交爭，以害一性，日引邪欲，竭其天和。身且不能治，奈天下何！

（卷三十五 文子）

[白話] 眼睛喜歡五彩顏色，嘴巴貪愛美味，耳朵沉湎於音樂。眼耳口鼻七竅交織在一起追求享受，就會傷害人的天性，天天被邪惡欲望吸引，自己身體的元氣被消磨殆盡。自身都無法調治保養，又怎能治理天下呢！

One's eyes are captivated by the five colors, one's palate craves delicious food, and one's ears are intoxicated by music. As the seven apertures (the eyes, ears, mouth and nose) are intertwined in the pursuit of enjoyment, one's innate nature will be impaired. Attracted to vices and desires every day, one will exhaust the primordial *Qi* (energy) of his physical body. If one is unable to regulate and upkeep his own health, how could he govern a country?

Scroll 35: *Wen Zi*

～ 8 ～

夫美也者，上下外內，小大遠邇，皆無害焉，故曰美也。若於目觀則美，於目則美，德則不也。財用則匱，是聚民利以自封而瘠民也，胡美之為？封，厚也。胡，何。何以為美。夫君國者，將民之與處，民實瘠，君安得肥？安得獨肥，言將有患。

（卷八 國語）

[白話] 所謂美，是指對上下、內外、大小、遠近都沒有妨害，才稱得上美。如果眼睛看著美觀，然而卻為此耗費財物，這是斂收民財使自己富有卻讓百姓貧困，哪裡還算什麼美呢？身為治理國家的君王，要與百姓共處，百姓貧困了，國君怎麼得以享受富裕？（意思是一定會有禍患的。）

Genuine beauty means nothing negative can be found. If resources are squandered on beauty that pleases the eyes, that amounts to enriching oneself but impoverishing the people, so how can this be

considered beautiful? A ruler running the government would live among his people, but if the people are poor and destitute, how can the ruler enjoy prosperity? If he enjoys prosperity alone, disasters will inevitably follow.

Scroll 8: *Guo Yu*

～ 9 ～

天下之害，莫甚於女飾。上之人不節其耳目之欲，殫生民之巧，以極天下之變。一首之飾，盈千金之價（價作資）；婢妾之服，兼四海之珍。縱欲者無窮，用力者有盡；用有盡之力，逞無窮之欲，此漢靈之所以失其民也。上欲無節，眾下肆情，淫奢並興，而百姓受其殃毒矣。

（卷四十九 傅子）

〔白話〕對天下有危害的事，沒有比君王讓後宮的女人過分的裝飾打扮更嚴重的了。君王不節制耳目的欲望，竭盡天下的奇巧，耗盡天下的奇異之物。後宮女子一頭的首飾，就花費千金之資；婢妾的衣服，包含了四海的珍寶。縱欲的人欲望無窮，而百姓的物力有限；用有限的物力，去滿足無盡的欲望，這是漢靈帝失去民心的原因。在上者欲望沒有節制，下面的人肆情縱欲，荒淫奢侈之風並起，百姓就會遭殃受害。

The most harmful matter in the world is none other than the ruler allowing women in the inner court to overdress themselves. Without restraining his visual and auditory cravings, he would exhaust the world's imagination and deplete all the rare objects available. Gold pieces by the thousands would be spent on their headwears, and pearls and jewelry from the four seas would adorn the clothing of the concubines. His desires are like a bottomless pit but the resources of the people are limited. Using what is limited to satisfy what is bottomless is the reason Emperor Ling of the Han dynasty lost the support of his people. On top was a ruler who did not restrain his desires, and below him were subordinates who would do the same. The customs of dissoluteness and extravagance would grow simultaneously, causing the populace to suffer the consequences.

Scroll 49: *Fu Zi*

～ 10 ～

齊景公使使於楚，楚王與之上九重之臺，顧使者曰：「齊亦有臺若此者乎？」使者曰：「吾君有治位之堂，土階三尺，茅茨不剪，采椽不斲，猶以為為之者勞，居之者泰。吾君惡有若此者乎？」於是楚王怍如也。

（卷八 韓詩外傳）

[白話] 齊景公派遣使者到楚國去，楚王和使者一起登上九層高的樓臺，回頭對使者說：「齊國也有這樣的樓臺嗎？」使者說：「我們國君有處理政務的朝堂，堂前只有三尺高的土臺階，茅草蓋的屋頂沒有加以修剪，柞木椽子也沒有雕琢裝飾，但他還認為修建朝堂的人太勞苦了，而住在裡面的人太安逸了。我們國君怎麼會有這樣美好的高臺呢？」楚王聽後顯得不安。

Duke Jing of the State of Qi sent an envoy to the State of Chu. As the King of Chu and the envoy ascended the nine-story tower, the king turned his head and asked him: “Does the State of Qi have a tower like this?” To which the envoy replied: “The ruler of my country has an imperial hall to manage administrative affairs. In front of the hall, there is a flight of steps made of soil that is three feet high. The thatched roof is not trimmed and the oak rafters are devoid of carvings or decoration. Nevertheless, the King still thinks that constructing the imperial hall was too laborious for the people, and those who live inside are leading lives that are too comfortable. How is it likely for the king of my country to have a beautiful tower like this?” Upon hearing this, the King of Chu became ill at ease.

Scroll 8: *Han Shi Wai Zhuan*

～ 11 ～

聖人卑宮室而高道德，惡衣服而勤仁義。
不損其行以好（好作增）其容，不虧其德以飾
其身。國不興不事之功，家不藏不用之器。

（卷四十 新語）

[白話] 聖人住簡陋的房子，而崇尚道德；日常穿戴很儉樸，而盡力於實踐仁義。不損害德行來增添臉上的光彩，也不虧損道德來美化自身。國家不動用民力去做無益於百姓的事功，君主家裡不收藏華而不實的器具。

Sages lived in simple dwellings and esteemed virtues. Their daily attire was always plain and simple, but they put in the greatest efforts to practice benevolence and righteousness. Neither did they injure virtuous conduct to make themselves more honorable nor did they forgo virtues just to make themselves more charming. Their countries did not employ labor for

work that was unbeneficial to the people, and the residences of the rulers did not have collections of lavish utensils.

Scroll 40: *Xin Yu*

～ 12 ～

子曰：「禹，吾無間然矣。菲飲食，而致孝乎鬼神；惡衣服，而致美于黻冕；卑宮室，而盡力溝洫。禹，吾無間然矣！」

間，非也。菲，薄也。致孝于鬼神，謂祭祀豐潔也。黻，祭服之衣。冕，冠名也。

（卷九 論語）

[白話] 孔子說：「對於禹，我是找不出他的缺點可以批評的了！禹王自己飲食簡單，而祭祀的祭品卻豐盛潔淨，盡心孝敬祖先；自己平日的衣服很粗劣，而臨朝和祭祀的禮服卻十分莊嚴；自己宮室矮小簡陋，而盡力於為人民修治溝洫水利。對於禹，我是找不出他的缺點可以批評的了！」

Confucius said: "With regard to King Yu, I find no flaws to criticize! He had simple eating and drinking habits, and his offerings to the ancestors were abundant and clean. He remained filial to his ancestors to the best of his ability. King Yu's daily attire was plain

and made of very rough material, but he always wore a dignified robe when holding a court audience or worshipping his ancestors. His palace was small and simple, but he exerted his greatest efforts to repair and renovate ditches and improve irrigation for the public. With regard to King Yu, I find no flaws to criticize!”

Scroll 9: *Lun Yu*

~ 13 ~

爾無忿疾于頑，無求備于一人。人有頑嚚不喻，汝當訓

之。無忿怒疾之，使人當器之，無責備於一夫也。

（卷二 尚書）

〔白話〕對於愚昧頑劣之人，你不要憤怒、厭惡（應當耐心開導他）；對任何一個人，都不要求全責備（用人應當發揮他的長處，並協助他提升他的短處）。

When dealing with an ignorant, stubborn and unruly person, do not be angry with him or despise him. Guide him patiently. Do not demand perfection from anybody. (When you employ a person, develop his strengths and assist him in eliminating his weaknesses.)

Scroll 2: *Shang Shu*

～ 14 ～

上無忿怒之志（志作毒），下無伏怨（怨舊作愆改之）之患。故長利積，大功立，名成於前，德垂於後，治之至也。

（卷四十 韓子）

[白話] 國君沒有因憤怒而對下屬與百姓造成傷害，下屬與百姓沒有因積怨而對國君造成憂患。所以長久的利益得以積聚，偉大的功業得以建立，名望成就於生前，德化垂範於後世，這是治理天下最高的境界。

A ruler would never lash out his anger at his subordinates and the people and bring harm to them. Similarly, his subordinates and the people would never accumulate grievances and bring him distress. Thus, the accumulation of lasting benefits, the establishment of great contributions, the achievement of good reputation in one's lifetime, and the setting of virtuous examples for the future generations—all these characteristics define the highest level of governing.

Scroll 40: Han Zi

～ 15 ～

臣有辭拙而意工，言逆而事順，可不恕之以直乎？臣有樸駸而辭訥，外疏而內敏，可不恕之以質乎？臣有犯難以為士（士疑當作上或主），離謗以為國，可不恕之以忠乎？臣有守正以逆眾意，執法而違私志，可不恕之以公乎？臣有不曲己以求合，不耦世以取容，可不恕之以貞乎？臣有從側陋而進顯言，由卑賤而陳國事，可不恕之以難乎？臣有孤特而執節，分立而見毀，可不恕之以勁乎？此七恕者，所以進善接下之理也。

（卷四十七 政要論）

〔白話〕有的臣子不善於表達但意見很好，說出來的話不好聽，但他的意見能使事情順利成就，怎能不體察他的正直而寬容對待呢？有的臣子樸實憨厚言語遲鈍，外表平常而頭腦聰慧，怎能不體察他的質樸而寬

容對待呢？有的臣子為了君主寧願承受風險，為了國家忍受一切誹謗，怎能不體察他的忠誠而寬容對待呢？有的臣子因為恪守正道而違背眾人的意願，執法嚴明而不顧及個人感情，怎能不體察他的一番公心而寬容對待呢？有的臣子不願意違背自己心中的道德準則而迎合他人，不迎合世俗以求得苟且容身，怎能不體察他的堅貞而寬容對待呢？有的臣子地位微賤卻能提供明智的意見，不顧身處低位而能直陳對國事的主張，怎能不體察他的難能可貴而寬容對待呢？有的臣子性格孤僻但能嚴守節操，處世獨立而受到毀謗，怎能不體察他的剛勁節操而寬容對待呢？這七個方面的恕道，正是進舉賢善之人、接納下層意見的道理啊。

Some officials are not articulate but their opinions are valuable. While their words may not be pleasing to the ear, their suggestions would nevertheless enable the smooth completion of a task and bring success. How could we not appreciate their forthrightness and be tolerant with them? Some officials are simple and

honest but obtuse when it comes to speaking. Their appearance is not outstanding but they are wise. How could we not appreciate their simplicity and be tolerant with them? Some officials are willing to take risks for the king and are willing to tolerate slanders for the sake of the country. How could we not appreciate their loyalty and be tolerant with them? Some officials would abide by the *Dao* and as a result, sometimes depart from the public's wishes and implement the law strictly with no regard for personal relations. How could we not appreciate their concern for public interests and be tolerant with them? Some officials are unwilling to deviate from the virtuous guidelines in their minds to please others, or to resign to the circumstances to fit the customs. How could we not appreciate their faithfulness and be tolerant with them? Some officials have lowly status but are able to offer wise suggestions, and without consideration of their humble positions, they are forthright in their proposition regarding governmental affairs. How could we not appreciate their praiseworthy behavior and be

tolerant with them? Some officials are reclusive but would strictly abide by the principles; they are independent in their self-conduct but are slandered by others. How could we not appreciate their bold and highly principled conduct and be tolerant with them? Tolerance in the seven areas displays the rationale behind employing virtuous people in the administration as well as understanding and accepting the subordinates' opinions.

Scroll 47: *Zheng Yao Lun*

～ 16 ～

無田甫田，維莠騷騷。興也。甫，大也。大田過度，而無人功，終不能獲。興者，

喻人君欲立功致治，必勤身修德，積小以成高大也。無思遠人，勞心忉忉。

忉忉，憂勞。此言無德而求諸侯，徒勞其心忉忉然。

(卷三 毛詩)

[白話] 農夫無力耕種過大的田地，田地裡就只會雜草叢生（比喻君王想建立功勳使國家安定，一定要勤勉地修身養性，積累小的善行來成就大的功績）。君王無德就別想著遠人來歸附擁戴，那只會白白地勞心費神。

As a farmer has insufficient energy to cultivate overly large fields, the fields will be overgrown with weeds and will not yield any harvest.¹ Without virtues, a ruler can only worry and look in vain for people from afar to come and pledge their allegiance and support.

Scroll 3: Mao Shi

1 Metaphorically, if a ruler aspires to bring stability to his country through his meritorious contributions, he must diligently engage in self-cultivation and accumulate minor good deeds to achieve great success in his endeavors.

~ 17 ~

孔子曰：「見善如不及，見不善如探湯。」

（卷九 論語）

[白話] 孔子說：「見到人有善行，要有慕賢之心，好像跟在別人後面趕路，生怕追不上他；碰到不善的事情，就像以手去探剛燒開的沸水一樣，避之唯恐不及。」

Confucius said: "When you see people doing virtuous deeds, yearn to emulate their sagely conduct, as if hurrying behind them for fear of trailing behind. When dealing with unvirtuous matters, it is like thrusting your hand into boiling water; you should avoid it at all costs."

Scroll 9: Lun Yu

～ 18 ～

孟子曰：「子路人告之以其過則喜；禹聞善言則拜；大舜又甚焉，善與人同，舍己從人，樂取於人以為善。自耕稼陶漁以至為帝，無非取於人者。取諸人以為善，是與人為善也。故君子莫大乎與人為善。」

舜從耕於歷山及陶漁，皆取人之善謀而從之。故曰：莫大乎與人為善也。

（卷三十七 孟子）

[白話] 孟子說：「子路聽到別人告訴他的過失，就非常歡喜；禹聽見人家很好的言論，就虛心拜受；大舜又比他們偉大，他對於行善，沒有別人和自己的區別，並且能放下自己的看法，接受別人好的意見，非常快樂地採取別人的長處，拿來行善。從他微賤時從事耕種、燒陶、打漁等行業，一直到當了帝王，沒有不是採取別人的長處，自己照樣去做的。採取別人的長處拿來行善，也就是與人一同行善。所以君子的美德，沒有比與人一同行善更大的了。」

Mencius said: “When Zi Lu heard others pointing out his faults, he was delighted. When King Yu came across excellent opinions, he would humbly receive them. Emperor Shun was even nobler: with regard to doing good deeds, he did not distinguish between others and his own. He was willing to forgo his own opinions to accept other’s advice and would happily adopt their strengths in his virtuous undertakings. From Shun’s humble beginnings working in farms, firing ceramics in a kiln and doing fishing until he ascended the throne, he always adopted the strengths of others and followed in their footsteps. If we do good deeds by adopting the strengths of others, it is equivalent to performing virtuous deeds with them. Hence, no other virtue of a Junzi is greater than performing virtuous deeds with others.”

Scroll 37: *Meng Zi*

～ 19 ～

《象》曰：「洊雷，震。君子以恐懼修省。」

（卷一 周易）

[白話]《象傳》說：「接連不斷的雷聲，這就是震動的象徵。君子此時應當心生敬畏恐懼之感，因此修養道德，省察己過。」

The book of *Xiang Zhuan* said: “Continuous thunder is the symbol of Trembling. At this point, a Junzi should be reverent and fearful, and thus cultivate virtues and reflect upon his faults.”

Scroll 1: *Zhou Yi*

～ 20 ～

子曰：「顏氏之子，其殆庶幾乎！有不善，未嘗不知。知之，未嘗復行也。《易》曰：『不遠復，無祇悔，元吉。』」

（卷一 周易）

[白話] 孔子說：「顏淵這個人，差不多接近知幾通達的君子了！有了不好的念頭和行為，沒有自己不知道的。知道了，他不會再次重犯。《周易》復卦初九爻辭說：『迷途了，走出去還沒有多遠，就能適時回頭猛省，便不至於有太大的災禍，經此警覺，則有大吉。』」

Confucius said: “Yan Yuan is a Junzi who is close to having first insights about things and understanding them clearly. He was thoroughly aware of any unwholesome thoughts and behavior, and with this awareness, he never allowed them to arise again. In the book of *Zhou Yi*, the first line of the *Fu* (復)¹ hexagram was described as such: ‘If you are lost but you return with awakening before wandering too far, then you will not encounter huge disasters. Such vigilance brings great auspiciousness.’”

Scroll 1: *Zhou Yi*

1 *Fu* (復), hexagram no. 24 ䷗.

～ 21 ～

才敏過人，未足貴也；博辯過人，未足貴也；勇決過人，未足貴也。君子之所貴者，遷善懼其不及，改惡恐其有餘。

（卷四十六 中論）

[白話] 才智敏捷過人，不足為貴；博識善辯過人，不足為貴；勇敢決斷過人，不足為貴。君子最可貴的地方，就是一心向善唯恐不及，改正錯誤唯恐遺漏。

Having a mental acuity above others cannot be considered truly valuable. Being more knowledgeable and more skillful at rhetoric cannot be considered truly valuable. Being bolder in making decisions cannot be considered truly valuable. The most valuable quality of a Junzi is that he is single-minded in doing good and always fears that what he is doing is insufficient. In correcting his mistakes, he is afraid of overlooking careless errors.

Scroll 46: *Zhong Lun*

~ 22 ~

夫聞過而不改，謂之喪心；思過而不改，謂之失體。失體喪心之人，禍亂之所及也，君子舍旃。

（卷四十六 中論）

[白話] 知道自己的過錯而不改正，叫做迷失本心；反思自己的過錯而仍不改正，就叫迷失天賦的德性。迷失本心和德性的人，就是災禍降臨的對象，君子是不會這麼去做的。

If you know your mistakes but do not correct them, it is called losing your conscience. If you can reflect upon your mistakes and yet you are unwilling to correct them, it is called losing the virtues endowed by heaven. If you lose your conscience and the virtues endowed by heaven, you will be the target for disasters. A Junzi will never allow this to happen.

Scroll 46: *Zhong Lun*

～ 23 ～

《易》曰：「家道正，而天下定。」由內及外，先王之令典也。

（卷二十五 魏志上）

[白話]《易經》中說：「家庭的規矩端正了，天下就會安定。」由家內而影響到天下，這是古代明君好的典章法度啊！

The book of *Yi Jing* said: "If the family conduct is upright, a country will be peaceful and stable." Emanating from the family to influence the entire world—such was the wise laws of the ancient sage-kings!

Scroll 25: *Wei Zhi*, Vol. 1

～ 24 ～

立愛惟親，立敬惟長，始于家邦，終於四

海。言立愛敬之道，始於親長，則家國並化，終洽四海也。

（卷二 尚書）

〔白話〕建立仁愛心從侍奉父母做起，建立恭敬心從對待長者做起，這樣愛敬之風起始於家庭和邦國，最終必將擴展到整個天下。（要樹立愛敬之道，必得從家中的親人長輩開始，這樣家庭和國家同時都被美德所化，和諧、融洽之風最終必將通達於天下。）

The establishment of benevolence begins from waiting on parents. The establishment of respectfulness begins from treating elders with deference. The practice of love and respectfulness begins from the family to the state and the country, and finally extends to the entire world.¹

Scroll 2: *Shang Shu*

1 The establishment of the Way of Love and Respect begins from one's own family and the elders. When the family and the country are transformed by virtues, a harmonious atmosphere will finally influence the entire world.

～ 25 ～

是故人道親親，言先有恩。親親故尊祖，尊祖故敬宗，敬宗故收族，收族故宗廟嚴，宗廟嚴故重社稷，重社稷故愛百姓，愛百姓故刑罰中，刑罰中故庶民安，庶民安故財用足，財用足故百志成，百志成故禮俗刑，禮俗刑然後樂。收族，序以昭穆也。嚴，猶尊也。百志，人之志意所欲也。刑，猶成也。

《詩》云：「不顯不承？無斁於人斯。」此之謂也。斁，厭也。言文王之德，不顯乎？不承先人之業乎？言其顯且承之，樂之無厭。

（卷七 禮記）

[白話] 由此可見，人倫大道的根本在於親愛自己的父母；親愛自己的父母，所以尊崇祖先；尊崇祖先，所以敬重宗主、敬循宗法；敬重宗主、敬循宗法，所以能以上下、親疏之序團結族人；以上下、親疏之序團結族人，所以宗廟祭禮肅穆莊嚴；宗廟祭禮肅穆莊嚴，所以能以國家社稷為重；以國家社稷為重，就能愛護百官；愛護百官，刑罰就能公平得當；刑罰公平

得當，民眾就能安居樂業；民眾安居樂業，就能使財用充足；財用充足，則君主和民眾各種良善的願望都能達成；君民各種善願都達成，則禮儀風俗就自然形成；禮俗形成了，然後人人都能安樂。《詩經·周頌·清廟》說：「文王的德行難道不光明，難道不能承繼先人的事業？人們永遠熱愛他而沒有人厭棄他啊！」說的正是這個道理。

Thus, the foundation of the Five Moral Relationships lies in loving one's parents. By loving one's parents, one would respect and revere his ancestors. By respecting and revering his ancestors, one would venerate one's progenitors as well as respect and abide by their rules. By venerating one's progenitors and respecting and abiding by their rules, one could unite his clan according to the relations, be it close or distant and in the order of seniority. By uniting one's clan according to the aforementioned relations, the ritual of making offerings in the ancestral shrine would be solemn and dignified. When the ritual of making offerings in the

ancestral shrine is solemn and dignified, the welfare of the country or the state would be valued. When the welfare of the country or the state is valued, all the officials would be cherished. When all the officials are cherished, punishments would be fair and appropriate. When the punishments are fair and appropriate, the people would be able to live peacefully and work happily. When the people could live peacefully and work happily, there would be adequate financial resources. When financial resources are adequate, the kind wishes of the ruler and the populace could be realized. When the kind wishes of the ruler and the populace are realized, etiquettes and customs would be naturally formed. When etiquettes and customs are naturally formed, then everybody could enjoy stability in their lives. *Shi Jing* states that: “Were the virtues of King Wen not promising enough to continue the ancestors’ undertakings? The people always loved him dearly and nobody despised him.” This is what the aforementioned description was about.

Scroll 7: *Li Ji*

～ 26 ～

夏為天子十有餘世，殷為天子二十餘世，周為天子三十餘世，秦為天子二世而亡。人性不甚相遠也，何三代之君，有道之長，而秦無道之暴也？其故可知也。古之王者，太子迺生，固舉以禮，使士負之，有司齊肅端冕，見于天也；過闕則下，過廟則趨，孝子之道也。故自為赤子，而教固已行矣。

（卷十六 漢書四）

[白話]（賈誼上疏說：）夏朝天子傳了十幾世，殷朝天子傳了二十多世，周朝天子傳了三十多世，秦朝天子傳到第二世就滅亡了。人的本性相差並不很大，為什麼夏、商、周三代的君主治國有道而長久，而秦朝之君卻無道又突然滅亡呢？那原因是可以知道的。古代的君王，在太子剛出生時，就用符合禮法的行動來給他示範。讓人背著太子，有關官員則恭敬肅穆、

衣冠整齊，拜見上天；經過門闕時就下車步行表示禮貌，經過宗廟時就恭敬地小步疾行，這是孝子所行之道。所以從太子還是嬰孩時，教育就已經在進行了。

In his memorial to Emperor Wen of the Han dynasty, Jia Yi said: “The Xia dynasty lasted for over 10 generations, the Shang dynasty lasted for over 20 generations, the Zhou dynasty lasted for over 30 generations, while the Qin dynasty lasted for two generations and met its downfall. Since human nature is not very different, why did the reigns of the Xia, Shang and Zhou rulers, which went according to the virtuous *Dao*, last so long, whereas the rulers of the Qin dynasty who violated the *Dao* brought the dynasty to abrupt demise? The reason is obvious. The ancient kings aligned their actions with the laws and proprieties to serve as a good role model for the newborn crown prince. With a helper carrying the infant crown prince on his back, relevant officials showed respectfulness and solemnity as they were dressed in neat attire to pray to heaven. When passing a watch-

tower, the ruler would descend from the royal carriage to walk, as a show of courtliness. When he walked by the ancestral shrine, he would respectfully take small, brisk steps. This is the Way of the Filial Son. When the crown prince was an infant, he had already started receiving education.”

Scroll 16: *Han Shu*, Vol. 4

~ 27 ~

凡三王教世子，必以禮樂。樂所以脩內也，禮所以修外也。禮樂交錯於中，發形於外。

（卷七 禮記）

[白話] 夏禹、商湯、周文王三王教育世子，都是把禮樂作為必修的課程。樂是陶冶薰修內在心性的，禮是恭肅修治外在言行舉止的。禮與樂的修養交匯於內心，必定會表現於外在的行為。

The three kings—King Yu of the Xia dynasty, King Tang of the Shang dynasty, and King Wen of the Zhou dynasty—educated their princes with propriety and music as the compulsory subjects. Music served to cultivate one's inner being, whereas propriety served to cultivate one's demeanor. The cultivation through propriety and music converges in the human mind and is manifested in one's external behavior.

Scroll 7: *Li Ji*

～ 28 ～

石碣諫曰：「臣聞愛子，教之以義方，弗納于邪。驕、奢、淫、佚，所自邪也。四者之來，寵祿過也。」

（後補卷四 春秋左氏傳上）

[白話] 大夫石碣勸諫莊公說：「我聽說真正愛護孩子，就用道義來教育他，不使他步入邪路。驕傲、奢侈、縱欲、放逸，這樣就會走上邪路。這四種惡行的由來，是因為給予寵愛和富貴過度的緣故。」

Senior minister Shi Que remonstrated with Duke Zhuang of the State of Wei by saying: “I heard that if one truly loves his child, one should educate him about righteousness so that he will not go astray. Arrogance, extravagance, indulgence in desires and slackening will lead one astray. The cause of these four types of evil behavior comes from spoiling the child and providing him with an overly extravagant lifestyle.”

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

～ 29 ～

袞病困，令世子曰：「汝幼少，未聞義方，早為人君，但知樂不知苦，必將以驕奢為失也。接大臣，務以禮；雖非大臣，老者猶宜答拜；事兄以敬，恤弟以慈。兄弟有不良之行，當造膝諫之；諫之不從，流涕喻之；喻之不改，乃白其母；若猶不改，當以奏聞，並辭國土。與其守寵罹禍，不若貧賤全身也，此亦謂大罪惡耳。其微過細愆，故當淹覆之。嗟乎！小子，慎脩乃身，奉聖朝以忠貞，事太妃以孝敬。閨闈之內，奉令於太妃；閭闔之外，受教於沛王。無怠乃心，以慰余靈。」

（卷二十六 魏志下）

〔白話〕曹袞病重之時，教令繼承自己王位的兒子說：「你年紀尚小，還不懂得為人處世的道理，過早

成為人主，若知道享樂而不知道吃苦，必將會因為驕傲奢侈犯下過失。接待大臣時，務必要遵照禮儀，即使不是大臣，對年老的人也應該回拜；奉事兄長要恭敬，照顧弟弟要慈愛。兄弟有不良的行為，應當到他身邊促膝談心勸諫他；若勸諫不聽，就要流著淚開導他；開導他還不改，那就要稟告他的母親。如果仍然不改，就應當上奏天子，並削奪其封國土地。與其讓他保持著恩寵而遭禍，不如身處貧賤而保全性命。當然這說的是大的罪惡。至於微細的過錯，就應當為他們掩蓋。唉，兒子啊！要謹慎的修養自身，事奉朝廷要忠誠堅貞，侍奉太妃要孝順恭敬。家裡的事應遵從太妃的指令，外面的事要接受伯父沛王的教導。你不要讓心懈怠下來，以此來慰藉我的靈魂。」

When Prince Cao Gun fell seriously ill, he summoned his son, the successor to his title, and advised him: “Young as you are, you know not all the right ways to handle matters. Being a ruler at this young age, if you only knew how to have fun but remained ignorant about sufferings, you would inevitably com-

mit many mistakes because of your arrogance and extravagance. When receiving ministers, you must follow the protocols and reciprocate with a bow to the elderly even if they are not high-ranking ministers. Be respectful toward your elder siblings, and love and care for your younger siblings. If your sibling misbehaved, you should have a candid talk with him and offer advice. If he refused to listen, persuade him in tears. If he would not change upon such guidance, report it to his mother. If he remained headstrong, write a memorial to the Son of Heaven to seize the land of his endowed estate. Rather than allowing him to face misfortunes but remain doted, it would be better for him to be safe but poor. Of course, we are talking about serious wrongdoings here. For minor mistakes, try to cover them up for him. Oh, dear son, be circumspect in self-cultivation, be loyal and sincere in your service at the imperial court, be filial and respectful when waiting upon the queen dowager. Obey her orders in domestic matters and follow the teachings

of your uncle, Prince Pei, in external matters. Never let yourself be idle, and that is how you comfort my soul.”

Scroll 26: *Wei Zhi*, Vol. 2

～ 30 ～

關關雎鳩，在河之洲。興也。關關，和聲也。雎鳩，王雎也。鳥摯而有別，后妃悅樂君子之德，無不和諧，又不淫其色，若雎鳩之有別焉，然後可以風化天下。夫婦有別，則父子親。父子親，則君臣敬。君臣敬，則朝廷正。朝廷正，則王化成也。窈窕淑女，君子好仇。窈窕，幽閑也。淑，善也。仇，逌也（仇逌也作仇匹也）。后妃有關雎之德，是幽閑貞專之善女，宜為君子仇逌也（仇逌也作匹逌也）。

（卷三 毛詩）

[白話] 小島上雙棲的雎鳩相對而唱，發出關關的和鳴。那嫵靜善良的女子，才是君子理想的配偶。（夫婦是人倫之始，娶得有德的女子，然後可以風化天下，所以文王思得賢女幫助治國。）

On an island, both ospreys perch on a branch and sing to each other, making the harmonious sounds *guan guan*. Only a kind and demure lady would be the ideal spouse of a Junzi.¹

Scroll 3: *Mao Shi*

1 The husband-and-wife relationship is the beginning of all moral relationships. By marrying a virtuous woman, one can influence the country to do likewise. That was what King Wen of the Zhou dynasty was thinking of when he found a virtuous woman to assist him in governing the country.

～ 31 ～

吳阪之馬，庸夫統銜則為弊乘，伯樂執轡即為良驥，非馬更異。教民亦然也。故遇禹、湯則為良民，遭桀、紂則為凶頑，治使然也。故善治國者，不尤斯民而罪諸己，不責諸下而求諸身。

（卷四十七 政要論）

〔白話〕吳阪這個地方的馬，平庸的人來駕馭就是劣馬，伯樂來駕馭就成了良駒，並不是馬的不同（而是駕馭者不同）。教化人民也是同樣的道理。所以，百姓遇到大禹和湯王這樣的聖君則是良民，遇到夏桀和商紂這樣的暴君則成了凶惡愚頑之民，這就是不同的治理所造成的。所以，一個善於治理國家的君主，不會怪罪自己的百姓，而是反省自己的過失；不會斥責自己的部下，而會反過來要求自己。

The fine horses from Wuban, if and when handled by mediocre horsemen, would behave like inferior

horses. On the other hand, if the same horses were to be handled by Bo Le,¹ they would behave like superb horses. Thus the problem did not lie in the horses. Educating and transforming the people follows the same principle. The people who were ruled by sage-kings like King Yu and King Tang would become good people, but if they encountered despots like King Jie of the Xia dynasty and King Zhou of the Shang dynasty, they would become hostile, stubborn and ignorant. The different results were the consequences of different approaches to governing. Hence, a skilled ruler would not put the blame on his people; rather, he would reflect upon his mistakes. He would not reprimand his subordinates; instead, he would have self-expectations.

Scroll 47: *Zheng Yao Lun*

1 Bo Le was a horse tamer and a famous judge of horses in the Spring and Autumn period.

~ 32 ~

君能為善，則吏必能為善矣；吏能為善，則民必能為善矣。故民之不善，吏之罪也；吏之不善，君之過也。嗚呼！戒之戒之！

（卷四十 賈子）

[白話] 君主能夠行善，那麼官吏就必定能夠行善；官吏能夠行善，則百姓必定能夠行善。所以百姓不善，是官吏之罪；官吏不善，是君主的過失。啊！對此要警惕而又警惕啊！

If a ruler is virtuous, his officials will also be virtuous. If the officials are virtuous, the people will also be virtuous. Therefore, if the people are unvirtuous, it is the fault of the government officials. If the government officials are unvirtuous, it is the fault of the ruler. Alas! Do guard against this! Do guard against this!

Scroll 40: *Jia Zi*

～ 33 ～

愛人者，則人愛之；惡人者，則人惡之。
知得之己者，則知得之人。所謂不出環堵
之室，而知天下者，知反己之謂也。

（卷十 孔子家語）

[白話] 愛別人的人，別人也愛他；憎恨別人的人，別人也憎恨他。知道自己修身有得，就知道能獲得眾人的支持。所謂不出小屋而知天下，就是懂得反回頭來修養自己。

Those who love others will be loved, and those who detest others will also be detested. We should be aware that if we cultivate well, we would earn the support of the public. There is a saying that goes: "One can understand the world without leaving his room." It describes knowing how to reflect upon one's behavior and thereby cultivating one's conduct.

Scroll 10: Kong Zi Jia Yu

～ 34 ～

古之大君子，修身治人，先正其心，自得而已矣。能自得，則無不得矣；苟自失，則無不失矣。無不得者，治天下有餘。故否則保身居正，終年不失其和；達則兼善天下，物無不得其所。無不失者，營妻子不足。故否則是己非人，而禍逮乎其身；達則縱情用物，而殃及乎天下。

（卷四十九 傅子）

〔白話〕古代聖明君主，修養自身、治理人民，首先端正自己的思想，使自己保持在正道之中而已。自己能持守正道，那麼做任何事情都能得當；假如自己失去正道，那麼做任何事情都會失當。做事都能守正而得當，治理天下就有餘力。所以時運不通時則保全自身、遵循正道，終年持守中和；時運通達時則兼濟天下，使所有人事物各得其所。假如做事都偏離正道而失當，那麼養妻育子尚且不足。所以（失去正道的君

主)時運不通時就會肯定自己、指責別人，導致災禍降臨其身；時運通達時則放縱欲望，揮霍無度，以致殃及天下。

In their self-cultivation and in managing people, wise kings from the ancient times rectified their minds and stayed on the right path. When they could stay on the right path, everything they did would be carried out appropriately. If they lost track of it, nothing they did would be appropriate. If they could remain on the right path and handle all matters appropriately, they could garner more than enough energy to govern the country. Thus, when the time was not ripe, they would safeguard themselves, abide by the right path, and continuously remain moderate and amicable. When the time was ripe, they would provide benefits for the entire country, so that all the people, matters and things could carry out their respective functions. If the rulers lost track of the right path and handled all matters inappropriately, they could not even afford to support their spouse or provide education for their

children. Hence, rulers who deviated from the right path and met with difficult times reassured themselves and put all the blames on others. This would ultimately invite misfortunes upon themselves. When conditions were favorable, they would indulge in their desires, luxuriate endlessly and thereby bring misfortunes to the whole country.

Scroll 49: *Fu Zi*

～ 35 ～

原天命，治心術，理好惡，適情性，而治道畢矣。原天命，則不惑禍福，不惑禍福，則動靜脩理矣；治心術，則不妄喜怒，不妄喜怒，則賞罰不阿矣；理好惡，則不貪無用，不貪無用，則不以物害性矣（本書不害性矣作不害物性）。適情性，則欲不過節，欲不過節，則養性知足矣。四者不求於外，不假於人，反諸己而已。

（卷八 韓詩外傳）

〔白話〕參究天道自然的規律，修正自己的心念，調理自己的好惡，使自己的情感秉性保持適度，如此治國之道就完備了。參究天道自然的規律，就不會不知道禍福的起因與發展，清楚禍福的起因與發展，那麼行動與止息都能恰當合理；修正自己的內心，就不會胡亂高興或發怒，不胡亂高興或發怒，賞罰就不會偏袒；調理好自己的好惡之情，就不會貪圖無用之物，

不貪圖無用之物，就不會因外物而傷害了本性；使自己的情感秉性保持適度，欲望就不會超越節度，欲望不超越節度，便能涵養天性、知道滿足。這四個方面不必向身外尋求，也不必藉助他人，只需反過來要求自己而已。

By referring to the law of nature, cultivating one's mind, sorting out one's preferences and regulating one's emotions, the Way of Governing is well prepared. By referring to the law of nature, one will know full well about the causes and development of good or bad fortune, and therefore will take or cease actions reasonably. By cultivating the mind, one will not become happy or angry erratically, and therefore will not give out rewards and punishments unjustly. By sorting out one's likes and dislikes, one will not crave for useless things, and therefore one's good nature will not be put in harm's way. By regulating one's emotions, desires can be restrained; when desires are restrained, it will be possible to preserve one's innate nature and remain content. Do not seek to follow

these four postulations through external means or rely on others for help. We merely need to reflect upon ourselves.

Scroll 8: *Han Shi Wai Zhuan*

～ 36 ～

傳曰：「審好惡，理情性，而王道畢矣。」能盡其性，然後能盡人物之性；能盡人物之性，可以贊天地之化。治性之道，必審己之所有餘，而強其所不足。蓋聰明疏通者戒於大察；寡聞少見者戒於雍蔽；勇猛剛強者戒於大暴；仁愛溫良者戒於無斷；湛靜安舒者戒於後時；廣心浩大者戒於遺忘。必審己之所當戒，而齊之以義，然後中和之化應，而巧偽之徒不敢比周而望進。

（後補卷二十 漢書八）

[白話] 經傳上說：「審察自己的善惡，調理自己的情性，而王道也就在其中完成了。」（調理情性後）能夠完全開顯、發揮自己的本性，然後就能明瞭及發揮他人和萬物的本性；能明瞭及發揮他人和萬物的本性，就能輔助天地化育萬物。調理情性的方法，一定

要分辨自己有餘之處，然後勉力彌補自己的不足。一般說來，聰明通達的人，應戒除過分的苛察；見聞不廣的人，應避免閉塞不通；勇猛剛強的人，應杜絕過於暴烈；寬仁慈愛、溫和善良的人，應警惕不夠果斷；沉著安靜、行動舒緩的人，應防止錯過時機；心胸廣大的人，應戒備遺忘事情。一定要仔細分辨自己應當警戒的地方，並用義理調整自己，這樣才能達到性情中和有度，而巧佞虛偽之徒不敢相互勾結營私，企望晉升。

The book¹ said: “By evaluating your good and evil and regulating your emotions, the Way of a Leader is thereby complete.” Upon sorting out one’s feelings and emotions, one could manifest one’s innate nature and further understand and manifest the innate nature of all beings, and assist Heaven and Earth in nurturing all things. To sort out one’s emotions, one must distinguish his strengths and try to make up for his inadequacies. Generally speaking, intelligent and

1 The book is *Han Shi Wai Zhuan* written by Master Han Ying.

perceptive people should refrain from being overcritical while shallow people should eschew ignorance. Brave and strong people should avoid using excessive violence while benevolent, loving, gentle and kind people should be wary of indecisiveness. Calm and quiet people who are very moderate in their actions should prevent missed opportunities, and magnanimous people should be vigilant against negligence. One must carefully distinguish the areas in which he has to take heed and align himself with righteous principles. In this way, he could be moderate and discreet in character, while cunning, hypocritical flatterers would not dare to collude with one another in the hope of promotion.

Supplementary Scroll 20: *Han Shu*, Vol. 8

~ 37 ~

孔子曰：「君子者盂也，民者水也。盂方則水方，盂圓則水圓。」上何好而民不從？

（卷三十六 尸子）

〔白話〕孔子說：「君王就好像是器皿，黎民百姓就好像是水。器皿是方的，水就呈現方的形狀；器皿是圓的，水就呈現圓的形狀。」領導者有什麼喜好而百姓不效仿趨從的呢？

Confucius said: "A ruler can be likened to a container and his people can be likened to water. If the container has a squarish shape, the water it holds will appear squarish. If the container is round, the water will assume a round shape." Is there anything that the leader likes but the common people would not follow in his footsteps?

Scroll 36: *Shi Zi*

～ 38 ～

上求材，臣殘木；上求魚，臣乾谷；上求楫，而下致船；上言若筭，下言若綸。上有一善，下有二譽；上有三衰，下有九殺。

衰殺皆喻儉（儉作踰）也。傳曰：上之所好，下尤（尤作有）甚焉。故有九殺也。

（卷四十一 淮南子）

〔白話〕領導要用木材，下屬就會毀壞林木；領導要吃魚，下屬就會放乾河谷的水；領導要用船槳，下屬就會獻上整條船隻；領導說的話若像一根細絲，下屬說的話就會像一根粗絲繩。領導有一分善行，下屬就有兩分讚譽；領導奢侈減少三分，下屬就會減少九分。

If a leader favors wood, his subordinates would destroy the forests. If a leader craves for fish, his subordinates would drain the water in the valley. If a leader wants to use oars, his subordinates would present him with a boat. If a leader's words are as refined as a silk

thread, his subordinates' words are like a coarser silk string. When a leader spends a part of his effort to do good deeds, his subordinates would put in twice as much effort to gain praises. When the ruler's extravagance decreases by three parts, his subordinates' extravagance would have a corresponding threefold reduction.

Scroll 41: *Huai Nan Zi*

～ 39 ～

古者聖王之為政，列德而尚賢；雖在農與工肆之人，有能則舉之，高與之爵，重與之祿，任之以事。非為賢賜也，欲其事之成。故當以德就列，以官服事，以勞受賞，量功而分祿。故官無常貴，而民無恆賤，有能則舉之，無能則下之。舉公義，避私怨，故得士。得士則謀不困，體不勞，名立而功成，美章而惡不生。故尚賢者，政之本也。

（卷三十四 墨子）

〔白話〕古代的聖王治理國政，使有德者列於其位，使賢能者得到尊重；即使是務農和做工經商的人，有德能的就會被選拔舉薦，給他們很高的爵位，給他們很豐厚的俸祿，把政事交付給他們。這並不是因為他們賢能使賞賜，而是想要通過他們成就事業。所以，應當根據德行擔任職位，根據官職承擔責任為國服

務，論政績接受獎賞，按功勞分得俸祿。所以官吏不會始終尊貴，而百姓也不會終生卑賤，有德能就會得到選拔舉薦，無德能就會被免職。按公義提拔人，而不以私怨罷黜人，所以能獲得賢士。（君王）得到賢才則智謀不會窮盡，身體不會疲勞，名聲樹立且功業成就，美德得到彰顯而邪惡不會產生了。因此說尊重賢才是為政的根本。

In the affairs of governance, the ancient kings would rank worthy people according to their virtues so that the wise and capable would be respected. Regardless of whether they were farmers, craftsmen or traders, anyone who was virtuous and capable could be selected, recommended and given high noble ranks and handsome salaries, and would be allowed to manage governmental affairs. Rewards were not given to them simply because they were wise and capable; instead, it was because their services could well help the ruler achieve greatness in his undertakings. Hence, virtuous conduct should be used to gauge rankings while

official positions should be given to reflect the responsibilities to serve the country. One would receive rewards based on political achievements, and he would receive salaries based on his contributions. As a result, no officials would enjoy perpetual noble status, and no commoners would suffer lifelong lowly status; anybody with virtues would be selected and promoted, and those who were immoral would be deposed. Promoting people fairly rather than using one's personal grudges to dismiss others would enable virtuous candidates to serve in the government. With the assistance of virtuous and talented people, the ruler would have inexhaustible strategies at his disposal, his physical body would not get tired, and he could establish his reputation and enjoy success in his undertakings. When virtues are manifested, evil and malice will not arise. Thus, it is said that respecting virtuous and capable people is the foundation of governing.

Scroll 34: *Mo Zi*

～ 40 ～

語曰：「世有亂人，而無亂法。」若使法可專任，則唐、虞可不須稷、契之佐，殷、周無貴伊、呂之輔矣。

（卷二十五 魏志上）

[白話] 俗話說：「世上有能治理好國家的人才，卻沒有能脫離人的實施而自動治理好國家的法令制度。」如果治理國家可以只依靠法令的話，那麼唐堯、虞舜也就用不著稷、契的輔佐，商王、周王也就不必重視伊尹、呂尚的輔助了。

There is a saying that goes: “There may be talented people in the world who can govern a country well, but there will never be a legal system detached from human factors that can govern a country well.” If a government can depend only on laws to do well, then Emperors Yao and Shun did not need the as-

sistance of Ji¹ and Xie², and the kings of the Shang and Zhou dynasties would attach little importance to Yi Yin³ and Lü Shang's⁴ assistance.

Scroll 25: *Wei Zhi*, Vol. 1

1 Ji was a virtuous Agricultural Minister during the ancient Tang and Yu periods. He was also known as Hou Ji, the ancestor of the Zhou dynasty. He was hired by Emperor Yao to teach the people farming.

2 Xie was the legendary ancestor of the ancient Shang dynasty, the son of Emperor Ku. During the reign of Emperor Yao, he helped Yu to control the floods and because of this contribution, Xie was made the Education Minister (Si-tu).

3 Yi Yin, Minister Yi, was a senior minister during the ancient Shang-Tang period. He assisted Cheng Tang to defeat King Jie of the Xia dynasty and attained the honorific name of “Ar Heng” — the one who has administrative power. Yi continued to assist the successive King Wai Bing and King Zhong Ren after King Tang's death. Later when Tai Jia ascended to the throne, Yi made the decision to exile Tai Jia to the Palace of Tong for three years, after which Yi invited Tai Jia back to resume his kingship when he repented his licentious lifestyle.

4 Lü Shang was a military strategist and general in the Zhou dynasty. He was the founder of the State of Qi.

～ 41 ～

凡治之道，莫如因智；智之道，莫如因賢。譬之猶相馬而借伯樂也，相玉而借猗頓也，亦必不過矣。

（卷三十六 尸子）

[白話] 大凡治國之道，莫過於依靠智慧；依靠智慧，莫過於任用賢才。就好像識別良馬一定要藉助伯樂，挑選美玉一定要依靠猗頓一樣，就必定不會有所失誤。

In all governing principles, nothing is better than relying on wisdom. To rely on wisdom, nothing is better than depending on virtuous and capable men. This can be likened to identifying good horses by Bo Le or selecting beautiful jade by Yi Dun,¹ in which case there will be no errors.

Scroll 36: *Shi Zi*

1 Yi Dun was a wealthy jewelry dealer during the Warring States period. This name would later become a term for rich men.

～ 42 ～

絕江者託於船，致遠者託於驥，霸王者託於賢。

（卷三十九 呂氏春秋）

〔白話〕橫渡江河的人要依靠船隻，去往遠方之人要依靠良馬，成就霸業或王業的人要依靠賢臣。

Those who need to cross a larger river would depend on a boat. Those who desire to travel great distances would depend on good horses. Those who want to be successful rulers would depend on wise and capable ministers.

Scroll 39: *Lü Shi Chun Qiu*

～ 43 ～

夫鳥獸魚猶知假，而況萬乘之主乎，而獨不知比假天下之英雄俊士，與之為伍，則豈不痛哉！故曰：以明扶明，則升于天；以明扶闇，則歸其人；兩瞽相扶，不觸牆木，不陷井阱，則其幸也。

（卷八 韓詩外傳）

〔白話〕鳥獸游魚尚且知道憑藉他力，何況是擁有萬乘兵車的國主，卻偏偏不知道藉助天下英雄賢士的力量，與他們為伴，這怎麼不讓人感到痛惜呢！所以說：眼睛明亮的人扶助眼睛明亮的人，就可以登高致遠，直上雲端；眼睛明亮的人扶助失明的人，可以把失明的人送回家；但是兩個失明的人互相扶持，不撞在牆壁和樹木上、不掉進水井或陷阱裡，就算是幸運的了。

If the birds, beasts and fishes are aware that they could borrow external forces, what's more, a country's leader who has over 10,000 military vehicles! However, if he does not borrow the strength of the country's heroes and wise men and gather them by his side, how could people not bemoan his ignorance? Hence, an insightful person leading another insightful person could reach far and ascend high until they reach Heaven. An insightful person leading a blind person could bring the latter home. But if two blind persons were to support each other, they would be considered lucky if they do not bump into walls or trees, or fall into wells or traps!

Scroll 8: *Han Shi Wai Zhuan*

～ 44 ～

聞賢而不舉，殆也；聞善而不索，殆也；
見能而不使，殆也；親仁而不固，殆也；
同謀而離，殆也。

（卷三十二 管子）

[白話] 領導者知有賢才卻不舉用，（國家或團體）會危險；聽說有善人而不訪求，（國家或團體）會危險；見到有能人而不任用，（國家或團體）會危險；親近仁德之人而信心不堅定，（國家或團體）會危險；共同謀事而又互相背離，（國家或團體）會危險。

If a leader knows of wise people but does not recommend and employ them, this is perilous. If he hears about virtuous people but does not seek their advice, this is perilous. If he hears about capable people but does not employ their services, this is perilous. If he gets close to the virtuous but has little faith in them, this is perilous. If people engage in a common undertaking but betray one another, this is perilous.

Scroll 32: Guan Zi

～ 45 ～

孫子曰：「人主之患，不在於言不用賢，而在於誠不用賢。言用賢者口也，卻賢者行也；口行反，而欲賢者之進、不肖之退，不亦難乎？」善哉言也！

（卷四十六 中論）

[白話] 荀子說：「君主的禍患，不在於口頭上說不任用賢才，而在於不能真心實意地任用賢才。口頭上說任用賢才，行動上拒絕賢才；言行相反而想要賢才到來、不賢的人離去，不是很難嗎？」這番話說得多麼好啊！

Xunzi¹ said: “A ruler who speaks publicly about not using virtuous and capable men is not as disastrous

1 Xunzi (荀子) or Xun Qing (荀卿) was a famous philosopher, writer, and politician from the state of Zhao during the late Warring States period. During the Western Han period, in order to avoid using the name of Emperor Xuan, Liu Xun (劉詢), he was addressed as Sun Qing (孫卿), for the ancient pronunciation of Xun (荀) and Sun (孫) are the same.

as one who fails to use these men wholeheartedly. He may say he values these men but in reality rejects their help, and with such incongruence between words and actions, how can he expect the virtuous to stay and the unvirtuous to leave? Isn't that difficult?" This statement was well said indeed!

Scroll 46: *Zhong Lun*

～ 46 ～

帝者與師處，王者與交（交作友）處，亡主與役處。

（卷三十四 鵷冠子）

〔白話〕成就帝業的君主與老師相處（尊重賢人為自己的老師，恭敬地向賢人學習）；成就王業的君主與朋友相處（把賢人當成自己的朋友，與他們互相切磋）；導致國家滅亡的君主與僕役相處（把他人都當成自己的僕役，自高自大）。

A ruler who could govern an empire successfully would learn from virtuous people as if they were his teachers. A ruler who could govern a kingdom would befriend virtuous people and they could thereby engage in mutual learning. A ruler who brought demise to his country would slight others as if they were his servants.

Scroll 34: *He Guan Zi*

～ 47 ～

師臣者帝，賓臣者霸。故武王以大公為師，齊桓以夷吾為仲父。

（卷二十二 後漢書二）

〔白話〕把臣子當老師一樣對待的能夠稱帝，把臣子當賓客一樣對待的能夠稱霸。所以周武王以姜太公為師，齊桓公以管仲為仲父。

A ruler who treats his minister as his teacher can be considered an emperor whereas a ruler who treats his minister as a guest can be considered a hegemon. King Wu of the Zhou dynasty treated Jiang Tai Gong as his teacher while Duke Huan of the State of Qi treated Guan Zhong like his father.

Scroll 22: *Hou Han Shu*, Vol. 2

～ 48 ～

治國安家，得人者也；人，謂賢人也。伊尹赴而湯隆，甯戚到而齊興。亡
國破家，失人者也。微子去而殷滅，伍員奔而楚亡。是以明君
賢臣，屈己而申人。

(卷四十 三略)

[白話] 國治家安，是因為得到了賢人；國破家亡，是由於失去了賢人。因此，明君賢臣哪怕是委屈自己，也要使賢能之人的才華得到施用，心志得到舒展。

A country is well governed it engages the help of virtuous and capable men. A country is in ruin and meets its downfall because it loses the service of virtuous and capable men. Thus, a wise ruler and his virtuous ministers will always tolerate inconveniences just to ensure that the talents of the virtuous and capable people are well employed and their aspirations are fully utilized.

Scroll 40: *San Lüe*

～ 49 ～

賢人在上位，則引其類而聚之朝；在下位，則思與其類俱進。故湯用伊尹，不仁者遠而眾賢至，類相致也。

（卷十五 漢書三）

[白話] 賢人居於上位，就會引薦和自己同樣賢德的人聚集在朝廷；賢人身在下位，就會期望與自己同樣賢德的人一起得到任用。所以成湯舉用伊尹，不仁的人遠離，而眾多賢能之人就到來了，這是同類相互感召的結果。

A virtuous and capable person in a high position will attract people with similar virtues to serve at the imperial court. A virtuous and capable person in lower positions will hope for people with similar virtues to be duly employed. Hence, when King Cheng Tang employed Yi Yin, the unvirtuous left and many virtuous and capable people came to assist him. Such is the law of attraction.

Scroll 15: *Han Shu*, Vol. 3

～ 50 ～

鄭簡公謂子產曰：「飲酒之不樂，鐘鼓之不鳴，寡人之任也；國家之不入（^{入疑}），朝廷之不治，與諸侯交之不得志，子之任也。」子產治鄭，國無盜賊，道無餓人。孔子曰：「若鄭簡公之好樂，雖抱鐘而朝可也。」夫用賢，身樂而名附，事少而功多，國治而能逸。

（卷三十六 尸子）

[白話] 鄭簡公對子產說：「飲酒時不奏樂，鐘鼓不鳴，這是我的責任；如果國家沒有收入，朝廷得不到治理，與諸侯國交往而不能實現志願，就是你的責任了。」子產治理鄭國，國家沒有盜賊，路上沒有飢餓的人。孔子說：「像鄭簡公那樣喜好音樂，就是抱著鐘鼓上朝也可以啊。」善於任用賢才，就能身享安樂而聲名自然到來，事務少而功績多，國家得到治理而自身也能安逸。

Duke Jian of the State of Zheng told Zi Chan: “While drinking, no music is to be played and no bells and drums are to be struck. It is my responsibility to see that this is done. If the country has no income, the imperial government is not well administered, and established diplomatic relations cannot deliver my wishes, then it is your responsibility.” When Zi Chan governed the State of Zheng, there were no robbers or thieves in the country, and there were no hungry men on the roads. Confucius said: “For a man who loves music as much as Duke Jian, he could in fact hold court while hugging the bell and the drum.” One who is adept at employing virtuous and capable people is able to enjoy peace, and good reputation is naturally attached to him. There will be fewer issues but achievements are plenty; the country will be well governed, and the ruler will feel at ease in life.

Scroll 36: *Shi Zi*

～ 51 ～

至忠逆於（舊無逆於之於字補之）耳、倒於心，倒亦逆也。非賢主，其孰能聽之？聽受。故賢主之所說，不肖主之所誅也。賢主悅忠言。不肖主反之。今有樹於此，而欲其美也，人時灌之則惡之，惡其灌之者也。而日伐其根，則必無活樹矣。夫惡聞忠言，自伐之精者也。精猶甚，甚於自伐其根也。

（卷三十九 呂氏春秋）

〔白話〕至忠之言會讓人覺得不中聽、不順心，若不是賢明的君主，有誰能接受呢？所以賢明的君主所喜歡的，正是昏庸的君主所要懲罰誅除的。假如這裡有一棵樹，自己希望它生長茂盛，可是別人按時澆灌它，自己卻討厭澆灌人的行為，並且每天砍伐樹根，那麼這棵樹必定活不了。厭惡聽取忠言，正是最嚴重的自我毀滅的行為啊！

Speech that is most truthful is not pleasing to the ear and it is considered as insubordination. Could an un-

wise ruler accept such advice? For what pleases a wise ruler, an unworthy ruler would denounce. If a person wishes to see a tree grow luxuriantly but he despises people who water it regularly, and furthermore severs its roots every day, surely the tree will not be able to survive. Averting truthful advice is the most severe act of self-destruction!

Scroll 39: *Lü Shi Chun Qiu*

～ 52 ～

夫明主之聽於群臣，其計可用也，不羞其位；其言可行也，不責其辯。闇主則不然，信所愛習親近者，雖邪枉不正，不能見也；疏遠卑賤者，雖竭力盡忠，不能知也。有言者窮之以辭，有諫者誅之以罪。如此而欲炤海內、存萬方，是猶塞耳而聽清濁，掩目而視青黃也，其離聰明亦遠矣。

（卷四十一 淮南子）

〔白話〕賢明的君主聽取群臣的建議，如果臣下的策略可用，就不應當因說話人的地位低下而恥於採用；如果臣下的言論可行，就不會責求他們要能言善辯。昏庸的君主就不是這樣，他信任、偏愛平素與自己親近的人，雖然他們姦邪枉法、品行不端，他卻看不見；他疏遠地位卑賤的人，雖然他們竭盡忠誠奉獻才智，他卻不知道。有人進言時，他要追根問底使對方理屈詞窮；有直言規勸的，他就用某種罪名予以懲處。這

樣做還想要光耀海內、撫恤天下的百姓，就像是塞著耳朵去聽辨樂聲的清濁、蒙上眼睛卻想看清楚顏色，這樣離耳聰目明也太遠了。

A wise ruler would listen to the suggestions of his subordinates. If a strategy proposed could be useful, he would not be ashamed to adopt it because the proposer occupied a lower rank. If his subordinates' proposal were feasible, he would not demand them to be eloquent. But a foolish ruler would do otherwise. He only trusted and favored people who were close to him even though they were lawbreakers, he was blind to their misconduct. He distanced himself from those of low status despite their undying loyalty, he was oblivious to their contribution and talent. He would keep interrogating those subordinates who raised objection until the latter were lost for words. He would punish those who advised outspokenly with various crimes imputed to them. Having done all that, he still wanted to shine in his domain and to pacify his

subjects. That would be tantamount to appreciate the sound of music by stuffing one's ears and to tell colors by blindfolding one's eyes. It is simply too far off from reality.

Scroll 41: *Huai Nan Zi*

～ 53 ～

明主垂寬容之聽，崇諫爭之官，廣開忠直之路，不罪狂狷之言。然後百僚在位，竭忠盡謀，不懼後患，朝廷無諂諛之士，元首無失道之愆。

（卷十九 漢書七）

[白話] 聖明的君主能寬容地聽取下邊的諫言，尊敬推崇敢於諫諍的官員，廣開忠誠正直者的進諫之路，不怪罪下屬狂妄褻急的話。這樣才能使朝中百官安居其位，竭盡忠誠與智謀，不害怕有後患，朝廷就不會有諂媚阿諛的人，君主就不會有不合道義的過失。

A wise ruler can humbly receive the remonstrations from his subordinates with a broad mind. He respects and acknowledges officials who are brave enough to remonstrate with him so that the channels for loyal and forthright remonstrations are readily available, and refrain from punishing the subordinates for their impetuous speeches. In this way, all officials can com-

fortably hold their positions at the imperial court, thereby exerting their efforts to be loyal, honest, and contribute intelligent strategies without being worried of future troubles. As a result, the imperial court will have no flatterers, and the ruler will not commit mistakes caused by losing track of the righteous path.

Scroll 19: *Han Shu*, Vol. 7

～ 54 ～

防民之口，甚於防水。水壅而潰，傷人必多，民亦如之。是故為水者，決之使導；為民者，宣之使言。故民之有口，猶土之有山川也，財用於是乎出；猶其有原隰衍沃也，衣食於是乎（舊無出猶至是乎十四字補之）生；口之宣言也，善敗於是乎興。夫民慮之心，而宣之口，成而行之。若壅其口，其與能幾何？

（卷十一 史記上）

〔白話〕堵塞百姓的口，後果比堵住河流更加嚴重。河水堵塞而蓄積，一旦決口，傷害的人一定會很多，堵塞了百姓的口也是一樣道理。所以治水的人要疏通水道，使水流通暢；治理百姓的人，要開導他們，讓他們講話。因此，百姓有嘴巴，正像大地有山河一樣，於是人類的財物就從這裡產生；又猶如大地有平

窪高低各種不同的地形一樣，於是人類的衣食資源就從這裡產生；能讓百姓盡情說話，國家政事的好壞才能充分顯示。百姓把心裡想的公開說出來，成熟的意見就可以實施。如果堵住百姓的嘴不讓他們說話，這樣做能長久嗎？

The consequences of stifling the voices of the people are no less serious than blocking the rivers. A blocked river will form a dam where water will be stored, but once the dam is broken, many lives would be lost in the floods. Stifling the voices of the people has the same effect. Hence, those in charge of flood control must dredge the waterways to ensure that the water can flow smoothly. To manage the people, enlighten them and allow them to speak up. The people's mouths can be likened to the mountains and rivers on earth, from which the wealth and properties of human beings are created. In addition, the earth, with its high and low terrains and different geographical features, is the source of food and clothing for human

beings. By allowing the people to speak freely, good and bad political affairs become fully transparent. Mature ideas can be adopted from these speeches and become government policies. If people's voices are stifled, could the government last long?

Scroll 11: *Shi Ji*, Vol. 1

～ 55 ～

湯曰：「予有言，人視水視形，視民知治不。」伊尹曰：「明哉！言能聽，道乃進。君國子民，為善者在王官，勉哉勉哉！」

（卷十一 史記上）

[白話] 湯王說：「我說過，人看水可以照見自己的容貌，看民眾生活情況可以得知政治是否清明。」伊尹說：「這話說得透徹極了！能聽進別人的意見，治國之道才會有長進。治理國家，撫育萬民，就得讓賢能的人擔任王朝的重要官職。努力吧，努力吧！」

King Tang said: "I have previously mentioned that when someone looks at water, he can see his reflection. When we observe the lives of the people, we are able to tell if a government is clean and honest." Yi Yin said: "This statement provides such a great insight! Only by accepting the advice of others can a country's administration improve. To govern a coun-

try and nurture tens of thousands of people, we must allow virtuous people to assume all the important official positions. Let's strive for that! Let's strive for that!"

Scroll 11: *Shi Ji*, Vol. 1

～ 56 ～

夫子語我九言曰：「無始亂，無怙富，無恃寵，無違同，無敖禮，無驕能，以能驕人。無復怒，復，重也。無謀非德，非所謀。無犯非義。」

言簡子能用善言，
所以遂興也。

（卷六 春秋左氏傳下）

[白話] 夫子對我說了九句話：「不可成為禍亂的源起，不可依仗錢財權勢，不可依仗寵愛，不可違背大眾共同的意願，不可傲慢對待有禮之人，不可因有能力而驕傲，不可對同一件事再次動怒，不可圖謀不合道德的事，不可觸犯不合正義的事。」

Master You Ji had given me¹ advice in nine aspects:

1. Do not be the source of disaster;
2. Do not rely on wealth and authority;

1 The “me” here refers to Zhao Jianzi, a senior minister in the State of Jin. He was good at adopting fine advice that helped him make great contributions. This passage records his eulogy at the funeral of You Ji, a senior minister in the State of Zheng.

3. Do not rely on being the favored minister;
4. Do not diverge from the public's wishes;
5. Do not be arrogant to well-mannered individuals;
6. Do not be vain about your ability;
7. Do not be irate again with the same issue;
8. Do not conspire to an unvirtuous plot; and
9. Do not violate justice.

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

~ 57 ~

否。《象》曰：「天地不交，而萬物不通；上下不交，而天下無邦也。內陰而外陽，內柔而外剛，內小人而外君子。小人道長，君子道消也。」

（卷一 周易）

[白話] 否卦《彖傳》說：「天地不能通氣，萬物就不能生長；君臣之間不溝通，（上下的觀念就很難達成一致，必然會導致民心離散），政權也就不能存在了。坤代表柔，是內卦；乾代表剛，是外卦。卦象表明：自私自利的小人在位，而賢德的君子在野。象徵小人道長，君子道消的情況。（這是一個國家、團體要衰敗的徵兆。）」

According to the book of *Tuan Zhuan*, the hexagram of *Pi* (否)¹ states that “if the circulation of air is absent

1 *Pi* (否), hexagram no. 12 ䷋; inner *Kun* (坤) trigram ䷁; outer *Qian* (乾) trigram ䷀.

between heaven and earth, nothing would be able to grow. Without communication between the ruler and his subordinates, the country will be in chaos. The inner (yin) *Kun* (坤) trigram and the outer (yang) *Qian* (乾) trigram symbolize gentleness inside and vitality outside, or an unscrupulous man inside and a Junzi outside respectively. The phenomena of the hexagrams illustrate this: When an unscrupulous person is holding office, wise and virtuous Junzis will be dismissed. This represents that the Way of the unscrupulous man is on the rise while the Way of Junzi is in decline.”

Scroll 1: *Zhou Yi*

～ 58 ～

僕臣正，厥后克正；僕臣諛，厥后自聖。

言僕臣皆正，則其君乃能正。僕臣諛諛，則其君乃自謂聖。后德惟臣，弗德惟臣。

君之有德，惟臣成之。君之無德，惟臣誤之。言君所行善惡，專在左右也。爾無昵于儉人，

充耳目之官，迪上以非先王之典。汝無親近儉利小子之

人，充備侍從，在視聽之官，導君上以非先王之法也。

（卷二 尚書）

〔白話〕（周穆王任命伯冏為太僕正來領導身邊的侍御人員，策命書中說：）身邊的僕從和近臣都是中正之士，其君主也會保持中正；僕從和近臣諂媚，君主就會自以為聖明。君主有德在於臣下，君主失德也在於臣下。你不要親近姦佞小人，不要讓他們擔任充當君王耳目的職位，以免誘導君王違背先王的典制。

King Mu of the Zhou dynasty appointed Bo Jiong to train his personal attendants. It is said in the Decree of Imperial Appointment (策命書) that if the ruler's attendants and close aides were upright, the ruler

would also be upright. On the contrary, if his attendants and close aides were flatterers, the ruler would be deluded into thinking himself to be wise. The making of a virtuous ruler depends on the caliber of his subordinates; similarly, his lack of virtues also depends on the same. Do not associate yourself with unscrupulous and cunning flatterers; do not let them become your eyes and ears lest you as the ruler be misled and end up defying the laws of the ancient sage-kings.

Scroll 2: *Shang Shu*

～ 59 ～

臣聞天下之禍，不由於外，皆興於內。是故虞舜升朝，先除四凶，然後用十六相。明惡人不_レ去，則善人無由進也。

（卷二十三 後漢書三）

[白話]（傅燮上疏勸諫說：）臣聽說天下的禍患，並不是由外引起的，都是由內產生的。所以虞舜上朝議事，首先驅除四位惡名昭彰的部族首領，然後任用十六位賢臣。表明如果惡人不除去，善人就無法得到進用。

In his memorial to the king, Fu Xie remonstrated as follows: “My humble self heard that the calamities of the world are not caused by external but internal factors. Thus, when Emperor Shun held court to discuss matters, he immediately got rid of four vicious tribal leaders and then employed sixteen wise ministers to show that if vile people were not purged, it would be impossible to recommend and employ virtuous people.”

Scroll 23: *Hou Han Shu*, Vol. 3

～ 60 ～

方正之臣得用，則姦邪之臣困傷矣。是方正之與姦邪，不兩進之勢也。姦邪之在主之側者，不能勿惡之；惟惡之，則必候主間而日夜危之。人主弗察而用其言，則忠臣無罪而困死，姦臣無功而富貴。故曰：忠臣死於非罪，而邪臣起於非功。

（卷三十二 管子）

〔白話〕品行正直的臣子得到進用，那麼姦邪之臣就會困窘而毀敗了。這就是正直之臣與姦邪之臣不能同時進用的形勢。姦邪之臣在君主身邊，就不能不憎惡正直的忠臣；既然憎惡，就必然窺伺君主與忠臣有隔閡的時機而日夜圖謀危害。如果君主不能明察而聽用姦邪之言，忠臣就會無罪而被迫害至死，姦臣就會無功而得到富貴。所以說：忠臣往往死於無罪，邪臣往往興起於無功。

When upright officials are recommended and employed, wicked officials will feel inept and be eliminated. Such is the situation in which the upright and the wicked cannot be recommended and employed simultaneously. If wicked officials remain by the ruler's side, it is impossible for them not to detest the upright; and since they loathe the latter, they will definitely wait for an opportunity to estrange the relationship between the ruler and the faithful officials, constantly conspiring to harm them. If the ruler fails to investigate, and instead, believes in the words of these treacherous people, the innocent and loyal will be persecuted until death, and the wicked will acquire wealth and noble statuses without whatsoever merits. Thus, it is said: "Loyal officials often perish for their innocence whereas wicked officials often rise in power without whatsoever contribution."

Scroll 32: *Guan Zi*

～ 61 ～

世俗之人，聞譽則悅，聞毀則戚，此眾人之大情。有同己則喜，異己則怒，此人之大情。故佞人善為譽者也，善順從者也。人言是，亦是之；人言非，亦非之。從人之所愛，隨人之所憎。故明君雖能納正直，未必親正直；雖能遠佞人，未必能疏佞人。故舜、禹者，以能不用佞人，亦未必憎佞人。語曰：「佞辨惑物，舜、禹不能得憎。」不可不察乎！

（卷三十七 尹文子）

〔白話〕世上的一般人，聽到別人讚譽自己就高興，聽到別人批評自己就生氣，這是人之常情。別人的意見與自己的意見相同就高興，不同就惱怒，這也是人之常情。所以佞人都善於說讚美的話，都善於迎合他人。別人說正確，他也說正確；別人說不正確，他也說不正確。迎合別人所愛好的，附和別人所憎惡的。

所以賢明的君主雖然能重用正直無私的人，但不一定願意親近他們；雖然不重用姦邪之人，但不一定願意疏遠他們。因此，即使像虞舜、夏禹這樣賢明的君主，也只能做到不用姦邪之人，卻不一定會憎惡姦邪之人。古話說：「巧辯之人能夠迷惑人心，虞舜、夏禹也做不到很理智地憎惡他們。」對此不能不明察呀！

Most people like to be praised but dislike being criticized. This is human. We are pleased when others conform to our thinking and we become annoyed when others disagree with us. This is also human. Thus, the flatterer is skillful at uttering praises and playing up to others. When others say that something is correct, he will say the same; when others say that something is wrong, he will also concur with them. He plays up to what others like and goes along with what they dislike. While a wise ruler gives importance to upright and selfless people, he may not necessarily be willing to stay close to them. While he does not

give importance to wicked people, he may not necessarily detest them. As the ancient saying goes: “Artful talkers can easily confound people, so much so that even Yu Shun and Xia Yu could not rationally deal with this and dislike them.” One surely cannot overlook this!

Scroll 37: *Yin Wen Zi*

～ 62 ～

或問：「佞孰為大？」傳子曰：「行足以服俗，辨足以惑眾，言必稱乎仁義，隱其惡心而不可卒見，伺主之欲微合之，得其志敢以非道陷善人，稱之有術，飾之有利，非聖人不能別。此大佞也。其次，心不欲為仁義，言亦必稱之，行無大可非，動不違乎俗，合主所欲而不敢正也，有害之者然後陷之。最下佞者，行不顧乎天下，唯求主心，使文巧辭自利而已，顯然害善，行之不忤。」

（卷四十九 傳子）

〔白話〕有人問：「什麼樣的人才算最大的佞臣？」傳子回答：「行為足以讓社會大眾信服，詭辯足以迷惑眾人，言論必稱仁義，隱藏其險惡之心而人不能一下子看透，窺探君主的欲望暗中巧妙迎合，得志時敢

用不道義的方式陷害好人，以一定的策略方法稱歎自己種種害善之行，以利益國家為由掩飾自己害善之舉，若不是聖人則不能識別。這種人是最大的佞臣。其次，內心不想實行仁義，言談卻必稱仁義，行為沒有讓人引起大的非議的，行動也不違背世俗習慣，迎合君主的私欲而不敢去矯正，有危害自己的人則會加以陷害。最下等的佞臣，是其作為不顧忌天下人的非議，只求迎合君主心意，言語華美而虛浮不實，以求利己而已，很明顯地殘害賢善之臣，但我行我素，毫不覺得慚愧。」

Someone asked: "What kind of person can be considered the most servile minister?" Fu Zi answered: "His conduct is convincing to the people, his sophistry sufficiently confuses the people, his speeches are accepted as benevolent and righteous, and what lurks behind is malice that cannot be detected easily. He pries into the desires of the ruler and secretly plays up to them. When he holds power he would not hesitate to use dishonorable means to harm the virtuous. He

employs certain strategies to justify his ways of injuring the virtuous, and covers these up in the name of national interest. Without the clarity of a sage, these faults cannot be identified easily. This type of person is the most servile minister. Second to that is a person who is not benevolent and upright but always claims to be so in his speeches. His conduct does not attract massive criticisms, his actions do not defy social customs; he satisfies the selfish desires of the ruler and offers no remonstrations, while anybody who poses a threat to his own interest will be framed. The lowest grade of servile minister ignores the entire world's criticisms and only cares about pleasing the ruler. His speech is flattering and untruthful, and his only concern is to pursue his personal interests, blatantly injuring wise and virtuous officials and doing things his own way without feeling the least bit ashamed."

Scroll 49: *Fu Zi*

～ 63 ～

齊桓公問於管仲曰：「國何患？」對曰：「患夫社鼠。」桓公曰：「何謂也？」對曰：「夫社束木而塗之，鼠因往託焉。熏之則恐燒其木，灌之則恐壞其塗。此鼠所以不可得殺者，以社故也。夫國亦有社鼠，人主左右是也。內則蔽善惡於君上，外則賣權重於百姓。不誅之則為亂，誅之則為人主所案據，腹有之，此亦國之社鼠也。」

（卷四十三 說苑）

〔白話〕齊桓公問管仲道：「治理國家所擔心的是什麼？」管仲回答說：「擔心社廟的老鼠。」桓公問：「什麼意思呢？」管仲回答說：「那社廟是用木頭排列後再塗上泥做成的，老鼠便棲身其中。若用煙熏牠，則害怕會燒壞木頭；若用水灌牠，又害怕沖壞了塗在上面的泥。這裡面的老鼠之所以不能被殺死，是

因為社廟的緣故。國家也有社鼠，君主身邊的親信就是。他們在宮內對君主隱瞞一切善惡情況，在宮外就仗勢欺人，壓榨百姓。不誅殺他們就會造成禍亂，要殺掉他們，他們又被君主所庇護，君主保護和豢養他們，這些人就是國家的社鼠。」

Duke Huan of the State of Qi asked Guan Zhong: “What are the concerns of governing a country?” Guan Zhong said: “One should be worried about the rats in the ancestral shrine.” Duke Huan asked: “What exactly do you mean?” Guan Zhong replied: “The shrine is constructed by arranging pieces of wood and applying mud on them. The rats use the shrine as a place for shelter. If one were to use smoke to fumigate the rats, one would be afraid of burning the wood (thereby destroying the shrine). If one were to use water to drown them, one would be afraid of washing off the mud on the surface. The rats cannot be killed because of the shrine. The shrine rats can also be found in a country, and they are none other than the ruler’s trusted aides. They conceal all the good

and bad affairs from the ruler in the imperial palace. They abuse their power, bully the public and oppress the people outside the palace. If these people were not killed, they would bring disasters. But they cannot be killed for they are protected and their livelihood is supported by the ruler. These are the shrine rats of the country.”

Scroll 43: *Shuo Yuan*

～ 64 ～

聖人擇可言而後言，擇可行而後行。偷得利而後有害，偷得樂而後有憂者，聖人不為也。故聖人擇言必顧其累，擇行必顧其憂。

（卷三十二 管子）

[白話] 聖人選擇可以說的話，然後才說；選擇可以做的事，然後才做。只圖眼前得到利益而將來會有禍害，只圖眼前得到快樂而將來會有憂患的事，聖人是不會做的。所以，聖人選擇說什麼話，一定會考慮到它可能造成的麻煩；選擇做什麼事，一定會考慮到它可能帶來的憂患。

Sages choose their words carefully before speaking. They choose the tasks that they can handle before taking actions. Sages do not seek immediate benefits that could bring forth disasters in the future, nor would they seek happiness that would bring forth potential

troubles in the future. Thus, when the sages choose their words, they would definitely consider the problems their words might cause; when they choose tasks to perform, they would definitely consider the troubles these tasks might bring.

Scroll 32: *Guan Zi*

～ 65 ～

上下離而不和，故雖自安，必且危之。故曰：上下不和，雖安必危。

（卷三十二 管子）

〔白話〕臣下不親近他們的國君，百姓不相信他們的官吏，上下離心不相和睦，雖然自認為安定，也必將走向危亡。所以說：上下不和，雖一時安定，也必將危亡。

When the ministers are distant from their ruler and the public does not trust the officials, a self-perceived security would eventually come to an end. Hence, it is said: “When the superior and his subordinates are in disharmony, the momentary peace and stability would be at risk of being destroyed.”

Scroll 32: *Guan Zi*

～ 66 ～

今不務明其義，而徒設其祿，可以獲小人，難以得君子。君子者，行不苟合，立不易方，不以天下枉道，不以樂生害仁，安可以祿誘哉？雖強縛（縛作搏）執之，而不獲已，亦杜口佯愚，苟免不暇。國之安危將何賴（賴下有焉字）？

（卷四十六 中論）

[白話]（君王）如今若不致力修明仁義，而空設高官厚祿，可以得到小人，但難以得到君子。所謂君子，不會阿諛迎合而不以道義行事，處世不改變做人之常道，不為世人的喜好而違背道義，不為保全自己的生命而損害仁愛，怎麼可以用高官俸祿去誘惑他呢？即使用強制的手段控制他，也不能讓他屈服，他也只是閉口不言，佯裝愚鈍，苟且讓自己避免傷害都來不及，沒有餘力再幫助國家。（到此地步）國家的安危又將依賴什麼呢？

If a ruler does not commit himself to understand the meanings of benevolence and righteousness and put them into practice but merely institute desirable ministerial ranks and remunerations, he would end up attracting unscrupulous men but not Junzi to serve him. A Junzi is one who neither flatters nor takes actions that deviate from righteousness. He would not change his virtuous conduct or violate righteous principles just to please the general public. He would not undermine benevolence to preserve his own life. So how could one lure him with high governmental positions and handsome remunerations? Even if one were to use repressive measures to control him, he would not succumb to them. He would merely remain silent and pretend to be obtuse. Barely capable of protecting himself from harm, he would have no more energy to be of service to his country. At this point, what could a country rely on for securing stability?

Scroll 46: *Zhong Lun*

～ 67 ～

人臣有三罪：一曰導（導下有非字）；二曰阿失；三曰尸寵。以非先（先作引）上，謂之導；從上之非，謂之阿；見非不言，謂之尸。導臣誅，阿臣刑，尸臣絀。

（卷四十六 申鑒）

〔白話〕臣子有三種罪：一是引導君主做不正當的事情；二是一意迎合君主的過失；三是不盡忠直之道而取寵。用不正當的言行引導君主稱為導；順從君主做不正當的事情稱為阿；見到不正當的事情不規勸稱為尸。引導君主幹不正當事的臣子應被誅殺，阿意迎合的臣子應當被處罰，在其位而不盡忠勸諫的臣子應當被罷免。

A minister is guilty of three misdeeds:

1. Misguidance;
2. Fawning;
3. Seeking favor.

Using inappropriate speech and conduct to guide the ruler is known as “misguidance”. Obeying the ruler to carry out unrighteous deeds is known as “fawning”. Noticing unrighteous deeds without offering counsels is known as “seeking favor”. Officials who misguide the ruler to perform unrighteous deeds should be killed. Officials who fawn on the ruler should be punished. Officials who do not try their best to persuade the ruler should be dismissed.

Scroll 46: *Shen Jian*

～ 68 ～

臧孫曰：「季孫之愛我，疾疢也；志相順從，身之害。
孟孫之惡我，藥石也。志相違戾，猶藥石療疾。美疢不如惡石。夫石猶生我；愈己疾也。疢之美，其毒滋多。孟孫死，吾亡無日矣。」

（卷五 春秋左氏傳中）

[白話] 臧武仲說：「季武子喜歡我（志意相投，順從我意），猶如使我沒有痛苦地患上熱病；孟莊子厭惡我（志意相違），猶如治癒我疾苦的藥石。沒有痛苦的熱病不如使人痛苦的藥石。藥石還能治病，使我活下去；患熱病而不知痛苦，它的毒害就更深了。如今孟莊子死了，我離滅亡也沒有多少日子了。」

Zang Wu Zhong said: “Ji Wu Zi favors me (because we are like-minded and agreeable to each other) — this is analogous to allowing me to contract a fever without any feeling of pain. Meng Zhuang Zi despises me (because we are not like-minded) — this is analogous to the medicine used to cure my painful illness. I would rather take the medicine than to contract a painless fever. Medicine can cure illness and sustain my life, but having a fever that brings no pain will only weaken my body further. Now that Meng Zhuang Zi is no longer alive, I am not far away from my demise.”

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

～ 69 ～

善善而不能用，惡惡而不能去。彼善人知其貴己而不用則怨之；惡人見其賤己而不好則仇之。夫與善人為怨，惡人為仇，欲毋亡，得乎？

（卷四十四 桓子新論）

[白話] 領導人喜歡善人卻不去任用，憎惡惡人卻不去罷免。那些善人知道他看重自己卻不被任用，就會抱怨他；惡人看到他鄙視自己而得不到他的喜歡，就會怨恨他。與善人結怨，與惡人結仇，想不滅亡，可能嗎？

A leader esteems virtuous people but does not employ them; he despises wicked people but does not dismiss them. When these virtuous people know that the ruler values their importance and yet does not employ their services, they would resent him. When the wicked people observe that the ruler scorns and does not favor them, they would detest him. Creating resentment with the virtuous and building enmity with the wicked while hoping that the country will continue to survive—is that even possible?

Scroll 44: *Huan Zi Xin Lun*

～ 70 ～

慶鄭曰：「背施，無親；幸災，不仁；貪愛，不祥；怒鄰，不義。四德皆失，何以守國？」

（後補卷四 春秋左氏傳上）

[白話] 晉大夫慶鄭說：「背棄別人的恩惠就會失去親近自己的人；對別國的災害幸災樂禍就是不仁；貪所愛之貨利而不捨得給人就是不祥；激怒鄰國就是不義。這四種道德都丟失了，靠什麼來保護國家呢？」

Minister Qing Zheng from the State of Jin said: “Turning our back against those who have helped us will alienate us from our close associates. Gloating over the misfortune of another country is malevolent. Greedily acquiring goods and profits and being unwilling to share them is inauspicious. Enraging one’s neighboring countries is unrighteous. If the four virtues are lost, on what could we depend to defend this country?”

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

～ 71 ～

陽門之介夫死，陽門，宋國門也。介夫，甲冑衛士。司城子罕入而哭之哀。子罕，樂喜也。晉人之覘宋者，反報於晉侯曰：「陽門之介夫死，而子罕哭之哀，而民悅，殆不可伐也。」覘，窺視也。孔子聞之曰：「善哉，覘國乎！」善其知微。

（卷七 禮記）

〔白話〕宋國陽門有個衛士死了，司空子罕進到靈堂內哭得很悲傷。當時潛伏在宋國的情報人員回去後向晉侯報告說：「陽門有個衛士死了，而子罕哭得很傷心，人民都受他感動（此時宋國上下一心），恐怕不能去討伐他們啊！」孔子聽說之後，說：「好啊（能夠見微知著），他真是善於觀察國情啊！」

At the City Gate of Yang in the State of Song, a palace guard passed away and the Minister of Public Works, Zi Han, wept in sorrow upon entering the mourning hall. The intelligence officer hiding in the State of

Song returned to report to the Duke of Jin: “At the City Gate of Yang, a palace guard passed away and Zi Han grieved his death in deep sorrow. The people were touched by this gesture. The country is united so it looks like this is not a good time to wage a war against them.” Upon hearing this, Confucius said: “Excellent! From such minor matters he can draw inferences. He is really good at observing the situation of the country!”

Scroll 7: *Li Ji*

臣

術

Chapter Two

臣

THE ART

OF A MINISTER

~ 72 ~

忠臣之事主，投命委身，期於成功立事，
便國利民。故不為難易變節、安危革行
也。

（卷四十七 政要論）

[白話] 忠臣事奉君主，將自己的身心性命都交出去，目的在於能夠成就一番功業，利國利民。所以，他不會因為事情的難易而改變自己的節操，不會因為個人的安危而改變自己的品行。

Loyal officials serving the ruler have given their physical lives and their souls for the purpose of achieving significant contributions to benefit the country and the people. Hence, they will not change their principles in good or bad times, and they will not compromise their character for personal safety.

Scroll 47: Zheng Yao Lun

～ 73 ～

立
節

若夫智慮足以圖國，忠貞足以悟主，公平足以懷眾，溫柔足以服人；不誹毀以取進，不刻人以自入，不苟容以隱忠，不耽祿以傷高；通則使上恤其下，窮則教下順其上。故用於上則民安，行於下則君尊。可謂進不失忠，退不失行。此正士之義，為臣之體也。

（卷四十八 體論）

〔白話〕如果智慧謀慮足以治理國家，忠誠堅貞足以啟發君主，公正平等足以懷恤民眾，溫存親和足以使人順服；不詆毀他人以求職位晉升，不傷害他人以求自己被任用，不屈從附和取容於世而失去自己的忠誠之心，不貪圖高官厚祿而損害自己的高貴人格；得志就引導君主體恤臣民，不得志就教化臣民以理智順從君主。這樣的人，被提拔重用時能使百姓安樂，退居於下則能使君主尊貴。可以說是出仕不缺失忠誠，退

隱不喪失德行。這是正直之士的義節，是作為臣子應該堅持的基本準則。

The righteous quality of an upright individual, the basis of a good subordinate, consists of the following: The strategies proposed could govern a country sufficiently well, his loyalty and faithfulness could inspire the ruler, his fairness and justice could console the populace, his gentleness and congeniality could sufficiently summon obedience. He does not engage in slandering others for a job promotion. Further, he would not hurt others for the sake of gaining appointment, please others to maintain his position at the expense of loyalty, or eye high positions and handsome salaries at the expense of his dignity. If this man were to be in power, he will guide the ruler to show concern for the people; if he is not in power, he will educate the subordinates and the general public to obey the ruler. This kind of person, when promoted and given important duties, will bring peace and happiness to the people, and when he retires, he will make

the ruler appear dignified. One can say that he will not lose his honesty when in office or lose his integrity when he retires. Such is the righteous quality of an upright individual, and it serves as the basic standard that must be upheld by a subordinate.

Scroll 48: *Ti Lun*

~ 74 ~

夫為人臣，其猶土乎！萬物載焉，而不辭其重；水瀆污焉，而不辭其下；草木殖焉，而不有其功。此成功而不處，為臣之體也。

（卷四十八 體論）

〔白話〕做臣子的，就像土地一樣吧！承載萬物，不因沉重而推辭；即使會被濁水污染，也不拒絕它融入自己；草木在上面繁殖生長，而不據為己功。這就是成就功業而不居功，這是做臣子的準則。

Serving as an official as if one were a piece of earth. It nurtures all things and never rejects anything heavy. Dirty water may pollute it but never will it reject the turbid water from seeping into the earth. When vegetation grows on it, it never claims any honor for itself. Helping to achieve great success but never claiming any credit for his efforts is the yardstick of a good minister.

Scroll 48: *Ti Lun*

～ 75 ～

立
節

人之事君也，言無小大，無愆也；事無勞逸，無所避也。其見識知也，則不恃恩寵而加敬；其見遺忘也，則不懷怨恨而加勤。安危不貳其志，險易不革其心。孜孜為此，以沒其身，惡有為此人君長而憎之者也？

（卷四十五 昌言）

〔白話〕臣子事奉君主，奏章言事無論大小都無差錯，做事無論多麼辛勞都不迴避推辭。被君主記住並了解，則不依恃恩寵而更加敬業；被君主遺忘，則不會心懷埋怨而更加勤勉。無論自身安或危都不更改志向，無論形勢凶或吉都不改變誠心。勤勉不懈於此，終身不改，哪有這樣還會遭君主與上位者的厭惡呢？

Serving officials would ensure that their memorials and speeches to the ruler, be they big or small, are free from errors. When assigned to their tasks, no matter

how difficult or easy they may be, the officials would not evade or decline to carry out the tasks. If the ruler remembers and acknowledges their efforts, they would not gloat about it, but would become even more dedicated instead. If the ruler forgets about them, they would bear no resentment and continue to work harder. Regardless of personal safety, they would not change their aspirations, and regardless of the circumstances, their sincerity stays unchanged. Remaining ceaselessly diligent throughout one's life by practicing all the aforementioned principles, would it even be possible that they become the ruler's objects of detest?

Scroll 45: *Chang Yan*

~ 76 ~

位弗期驕，祿弗期侈。貴不與驕期，而驕自至；富不與侈期，而侈自來。驕侈以行己，所以速亡也。恭儉惟德，無載爾偽。言當恭儉，惟以立德，無行姦偽也。

（卷二 尚書）

〔白話〕身居尊位的人沒有與驕縱相約（但不知不覺就有了驕態）；享有福祿的人沒有與奢侈相約（但不知不覺就染上奢侈）。（以驕傲奢侈的態度立身行事，就會招致敗亡。）應當恭謹節儉，才能樹立德業，不要做詭詐虛假之事。

People in noble positions do not engage arrogance (yet arrogance has been unintentionally acquired). Wealthy people do not engage extravagance (yet extravagance has been unintentionally acquired). Arrogance and extravagance will lead to failure and demise. Thus one should be respectful, prudent and frugal to establish morality, and he should never do deceitful and fraudulent deeds.

Scroll 2: *Shang Shu*

~ 77 ~

子墨子曰：「世之君子，使之一犬一彘之宰，不能則辭之；使為一國之相，不能而為之。豈不悖哉？」

（卷三十四 墨子）

[白話] 墨子說：「世上的君子，讓他去當宰殺狗豬的膳夫，如果他不能做就會推辭；讓他任一國的宰相，能力不及卻要照樣承擔。這難道不是很荒謬嗎？」

Mo Zi said: "A Junzi would decline the job of a chef in charge of slaughtering animals if he could not handle it. Would it not be absurd to appoint him as the prime minister shouldering great responsibility despite his incapability?"

Scroll 34: Mo Zi

~ 78 ~

柳下惠為士師，士師，典獄之官也。三黜。人曰：「子未可以去乎？」曰：「直道而事人，焉往而不三黜？苟直道以事人，所至之國，俱當復三黜。枉道而事人，何必去父母之邦？」

（卷九 論語）

〔白話〕柳下惠任（魯國）執掌禁令刑獄的官職，無罪而三度被貶職。有人說：「你不可以離開魯國嗎？」柳下惠說：「我以正直之道事奉人君，到哪一個國家不會被三度免職呢？如果我違背正道去事奉人君，又何必要離開祖國呢？」

Liuxia Hui, an administrator of injunctions and a prison warden in the State of Lu, was wrongly accused and henceforth demoted three times. Someone asked him: "Can't you leave the State of Lu?" To which Liuxia Hui replied: "If I take the honest way to serve the ruler, in which country would I not suffer demotions

thrice? If I take the crooked way to serve the ruler, what need is there for me to leave my homeland?”

Scroll 9: *Lun Yu*

~ 79 ~

震中子秉，字叔節……每朝廷有得失，輒盡忠規諫，多見納用。秉性不飲酒，嘗從容言曰：「我有三不惑，酒色財也。」

（卷二十三 後漢書三）

[白話] 楊震的中子楊秉，字叔節……每逢朝廷有得失，他總是盡忠正言勸誡，意見多被採納。楊秉生性不飲酒，曾從容安詳地說：「我不會被三種東西所迷惑，即酒、色、財。」

Yang Zhen's middle son was Yang Bing, whose courtesy name was Shu Jie. He was an incorruptible inspector general whose remonstrations at times of crisis had frequently been accepted by Emperor Huan during the Han dynasty. Yang Bing did not like to drink alcohol and he once said (with a peaceful countenance) that: "I will not be confounded by three things—wine, women and wealth."

Scroll 23: *Hou Han Shu*, Vol. 3

～ 80 ～

世祖因言次謂威曰：「卿清孰如父清？」
對曰：「臣不如也。」世祖曰：「以何為
勝邪？」對曰：「臣父清恐人知，臣清恐
人不知，是臣不及遠也。」

（卷三十 晉書下）

[白話] 武帝司馬炎在言談間問胡威道：「你和你父親相比，誰更清廉？」胡威回答說：「臣不如父親清廉。」武帝問道：「為什麼說他勝過你呢？」胡威回答說：「我父親清廉唯恐別人知道，而我清廉卻唯恐別人不知道，這是我遠遠不如父親的地方。」

In a conversation with Hu Wei, the Emperor Wu of the Jin dynasty, Sima Yan, asked him: “If we compare you with your father, who is more honest?” Hu Wei answered: “My honesty is incomparable to my father’s.” Emperor Wu then asked: “Why do you claim that he is better than you?” Hu Wei replied: “My father is honest but is afraid that others will know of his honesty, whereas I am honest but I am afraid that others will not know of it. This is how much more superior my father is compared to me.”

Scroll 30: *Jin Shu*, Vol. 2

～ 81 ～

民生於三，事之如一。三，君、父、師也。如一，服勤至死也。父生之，師教之，君食之。食，謂祿也。唯其所在，則致死焉，在君父，為君父。在師，為師也。人之道也。

（卷八 國語）

[白話]（晉哀侯的大夫欒共子說：）人之成長受恩於三類恩人，就是君主、父母、老師，對待他們的敬愛是一致的，一生為他們服務效力。父母生育我們，師長教導我們，君主賜予俸祿恩惠於我們。只要是道義之所在，都要致死相報，這是做人的道理。

Luan Gongzi, senior minister of Duke Ai of the State of Jin said: “A person owes his life to three kinds of benefactors: his monarch, his parents and his teachers. Our respect and love for them are the same, and we would serve them earnestly throughout our lives for our parents give us life and rear us, our teachers educate and guide us, and our monarch grants us remunerations and favors. We must lay down our lives to repay them where righteousness demands it. This is the principle of human conduct.”

Scroll 8: *Guo Yu*

~ 82 ~

昔先正保衡，作我先王。保衡，伊尹也。作，起也。正，長也，言先世長官
之臣也。乃曰：「予弗克俾厥后惟堯舜，其心愧
恥，若撻于市。」言伊尹不能使其君如堯舜，則心恥之，若見撻于市也。一夫
弗獲，則曰：「時予之辜。」伊尹見一夫不得其所，則以為
己罪也。右我烈祖，格于皇天。言以此道左右成湯，功至大天。

（卷二 尚書）

〔白話〕從前的賢臣伊尹，使我們先王之業振興。他說：「我若不能使君王成為堯舜一樣聖明的君主，我內心就感到慚愧和羞恥，就像在集市上被人鞭打一樣。」哪怕有一個人沒有得到妥善安置，他就說：「這是我的罪過啊！」他就是這樣輔佐我顯赫的先祖成湯，功業達於上天。

Yi Yin, worthy prime minister of the past emperors, helped to revive the glory of the imperial achievements. He said: “If I am unable to assist the king to become a wise ruler like Emperor Yao or Emperor Shun, I would feel so ashamed, as if being whipped by someone in a marketplace.” If there were a person who was not properly positioned, Yi Yin would say: “It is my fault!” This was how he assisted our outstanding ancient king, Cheng Tang, to accomplish heavenly achievements.

Scroll 2: *Shang Shu*

～ 83 ～

景公問晏子曰：「忠臣之行，何如？」對曰：「選賢進能，不私乎內。稱身就位，計能受祿。睹賢不居其上，受祿不過其量。不權君以為行，不稱位以為忠，不掩賢以隱長，不刻下以諛上。順即進，否即退，不與君行邪。」

（卷三十三 晏子）

〔白話〕景公問晏子說：「忠臣的行誼應是怎樣的？」晏子答道：「選拔賢德、推薦有才能的人，而不偏向自己的親友。衡量自己的德能來擔任適當的職位，估量自己的能力而接受相應的俸祿。遇到賢人，自己的職位不超越他，接受的俸祿不超過賢者。不權衡君主的好惡去做事，不計量自己的地位去盡忠，不遮蔽賢才而埋沒其長處，不苛刻地對待下屬而奉承、討好上級。君主行事順乎大道就入朝為官，否則就隱退，不與君主一起做邪惡之事。」

Duke Jing of the State of Qi asked Yan Zi: “What are the characteristics of a loyal minister?” Yan Zi replied: “Such a minister would select the virtuous, and among them, appoint capable ones to assume governmental positions rather than favoring his own relatives. He would only take up a position for which he is qualified and earn a salary that matches his ability. Never would he position himself higher than another more capable person or accept a higher salary than that person. He does not do things simply to please the ruler; he is faithful regardless of his position. The worthy’s talents will not be swept under the carpet, and subordinates will not be harshly treated while he flatters and ingratiates with his superiors. If the ruler abides by the virtuous *Dao*, he will join the imperial government and work as an official; otherwise, he will just retreat and remain reclusive as he does not want to be the ruler’s accomplice in committing acts of wickedness.”

Scroll 33: *Yan Zi*

～ 84 ～

飲桓公酒，樂。公曰：「以火繼之。」辭曰：「臣卜其晝，未卜其夜，不敢！」君子曰：「酒以成禮，不繼以淫，義也；
夜飲為淫樂。以君成禮，弗納於淫，仁也。」

（後補卷四 春秋左氏傳上）

[白話] 敬仲請齊桓公飲酒，桓公很高興。（天黑了）桓公說：「點上燈火繼續飲酒。」敬仲辭謝說：「我只占卜過白天宴客的事，沒有占卜夜裡宴客之事，不敢奉命。」君子評議說：「酒是用來幫助完成禮儀的，不能繼續貪杯而過度，這是義；因為和國君飲酒完成了禮儀，而不至於使他陷於過度，這是仁。」

Jing Zhong invited Duke Huan of the State of Qi for a drink, and this made the latter very happy. At sunset, Duke Huan said: “Light the lamps! Let’s continue drinking.” Jing Zhong politely declined by saying: “I only received divinations that I would be having a banquet in the day, but it did not foretell that I would be having a banquet at night; hence I dare not follow your orders.” A Junzi commented: “Wine is used to help complete a ritual. One cannot continue indulging in excessive drinking. This is known as Righteousness. Having completed the drinking ritual with the country’s leader without causing him to overindulge—this is Benevolence.”

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

～ 85 ～

夫諫爭者，所以納君於道，矯枉正非，救上之謬也。上苟有謬而無救焉，則害於事，害於事則危道也。

（卷四十七 政要論）

[白話] 諫諍，就是為了讓君主進入正確的治國之道，矯正邪枉、改正缺點，挽救君主的謬誤。如果君主有謬誤之處而沒有人去糾正，就會危害國事；危害國事，就會使國家步入危途。

Forthright remonstrance is to ensure that the ruler upholds the correct governing principles. It also serves to rectify his unrighteous behavior, remedy his shortcomings and save him from errors. If the ruler's errors are not rectified, he will put the country's affairs at risk, and if so, will lead the country toward a perilous journey.

Scroll 47: Zheng Yao Lun

～ 86 ～

《易》曰：「王臣蹇蹇，匪躬之故。」人臣之所以蹇蹇為難，而諫其君者，非為身也，將欲以匡君之過，矯君之失也。君有過失，危亡之萌也，見君之過失而不諫，是輕君之危亡也。夫輕君之危亡者，忠臣不忍為也。

（卷四十三 說苑）

[白話]《易經》上說：「有志於匡正王室的臣子剛正忠直，不是為了自身的緣故。」臣子之所以要剛正忠直，迎難而上勸諫君主，不是為了自身，而是想要糾正君主的過錯，匡正君主的過失。君主有過失，就是危亡的萌芽，看到君主的過失而不勸諫，就是輕視君主的危亡。輕視君主的危亡，是忠臣所不忍心做的。

The book of *Yi Jing* states that: “The minister tries repeatedly to help the king through difficulties, and

he does so not for himself.” The loyal and forthright minister can remain so because he hopes to rectify the ruler’s faults. The ruler’s faults are the seeds of the nation’s perils. When one could see the ruler’s faults yet refuse to remonstrate with him, one is disregarding the threat posed to the ruler. Disregarding the threat posed to the ruler is something that any loyal official would not bear to do.

Scroll 43: *Shuo Yuan*

~ 87 ~

子路問事君。子曰：「勿欺，而犯之。」

事君之道，義不可欺，當犯顏諫爭。

（卷九 論語）

〔白話〕子路問事奉君王之道。孔子說：「必須不欺瞞君王，當君王有不對的地方，也要犯顏諫諍。」

Zi Lu asked how a ruler should be served. Confucius said: "Do not be untruthful to the ruler. When his conduct is inappropriate, just remonstrate with him honestly, even if it means offending him."

Scroll 9: *Lun Yu*

～ 88 ～

《敬之》，群臣進戒嗣王也。敬之敬之，
天維顯思，命不易哉！無曰高高在上，陟
降厥士，日監在茲。

顯，光也。監，視也。群臣見王，
謀即政之事。故因此時戒之曰：
敬之哉！敬之哉！天乃光明，去惡與善，其命吉凶，不變易也。
無謂天高又高，在上遠人而不畏也。天上下其事，謂轉運日月，
施其所行，日視
瞻近在此也。

（卷三 毛詩）

[白話]《敬之》一詩寫的是群臣進忠言以戒勉即將繼位的周成王。（誡勉的內容是：）要敬慎呀，要敬慎呀，上天有眼是那樣明亮呀，保有天命不容易啊！不要說上天高高在上，上天運行日月，行使自己的職責，明察一切，天天監視著我們。

The poem “Respect” (敬之) describes a group of ministers offering honest advice to exhort King Cheng of the Zhou dynasty who was about to succeed the throne. The content of the exhortation was: “Be circumspect, be circumspect! Heaven’s eyes are bright, so it is never easy to abide by the Mandate of Heaven! Do not ever think that heaven is too high above to scrutinize us. The sun and the moon move dutifully in their respective orbits, with a clear view of us as they continue to watch us day and night.”

Scroll 3: *Mao Shi*

~ 89 ~

推賢讓能，庶官乃和。賢能相讓，俊乂在官，所以和諧也。舉能其官，惟爾之能；稱匪其人，惟爾弗任。所舉能脩

其官，惟亦汝之功能也。舉非其人，惟亦汝之不勝其任也。

（卷二 尚書）

[白話] 互相推賢讓能，百官就會和諧。你推薦了賢能的人來擔任官職，這便是你的賢能；你若舉用了不能勝任其官職的人，這也就是你的不稱職。

By mutually recommending the wise and making way for the capable, all the officials will work in harmony. If you introduce a wise and virtuous person to undertake an official post, it reflects your wisdom and virtues as well. Likewise, if you recommend an official who is incompetent for an official post, it shows your incompetence.

Scroll 2: *Shang Shu*

～ 90 ～

舉
賢

鮑叔既進管仲，以身下之。子孫世祿於齊，常為名大夫。世不多管仲之賢，而多鮑叔能知人也。

（卷十二 史記下）

〔白話〕鮑叔牙向齊桓公推薦了管仲之後，自己位居管仲之下。鮑叔牙的子孫世代代都在齊國享受俸祿，有許多成為齊國著名的大夫。天下人不稱讚管仲的賢德，而稱讚鮑叔牙能夠辨識、舉薦賢才。

After recommending Guan Zhong to Duke Huan of the State of Qi, Bao Shuya's position became lower than that of Guan Zhong. Nevertheless, the descendants of Bao Shuya had, for many generations, received salaries from the Qi government and many of them became famous ministers of this state. The people did not praise the virtues of Guan Zhong, but they commended Bao Shuya's ability to recognize and recommend a virtuous and capable person to the government.

Scroll 12: *Shi Ji*, Vol. 2

～ 91 ～

夫推讓之風息，爭競之心生矣。孔子曰：「上興讓，則下不爭。」明讓不興，下必爭也。推讓之道興，賢能之人，日見推舉；爭競之心生，賢能之人，日見謗毀。夫爭者之欲自先，甚惡能者之先，不能無毀也。

（卷二十九 晉書上）

〔白話〕推賢讓能的風氣消失，競爭追逐名利的心就生出來了。孔子說：「在上位者能謙讓，居下位者就不爭奪。」表明謙讓之風如果不興，百姓就必然要互相爭奪。如果謙讓之道興起，賢能的人就會一天天被舉薦上來；競爭、追逐名利之心生起，賢能的人就一天天遭受到毀謗。這是由於競爭者受欲望的驅使想讓自己居先，就嫉恨比自己賢能的人居先，所以不能不毀謗賢者。

When recommending the virtuous and making way for the capable person to serve is no longer practiced, the fight for fame and gain will be on the rise. Confucius said: “If superiors favor the best people to assume official positions, the subordinates will have no contention.” If the practice of allowing the best people to do the job does not start from the top, the subordinates will surely contend with one another. Once the best practice becomes customary, virtuous and capable people will be promoted every day. However, if competition and fighting for fame and personal gain become customary, the virtuous will be slandered every day. The adversary will put himself above others, become jealous and despise virtuous people who are better than him, and as a result, cannot avoid making slanderous remarks against the virtuous individuals.

Scroll 29: *Jin Shu*, Vol. 1

~ 92 ~

夫舉無他，唯善所在，親疏一也。

（卷六 春秋左氏傳下）

〔白話〕舉薦人才沒有別的標準，只要是賢能的人，無論關係親疏，一視同仁。

There are no other standards for recommending capable people to the government. As long as a person is virtuous and capable, he should be treated with absolute fairness, regardless of the status of the relationship.

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

～ 93 ～

舉
賢

凡人各賢其所悅，而悅其所快。世莫不舉

賢，賢其所悅者，而悅其所行之快性（其所行之快性，作其性之所快），（凡）人無不舉與己同者，以為賢也。

或以治，或以亂，非自遁也，求同于己者。

遁，失。己未必賢，而求與己同者也，而欲得

賢，亦不幾矣！幾，近也。

（卷四十一 淮南子）

〔白話〕人們都認為自己喜歡的就是賢才，而所喜歡的又是自己感到痛快的行為。世人沒有不舉薦賢者的，可是有的因此達到國家的治平，有的卻導致了國家的混亂，這不是他們自己故意舉薦有失，而是因為其訪求的是和自己一類的人。自己未必是賢能之人，卻訪求和自己一類的人，而又希望得到（真正的）賢才，那便相去甚遠了！

People always think that they esteem virtuous people but what they actually favor is behavior that pleases them. While the virtuous are recommended the

world over, some countries would achieve stable governing whereas others would experience disorder. This is not a deliberate mistake made during the promotion; rather, it is because the ruler seeks like-minded people. If the ruler is not virtuous and he seeks like-minded people in the hope of gaining the assistance of the truly virtuous, is that not a far cry from the actual purpose?

Scroll 41: *Huai Nan Zi*

貴

德

煥

Chapter Three

ESTEEMING
VIRTUES

～ 94 ～

文子問「道」。老子曰：「夫道者，小行之小得福，大行之大得福，盡行之天下服。」

（卷三十五 文子）

[白話] 文子向老子請教「道」。老子回答說：「關於『道』，小小地實行便會得到小福；廣泛地實行便會得到大福；完全按『道』行事，全天下的人都會歸服。」

Wenzi consulted Laozi about *Dao*. Laozi replied: “Regarding *Dao*, practice it in small ways and you will acquire minor blessings; practice it extensively and you will acquire enormous blessings. With full adherence to the *Dao*, people will come and pledge their allegiance.”

Scroll 35: Wen Zi

~ 95 ~

國之所以存者，得道也；所以亡者，理塞也。故得生（生疑
存）道者，雖小必大；有亡徵者，雖成必敗。國之亡也，大不足恃；道之行也，小不可輕。故存在得道，不在於小；亡在失道，不在於大。

（卷三十五 文子）

〔白話〕國家能夠延續下來的原因，是由於遵循了符合道義的治國之道；國家之所以滅亡的原因，是由於不行仁義之道。因此，得到國家長存之道，雖然是小國也可以發展壯大；有滅亡的跡象，雖然是強盛的大國也必定會失敗。國家要滅亡，即使強大也不足依靠；治國之道得以實行，即使小國也不可輕視。所以國家長存的原因在於得道，而不在於國家弱小；國家滅亡的原因在於失道，而不在於國家強大。

A country will last long because it follows governing principles that are virtuous. A country will meet

its downfall if it fails to carry out governing principles that are benevolent. Following virtuous governing principles will lead a country, however small it is, to become stronger. On the contrary, the presence of failing signs will lead a country, however big it is, to ruin, however big it is. When failing signs are everywhere, being a big country is insufficient to provide security. On the other hand, if righteous governing principles are applied, being a small country is no reason for others to treat it with contempt. A country will survive for a long time because it follows upright principles despite being small and vulnerable. A country will meet its downfall because it fails to follow upright principles despite being big and strong.

Scroll 35: *Wen Zi*

~ 96 ~

桀紂行惡，受天之罰；禹湯積德，以王天下。因此觀之，天德無私親，順之和起，逆之害生。此天文地理人事之紀也。

（卷十八 漢書六）

[白話] 夏桀和商紂作惡，受到上天的懲罰；夏禹和商湯積德，因仁義受百姓擁護而稱王。由此來看，上天的恩德是沒有偏私偏愛的。順應天道，利益就會興起；違背天道，禍害就會發生。這就是天文地理人事的準則啊！

King Jie of the Xia dynasty and King Zhou of the Shang dynasty committed evil deeds and received punishment from heaven. In contrast, King Yu of the Xia dynasty and King Tang of the Shang dynasty accumulated virtues, thus their benevolence and righteousness won them the support of the populace. From this, we can see that heaven is impartial: it does not favor one above another. Abiding by the law of

nature would bring benefits whereas deviating from the law of nature would bring misfortunes. These are the guidelines for astronomy, geography and human relationships.

Scroll 18: *Han Shu*, Vol. 6

~ 97 ~

人之情，欲壽而惡夭，欲安而惡危，欲榮而惡辱，欲逸而惡勞。四欲得，四惡除，則心適矣。四欲之得也，在於勝理；勝理以治身，則生全矣，生全則壽長矣。勝理以治國，則法立矣，法立則天下服。服於理也。故適心之務，在勝理。

（卷三十九 呂氏春秋）

〔白話〕人的常情都是希望長壽而厭惡夭折，希望平安而厭惡危險，希望榮耀而厭惡屈辱，希望安逸而厭惡勞累。以上四種願望能實現，四種厭惡能消除，心情就會安適了。四種願望的實現，在於依循事理；依循事理來修身養性，生命的本性就得以保全；生命的本性得以保全，那就能享有長壽了。依據事理來治理國家，那麼法度就能建立起來；建立了法度，則天下之人就會順服。所以使心情安適的關鍵在於依循事理。

It is human nature to wish for longevity and dislike premature death; wish for peace and dislike risks; wish for honor and dislike humiliation; and wish for comfort and dislike hard labor. If the four wishes could be realized and the four dislikes could be eliminated, one would feel at ease. For the four wishes to be realized, one needs to follow rational principles. Abiding by these principles to cultivate the mind could help to preserve the essence of life. By preserving the essence of life, longevity could be achieved. If we abide by rational principles to govern a country, the establishment of a good legal system is made possible, and with the establishment of a good legal system, the people could adhere to it. Thus, the key to a peaceful mind is to go according to rational principles.

Scroll 39: *Lü Shi Chun Qiu*

~ 98 ~

妖由人興也。人無釁焉，妖不自作。人棄常，則妖興。

（後補卷四 春秋左氏傳上）

[白話]（申繻回答魯莊公說：）反常怪異之事物的產生是由於人造成的。人若自己沒有罪過，反常怪異之事物不能自己興起。人丟棄了常道，反常怪異之事物就會產生。

Shen Xu replied Duke Zhuang of the State of Lu: “Bizarre things and events are man-made. If human beings do not commit any faults, bizarre things do not arise by themselves. If humans abandon the law of nature, bizarre things and events are bound to happen.”

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

～ 99 ～

無惻隱之心，非人也；無羞惡之心，非人也；無辭讓之心，非人也；無是非之心，非人也。言無此四者，當若禽獸，非人之心也。惻隱之心，仁之端也；羞惡之心，義之端也；辭讓之心，禮之端也；是非之心，智之端也。端者，首也。人之有是四端也，猶其有四體也。有是四端，而自謂不能者，自賊者也；自賊害其性，使為不善。謂其君不能者，賊其君者也。謂其君不能為善，而不匡正者，賊其君使陷惡者也。

（卷三十七 孟子）

〔白話〕如果一個人沒有同情憐憫的心，就不能算作是人；對惡行沒有羞恥厭惡之心，就不能算作是人；沒有謙遜謙讓的心，就不能算作是人；沒有明辨是非的心，就不能算作是人。同情憐憫心是仁的開端；羞恥厭惡心是義的開端；謙遜謙讓心是禮的開端；辨別

是非心是智的開端。人有這四個善良的開端，如同人有四肢一樣，都是生來便具備的。有這四個善良的開端，而認為自己不能行善，就是賊害自己本善的天性，自暴自棄；作為臣子，認為自己的君王不能行善，不勸諫君王改正，就是賊害自己的國君，陷國君於不義。

A person without compassion is not human. A person without shame is not human. A man without humility is not human. A man without the ability to discern right from wrong is not human. Compassion is the foundation of benevolence; shamefulness is the foundation of righteousness; humility is the foundation of propriety; and the ability to discern right from wrong is the foundation of wisdom. Humans have these four fundamental qualities just as they have four limbs. However, if humans have these fundamental qualities but fail to exemplify them in their conduct, this is no different from damaging one's own good nature and giving up on oneself altogether. A subor-

dinate who thinks that the ruler cannot do well and therefore makes no effort to persuade him to reform will harm the ruler and cause him to be unrighteous.

Scroll 37: *Meng Zi*

～ 100 ～

昔者聖人之作《易》也，將以順性命之理也。是以立天之道，曰陰與陽。立地之道，曰柔與剛。立人之道，曰仁與義。

（卷一 周易）

[白話] 以前聖人畫卦作《易經》，是順應著大自然的規律而作的。（六十四卦，每一卦有六個爻，六爻裡面包含天、地、人三才，第一爻、二爻代表地，三爻、四爻代表人，五爻、六爻代表天。爻的位置定下後，天、地、人三者都有各自的道。）立天之道，是陰與陽（第五爻為陽，最上一爻為陰）。立地之道，是柔與剛（初爻為陽，為剛；第二爻為陰，為柔）。立人之道，是仁與義（第三爻為陽，為義；第四爻為陰，為仁）。（人生長在天地之間，應具備天地陰陽剛柔的德，表現出來就是仁義。）

Sages of the past devised hexagrams and wrote the book of *Yi Jing* according to the law of nature. There

are 64 hexagrams, and each hexagram has six lines which include the Three Treasures called Heaven, Earth and Man. The first two lines represent Earth; the third and fourth, Man; and the fifth and sixth, Heaven. Once the positions of the lines are fixed, Heaven, Earth and Man would adhere to their respective principles. The Way of Heaven is characterized by *Yin* and *Yang*¹ (the fifth line is *Yang* while the sixth line is *Yin*). The Way of Earth is characterized by gentleness and strength (the first line is *Yang*, symbolizing strength, and the second is *Yin*, symbolizing gentleness). The Way of Man is characterized by benevolence and righteousness (the third line is *Yang*, symbolizing righteousness, and the fourth line is *Yin*, symbolizing benevolence). Man, as a being existing between Heaven and Earth, should possess virtues according to the *Yin* and *Yang* as well as gentleness and strength, and manifest them through benevolence and righteousness.

Scroll 1: *Zhou Yi*

1 *Yang* lines are firm horizontal lines whereas *Yin* lines are broken into two halves.

~ 101 ~

君臣父子，上下長幼，貴賤親疏，皆得其分曰治。愛得分曰仁，施得分曰義，慮得分曰智，動得分曰適，言得分曰信。皆得其分而後為成人。

（卷三十六 尸子）

〔白話〕君臣、父子、上下、長幼、貴賤、親疏都合於本分，就稱作「治」。愛心切合自己的本分叫做仁，施捨切合自己的本分叫做義，思謀切合自己的本分叫做智，行動切合自己的本分叫做適，言論切合自己的本分叫做信。各方面都切合自己的本分，然後才稱得上是「成人」。

When the relations between rulers and officials, parents and children, superiors and subordinates, the elderly and the young, the noble and the lowly, as well as between close and distant relatives correspond to the duty of each role, this is *Zhi* (治) or good gov-

ernance. When love is provided in accordance with the duty of each role, it is called *Ren* (仁) or benevolence. When charity is given in accordance with the duty of each role, this is *Yi* (義) or righteousness. When strategizing is done in accordance with the duty of each role, it is known as *Zhi* (智) or intelligence. When actions are taken in accordance with one's duty is, it is called *Shi* (適) or appropriateness, whereas speaking in accordance with one's duty is called *Xin* (信) or trustworthiness. Only when all are done according to one's role is one qualified as an adult.

Scroll 36: *Shi Zi*

~ 102 ~

夫天地至神也，而有尊卑先後之序，而況人道乎！明夫尊卑先後之序，固有物之所不能無也。宗廟尚親，朝廷尚尊，鄉黨尚齒，行事尚賢，大道之序也。言非但人倫之所尚也。

（卷三十七 莊子）

〔白話〕天地是最神聖玄妙的，尚且存在尊卑、先後的秩序，何況是人呢！宗廟尊重親族，朝廷敬重尊長，鄉里尊重老人，辦事尊重賢能，這是天地大道所體現的秩序。

Even heaven and earth, which are the most sacred and divine, abide by the different statuses and order of things, what's more human beings! Respecting one's clan in the ancestral shrine, respecting one's superiors at the imperial court, respecting the elderly in one's village, and respecting the virtuous and capable in performing their duties—these are manifestations of order rooted in *Dao*, the law of nature.

Scroll 37: Zhuang Zi

～ 103 ～

天地之道，貞觀者也。明夫天地萬物，莫不保其貞以全其用也。日月之道，貞明者也。天下之動，貞夫一者也。

（卷一 周易）

〔白話〕天地為我們表演出來的道理是，公正平等的覆蓋照顧、滋養承載萬物，天地因為能夠守持正道，平等無私地對待萬物，所以受到人們的尊敬瞻仰。日月為我們表演出來的道理是公正平等的照耀萬物，因為能平等如一的照耀萬物，才能給這個世界帶來普遍的光明。天下一切動作營為，都是歸於端正專一，精誠無欲，才能有所成就。

The principle demonstrated by heaven and earth is to be fair and just when encompassing, caring for, nourishing, and supporting all things. Heaven and earth could abide by the correct path, treating all things fairly and selflessly, thus human beings often respect and revere them. The principle demonstrated by the sun and the moon is to illuminate all things equally. With such equal illumination of all things, they bring universal brightness to the world. All the actions and conduct in the world converge to an upright single-mindedness. With utmost sincerity free of desires, success can be achieved.

Scroll 1: *Zhou Yi*

～ 104 ～

子曰：「履，德之基也。基所蹈也。謙，德之柄也。復，德之本也。恆，德之固也。固不傾移也。損，德之修也。益，德之裕也。能益物者，其德寬大也。困，德之辯也。」困而益明。

（卷一 周易）

[白話] 孔子說道：「履卦，天在上，澤在下，上下有分，尊卑有序，這就是履踐禮，所以履是德行的初基。謙卦，山在地下，有禮讓的意思，是德的柯柄，必須一直持著，不可以忘失。復卦，修養德行以恢復明德為根本，所以復為德之本。恆卦，修養德行，能夠堅守道德，始終不變，所以恆是德之固。損卦，能夠懲止瞋心，窒塞貪欲，就是在修養德行，所以損是德之修。益卦，君子能夠遷善改過，德行就會愈來愈充裕，所以益是德之裕。困卦，坎險在下，兌悅在上，遭遇險阻困頓的時候，能夠辨別怎麼做才是符合道德的，經得起考驗，最終能以和悅的心態克服困難，所以困是德之辨。」

Confucius said: “In the *Lü* (履)¹ hexagram, Heaven lies above the Marsh, illustrating order in the superior–subordinate relationship and that between the noble and the lowly. Such is the practice of propriety. Thus *Lü* is the foundation of all morality. For the *Qian* (謙)² hexagram, Mountain remains below the Earth, a symbol of showing courtesy. This is the hilt of morality that should always be upheld and must never be forgotten. The *Fu* (復)³ hexagram symbolizes the cultivation of morality as the foundation for re-establishing virtues, thus *Fu* is the root of all virtues. The *Heng* (恆)⁴ hexagram shows that in the cultivation of morality, one could persevere in upholding virtues with steadfastness; hence *Heng* consolidates virtues. The *Sun* (損)⁵ hexagram indicates putting a

1 *Lü* (履), hexagram no. 10 ䷉.

2 *Qian* (謙), hexagram no. 15 ䷎.

3 *Fu* (復), hexagram no. 24 ䷗.

4 *Heng* (恆), hexagram no. 32 ䷟.

5 *Sun* (損), hexagram no. 41 ䷨.

stop to one's anger and restraining desires. In other words, it points toward the cultivation of virtuous conduct. The *Yi* (益)⁶ hexagram symbolizes rectifying one's mistakes and changing for the better, bringing enhancement to one's moral achievements, so *Yi* represents the abundance of virtues. In the *Kun* (困)⁷ hexagram, the lower trigram symbolizes Water that lies dangerously below the Marsh or Rain, meaning that when one encounters difficulties or obstacles, he should be able to distinguish what goes according to morality. Being able to stand the test of time, he will finally attain a harmonious mindset to overcome these problems. Thus *Kun* is the ability to discern virtues."

Scroll 1: *Zhou Yi*

6 *Yi* (益), hexagram no. 42 ䷩.

7 *Kun* (困), hexagram no. 47 ䷮.

~ 105 ~

隨。《象》曰：「澤中有雷，隨。君子以向晦入宴息。」

澤中有雷，動悅之象也。物皆悅隨，可以無為，不勞明監。故君子向晦入宴息也。

（卷一 周易）

〔白話〕隨卦的《象傳》說：「澤中有雷，便是隨卦的現象。君子效法它的精神（隨自然規律而運作，言語、行為使人民悅服，人民對君子的德行既仰慕又願意向他學習，因而君子可以無為而治，不必任何事都親自過問），臨近黃昏時便入室休息。」

According to the book of *Xiang Zhuan*, the *Sui* (隨)¹ hexagram is characterized by Thunder in the Marsh. A Junzi emulates its spirit² and he is able to rest when it is close to dusk.

Scroll 1: *Zhou Yi*

1 *Sui* (隨), hexagram no. 17 ䷐.

2 A Junzi does so by moving in accordance with the law of nature. As his speech and conduct convince the people, they would admire his virtuous behavior and show the willingness to emulate him. Thus the Junzi governs the country well through inaction, without having to show personal concern for every single matter.

～ 106 ～

為道者日損，損，華偽也。損之又損之，以至於無為，無為而無不為也。華去而朴全，則雖為而非為也。天地有大美而不言，四時有明法而不議，萬物有成理而不說。此孔子之所云：予欲無言。至人無為，任其自為而已。大聖不作，唯因任也。觀於天地之謂也。觀其形容，象其物宜，與天地無異者。

（卷三十七 莊子）

[白話] 修養道德的人，一天天減少貪求詐偽的習氣，減少再減少，以至最後達到「無為」的境界。「無為」因而「無不為」。天地具備最大的美德卻不言語，四季有明顯的規律而不議論，萬物有固定的規律卻不稱說。得道的至人順應宇宙人生的規律，偉大的聖人從不隨己意行動，這就是他們觀察天地萬物，效法天地自然的緣故。

A person who cultivates virtues would reduce his greed and deceit day by day, until he reaches the point of non-action, yet there is nothing that he cannot accomplish. Heaven and earth possess the greatest virtue and remain silent about it. The four seasons have well-defined laws and no disagreements. All things follow a particular order and no mention is made of it. The accomplished cultivator acts according to the law of human life and the universe; the great sage never takes any actions according to his own will because he observes heaven, earth and all things, and follows the law of nature.

Scroll 37: *Zhuang Zi*

～ 107 ～

所謂無為者，非謂其引之不來，推之不去，迫而不應，感而不動，堅滯而不流，捲握而不散也。謂其私志不入公道，嗜欲不枉正術，循理而舉事，因資而立功，推自然之勢也。

（卷三十五 文子）

[白話] 所謂無為，不是說招他他不來，推他他不去，逼迫他而沒有反應，觸動他而不被打動，固執不通，拘泥不化。而是說不以個人的感情與見解混同在公理之中，不以個人的嗜欲歪曲正確的法則，依照道理行事，憑藉現有的條件來建功立業，按照自然形勢而行。

Non-action does not mean that one does not move when called upon, does not move forward when being pushed, appears irresponsible under pressure, and remains obdurate and inflexible. Non-action means that one will neither mix up personal feelings with accepted truth nor will he distort correct principles with his personal penchants. Instead, he will carry out tasks according to rational principles, engage what is available to make contributions and move according to the natural circumstances.

Scroll 35: *Wen Zi*

～ 108 ～

樂正子春下堂而傷其足，數月不出，猶有憂色。門弟子曰：「夫子之足瘳矣，數月不出，猶有憂色，何也？」曰：「吾聞諸曾子，父母全而生之，子全而歸之，可謂孝矣；不虧其體，不辱其身，可謂全矣。故君子跬步弗敢忘孝也。今予忘孝之道，予是以有憂色也。」

（卷七 禮記）

[白話] 樂正子春有一次從堂上走下來，不慎扭傷了腳，好幾個月沒有出門，一直面有愁容。他的門下弟子便問道：「老師您的腳不是好了嗎？您好幾個月不出門，到現在還面帶憂愁，這是為什麼呢？」樂正子春說：「我從前聽我的老師曾子說過，『父母完完整整地生下我們，我們死時也得將這個身子完完整整地歸還給父母，這才可以稱得上孝順；沒有損毀父母給我們的這個身體，沒有辱沒了為人一世的善名，這才

是完完整整的歸還給父母。因此君子即使邁出半步路，都不敢忘了對父母的孝道。」這回我竟然忘了孝道，所以我才會有愁容啊。」

As Yuezheng Zichun¹ descended from the hall, he carelessly twisted his foot. He was homebound for several months and appeared gloomy. So, his disciples asked him: “Teacher, hasn’t your foot recovered? You have stayed at home for several months and you still look miserable until now. Why is that so?” Yuezheng Zichun replied: “In the past, I heard my teacher Zengzi said that ‘our parents gave birth to us unscathed, so when we die, we should return this physical body unscathed to our parents. Only this can be considered filial. Not injuring the physical body that our parents have given us and not bringing dishonor to our reputation is to return ourselves in its entirety to our parents. Hence, every half a step that a Junzi takes, he

1 Yuezheng Zichun was from the State of Lu during the Spring and Autumn period. He was the disciple of Zengzi, a prominent student of Confucius.

will remember to be filial toward his parents.' I have actually forgotten about filial piety this time, that's why I look so gloomy."

Scroll 7: *Li Ji*

~ 109 ~

人之生也，百歲之中，有疾病焉。故君子思其不可復者，而先施焉。親戚既沒，雖欲孝，誰為孝乎？年既耆艾，雖欲悌，誰為悌乎？故孝有不及，悌有不時，其此之謂與！

（卷三十五 曾子）

〔白話〕人生在世，百年之中，難免會有疾病。因此君子考慮到生命不可再來，而要趁早盡孝悌之道。若父母親人已過世，縱然想盡孝道，又將孝順誰呢？（自己）年紀已老，縱然想敬愛兄長，又將敬愛誰呢？所以孝順父母有來不及的，敬愛兄長有失掉時機的，大概說的就是這種情形吧！

However long or short a person's life may be, he is bound to fall ill sometime. A Junzi ponders that once life comes to an end, it cannot be recovered. Thus, one should fulfill filial duties to his parents and broth-

erly duties to his elder siblings as soon as he is capable to do so. If one's parents had passed away, how could his wish to perform his filial duties be fulfilled? When he is getting on and wishes to respect his elder siblings, is there anyone more to whom he could show his respect? Thus, these are lost opportunities to perform filial duties to one's parents and respects to one's elder siblings. Probably this is the scenario they were talking about!

Scroll 35: *Zeng Zi*

~ 110 ~

子曰：「武王、周公，其達孝矣乎！夫孝者，善繼人之志，善述人之事者也。」

（卷七 禮記）

[白話] 孔子說：「武王、周公真正是通達了為人子應有的孝道啊！所謂孝順的人，就是指善於繼承先人志向、善於繼承先人事業的人啊！」

Confucius said: “King Wu of the Zhou Dynasty and the Duke of Zhou truly understood the Way of Filial Piety that should be undertaken by a son. A filial person can be described as someone who is good at passing on his ancestors’ aspirations and continuing their undertakings!”

Scroll 7: *Li Ji*

~ 111 ~

子曰：「昔者明王，事父孝，故事天明；

盡孝於父，則事天明。事母孝，故事地察；盡孝於母能事地，察其高下，視其

分察也。長幼順，故上下治。卑事於尊，幼順於長，故上下治。天地

明察，神明彰矣。事天能明，事地能察，德合天地，可謂彰也。故雖天

子，必有尊也，言有父也；雖貴為天子，必有所尊。事之若父，三

老是也。必有先也，言有兄也。」必有所先，事之若兄，五更是也。

（卷九 孝經）

〔白話〕孔子說：「古時聖明帝王奉事父親能盡孝，所以奉事上天能夠明察（即了解並順應天道）；奉事母親能盡孝，所以奉事大地能夠明察（即了解並順應大地之理）；家中長輩和晚輩的關係順暢合禮，所以君臣上下的關係也井井有條。能夠明察天地的道理，就會感動神明，獲得明顯的福佑。所以，即使是貴為天子，他必定還有應該尊崇的人，奉事他們就像奉事父親一樣，這說的是『三老』；他必定還有應該恭敬的人，奉事他們就像奉事兄長一樣，這說的是『五更』。」

Confucius said: “Ancient sage-kings showed utmost filial piety when serving their fathers, so they were perceptive when serving heaven (as they understood and followed the Law of Heaven). They showed utmost filial piety when serving their mothers, so they were perceptive when serving the earth (as they understood and followed the Law of Earth). The relationship between the older and younger generations in their families was harmonious and in accordance with proprieties, hence the superior–subordinate relationship was also very orderly. Understanding the laws of Heaven and Earth would move the celestial beings and enable people to clearly receive their blessings. Hence, even if one were to hold the noble status of a ruler, he still needs to revere certain people, treating them as if they were his father. He also needs to respect certain people and treat them as if they were his elders.”¹

Scroll 9: *Xiao Jing*

1 Classified as San Lao Wu Geng (三老五更), the ruler pays high respect to his teachers and elderly ministers, normally 70 years of age, who are both virtuous and experienced.

～ 112 ～

父母怨咎人不以正，已審其不然，可違而不報也；父母欲與人以官位爵祿，而才實不可，可違而不從也；父母欲為奢泰侈靡，以適心快意，可違而不許也；父母不好學問，疾子孫之為之，可違而學也；父母不好善士，惡子孫交之，可違而友也；士友有患故，待己而濟，父母不欲其行，可違而往也。故不可違而違，非孝也；可違而不違，亦非孝也。好不違，非孝也；好違，亦非孝也。其得義而已也。

（卷四十五 昌言）

〔白話〕父母沒有按正理埋怨怪罪別人，做子女的知道父母這樣不對，可違背父母之命而不去報復；父母要給人官位爵祿，可是這人的才能實難勝任，可違背父母之命不聽從；父母想追求奢侈靡費的生活以使自己舒適快樂，可違背父母之命不予答應；父母不喜好

學問，從而反對子孫求學問，可違背父母意願而去學習；父母不喜歡賢良之士，不喜歡子孫和這些人交往，可違背父母之命與這樣的人交朋友；朋友遇到憂患等著自己去幫助，父母反對前去，可違背父母之命前去幫助。所以不應該違背的卻違背了，這是不孝；應該違背的卻不違背，也是不孝。一味地喜歡盲目遵從父母之命，這是不孝；一味地喜歡違背父母之命，也是不孝。這都要看是否符合道義啊！

If our parents do not abide by the correct principles but wrong others, we as their children should recognize their mistakes and reserve the right to diverge from their demand for revenge. If our parents intend to give noble titles and remunerations to an incompetent person, we have the right to diverge from their order and disobey them. If our parents wish to indulge in an extravagant lifestyle, we have the right to diverge from their demand by not responding to it. If our parents are not keen on studying and oppose the idea of sending their children and grandchildren

to study, we have the right to diverge from their wish and pursue our studies. If our parents do not favor wise and virtuous scholars and try to stop their children and grandchildren from socializing with them, we have the right to diverge from their order and socialize with these individuals. If our friends in trouble are waiting for our help but our parents oppose to it, we have the right to diverge from their order and extend our assistance. If we diverge from an order but should not have done so, that is considered unfilial. The same can also be said about the opposite: if we should diverge from an order but we do not do so, it is also considered unfilial. Blindly following our parents' instructions is unfilial. Similarly, going against them all the time is also unfilial. We must always examine if our actions are aligned with righteousness.

Scroll 45: *Chang Yan*

～ 113 ～

曾子曰：「君子立孝，其忠之用也，禮之貴也。故為人子而不能孝其父者，不敢言人父不能畜其子者；為人弟而不能承其兄者，不敢言人兄不能順其弟者；為人臣而不能事其君者，不敢言人君不能使其臣者。故與父言，言畜子；與子言，言孝父；與兄言，言順弟；與弟言，言承兄；與君言，言使臣；與臣言，言事君。君子之孝也，忠愛以敬，反是亂也。」

（卷三十五 曾子）

〔白話〕曾子說：「君子立身行孝，是內心誠懇的流露，同時重視合乎外在的禮節。因此，作為子女而不能孝順父母的人，就不敢對他說父母不撫育其子女的事；作為弟弟而不能敬奉哥哥的人，就不敢對他說兄長不能教導弟弟的事；作為人臣而不能事奉君主的人，就不敢對他說君主不能任用臣下的事。因此君子

與身為父親之人談話，就談養育子女之道；與身為人子之人談話，就談孝順父母之道；與身為人兄之人談話，就談愛護弟弟之道；與身為弟弟之人談話，就談敬順兄長之道；與身為人君之人談話，就談以禮任用臣子之道；與身為人臣之人談話，就談事奉君主之道。君子的孝道，體現在對一切人的忠愛和莊敬上（因為誠懇地愛一切人，所以與人交往時，會以恭敬的態度，盡力協助對方圓滿自己應盡的本分，獲得幸福人生）。如果不是這樣，那麼社會的人倫秩序就會混亂了。」

Zengzi said: “A Junzi’s filial conduct is the outcome of a sincere heart and it is congruent with the requirements of propriety. Thus, when speaking to unfilial children, one would not bring up instances of irresponsible parents; when speaking to disrespectful younger siblings, one would not bring up instances of uncaring elder siblings; when speaking to unfaithful subordinates, one would not bring up instances of rulers who are clueless at maximizing the ability

of his subordinates. Hence, a Junzi speaks to parents about ways to nurture and educate children; to children about ways to serve and honor their parents; to elder siblings about ways to love their younger siblings; to younger siblings about ways to respect their older siblings; to a ruler about ways to treat his subordinates in accordance with propriety; to subordinates about ways to serve the ruler faithfully. The filial conduct of a Junzi is manifested in the respect, loyalty and love for all. If this were not the case, human relationships would become disorderly and society would end up in chaos.”

Scroll 35: *Zeng Zi*

~ 114 ~

夫孝，置之而塞乎天地，敷之而橫乎四海，施諸後世而無朝夕。《詩》云：「自西自東，自南自北，無思不服。」此之謂也。

（卷七 禮記）

[白話] 孝道，樹立起來就會充滿天地之間，普及起來就會遍及四海，傳承於後世就會無時不在。《詩經》說：「從西到東，從南到北，沒有不遵從的。」說的正是這種情形。

Filial piety will permeate heaven and earth when it is established, spread to the whole world when it is disseminated, and maintain its constant existence when passed on to the future generations. These are the circumstances described in *Shi Jing* (The Book of Odes): “From West to East and from North to South, all would abide by it.”

Scroll 7: *Li Ji*

~ 115 ~

常棣之華，萼不煒煒。承華者曰萼。不當作跗，跗，萼足也。萼足得華之光明，煒

煒然也。興者喻弟以敬事兄，兄以榮覆弟。恩義之顯，亦煒煒然也。凡今之人，莫如兄

弟。人之恩親，無如兄弟之最厚。鵲鵲在原，兄弟急難。鵲鵲，雍渠

也。飛則鳴，行則搖，不能自舍爾。每有良朋，況也永

歎。況，茲也。永，長也。每，雖也。良，善也。當急難之時，雖有善同門來，茲對之長歎而已。兄弟

閱于牆，外禦其侮。閱，狠也。禦，禁也。兄弟雖內閱，外猶禦侮也。

(卷三 毛詩)

[白話] 棠棣花朵盛開，花萼在花朵的輝映下同樣鮮明（好比弟弟恭敬對待兄長，兄長的榮耀也庇護著弟弟）。如今世上的眾人，都不如兄弟親近。猶如水鳥鵲鵲不幸流落平原而不捨同伴，遇到急難，兄弟必定會出力支援。平日雖有好友，如今卻只能報以長歎。兄弟在家中儘管有紛爭，但遇到外部欺凌時一定會同心抵禦。

The *tangdi* flowers blossom, and their sepals are equally radiant. Among human relationships, none

can surpass the endurance of brotherhood. Wagtails stranded in plains would not desert their partners, and siblings in crisis would help one another. We might have good friends, but they could only respond with helpless sighs in times of crisis. Siblings might fight at home, but they will stand together against intruders.

Scroll 3: *Mao Shi*

～ 116 ～

惠伯曰：「喪，親之終也。雖不能始，善終可也。史佚有言曰：『兄弟致美。』

各盡其美，義乃終。救乏、賀善、吊災、祭敬、喪哀，

情雖不同，毋絕其愛。親之道也。」

（後補卷四 春秋左氏傳上）

[白話] 惠伯勸說襄仲說：「辦喪事，是親人的最後一件事。雖然您倆開頭關係不好，現在友好地終結是可以做得到的。史佚說過這樣的話：『兄弟之間各盡自己的美德。』（兄弟間）救濟貧乏，祝賀喜慶，弔問災禍，遇到祭祀則助其祭祀以致敬，遇到喪事則致哀。兄弟之間雖然內心可能因事而不能和睦同心，但不要斷絕彼此的友愛，這是親人間相互親近之道。」

Advising Xiang Zhong, Hui Bo said: "Making a funeral arrangement is the last thing you can do for your family members. Despite starting off on bad terms, a friendly ending could be possible. Shi Yi once

said: 'Every one of the siblings should try his best to show his goodness to one another.' Among themselves, the siblings should help the poor, congratulate the festive celebrants and relieve the disaster sufferers. They should assist in preparing ancestral offerings so as to show respect. On the occasion of one's passing, they should offer their condolences. Although siblings may not live in harmony on account of grudges borne, yet they should not sever their mutual affection. This is the way to bring members of a family together."

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

~ 117 ~

仁者愛人，義者修（修作循）理。

（卷三十八 孫卿子）

〔白話〕仁慈的人是愛護人的，道義的人是遵循正理的。

A benevolent and compassionate person would love others. A righteous person would abide by the correct principles.

Scroll 38: *Sun Qing Zi*

～ 118 ～

孟子曰：「三代之得天下也以仁，其失天下也以不仁。國家（無家字）之所以廢興存亡者亦然。天子不仁，不保四海之內（無之內二字）；諸侯不仁，不保社稷；卿大夫不仁，不保宗廟；士庶人不仁，不保四體。今惡死亡而樂不仁，猶惡醉而強酒。」

（卷三十七 孟子）

[白話] 孟子說：「夏、商、周三代能得到天下，是因為施行仁政；他們喪失天下，是因為不施行仁政。諸侯各國的衰落與興盛、生存與滅亡也是同樣的道理。天子沒有仁德，就保不住天下；諸侯沒有仁德，就保不住國土；卿大夫沒有仁德，就保不住家族的祠堂；士人和百姓沒有仁德，就不能保全自己的生命。如今厭惡死亡卻喜好殘暴，就好比厭惡喝醉卻勉強喝酒一樣。」

Mencius said: “It was by benevolence that the three dynasties¹ gained the throne, and by not being benevolent they lost it. It is by the same means that the rise and decline, survival and downfall of the feudal states are determined. If the sovereign is not benevolent, he cannot preserve the throne. If the Head of a State is not benevolent, he cannot preserve his rule. If a high noble or great officer is not benevolent, he cannot preserve his ancestral memorial hall. If a scholar or common man is not benevolent, he cannot preserve his life. Now that they abhor death and yet delight in being ruthless—this is like hating to be drunk but forcing oneself to down the wine!”

Scroll 37: *Meng Zi*

1 The three dynasties are the Xia, Shang and Zhou dynasties.

～ 119 ～

昔者聖人之崇仁也，將以興天下之利也。利或不興，須仁以濟天下。有不得其所，若己推而委之於溝壑然。夫仁者，蓋推己以及人也。故己所不欲，無施於人；推己所欲，以及天下。推己心孝於父母，以及天下，則天下之為人子者，不失其事親之道矣；推己心有樂於妻子，以及天下，則天下之為人父者，不失其室家之歡矣；推己之不忍於飢寒，以及天下之心，含生無凍餒之憂矣。此三者，非難見之理，非難行之事，唯不內推其心，以恕乎人，未之思耳，夫何遠之有哉？

（卷四十九 傅子）

〔白話〕從前，聖人崇尚仁政，是用以為天下人興利的。如果利民之事未能興辦，就必須以仁政普濟天

下。若有不得其所的人，就如同是自己把他們丟棄到溝壑一般。仁愛的人，都將心比心對待人，所以己所不欲，不施於人；想到自己之所求，就會設身處地推廣到天下人。願將自己孝順父母之心，遍及天下之人，那麼，天下的子女就不會喪失侍奉雙親的準則；願將自己與妻兒相處的快樂，遍及天下之人，那麼，天下做父親的人就不會失去家庭的歡樂；用自己忍受不了飢寒的心情去推想天下人飢寒的心情，天下生靈就不會有飢寒交迫之憂。這三點不是難懂的道理，也不是難以辦到的事情，只是不能推己之心以恕道待人，沒有用心去思考罷了，哪裡真的是很遙遠而不能辦到的呢？

In the past, sages esteemed a benevolent government in order to bring benefits to all the people. If benefits could not be achieved for the time being, they would still carry on a benevolent rule for the betterment of the people. If there were any outcasts, it is as if the sages had committed an act of throwing these people into the gully. A benevolent person puts himself

into others' shoes—he does not do to others what he does not want done to himself. Understanding his own needs, he will try to meet the same needs of the populace. If he aspires to propagate filial piety which he upholds dearly to everyone's parents, no children will lose the guidelines for serving their parents. If he aspires to propagate the joy of family ties to everybody, no father will lose the joy of having a family. If he could empathize with people suffering from the cold and starvation because he could picture himself in the same situation, nobody will ever suffer from the cold and hunger. Neither are these three circumstances difficult to understand nor tough to carry out; it is only because one cannot put oneself into others' shoes to be more forgiving and does not give much thought to it. How could we say that it is distant and unreachable?

Scroll 49: *Fu Zi*

~ 120 ~

解。《象》曰：「雷雨作，解。君子以赦過宥罪。」

(卷一 周易)

[白話] 解卦《象傳》講道：「上面是雷，下面是雨，雷雨交作，陰陽和暢，百物鬆解潤澤，這是解卦的象徵。君子以解卦的義理放免別人的錯誤，寬恕別人的罪過。」

In the book of *Xiang Zhuan*, the *Xie* (解)¹ hexagram is characterized by Thunder above Water. As Thunder interacts with Rain, the *Yin* and *Yang* energies are unimpeded, thus all things are smooth and uninhibited. This is the symbol of the *Xie* hexagram. A Junzi employs its principles and learns to be tolerant with others' mistakes and forgive them of their wrongdoings.

Scroll 1: *Zhou Yi*

1 *Xie* (解), hexagram no. 40 ䷧.

～ 121 ～

膳夫掌王之食飲、膳羞。大喪則不舉，大荒則不舉，大札則不舉，天地有災則不舉，邦有大故則不舉。大荒，凶年也。大札，疫癘也。天災，日月晦食也。地災，崩動也。大故，刑殺也。《春秋傳》曰：司寇行戮，君為之不舉。

（卷八 周禮）

[白話] 膳夫，掌理天子所用的飯食、飲料、牲肉和菜肴。遇到天子、皇后、世子的喪事不殺牲，遇有大的災荒年不殺牲，瘟疫流行的時候不殺牲，有天災地變不殺牲，國家有敵軍來犯或罪犯行刑不殺生。

The imperial chef was responsible for the ruler's meals and drinks, slaughtering animals and preparing fine food for him. During the funeral of the emperor, the empress, or the heir to the throne, the chef would not butcher animals. In times of famine, he would not butcher animals. When an epidemic occurred, he would not butcher animals. When natural disasters struck or changes in the natural environment were observed, he would not butcher animals. When the country was invaded by enemies or convicts were given death penalties, he would not butcher animals.

Scroll 8: *Zhou Li*

～ 122 ～

仲春之月，養幼少，存諸孤。助生氣也。命有司，省囹圄，去桎梏，毋肆掠；順陽氣也。省，減也。毋竭川澤，毋漉陂池，毋焚山林。肆，謂死刑暴尸。順陽養物。

（卷七 禮記）

[白話] 春季的第二個月，要特別保養幼小的孩童，撫恤可憐的孤兒。要命令掌管司法的官吏減少牢獄中關押的囚犯，除去他們的腳鐐和手銬，不可執行死刑及陳屍示眾、拷打犯人；不可放乾河川湖泊中的水；不可使池塘乾涸；不可放火焚燒山林（順應生生不息的陽氣，長養萬物）。

In the second month of spring, give special care to young children and show sympathy to the poor orphans. In addition, order the judicial officials to reduce the number of prisoners in jail, remove their handcuffs and shackles, and do not implement the death penalty or arrange dead bodies for public display. Never tie offenders up and beat them. Do not dry up the lakes, rivers, streams and ponds. The burning of forests should be prohibited.

Scroll 7: *Li Ji*

~ 123 ~

國君春田不圍澤，大夫不掩群，士不取麇
卵。生乳之時，
重傷其類。

（卷七 禮記）

〔白話〕諸侯國君在春天舉行田獵時，不可包圍整個獵場；大夫不可捕殺整群的禽獸；士人不可掠取幼獸或鳥卵（動物生育和哺乳的時候這樣做，會嚴重地傷害動物的族類）。

In spring, when the lords went hunting, they were not allowed to encircle the hunting grounds. Ministers were disallowed from capturing and hunting down the entire species of wild animals while scholars were prohibited from robbing wild animals of their young or stealing birds' eggs.

Scroll 7: *Li Ji*

～ 124 ～

子曰：「仁有三，與仁同功而異情。利仁強仁，功雖與安仁者同，本情則異也。與仁同功，其仁未可知也；與仁同過，然後其仁可知也。仁者安仁，智者利仁，畏罪者強仁。」功者，人所貪。過者，人所避。

（卷七 禮記）

[白話] 孔子說：「行仁道有三種情況（安仁、利仁、強仁）：利仁、強仁的功效雖然與安仁相同（都能利益他人、利益社會），但其存心是不同的（安仁是無所求而安於行仁，利仁是為獲得利益而行仁，強仁是畏懼刑罰而行仁）。這三者施行仁愛，從功效看是相同的，難以判斷是否是真正以仁德之心行事；但施行仁愛遭遇到利害相關的事情時，可從不同的反應中看出是否是真正仁德之人。真正的仁者基於自己的本性而安適自在行仁；智者知道行仁對自己有利，所以行善以求福；害怕犯罪受罰的人是勉強地行仁。」

Confucius said: “The act of benevolence is carried out in three ways (willingly, calculatedly or reluctantly). All appear to be benevolent and the results appear similar, so it is difficult to tell whether the behavior exemplifies a truly virtuous intention. However, when personal profits are at stake during the practice of benevolence, different reactions would reveal whether one is truly benevolent. Truly virtuous people would practice it easily and naturally; the wise practice it for the sake of the advantage it brings; and those who fear the guilt and punishment of transgression practice it reluctantly.”

Scroll 7: *Li Ji*

～ 125 ～

景公問晏子曰：「謀必得，事必成，有術乎？」對曰：「有。」公曰：「其術何如？」晏子曰：「謀度於義者必得，事因於民者必成。反義而謀，背民而動，未聞存者也。昔三代之興也，謀必度於義，事必因於民；及其衰也，謀者反義，興事傷民。故度義因民，謀事之術也。」

（卷三十三 晏子）

[白話] 景公問晏子說：「要使謀劃的事一定實現，所做的事一定成功，有這樣的方法嗎？」晏子回答說：「有。」景公問：「那方法是什麼？」晏子答道：「謀劃的事與道義相合就肯定能實現，做事順應民心就肯定能成功。違反道義來謀劃，違背民意來行事，從未聽說過能長久的。以前，夏、商、周三代興盛之時，謀劃必定考慮是否符合道義，做事必會依照人民的意願。到他們衰敗的時候，所謀劃的策略違背道

義，所興辦的事情又傷害人民。所以符合道義、依照民意，是謀劃和做事的正確方法。」

Duke Jing of the State of Qi asked Yan Zi: “Is there a method to ensure that planned tasks are realized and all jobs are successfully completed?” Yan Zi replied: “Yes, there is.” Duke Jing asked: “Then tell me what is the method?” Yan Zi said: “If the planned task is congruent with righteousness, it will definitely be realized. If a task accords with public interest, it will definitely succeed. If one strategizes against righteousness and does things against the people’s wishes, a long-lasting administration is something unheard of. In the past, when the Xia, Shang and Zhou dynasties prospered, the respective rulers often considered whether the strategies made went according to righteousness and whether the jobs carried out went according to the people’s intentions. When these dynasties met their respective downfalls, their strategies had deviated from righteousness and the jobs done had

brought harm to the people. Hence, following righteousness and going according to the people's needs and wants is the correct method to strategize and to get work done."

Scroll 33: *Yan Zi*

仁
義

～ 126 ～

夫君子者，易親而難狎，畏禍而難劫，嗜利而不為非，時動靜（無靜字）而不苟作。體雖安之，而弗敢處，然後禮生焉；心雖欲之，而弗敢言，然後義生焉。夫義節欲而治，禮反情而辨者也。

（卷三十四 鶡冠子）

〔白話〕君子這樣的人，容易親近，但不會讓人因親近而產生輕慢；害怕災禍，但難以用脅迫來讓他屈服；喜愛利益，但不會為此去做違背道義的事；時局動盪，也不會不依正道苟且作為。雖然外物或境況讓自身感到安適，但不敢處於這種安逸之境，這樣之後禮節由此產生；內心雖然想要某種合乎心意的事物，但不敢放任自己隨意求取，這樣之後正義由此產生。正義，通過節制欲望而達到自我的完善；禮節，通過規範性情而可以明辨事理。

A Junzi is approachable but he will not slight people when they get close to him. He is afraid of disasters but it is difficult to use threats to make him give in. He enjoys benefits but will not compromise righteousness for the sake of personal profits. If the present circumstances are tumultuous, he will not diverge from the correct path and attempt to take the easy way out. Even when external circumstances make him feel at ease, he dares not remain in his comfortable state; as a result, proprieties are established. Even if he has personal preferences over certain matters, he does not allow himself to obtain them as he pleases; as a result, righteousness is established. True righteousness is the restraint of one's cravings to perfect oneself. Propriety is the regulation of one's temperament to achieve rationality.

Scroll 34: *He Guan Zi*

~ 127 ~

天災流行，國家代有。救災恤鄰，道也。
行道有福。

（後補卷四 春秋左氏傳上）

[白話] 天災流行，總在各個地方交替發生。救援受災地區，周濟鄰國，這是道義。按道義行事者有福。

Natural disasters are common and take turns to happen in different places. Extending help to disaster-stricken areas and providing financial assistance to relieve neighboring countries are acts of righteousness. Those who do things according to righteousness enjoy good fortune.

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

～ 128 ～

君子之養其心，莫善於誠。夫誠，君子所以懷萬物也。天不言而人推高焉，地不言而人推厚焉，四時不言而人期焉。此以至誠者也。

（卷四十八 體論）

〔白話〕君子修養身心，沒有比「誠」更重要的了。誠，是君子所用來包容萬物的。天不言語，可是人們推崇它的高遠；地不言語，可是人們推崇它的厚重；四季不言語，可是人們期盼它的來臨。這是因為它們是至誠的。

In the physical and mental cultivation practiced by a Junzi, nothing is more important than sincerity. Sincerity underlies a Junzi's embrace of all things. Heaven speaks not, but human beings esteem its loftiness; earth speaks not, but human beings esteem its grandeur; the four seasons speak not, but human beings

anticipate their arrival. This is because all of them exemplify utmost sincerity.

Scroll 48: *Ti Lun*

～ 129 ～

蓋天地著信，而四時不悖；日月著信，而昏明有常；王者體信，而萬國以安；諸侯秉信，而境內以和；君子履信，而厥身以立。古之聖君賢佐，將化世美俗，去信須臾，而能安上治民者，未之有也。

（卷四十九 傅子）

〔白話〕天地顯現其誠信，四季運行就不違背常規；日月顯現其誠信，黑夜白晝就交替正常；君王依循於誠信，各個諸侯國就會安定；諸侯秉持誠信，諸侯國內就會和平；君子踐行誠信，就能在社會上立足。古代的名君賢臣，要教化世人、美化風俗，如果片刻離開誠信，卻能安定國家、治理好百姓，這是從未有過的事。

As Heaven and Earth demonstrate their sincerity and trustworthiness, the cycle of the four seasons would not violate its regularity. As the sun and the moon

demonstrate their sincerity and trustworthiness, night and day would alternate regularly. If the king abides by sincerity and trustworthiness, all the states would be secure and stable. If the lords uphold sincerity and trustworthiness, their ducal states would be peaceful and harmonious. If a Junzi practices sincerity and trustworthiness, he could establish himself in society. In the ancient times, it was the duty of the wise kings and virtuous subordinates to educate the people and improve the social customs. Deviating from sincerity and trustworthiness but bringing stability to the country and governing it well is, thus far, unheard of.

Scroll 49: *Fu Zi*

～ 130 ～

曾子妻之市，其子隨而泣。其母曰：「汝還，顧反，為汝殺彘。」妻道（道作適）市來，曾子欲捕彘殺之，其妻止之曰：「特與嬰兒戲也。」曾子曰：「嬰兒者非有知也，待父母而學之者也。今子欺之，是教子欺也。母欺子，子而不信其母，非所以成教也。」遂殺彘。

（卷四十 韓子）

〔白話〕曾子的妻子要到集市上去，她的兒子哭著要跟隨著一起去。母親對兒子說：「你回家去，等我回來，給你殺豬吃。」曾子的妻子從集市回來，曾子就準備捉豬去殺，妻子阻止他說：「只是和孩子開玩笑的。」曾子說：「孩子是不懂事的，是跟著父母學習的。現在妳欺騙他，就是教孩子欺騙。母親欺騙孩子，孩子就不相信自己的母親，這不是用來教育孩子的方法！」於是曾子便動手殺了豬。

One day, Zengzi's wife went to the market. Her son cried and wanted to tag along. The mother told the son: "Go home and wait for my return, and I will slaughter a hog for you to eat." Zengzi's wife returned from the market and saw Zengzi getting ready to catch a hog for slaughtering. She stopped him and said: "I was only joking with our son." Zengzi said: "Children have no knowledge until they learn from their parents. Now that you have deceived him, you are teaching him to deceive others. When a mother lies to a child, a child no longer trusts his mother. This is not the way to teach children." Hence Zengzi began slaughtering the hog.

Scroll 40: *Han Zi*

~ 131 ~

恕者，以身為度者也。己所不欲，毋加諸人。惡諸人，則去諸己；欲諸人，則求諸己。此恕也。

（卷三十六 尸子）

[白話] 恕，就是以自身的情況設身處地為他人考慮。自己不希望接受的事情，也不要強加到別人身上。如果厭惡別人的習氣毛病，就要先去除自己身上的習氣毛病；希望別人做到的，就要自己先做到。這就是恕。

Forgiveness is to have personal consideration for others by putting oneself into their shoes. If there are things we do not wish to accept, we should not impose them on others. If we dislike other people's bad habits, we ought to eliminate ours first. If we hope that others could achieve something, we must first be able to achieve it ourselves. This is *Shu* (恕) or forgiveness.

Scroll 36: *Shi Zi*

~ 132 ~

事親而不為親所知，是孝未至者也；事君而不為君所知，是忠未至者也；與人交而不為人所知，是信義未至者也。

（卷四十五 昌言）

[白話] 侍奉雙親而不被雙親了解，是孝道沒有行圓滿；事奉君主而不被君主了解，是忠義沒有行圓滿；與人交往而不被人了解，是信義沒有行圓滿。

Serving both parents without gaining their understanding is imperfect filial piety. Serving the ruler without gaining his understanding is imperfect loyalty. Socializing with others without gaining their understanding is imperfect trustworthiness.

Scroll 45: *Chang Yan*

~ 133 ~

君子在位可畏，施舍可愛，進退可度，周旋可則，容止可觀，作事可法，德行可象，聲氣可樂，動作有文，言語有章，以臨其下，謂之有威儀也。

（卷五 春秋左氏傳中）

〔白話〕君子在位令人敬畏，施惠於人令人愛戴，進退揖讓可作為法度，交際往來可作為準則，儀容舉止值得人觀摩，處事施政值得人學習，道德品行可以讓人效法，聲音氣度讓人愉悅，動作典雅有修養，說話清晰有條理，這樣來對待下屬，就叫做有威儀。

When a Junzi holds office, he is revered. He provides benefits for others so he is loved. His actions and manners can serve as the measure of law, his interactions with others can serve as a guideline; his countenance and mannerisms are worth observing, his ways of handling duties and running a government are

worth learning, and his virtuous conduct can be emulated. His voice and magnanimity are pleasant, his actions are elegant and cultured, and his speech is clear and organized. By treating subordinates in this manner, one is said to be dignified.

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

~ 134 ~

非漠真（漠真作
淡漠）無以明德，非寧靜無以致遠，非寬大無以並覆，非平正無以制斷。

（卷三十五 文子）

〔白話〕不能淡泊名利，就無法彰明自身的性德；不能清靜寡欲，就無法到達高遠的境界；沒有寬廣博大的胸懷，就無法包容天下萬物；沒有公平正直的作風，就無法做出正確的決斷。

If we cannot be indifferent to wealth and reputation, we are unable to exemplify our virtues. If we cannot remain calm with few desires, we are unable to reach great heights. Without broadmindedness, we are unable to embrace all things in the world. Without practicing fairness, we are unable to arrive at the correct decisions.

Scroll 35: *Wen Zi*

~ 135 ~

大人不唱游言。游，猶浮也。不可用之言也。可言也，不可行，君子弗言也；可行也，弗可言，君子弗行也。則民言不危行，而行不危言矣。

危，猶高也。言不高於行，行不高於言，言行相應。

（卷七 禮記）

〔白話〕身居高位的人不可倡導和鼓勵講一些浮而不實之言。可以說而做不到的，君子是不會去說的；可以做而不可堂堂正正說的，君子是不會去做的。能夠這樣，百姓就不會言過其實，也不會去做不可告人的行為。

People in high positions should not promote and encourage superficial flattery in speech. If something can be said but cannot be carried out, a Junzi will not utter it. If something can be carried out but cannot be mentioned in an honorable way, a Junzi will not do it. If this ideal can be achieved, the common people will neither exaggerate their speech nor engage in unscrupulous deeds.

Scroll 7: *Li Ji*

～ 136 ～

上不天，則下不偏覆；心不地，則物不畢載。大山不立好惡，故能成其高；江海不擇小助，故能成其富。故大人寄形於天地，而萬物備；措心於山海，而國家富。

（卷四十 韓子）

〔白話〕君主不效法蒼天，就不能保護所有的人民；君主心胸如果不像大地那樣寬廣，就不能承載所有萬物。泰山對土石沒有好惡之心，所以能夠形成它的高大；江海對細流不加選擇，所以能夠形成它的壯闊。所以君主寄託形體於天地，似天之遍覆，地之遍載，因此萬物豐饒；心之運用如大山不讓微塵，江海不擇細流，因而國家富足。

If the ruler does not emulate heaven, he cannot protect all the people; if he is not as broadminded as the earth, he cannot support all things. Mount Taishan has no preferences over its soil and rock, thus it is able

to achieve its towering height. Rivers and seas are not selective when it comes to streams, thus they are able to achieve their magnificence. A ruler entrusts himself to heaven and earth, and since his magnanimity is like the extensiveness of heaven and the generosity of the earth, all things could thrive. The mind is employed in the same manner as the mountains that do not discriminate the tiniest specks of dust, or the rivers and seas that do not choose streams. Thus the country would become wealthy and prosperous.

Scroll 40: *Han Zi*

~ 137 ~

王賞鬬辛、王孫由于、申包胥、鬬懷。

皆從王有大功。子西曰：「請舍懷也。」以初謀殺王故。

王曰：「大德滅小怨，道也。」終從其兄，免王大難，是大德也。

（卷六 春秋左氏傳下）

[白話] 楚昭王賞賜了鬬辛、王孫由于、申包胥、鬬懷等人。子西說：「請您不要賞賜鬬懷。」（因為當初他曾想殺死昭王。）昭王說：「他對我有大恩德，就可以消除以前小的怨恨了，這是合乎道義的。」

King Zhao of the State of Chu bestowed gifts on Dou Xin, Wangsun Youyu, Shen Baoxu, Dou Huai and some others. Zi Xi said: "Please do not bestow any gifts on Dou Huai." (Because earlier Dou Huai plotted to kill King Zhao.) King Zhao said: "He has done me great favors, and that is sufficient to cancel past grudges that were insignificant. This conforms to the principle of righteousness and honor."

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

～ 138 ～

人之情，服於德，不服於力。故古之聖王，以其言下人，以其身後人，即天下推而不厭，戴而不重。此德有餘，而氣順也。故知與之為得（得作取），知後之為先，即幾道矣。

（卷三十五 文子）

[白話] 人的心理，是順服於道德，而不順服於威力。所以古代的聖明君王，處處言語謙卑，事事行在人後，天下人都推重他而不厭煩他，擁戴他在人民之上而人民並不感到有重壓。這就是德高有餘而氣順於道。因此，懂得「給予」就是「得到」，懂得甘居人後實際上是站在了人前，這就接近於「道」了。

Human beings are disposed to favor kindness, not force. This is why the ancient sage-kings were always unassuming in words and in deeds. They were held in high esteem and never disliked because their staunch supporters felt no pressure at all. They had wisdom and goodness to spare and were peaceful with nature. That being so, understanding that “giving” is “receiving” and that yielding to others is actually staying ahead of the game will bring one closer to the *Dao* (the Way).

Scroll 35: *Wen Zi*

~ 139 ~

夫學者損其自多，以虛受之。天道成而必變。凡持滿而能久者，未嘗有也。故曰：自賢者，則天下之善言，不得聞其耳矣。

（卷十 孔子家語）

[白話] 為學之人應當不斷減損自己的驕傲自滿，永遠以謙虛的心接受一切人事物給予的啟發。大自然的法則是：萬事萬物的發展一旦達到極致，就會向相反的方向轉變。因此凡是抱持自滿態度而能長久的人，從未有過。所以說：自認為了不起的人，天底下有益的善言，他就再也聽不進了。

A learner ought to constantly reduce his arrogance and egotism, and always remain modest and receptive toward everything. The law of nature is as follows: All things, when developed to its extreme, will go in the opposite direction. Remaining arrogant and enjoying a long-lasting reign is unheard of. Hence, those who think highly of themselves cannot take heed of any beneficial advice in the world.

Scroll 10: Kong Zi Jia Yu

～ 140 ～

不自見，故明；聖人因天下之目以視，故能明達。不自是，故

彰；聖人不自為是而非人，故能彰顯於世。不自伐，故有功；聖人德化

流行，不自取其美，故有功於天下也。不自矜，故長。聖人不自貴大，故能長久不危也。

夫唯不爭，故天下莫能與之爭。此言天下賢與不肖，無能與

不爭者
爭。

（卷三十四 老子）

〔白話〕不執著自己的主觀成見（而從天下人的角度看事物），所以對事物看得分明；不自以為是（而吸取天下人的正確看法），所以盛德顯現於外；不自我誇耀，所以能成就功業；不自恃己能、自高自大，所以長久不危。正因為不與人爭，所以天下沒有誰能與他相爭。

Seeing things from others' perspectives without attachment to personal biases will enable one to observe things clearly. Assimilating the correct perspectives of others without being opinionated will enable

one to appear highly virtuous. Without being full of self-praise, one will thus achieve success in his career. Without being arrogant and too reliant on one's talents, one's reign will thus last long without peril. It is because one does not fight with others that others will not fight with him.

Scroll 34: *Lao Zi*

~ 141 ~

君子務脩諸內，而讓之於外；務積於身，而處之以不足。

（卷四十八 體論）

謙
虛

[白話] 君子致力於對內修養自身，而對外謙讓（讓位於賢，讓功於眾，讓名於上）；致力於積累自身的德行、智慧、能力，而時刻以自己還很不足來自處。

A Junzi would devote himself to self-cultivation and humbly give precedence to others. He would exert his best efforts to accumulate virtues, wisdom and abilities, and he would always be aware of his shortcomings as a means of righting himself.

Scroll 48: *Ti Lun*

～ 142 ～

謙。《象》曰：「地中有山，謙。君子以裒多益寡，稱物平施。」
多者用謙以為裒，少者用謙以為益，隨物而與，施不失平也。

（卷一 周易）

[白話] 謙卦《象傳》說：「謙卦的卦象是艮（山）下坤（地）上，為高山隱藏於地中之表象，象徵高才美德隱藏於心中而不外露，所以稱作謙。君子總是損多益少，衡量各種事物，然後取長補短，使其平均。」

The book of *Xiang Zhuan* explains the *Qian* (謙; Humility)¹ hexagram as follows: the *Gen* (艮; Mountain) lies beneath the *Kun* (坤; Earth). The mountain appears concealed within the earth, symbolizing that great talent and virtues are hidden, therefore it is called Humility. “In accordance with this, a Junzi diminishes his excesses to augment his insufficiencies, thus creating a just balance.”²

Scroll 1: *Zhou Yi*

1 *Qian* (謙), hexagram no. 15 ䷎; *Gen* (艮) trigram ䷳; *Kun* (坤) trigram ䷁.

2 Legge, James. Source: <http://www.jamesdekorner.com/GBCh/hex15.htm>.

～ 143 ～

夫謙德之光，《周易》所美；滿溢之位，道家之所戒。故君子福大而愈懼，爵隆而益恭。遠察近覽，俯仰有則，銘諸机杖，刻諸槃杆，矜矜業業，無殆無荒。如此，則百福是荷，慶流無窮矣。

（卷二十二 後漢書二）

〔白話〕謙虛仁德的光彩，是《周易》大力稱美的；過滿則溢的位置，是道家引以為戒的。所以君子福愈大愈驚懼，官愈高愈謙恭。觀察古人和今人，一舉一動都有準則，將銘文刻在几案和拐杖上，刻在盤和盂上，兢兢業業，不敢怠慢。這樣，就能承載百福，福澤綿長。

The luster of humility and benevolence is greatly commended in the book of *Zhou Yi*. Situations that lead to overflow due to excess are heeded by the Daoists. Hence, the greater the blessing a Junzi received, the more vigilant he would be. The higher his official position, the more humble he would be. He would learn from the ancients and his contemporaries, and every action is taken in accordance with principles. Inscriptions on tables, walking sticks, plates and jars would remind him to act cautiously, and he would not dare to slight others. Thus he could bear multitudes of good fortune and bestow lasting prosperity on the people.

Scroll 22: *Hou Han Shu*, Vol. 2

～ 144 ～

凡趣舍之患，在於見可欲而不慮其敗，見可利而不慮其害，故動近於危辱。昔孫叔敖三相楚國，而其心愈卑，每益祿而其施愈博，位滋高而其禮愈恭。正考父偃僂而走，晏平仲辭其賜邑。此皆守滿以沖，為臣之體也。

（卷四十八 體論）

〔白話〕一般人在進退、取捨時常患的毛病是，只看到自己的欲望可以滿足而不考慮失敗，只看到可以獲得利益而不考慮其帶來的危害，所以稍有行動就接近於危險恥辱。過去孫叔敖三次做楚國宰相，而其內心更為謙卑，每次增加了俸祿，他的施捨就更為廣泛，地位愈高，他待人就愈加謙恭。孔子的先祖正考父謙卑恭敬地行走，晏嬰推卻不受君王封賞的城邑，他們都是以淡泊謙遜的態度身居顯位、保守基業，這是作為臣子應該具備的基本品質。

When they consider whether to forge ahead or fall back, people often make the mistake of weighing their self-interest rather than the possibility of failure. They merely see the benefits that can be obtained but do not weigh the damages their actions might bring. Therefore, any little action taken would bring risk and humiliation to oneself. In the past, three-time Prime Minister of the State of Chu, Sunshu Ao, became more and more humble—each increase in salary was balanced by more extensive donations. The higher his position, the more respectful and humble he was in dealing with others. Confucius's ancestor, Zheng Kao Fu, was humble and respectful in his strides. Yan Ying refused to receive towns rewarded by the king. Both men were unconcerned about wealth and fame; they humbly occupied important positions and safeguarded the founder's enterprise. These should be the fundamental characteristics that a subordinate should possess.

Scroll 48: *Ti Lun*

～ 145 ～

舜戒禹曰：「鄰哉，鄰哉！」言慎所近也。
周公戒成王曰：「其朋，其朋！」言慎所
與也。

（卷二十五 魏志上）

[白話] 虞舜告誡夏禹說：「鄰哉，鄰哉！」就是說
要慎重選擇所親近的大臣。周公告誡成王說：「其
朋，其朋！」意思是說要慎重選擇所交往的人。

Emperor Shun advised Yu: “Neighbors! Neighbors!”
Shun was cautioning Yu to be vigilant when select-
ing ministers close to him. Duke of Zhou advised
King Cheng of the Zhou dynasty: “Thy friends! Thy
friends!” It was meant as a warning for King Cheng
to be circumspect when selecting the people with
whom he socialized.

Scroll 25: *Wei Zhi*, Vol. 1

～ 146 ～

謹
慎

孔子曰：「臨事而懼，希不濟。」《易》曰：「若履虎尾，終之吉。」若群臣之眾，皆戒慎恐懼，若履虎尾，則何不濟之有乎？

（卷三十六 尸子）

[白話] 孔子說：「處理事情能保持戒慎恐懼之心，就很少有辦不到的事。」《易經》說：「如果做事能像踩在老虎尾巴上一樣戰兢惕厲，並且始終如此，就能得到吉祥順利。」假如國家所有官員，對待工作都能夠保持警惕謹慎的態度，就如同踩在老虎尾巴上，那麼又有什麼事情辦不好呢？

Confucius said: "There are few tasks that cannot be accomplished when one remains circumspect in carrying them out." The book of *Yi Jing* said: "If we can handle things from the beginning until the end as watchfully as stepping on a tiger's tail, then all will

be auspicious and favorable.” If all the officials in the country could remain cautious in their undertakings, as if stepping on a tiger’s tail, is there anything that cannot be well accomplished?

Scroll 36: *Shi Zi*

~ 147 ~

是故君子敬孤獨，而慎幽微。雖在隱翳，鬼神不得見其隙，況於遊宴乎？

（卷四十六 中論）

〔白話〕君子孤身獨處時恭敬莊重，在隱約細微之處也小心謹慎。即使在無人能見的隱蔽之處，心念都不會偏斜，因而鬼神都看不到他的過失，更何況是遊樂飲宴之時呢？

A Junzi is respectful and dignified when he is alone by himself and prudent in the most minute or indistinct places. His integrity does not change even when nobody is watching him in secluded areas, so if spirits and ghosts could not detect his faults, what's more during times of merriment and feast?

Scroll 46: *Zhong Lun*

~ 148 ~

居寵思危，罔弗惟畏，弗畏入畏。

言雖居貴寵，
當常思危懼，

無所不畏。若乃不
畏，則入可畏之刑。

（卷二 尚書）

〔白話〕處在貴寵的位置，要想到危險而有所畏懼，沒有一件事不敬畏，如果什麼都不怕，就會墜入可畏的困境。

When one is enjoying noble status and being doted on, one should think of the risks and be fearful. All things ought to be revered. If one were afraid of nothing, he would be entrapped in an abysmal situation.

Scroll 2: *Shang Shu*

~ 149 ~

謹
慎

君子之於己也，無事而不懼焉。我之有善，懼人之未吾好也；我之有不善，懼人之必吾惡也；見人之善，懼我之不能脩也；見人之不善，懼我之必若彼也。

（卷四十六 中論）

[白話] 君子對於自身，沒有不警戒恐懼的事情。自己有善行美德，則戒懼別人未必就喜歡自己；自己有不善，則戒懼別人肯定會厭惡自己；看見別人的善行美德，則戒懼自己不能學到；看見別人的不善，則戒懼自己（若不提高警覺，反省、改過）必定會像他那樣。

A Junzi measures himself by being cautious in everything possible. If he is virtuous, he cautions himself that not everyone will like him because of this. If he is unvirtuous, he cautions himself that others will surely detest him. If he sees the virtues in others, he

cautions himself that he may not be able to cultivate and attain the same. If he sees the unvirtuous behavior of others, he cautions himself that if he does not raise his sensitivity, reflect upon his own conduct and correct his mistakes, he will end up just like them.

Scroll 46: *Zhong Lun*

~ 150 ~

目妄視則淫，耳妄聞（聞作聽）則惑，口妄言則亂。三關者，不可不慎守也。

（卷四十一 淮南子）

〔白話〕眼睛胡亂觀看就會失去節制，耳朵胡亂聽受就會產生迷惑，信口胡亂言談就會導致禍亂。這三道關口，不能不謹慎地守住。

If we allow our sight to wander off we will lose control. If we allow our hearing to wander off we will be perplexed. If we allow our lips to speak rashly it will bring disorder. These three gateways must be safeguarded carefully.

Scroll 41: *Huai Nan Zi*

～ 151 ～

善為政者，知一事之不可闕也，故無物而不備；知一是之不可失也，故眾非與之共得。其不然者，輕一事之為小，忽而闕焉，不知眾物與之共多也；睹一非之為小也，輕而蹈焉，不知眾是與之共失也。

（卷四十七 劉廙政論）

〔白話〕懂得治理政事的人，知道每一項工作都不可缺少，所以沒有一件物品不準備好的；知道正確的意見一條也不可遺漏，所以許多不正確的意見都要與之同時聽取。不懂治理的人，看輕了一件事認為它很小，疏忽了它而造成缺漏，不知道眾多的事物有了它才能變得完整；認為一個錯誤很小，輕忽了它而貿然去做，卻不知道總體正確的東西會因一次小錯誤而全盤皆失。

A skilled statesman knows that every job is important, so he would prepare everything possible to facilitate the work. He also knows that every piece of good advice is important so he pays attention to both good and bad advice to make sure he does not miss out on any good advice. A person who does not understand governing would overlook a small but important matter, without which many tasks could not be completed. He carries out a task for which he deems mistake is insignificant, only to find out that one small mistake would lead all that is correct to be lost.

Scroll 47: *Liu Yi Zheng Lun*

～ 152 ～

頤。《象》曰：「山下有雷，頤。君子以慎言語，節飲食。」言語飲食，猶慎而節之，而況其餘乎。

（卷一 周易）

〔白話〕頤卦《象傳》說：「頤卦的卦象是震（雷）下艮（山）上，為雷在山下震動之表象。引申為咀嚼食物時上顎靜止、下顎活動的狀態，因而象徵頤養。頤養必須堅守正道，所以君子應當言語謹慎、節制飲食。」（這樣才能培養美好的品德，同時也能讓周遭的人受到好的影響；才能養護健康的身體，同時也能讓大自然中的動物得到安養。）

In the book of *Xiang Zhuan*, the image of the *Yi* (頤) hexagram shows: “Thunder at the foot of a mountain,¹ symbolizing Nourishment. Likewise, a Junzi is discreet in his speech and moderate in eating and drinking to remain fit.”²

Scroll 1: *Zhou Yi*

1 *Yi* (頤), hexagram no. 27 ䷚. *Zhen* (震) (Thunder) trigram ䷲ under *Gen* (艮) (Mountain) trigram ䷳.

2 Legge: The hexagram denotes nourishing of body or mind, of one's self or others, and the proper nourishment in each case must necessarily vary according to circumstances. Thus, judgment must be exercised to determine which nourishment is in harmony with correctness and virtue. Source:

<http://www.jamesdekorner.com/GBCh/hex27.htm>.

～ 153 ～

文學防輔遂共表稱陳袞美。袞聞之大驚懼，責讓文學曰：「修身自守，常人之行耳，而諸君乃以上聞，是適所以增其負累也。且如有善，何患不聞？而遽共如是，是非益我。」其誠慎如此。

（卷二十六 魏志下）

[白話] 文學侍從和防輔之官於是一同上表稱述曹袞的美德。曹袞聽說後，大為驚恐，責備文學說：「修養身心、保持操守，不過是平常人的行為罷了，而諸位卻將此上報給朝廷，這恰恰會為我增加負擔。再說，如果我有好的行為，何必擔心別人不知道？而你們卻急著一起這樣做，這並不是對我好啊。」他的警惕謹慎就像這樣。

The imperial literary scribe and the imperial surveillance officer presented a joint memorial to the king praising Cao Gun's¹ virtues. Upon hearing this news, Cao Gun was shocked and reprimanded the scribe by saying: "Cultivating one's mind and remaining upright are nothing but an ordinary person's conduct. The fact that you have reported this to the imperial court will only increase my burden. Moreover, if I had virtuous conduct, why would I even be worried that others are oblivious to it? You are anxious to praise my virtues but this brings me no benefit." That was the extent of Cao Gun's cautiousness.

Scroll 26: *Wei Zhi*, Vol. 2

1 Cao Gun was the stepbrother of Cao Pi, who was the king of Wei during the Three Kingdoms period.

～ 154 ～

君子慎其所去就。與君子游，如長日加益而不自知也；與小人游，如履薄冰，每履而下，幾何而不陷乎哉？

（卷三十五 曾子）

[白話] 君子對朋友的取捨須非常謹慎。與君子交往，就像白晝變長的季節，德行不斷增長而自己不知不覺；與小人交往，就像踏在薄冰之上，每踏一下，便更加危險，能有幾個人不陷落水中呢？

A Junzi is cautious when it comes to choosing friends. Befriending a Junzi can be likened to days extending to become longer seasons: one's virtues continue to improve unknowingly. Befriending a scoundrel can be likened to walking on thin ice: every step one takes becomes more dangerous. How many people can avoid falling into the water?

Scroll 35: Zeng Zi

~ 155 ~

孔子曰：「生而知之者，上也；學而知之者，次也；困而學之，又其次也；困，謂有所不通也。困而不學，民斯為下矣。」

（卷九 論語）

[白話] 孔子說：「生下來就知道事理的，那是上等資質的人；學習後就能知道的，那是次一等資質的人；心智不開、有所不通然後苦學的，那是又次一等的人；天資愚鈍、心智不開而依然不學，是資質最差的了。」

Confucius said: "Those who are born wise are the highest class of men. Those who become wise by learning are the next. After them come those who are witless and have to toil painfully in their learning. As to those who are not gifted, witless and yet do not learn — they are the lowest of the people."

Scroll 9: Lun Yu

～ 156 ～

蓋聞君子恥當年而功不立，疾沒世而名不稱。故曰：學如不及，猶恐失之。是以古之志士，悼年齒之流邁，而懼名稱之不建也，故勉精厲操，不遑寧息。且以西伯之聖，姬公之才，猶有日昃待旦之勞，故能隆王道，垂名億載，況在臣庶，而可以已乎？

（卷二十八 吳志下）

〔白話〕聽說君子以年富力強而功業未能建立為羞恥，憂慮人在將死之時名聲還未能顯揚。所以（孔子）說：一開始求學的時候，好像追人，而有追不上的感覺；勤學有得以後，必須溫習，猶如得了一物生怕遺失一樣。因此古代的有志之士，傷感於時光的流逝，而害怕功名不能建立，所以精勤奮勉，砥礪節操，無暇安閒休息。況且憑著文王的聖明、周公的才能，還有忙碌到日頭偏西還顧不上吃飯、勤於政事而坐等

天明的辛勞，才可以使王道興隆，美名流傳億萬年，更何況普通的臣民，難道可以止步不前嗎？

It was said that a Junzi would be ashamed if he is unable to offer contributions in the prime of his life, and he would worry that his reputation remains unknown when he is nearing death. Hence, Confucius said: “The initial stage of learning is like chasing a person: one feels that he is struggling to catch up. When one is diligent and has achieved some results, one must revise what he has learned, just like obtaining something and being afraid of losing it.” Hence, ancient scholars with high aspirations lamented the quick passing of time for the fear of not establishing their reputation and career. Thus, they were extremely hardworking and diligent, and were so determined to strengthen their moral integrity that they had no time to rest. Moreover, even with the wisdom of King Wen of the Zhou dynasty and the capabilities of the Duke of Zhou, they were occupied until sunset and had no time to have a meal. They were diligent in han-

dling political affairs, stayed awake and toiled until dawn to achieve prosperity in their kingdom and had their good reputation spreading over several thousand years, what's more ordinary subjects? Could we just remain where we are?

Scroll 28: *Wu Zhi*, Vol. 2

~ 157 ~

子夏曰：孔子弟子
卜商也。「事父母能竭其力，事君
能致其身，盡忠節，不
愛其身也。與朋友交，言而有信。
雖曰未學，吾必謂之學矣。」

（卷九 論語）

[白話] 子夏說：「侍奉父母能盡心竭力，事奉君上能盡忠職守（崇尚道義超過對自己身體的愛惜），與朋友交往能誠信無欺。這樣的人，即使他說自己沒有學問，我必定說他已有學問了。」

Zi Xia said: "In serving his parents, this person exerts his greatest efforts; in serving the ruler, he devotes his undying loyalty (esteeming virtues above his physical safety); in his interaction with friends, he is sincere and trustworthy—such a person, even if he may claim that he is not learned, I will certainly say that he is."

Scroll 9: *Lun Yu*

～ 158 ～

善學者，假先王以論道；善因者，借外智以接物。故假人之目以視，奚適夫兩見；假人之耳以聽，奚適夫兩聞；假人之智以慮，奚適夫兩察。

（卷五十 袁子正書）

〔白話〕善於治學的人，藉助古聖先王來闡明道理；善於憑藉外力的人，藉助他人的智慧來應對萬事萬物。所以藉助別人的眼睛來看，何止能看清楚兩方面的事物；藉助他人的耳朵來聽，何止能聽到兩方面的聲音；藉助別人的智慧來思考審察，何止能明察兩方面的事理。

Those who are skilled at learning would turn to the conduct of the ancient sage-kings to explain the doctrines. Those who are skilled at enlisting external help would turn to others' wisdom to cope with all situations in life. Consequently, relying on others' eyes enables one to see beyond two views; relying on others' ears enables one to hear more than two sides of every opinion, while relying on others' wisdom to deliberate enables one to understand more than two sides of a coin.

Scroll 50: *Yuan Zi Zheng Shu*

～ 159 ～

夫《易》，聖人之所以極深而研幾也。唯深也，故能通天下之志；唯幾也，故能成天下之務；極未形之理，則曰深。適動微之會，則曰幾也。唯神也，故不疾而速，不行而至。

（卷一 周易）

[白話]《易經》，是聖人用於「極深研幾」的一門大學問。正因其深入洞徹宇宙人生，所以能通達天下人的心志；正因其讓人保持念頭清明，就永遠向吉背凶，所以就能夠成天下一切事務；正因其與宇宙大道神妙感通，故不需急疾，而事速成，不需主觀行動，而達目標。

The book of *Yi Jing* contains profound knowledge that sages employed to do an in-depth examination of the cosmos. It demonstrates a thorough understanding of the cosmos, thus all the aspirations and perceptions of the people are known. It allows one to maintain a vigilant and pure mind; hence one is eternally inclined toward the auspicious, digresses from the misfortunes, and achieves success in every undertaking. It is wonderfully connected to the Way of the Universe, thus haste is unnecessary. Things will be accomplished quickly and no subjective action is required to achieve this goal.

Scroll 1: *Zhou Yi*

～ 160 ～

人莫不知學之有益於己也，然而不能者，嬉戲害之也。人皆多以無用害有用，故知不博而日不足。以鑿觀池之力耕，則田野必闕矣；以積土山之高脩隄防，則水用必足矣；以食狗馬鴻鴈之費養士，則名譽必榮矣；以弋獵博奕之日誦《詩》、《書》，則聞識必博矣。

（卷四十一 淮南子）

〔白話〕沒有哪個人不懂得學習對自己是有益處的，然而卻不能好好地去學習，這是貪圖玩樂害了他。人們大都是以無用之事來妨礙有用之事，所以智慧不廣博並且時間不夠用（因為虛度光陰）。如果用挖掘供觀賞的池塘的力氣去翻土犁田，那麼田野一定會被開墾出來；如果用堆積土山修高臺的工夫去興修堤防，那麼用水就一定很充足；如果用餵養狗、馬、鴻、鴈所花的費用來奉養士人，那麼名聲一定榮耀；如果

用射獵博弈的時間去誦讀《詩經》、《尚書》等經典，那麼學問一定會廣博。

Everybody knows that studying is beneficial and yet one does not pursue his studies because he is obsessed with seeking fun. People often impede useful endeavors with unbeneficial endeavors; hence, their wisdom is not extensive and they do not have sufficient time (because precious time is dawdled away). If the energy spent to dig a scenic pond is used to plow the fields, then wastelands can be reclaimed. If the effort to pile up soil to build a palace is used to build and repair embankments, water will be sufficient. If money used to feed pet dogs, horses and swans and geese is channeled to support scholars, one's reputation will become glorious. If the time spent on hunting and betting is used to study the classics such as the *Book of Odes* and the *Book of History*, one will acquire extensive knowledge.

Scroll 41: *Huai Nan Zi*

~ 161 ~

子曰：「德之不修，學之不講，聞義不能徙也，不善不能改也，是吾憂也。」夫子常以此四

者，為憂也。

（卷九 論語）

[白話] 孔子說：「品德不加修養，學問不深入講究，聽到合宜的道理不能遷徙，缺點不能改正，這都是我所擔憂的。」

Confucius said: "Learning virtues without cultivation; acquiring knowledge without thoroughly discussing what is learned; not being able to move toward righteousness from the knowledge gained; and not being able to rectify one's faults—it is these thoughts that disquiet me."

Scroll 9: Lun Yu

~ 162 ~

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。「只有長久堅持才能使德行堅固」。「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。

Sages value Perseverance. “Perseverance will give virtues a solid foundation.” “Sages persist in their ways and people throughout the land will become civilized with good customs.”¹ Without perseverance, virtuous education will never be accomplished, and the lack of virtues will never bring long-lasting governance.

Scroll 50: *Yuan Zi Zheng Shu*

1 *The Zhou Book of Change*. Zhang Shanwen, Fu Huisheng. P. 185. Hunan Publishing House, 2008.

～ 163 ～

猶（猶上恐脫
聖人二字）十五志學，朋友講習，自強不息，德與年進，至于七十，然後心從而不踰矩。況於不及中規者乎？而不自勉也！

（卷四十五 昌言）

〔白話〕聖人尚且十五歲就專心求學，與志同道合的人在一起講議研習、切磋學問，自強不息，品德隨年齡增長而不斷提升，到七十歲才順從心之所欲而不踰越法度。何況言行還不能合乎規範的人呢？能不自我勉勵嘛！

The sages focused on learning before they turned fifteen, gathering with like-minded people to share their knowledge and study together, constantly striving toward self-enhancement and showing continuous improvement in their conduct and virtues as they grew older. However, it was only when they reached seventy that they could follow the dictates of their hearts, for what they desired no longer overstepped the boundaries of propriety. For people whose speech and conduct have yet to conform to the standards, could they afford not to encourage themselves to work harder?

Scroll 45: *Chang Yan*

～ 164 ～

兼服天下之心：高上尊貴，不以驕人；聰明聖智，不以窮人；齊給速通，不爭先人；剛毅勇敢，不以傷人；不知則問，不能則學，雖能必讓。

（卷三十八 孫卿子）

[白話] 可以讓天下人都心悅誠服的做法是：居於高位，身分尊貴，但不以此而傲視別人；聰明睿智，無所不通，但不以此使人困窘；言辭敏捷，反應迅速，但不以此與人爭先；剛強果決，勇敢大膽，但不以此去傷害人；自己不知道的就去請教，自己不會的事情就去學習，雖然有能力，也一定時刻保持謙遜恭讓。

The way to truly convince people is this: While one occupies a high and honored position he would not slight others; while he may be smart and intelligent he would not embarrass others; while he is quick-witted and sharp he would not contend with others; while he is strong and determined, courageous and brave, he would not use this to harm others. Whatever he cannot understand he would seek answers; whatever he cannot accomplish he would seek ways to learn; and even when he possesses the ability, he always remains humble and tolerant.

Scroll 38: *Sun Qing Zi*

～ 165 ～

為善與眾行之，為巧與眾能之，此善之善者，巧之巧者也。故所貴聖人之治，不貴其獨治，貴其能與眾共治也；所貴工倕之巧，不貴其獨巧，貴其與眾共巧也。

（卷三十七 尹文子）

〔白話〕自己行善而能使大眾與自己一起行善，自己做工精巧而能使大眾的技藝也變得精巧起來，這才是善中之善、巧中之巧啊！所以聖人治理國家的可貴之處，不在於聖人能獨立治理國家，而在於聖人能與眾人共同來治理；巧匠倕的可貴之處，不在他個人做事精巧，而在於他能協同眾人共做精巧之物。

When one's virtuous deeds convince the public to follow in his footsteps; when one's fine craftsmanship inspires improvement in the public's artistry; only this can be considered the virtuous among the virtuous and the skilled among the skilled! What is valuable in the sages' administration is not that they can rule the country independently; instead, it is because they are able to rule the country hand in hand with the public. What is valuable in a skilled artisan's work is not his delicate craftsmanship; instead, it is how he can help others produce refined crafts.

Scroll 37: *Yin Wen Zi*

～ 166 ～

「同人，先號咷而後笑。」子曰：「君子之道，或出或處，或默或語。二人同心，其利斷金。同人終獲後笑者，以有同心之應也。夫所況同者，豈係乎一方哉？君子出處默語，不違其中，則其跡雖異，道同則應也。同心之言，其臭如蘭。」

（卷一 周易）

[白話] 同人卦的九五爻辭說：「同人九五，在居尊得位，在天下和同之先，本有艱難，故號咷大哭，以至誠感人，終至天下和同，故後快樂而笑。」孔子申論說：「君子之道，或出而服務天下，或隱處而獨善其身，或沉默，或言語。如二人同心，其鋒利足以截斷堅硬的金屬。同心的意思，是說二人精誠團結，心意齊同，其中的味道，猶如蘭花的芬芳。」

The description of the *Tong Ren* (同人)¹ hexagram, fifth line is: “Line Five: the respected ruler secures his position, but before unifying the people, there were some obstacles. Thus loud cries were made and his sincerity touched others. Finally, great harmony is attained and joyful laughter is heard.” Confucius extends this theory by saying that: “The Way of the Junzi is either to step forward and serve the world or remain in hiding and engage in self-cultivation; either remaining silent or speaking up. If two minds unite as one, its sharpness is sufficient to cut through solid metal. Uniting the minds means that two people are sincerely dedicated and united, thereby achieving like-mindedness, and the fragrance emitted is like that of an orchid.”

Scroll 1: *Zhou Yi*

1 *Tong Ren* (同人), hexagram no. 13 ䷌.

~ 167 ~

不以口譽人，則民作忠。故君子問人之寒則衣之，問人之飢則食之，稱人之美則爵之。皆為有言，不可以無實也。

（卷七 禮記）

[白話] 君子不用空話討人好感，那麼人民就會興起忠實的風氣。君子慰問別人的寒冷，就會拿衣服給他穿；慰問別人的飢餓，就會送食物給他吃；稱讚別人品德高尚、辦事完美，就會授予他相應的官位。

As a Junzi does not engage in empty talk to please others, the culture of loyalty would arise among the people. A Junzi shows concern for those suffering from the cold by offering them warm clothing. He shows care for the starving people by providing food for them. He commends virtuous people who are adept at handling matters by offering them suitable official positions.

Scroll 7: *Li Ji*

～ 168 ～

處
世

有人乘船而遇大風者，波至而恐，自投水中。非不貪生而畏死，惑於恐死而反忘生也。故人之嗜欲亦猶此也。故達道之人，不苟得，不讓福；其有不棄，非其有不索也；恆盈而不溢，常虛而易足。

（卷四十一 淮南子）

〔白話〕有一個人坐船而遇到大風，見到波浪襲來就恐懼，自己投入水中淹死了。他並非不貪生怕死，他是被怕死的念頭嚇昏了頭，反而忘記還有生的機會。所以人有嗜欲，也是像這個樣子。所以通達道理的人，不苟且取得，不推讓福分；該保有的不放棄，不該擁有的絕不索取；常常充實盈滿而不會漫溢，永久清淨無欲而容易滿足。

There was a person on a boat who met with a storm. He grew fearful when he saw the waves crashing toward him, so he jumped into the ocean and drowned

himself. While he was not clinging abjectly to life, it was the very thought of death that made him lose his senses. He had forgotten that there was a chance of survival. The desires of human beings can be likened to this. Thus, rational people do not seek achievement by sheer luck, and graciously accept their blessings. They would not abandon what is theirs, but they would certainly not ask for something that is not theirs. It is like enjoying abundance that does not overflow, and having eternal peace and remaining content very easily.

Scroll 41: *Huai Nan Zi*

~ 169 ~

大禹聖者，乃惜寸陰；至於眾人，當惜分陰，豈可逸遊荒醉？生無益於時，死無聞於後，是自棄也。

（卷三十 晉書下）

[白話]（陶侃常常對人說：）大禹是位聖人，尚且珍惜每一寸光陰；對於一般人，更應當愛惜每一分光陰，怎麼可以放縱遊樂、沉湎於酒呢？活著的時候對當時的國家社會沒有貢獻，死後湮沒無聞，沒有美名流傳於後世，這是自甘墮落啊！

Tao Kan often said that: “King Yu was a sage and he cherished every second of his time. Ordinary people therefore have no excuse not to cherish every second of their time. How could they indulge in drinking and mindless fun? Being alive and contributing nothing to the country and society, or being dead and falling into oblivion without passing on a good reputation to the following generations is called self-destruction.”

Scroll 30: *Jin Shu*, Vol. 2

～ 170 ～

夫著作書論者，乃欲闡弘大道，述明聖教，推演事義，盡極情類，記是貶非，以為法式，當時可行，後世可修。

（卷四十七 政要論）

〔白話〕撰寫書論的目的，在於闡揚光大世間正道，闡述說明聖賢教化的道理，推論演繹事情背後的義理，極盡幽微地洞察人情，記述真理，針砭錯誤，以此作為標準和法度，不僅可以在當時實行，也可以讓後世的人修習。

The purpose of writing books and devising theories is to propagate the correct worldly path, explain the principles behind the sages' culture, infer the righteous principles behind each matter, gradually examine humanity, record and explain the truth, and point out mistakes. In so doing, it could serve as the standard or law that sees the possibility of immediate implementation, besides functioning as a guide for future practice by the younger generations.

Scroll 47: *Zheng Yao Lun*

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Chapter Four

ON THE SUBJECT
OF ADMINISTRATION

～ 171 ～

上綱苟直，百目皆開；德行苟直，群物皆正。正也者，正人者也。身不正，則人不從。是故不言而信，不怒而威，不施而仁。有諸心而彼正，謂之至政。

（卷三十六 尸子）

〔白話〕一張網如果上面的主繩提直了，網上的眾多網孔都會張開。一個人如果德行端正，身邊的人事物都會隨之而正。所謂政治，它的實質是端正人的品行，為政者如果自身不端正，那麼別人就不會相從。因此，不用言語就讓人信服，不用發怒就有威嚴，不用施惠就有仁德，為政者有這樣的端正之心，人們就會隨之而正，這就稱為最完美的政治。

If the main ropes of a net were straightened, it would open up the meshes. If a person's conduct were upright, his surroundings (people and various matters) would become upright too. The essence of governing is to align human behavior. If a leader's behavior were not upright, nobody would obey him. Thus, he could convince the people without having to utter a word, exemplify dignity without being enraged and show kindness without providing benefits. If a leader rights his mind, people would follow in his footsteps. This is the most perfect governance.

Scroll 36: *Shi Zi*

～ 172 ～

一天下者，令於天下則行，禁焉則止。桀、紂令天下而不行，禁焉而不止，故不得臣也。目之所美，心以為不義，弗敢視也；口之所甘，心以為非義，弗敢食也；耳之所樂，心以為不義，不敢聽也；身之所安，心以為不義，弗敢服也。然則令於天下而行，禁焉而止者，心也。故曰：心者，身之君也。天子以天下受令於心，心不當，則天下禍；諸侯以國受令於心，心不當，則國亡；匹夫以身受令於心，心不當，則身為戮矣。

（卷三十六 尸子）

〔白話〕統一國家，就是整個國家能夠有令則行，有禁則止。夏桀、商紂在位時，有令不行、有禁不止，所以不能統屬民眾。眼睛覺得美麗的東西，自己內心認為看了不合道義，就不敢去看；嘴巴覺得美味的食

物，自己內心認為吃了不合道義，就不敢去吃；耳朵覺得悅耳的聲音，自己內心認為聽了不合道義，就不敢去聽；身體覺得安適的東西，自己內心認為用了不合道義，就不敢享用。可見，能使天下有令就行、有禁就止，是人心在起作用。所以說：心，是自身言行的主宰。君王以自己的存心治理國家，如果存心不正，國家就會遭到禍殃；地方長官以自己的存心治理行政區域，如果存心不正，所治理的地區就會敗亂；個人以自己的存心立身處事，如果存心不正，就會惹來殺身之禍。

The purpose of uniting a country is to ensure that laws are followed and prohibitions are observed across the country. During the reigns of King Jie of the Xia dynasty and King Zhou of the Shang dynasty, laws were violated and prohibitions were not observed. That was why these rulers could not unite the populace and gain their support. When our eyes see beautiful things but our conscience tells us that seeing them does not concur with morality, then we do not dare to look at them. When our mouths taste deli-

cious food but our conscience tells us that eating it does not concur with morality, then we do not dare to consume it. When our ears hear beautiful sounds but our conscience tells us that listening to them does not concur with morality, we do not dare to listen to them. When our bodies feel comfortable with certain things but our conscience tells us that using them does not concur with morality, then we do not dare to use them. It is obvious that obeying laws and observing prohibitions have to come from the mind. Thus, it is said: “The mind is the master of all one’s speech and actions.” If a ruler governs a country based on his own intentions, and his intentions are impure, his country will be plagued by disasters. If the local officials govern the administrative district based on their own intentions, and their intentions are impure, the area governed will be chaotic. If an individual conducts himself and deals with matters based on his own intentions, and his intentions are impure, he will risk losing his life.

Scroll 36: *Shi Zi*

～ 173 ～

夫改政移風，必有其本。《傳》曰：「吳王好劍客，百姓多癰瘡；楚王好細腰，宮中多餓死。」長安語曰：「城中好高髻，四方高一尺；城中好廣眉，四方且半額；城中好大袖，四方用匹帛。」斯言如戲，有切事實。

（卷二十一 後漢書一）

[白話] 改變風氣習俗，必須抓住根本。《左傳》中記載說：「吳王喜歡精於劍術的人，老百姓就多有創傷；楚王喜歡細腰，宮女們多有餓死的。」長安城中的諺語說：「城裡的人喜歡束高髮髻，四處鄉下的百姓髮髻就高達一尺；城裡的人喜歡畫寬眉，鄉下的百姓就將眉毛畫到半額寬；城裡人喜歡長衣袖，鄉下的百姓就用整匹布來做衣袖。」這些雖似笑話，但卻切中事實。

To change the social customs, it is necessary to go to the root. There is a record in *Zuo Zhuan* saying that: “The king of the State of Wu favored skilled swordsmen, and so there were many wounded men among the populace. The king of the State of Chu favored small waists, and many of the court maids starved themselves to death.” In the City of Chang An, there was a maxim: “When high hair buns were in vogue among the city folks, the country folks from various corners would wear their buns as high as one *Chi*.¹ When thick eyebrows were fashionable among the city folks, the country folks would paint their eyebrows until they covered half their foreheads. When long sleeves became the trend among the city folks, the country folks would use a bolt of cloth to make the sleeves.” These were jokes that correspond so precisely to the facts.

Scroll 21: *Hou Han Shu*, Vol. 1

1 *Chi* (尺) is a traditional Chinese unit of length equivalent to 1/3 of a meter.

~ 174 ~

明主在上位，則官不得枉法，吏不得為私。民知事吏之無益，故貨財不行於吏；權衡平正而待物，故姦詐之人，不得行其私。故曰：有權衡之稱者，不可欺以輕重也。

（卷三十二 管子）

〔白話〕賢明的君主居於上位，官員就不能枉法，官吏就不能營私。百姓知道事奉官吏沒有利益，所以就不用財物去賄賂官吏。君主能做到像秤錘秤桿一樣公平正直地對待他人，那麼姦詐的人就不能營私舞弊了。所以說：有秤錘秤桿的稱量，就無法在輕重上欺騙人。

When a wise ruler occupies a high position, his officials will neither abuse the law nor seek personal profits. When the people are aware that serving the officials brings them no benefits, they will not use ma-

terial things to bribe the latter. If a ruler can treat the people fairly and justly, like the weight and weight-beam, then treacherous people will not be fraudulent. Thus it is said: “With the fairness of the weight and weight-beam, it is impossible to deceive people.”

Scroll 32: *Guan Zi*

～ 175 ～

公曰：「子之教寡人備矣，敢問行之所始？」孔子曰：「立愛自親始，教民睦也；立敬自長始，教民順也。教以慈睦，而民貴有親；教以敬長，而民貴用命。民既孝於親，又順以聽命，措諸天下，無所不行。」

（卷十 孔子家語）

[白話] 哀公說：「您這樣來教導我，已經很完備了，請問從哪裡開始做起呢？」孔子說：「培養愛心要從侍奉自己的父母雙親開始，可以教給百姓和睦；培養恭敬心要從服務自己的長輩開始，可以教給百姓和順。（領導以身作則）用愛敬、和睦來教化，百姓就會注重孝養父母；（領導以身作則）用尊敬長輩、師長來教化，百姓就樂意聽從命令。百姓既孝敬父母，又能恭順聽從命令，用這種道理施行於天下，便沒有行不通的。」

Duke Ai of the State of Lu said: “The way you taught me is already quite complete, but the question is: where do I begin?” Confucius said: “The cultivation of a loving attitude begins from serving one’s parents, and it can impart Harmony to the people. The cultivation of respectfulness begins from serving one’s elders, and it can impart Peaceful Compliance to the people. If a leader plays an exemplary role to educate and transform others through love, respect and harmony, the people will pay attention to being filial to their parents. If a leader plays an exemplary role to educate and transform others through respectfulness toward seniors and teachers, the people will listen to his orders. Ruling on the basis that the people are filial and respectful toward their parents and can respectfully obey directives, nothing is unfeasible.”

Scroll 10: *Kong Zi Jia Yu*

~ 176 ~

子曰：「上好禮，則民莫敢不敬；上好義，則民莫敢不服；上好信，則民莫敢不用情。情，情實也。言民化上，各以實應也。夫如是，則四方之民，襁負其子而至矣。」

（卷九 論語）

[白話] 孔子說：「在上位者好禮，民眾就不敢不敬；在上位者好義，民眾就不敢不服從；在上位者好信，民眾就不敢不以誠相待。在上位的為政者若能如此，四方民眾自然就會背著他們的孩子來歸附。」

Confucius said: "If the leader esteems propriety, the people will not dare to be irreverent. If the leader esteems righteousness, the people will not dare to be disobedient. If the leader esteems trustworthiness, the people will not dare to be insincere. When the leader exemplifies these virtues, the people from all quarters will bear their children on their backs and come and pledge their allegiance."

Scroll 9: *Lun Yu*

~ 177 ~

君子無德即下怨，無仁即下爭，無義即下異（異作暴），無禮即下亂。四經不立，謂之無道。無道而不亡者，未之有也。

（卷三十五 文子）

[白話] 君主缺乏德行，百姓就會怨恨；君主缺乏仁愛，百姓就會紛爭；君主沒有正義，百姓就會叛亂；國家沒有禮制，百姓就會混亂無序。這四項準則不確立，就是無道。無道而不滅亡，這是從未有過的。

If a ruler lacks virtues, the populace will have resentments. If a ruler lacks benevolence, the populace will engage in disputes. If the ruler is not righteous, the populace will rebel. If a country has no system of proprieties, the populace will be chaotic. If these four guidelines are not established, there is no *Dao*. The absence of *Dao* without perils has thus far never happened.

Scroll 35: *Wen Zi*

~ 178 ~

凡人未見聖，若弗克見；既見聖，亦弗克
由聖。此言凡人有初無終也。未見聖道，如不能得見。已見聖道，亦不能用之，所以無成也。爾其戒
哉！爾惟風，下民惟草。汝戒勿為凡人之行也。民從上教而變，猶草應風而
偃，不可不慎也。

（卷二 尚書）

務
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[白話]（成王令周公之子君陳繼其父之後在洛邑監治殷頑民，對君陳說：）普通人未見聖人之道時，覺得好像不能見到；及至見到聖人之道，卻又不能依從。你要以此為戒啊！因為你是風，民眾是草。（草隨風動，所以須慎重地按聖人之道行事。）

When King Cheng of the Zhou dynasty asked Jun Chen, the son of the Duke of Zhou, to succeed his father to govern the rebellious Yin subjects in Luo Yi (Town of Luo), he advised Jun Chen: “Before ordinary people see the Way of the Sages, they do not believe they can see it. However, when they finally see the Way of the Sages, they cannot abide by it. You

have to take this as a lesson, because you are the wind and the populace is the grass. (The grass moves according to the wind, therefore you must cautiously do things according to the Way of the Sages.)”

Scroll 2: *Shang Shu*

～ 179 ～

兵者所以討暴也，非所以為暴也；樂者所以致和也，非所以為淫也；喪者所以盡哀也，非所以為偽也。故事親有道矣，而愛為務；朝廷有容矣，而敬為上；處喪有禮矣，而哀為主；用兵有術矣，而義為本。本立而道行，本傷而道廢矣。

（卷四十一 淮南子）

〔白話〕軍隊是用來討伐並平息暴亂的，不是用來製造暴亂的；音樂是用來培養和諧心境的，不是用來使人產生邪思、放縱無度的；服喪是用來充分表達哀悼之情的，不是用來裝模作樣的。所以，事奉父母有孝道，而以真心敬愛為要務；在朝議政有禮儀，而以敬而無失為上；居喪有禮節，而發自內心的哀悼是主要的；用兵有策略，而以正義為根本。根本確立以後，道才能順暢施行；根本受到破壞，道就會被廢棄。

An army serves to keep peace, not to incite riots. Music serves to nurture a peaceful state of mind, not to encourage indulgences. Funeral services are conducted so that sorrow can be fully expressed, and by no means done with pretense. Hence, the rightful way to serve one's parents is built primarily on respectful love, while the protocols of political discussion at the imperial court are built foremost on civility. There are for mourning and mourning that stems from the heart is most valued. When deploying an army, strategies that are founded on righteousness are needed. Once the foundation is established, the *Dao* can be smoothly implemented. Any destruction to the foundation will cause the *Dao* to be abandoned.

Scroll 41: *Huai Nan Zi*

～ 180 ～

聖人南面而聽天下，所且先者有五，民不得與焉。且先，言未遑餘事。一曰治親，二曰報功，三曰舉賢，四曰使能，五曰存愛。功，功臣也。存，察也。察有仁愛者。五者一得於天下，民無不足，無不贍。物，猶事。紕，猶錯也。五事得則民足。一事失則民不得其死，明政之難也。聖人南面而治天下，必自人道始矣。人道謂此五事也。

（卷七 禮記）

〔白話〕聖明的人南面稱王治理全國，必將先做好五件事情，而一般民事還不在其內。這五項是：一是依禮法端正親屬之間的關係，確定長幼尊卑的名分；二是封賞有功之臣；三是舉薦和選拔賢德之人；四是任用有才能的人；五是明察和獎勵民間有善心善行的人。這五件事如果能統統做到，全國的百姓將沒有匱乏，無不豐裕。如果這五項有一項乖錯失道，那麼民眾就不能安享天年。聖明的天子治理國家，一定從人倫之道（指上面說的五件事）做起。

A wise, south-facing person who is governing his country¹ must accomplish five things which have yet to include general civil matters. These are:

1. Employing proprieties and laws to regulate the relationship between kinsfolk, establishing the statuses of seniors, juniors, the respected and the lowly;
2. Rewarding ministers with contributions;
3. Recommending and selecting the virtuous;
4. Employing capable people;
5. Evaluating and rewarding those who exemplify kindness and practice kind deeds.

If all these five aspects were accomplished, the whole nation will be abundant and wealthy. However, if one of these aspects goes off track, the populace cannot enjoy the remaining years of their lives. When a wise ruler governs his country, he will definitely deal with human relationships (i.e. the aforementioned five things) first.

Scroll 7: *Li Ji*

1 South signifies a ruler's position.

～ 181 ～

凡為治之大體，莫善於抑末而務本，莫不善於離本而飾末。夫為國者，以富民為本，以正學為基。民富乃可教，學正乃得義；民貧則背善，學淫則詐偽；入學則不亂，得義則忠孝。故明君之法，務此二者，以為太平基也。

（卷四十四 潛夫論）

〔白話〕治理國家的大政方針，沒有比抑制末業而致力於根本更好的了，沒有比捨棄根本而修治末業更糟的了。治理國家的君主，以使百姓富裕為根本，以施行正確的教育為基礎。百姓富足才可以進行教化，教育的理念和內容正確才能夠懂得道義；百姓貧窮就會背棄善行，教學內容浮華就會滋長巧詐虛偽；接受了教育就不會是非混淆，懂得了道義就會盡忠盡孝。因此明君治國的方法，就是用心致力於富民、正學這兩方面，以此作為國家太平的基礎。

With regard to the major direction of governing, nothing is better than prioritizing the root over the offshoots, and nothing is worse than abandoning the root in favor of cultivating the offshoots. A ruler's fundamental task is to make the populace affluent, together with establishing proper education as the foundation for building a nation. Only when the people are satisfactorily prosperous can they be educated and transformed, and only when the educational concepts and content are correct can they comprehend moral principles. When the people are poor, they will abandon virtues; when education is ostentatious, craftiness and hypocrisy will arise. By receiving education, people will not confuse the right from the wrong; by understanding moral principles, they will practice loyalty and filial piety to the best of their ability. Hence, the way in which a wise ruler governs his country is to commit to the aforementioned two areas and to make these the foundation of achieving peace.

Scroll 44: *Qian Fu Lun*

～ 182 ～

夫隨俗樹化，因世建業，慎在務三而已。
一曰擇人，二曰因民，三曰從時。時移而
不移，違天之祥也；民望而不因，違人之
咎也；好善而不能擇人，敗官之患也。三
者失，則天人之事悖矣。夫人乖則時逆，
時逆則天違。天違而望國安，未有也。

（卷四十七 蔣子）

〔白話〕根據風俗來教化人民，依據時勢來建功立業，應該慎重地做好三方面的事情：一是選拔德才兼備的人才，二是傾聽人民的意願，三是隨順時勢。時勢變化而不能夠隨順，這是違背自然規律的凶災；人民的願望我們不去順從，這是違背民意的罪過；喜好善事而不能選用有德之人，這是敗壞官場風氣的禍患。這三方面出現失誤，則天時和人事就會悖亂。人心不和諧就會呈現時勢逆轉，時勢逆轉則天道與人事相違。違背天道而希望國泰民安，這是不可能的事情。

To teach the people according to customs and establish careers and contributions according to the pre-existing conditions, one has to be circumspect in fulfilling the three areas below:

1. Selecting virtuous and talented people;
2. Listening to the people's wishes;
3. Complying with the prevailing circumstances.

When one is unable to adapt to changing circumstances, it is disastrous because it defies the law of nature. When one goes against the people's wishes, it is wrongful because it defies the will of the people. When one favors good deeds but cannot employ virtuous people to carry out the tasks, it is the seed of misfortune that corrupts the government. Making errors in these three areas will disrupt the seasons and human affairs. Disharmony between people will turn the tide against present situations and result in oppositions between nature and men. It is absurd to defy the law of nature while hoping for peace and prosperity.

Scroll 47: *Jiang Zi*

~ 183 ~

昔仲弓季氏之家臣，子游武城之小宰，孔子猶誨以賢才，問以得人。明政之小大，以人為本。

（卷二十一 後漢書一）

務
本

〔白話〕從前仲弓是季氏的家臣，子游是武城的縣官，孔子尚且教誨他們要任用賢才，詢問是否用人得當。說明政事無論大小，皆以用人為根本。

In the past, Zhong Gong was already the retainer of Ji Huanzi, and Ziyou was the magistrate of Wucheng County, but Confucius still reminded his two students to employ the virtuous and capable, and to question the suitability of the people they appoint. This illustrates that the employment of suitable people is fundamental to all good governance.

Scroll 21: *Hou Han Shu*, Vol. 1

～ 184 ～

臣聞，上古堯舜之時，不貴爵賞，而民勸善；不重刑罰，而民不犯。躬率以正，遇民信也。末世貴爵厚賞，而民不信也。夫厚賞重刑，未足以勸善而禁非，必信而已矣。是故因能任官，則分職治；去無用之言，則事情得；不作無用之器，即賦斂省；不奪民時，即百姓富；有德者進，無德者退，則朝廷尊；有功者上，無功者下，則群臣遜；罰當罪則姦邪止；賞當賢則臣下勸。凡此八者，治之本也。

（卷十八 漢書六）

[白話]（公孫弘上疏說：）我聽說上古堯舜的時代，不重視封爵、賞賜，而人民都能努力向善；不崇尚施用嚴刑重罰，而人民卻不輕易犯法。這是因為堯舜自身以無私公正之心領導臣民，對待人民有信義。

到了後世重視封爵，厚加賞賜，可是人民卻並不信任。豐厚的賞賜、嚴厲的刑罰，不足以勉勵人們向善、禁止人們為非，必須對百姓有信義才行。所以，按照能力任用官員，則各自分配的職務就能治理得當；去除無用的言詞，就能了解事物的真相；不製作無用的器物，就能減少稅賦；不耽誤農時，百姓就能富足；有德行的人予以進用，無德行的人予以斥退，朝廷就能樹立起威信；有功勞的人得到提拔，無功勞的人給予降職，群臣就能明白退讓的道理；處罰的輕重適合其罪行，姦邪之人就會止步；獎賞的多少適合其賢能程度，臣下就會得到勉勵。總括這八點，是治國的根本。

In his memorial to the king, Gongsun Hong said: “I heard that Emperors Yao and Shun from antiquity attached little importance to conferring noble titles and providing rewards, but the people strove toward virtuousness. Both emperors did not advocate the use of severe punishments, yet violation of the law was

uncommon. This is because Emperors Yao and Shun guided their officials and the people through their selflessness and justice, and were trustworthy and righteous toward the people. In the later eras, importance was given to conferring noble titles and offering extra rewards, but paradoxically, the people did not trust them. Handsome rewards and severe punishments were insufficient to inspire the people toward virtuousness and to prevent them from doing evil. A leader must be trustworthy toward the people. Hence, by appointing officials based on their abilities, the duties assigned could be well managed. By shedding unnecessary speech, the truth could be understood. By eschewing the production of useless utensils, taxes could be reduced. By making the most of the farming seasons, the people could be made prosperous. When virtuous people are employed, unscrupulous ones would be dismissed, and the imperial court could thus establish its dignity. If those with contributions were promoted whereas those without were demoted, the ministers would understand the principle of mak-

ing concessions. If the extent of the punishment were proper for the offense, treacherous people would stop behaving in an evil way. If the extent of the reward matches the level of one's wisdom and capability, the lower-ranking officials would feel encouraged. These eight aspects constitute the foundation of governing a country."

Scroll 18: *Han Shu*, Vol. 6

～ 185 ～

故先王見始終之變，知存亡之機，是以牧民之道，務在安之而已。天下雖有逆行之臣，必無響應之助矣。故曰「安民可與行義，而危民易與為非」，此之謂也。

（卷十一 史記上）

[白話] 所以古代聖王能洞察事物演變的規律，知道什麼是國家存亡的關鍵，因此治理人民的方法，關鍵就在使他們過上安定的生活。這樣，天下即使出現圖謀叛亂的臣子，也必然沒有人響應參與。所以說「處於安定狀態的人民可以引導他們共同行仁義，而處於危難之中的人民就容易一起做壞事」，說的就是這個道理。

Thus, the sage-rulers of antiquity had insights into the evolutionary law of matters and understood the key to their country's survival. The governing principles were therefore centered on bringing stability to the people. Even if there were officials who hatched plots of rebellion, they would not receive any support from the people. Thus it is said: "It is possible to guide people in times of peace to practice benevolence and righteousness, but in times of peril people would conspire to do evil far more easily." This was what the aforementioned description was about.

Scroll 11: *Shi Ji*, Vol. 1

～ 186 ～

聖人行不言之教。任其自行，斯不言之教也。道不可致也。

道在自然，非可言致也。失道而後德，失德而後仁，失仁而後義，失義而後禮。

（卷三十七 莊子）

〔白話〕聖人施行的教化不依靠語言，而是以德政感化人民。大道是沒有辦法通過語言求得的。失「道」之後，只好據「德」來治天下；失「德」之後，只好依「仁」來治天下；失「仁」之後，只好行「義」來治天下；失「義」，最後只能以「禮」治天下了。

Thus the sagely ruler does not convey his instructions through speech but through virtuous governance. *Dao* can never be achieved through speech. When *Dao* is lost, one relies on Virtues to govern a country. When Virtues are lost, one relies on Benevolence to govern a country. When Benevolence is lost, one relies on Righteousness to govern a country, and finally, when Righteousness is lost, one relies on Proprieties to govern a country.

Scroll 37: *Zhuang Zi*

~ 187 ~

《語》曰：「既富矣，又何加焉？曰：教之。」教之以德，齊之以禮，則民徙義而從善。莫不入孝出悌，夫何奢侈暴慢之有乎？

（卷四十二 鹽鐵論）

[白話]《論語》上說：「百姓已經富裕了，還要怎麼辦呢？孔子回答說：要教育他們。」用道德教化他們，用禮儀規範他們，百姓明理了就會改變意念依從正義和善道，人人都能在家孝敬父母、在外遵守長幼之禮。這樣哪裡還有什麼揮霍浪費、凶暴傲慢的現象呢？

In the *Analects*, there was a question: “When the people are wealthy, what more shall be done?” Confucius replied: “Educate them.” Teaching the people virtues and regulating their conduct with proprieties would help them understand the right principles, and they

would thereby reform their thoughts and abide by the path of righteousness and virtues. If everybody can fulfill filial piety and respect while serving their parents at home, and follow the proprieties of orderliness while being away from home, would there be any incidents of profligacy, brutality or arrogance?

Scroll 42: *Yan Tie Lun*

～ 188 ～

道行於世，則貧賤者不怨，富貴者不驕，愚弱者不懼，智勇者不矜，足於分也。法行於世，則貧賤者不敢怨富貴，富貴者不敢凌貧賤，愚弱者不敢冀智勇，智勇者不敢鄙愚弱。此法之不及道也。

（卷三十七 尹文子）

〔白話〕如果道義能在世間施行，那麼貧窮卑微的人就不會有怨言，富裕尊貴的人就不會驕橫，愚笨軟弱的人就不會恐懼害怕，聰明勇敢的人就不會盛氣凌人，這是因為大家各守本分的緣故。如果良好的法令制度能在世間施行，那麼貧窮卑微的人就不敢怨恨富裕尊貴的人，富裕尊貴的人也不敢欺凌貧窮卑微的人，愚笨軟弱的人就不敢企盼超過聰明勇敢的人，聰明勇敢的人也不敢鄙視愚笨軟弱的人。這就是「法治」不如「道治」的地方。

If the right principles were to be implemented in the world, the poor and lowly would have no complaints, the noble and wealthy would not be overbearing, the weak and ignorant would have no fears, and the courageous and intelligent would not be arrogant. This is because everyone keeps to his own duty. If a brilliant legal system could be implemented in the world, the poor and lowly would not dare to resent the noble and wealthy, and the noble and wealthy would not dare to bully the poor and lowly. The weak and ignorant would not harbor hopes of surpassing the courageous and intelligent, whereas the courageous and intelligent would not dare to disdain the weak and ignorant. This shows how ruling by law is not as good as ruling by virtues.

Scroll 37: *Yin Wen Zi*

～ 189 ～

天道之大者在陰陽。陽為德，陰為刑。刑主殺，而德主生。是故陽常居大夏，而以生育養長為事；陰常居大冬，而積於空虛不用之處。以此見天之任德不任刑也。天使陽出布施於上，而主歲功。使陰入伏於下，而時出佐陽。陽不得陰之助，亦不能獨成歲也。王者承天意以從事，故任德教而不任刑。刑者不可任以治世，猶陰之不可任以成歲也。

（卷十七 漢書五）

[白話] 天道主要講的是陰陽。陽代表德，陰代表刑。刑主殺，德主生。因此陽常常處於盛夏，以生育長養為職事；陰常常處於隆冬，積聚在空虛不用的地方。從這裡就可看出，上天是任用德教而不輕用刑罰的。上天使陽氣上升，在上普遍施予萬物，主管一年的農業收成；讓陰氣隱藏於地下而按時出來輔助陽

氣。陽氣如果得不到陰的輔助，也不能單獨成就豐年。王者順承上天的意旨來行事，所以任用德教而不用刑罰。刑罰不能單獨用來治理天下，猶如不能只靠陰氣而成就豐年一樣。

The law of nature is mainly about *Yin* and *Yang*. *Yang* represents virtue while *Yin* represents punishment. Punishment denotes killing whereas virtue denotes existence. Thus *Yang* is ever-present in midsummer, fulfilling its duties of birth, nurture and growth. *Yin* is ever-present in midwinter and gathers in empty, unused spaces. From this, we can observe that heaven employs virtues to educate people and does not simply make use of punishment. Heaven enables *Yang* to rise, and from high above, *Yang* generally nurtures all things and is mainly responsible for the agricultural harvest every year. Heaven also enables *Yin* to be well hidden in the land, only to be released regularly to assist *Yang*. Without the assistance of *Yin*, *Yang* cannot single-handedly produce a great harvest for the year. In governing, a ruler who abides by the will of heaven

would teach others by employing virtues and would rarely use punishment. Punishment cannot be used alone to rule the country, and this is akin to the idea that one cannot solely rely on *Yin* to bring excellent harvest for the year.

Scroll 17: *Han Shu*, Vol. 5

～ 190 ～

大治之後，有易亂之民者，安寧無故，邪心起也；大亂之後，有易治之勢者，創艾禍災，樂生全也。刑繁而亂益甚者，法難勝避，苟免而無恥也；教興而罰罕用者，仁義相厲，廉恥成也。

（卷四十五 仲長子昌言）

〔白話〕長治久安之後，會有作亂的百姓，這是因為安定太平沒有動盪，人們就會萌生邪惡之心；大亂之後，有容易治理的趨勢，這是因為百姓飽受災禍的傷害而畏懼，渴望保全生命。刑罰繁多但混亂卻更加嚴重，這是因為法網太密，難以躲避，於是人們就會為免於受罰苟且遵從法律，但不再有羞恥之心（一旦法律有漏洞，人們就會犯法）；教化興起後刑罰很少被使用，這是因為以仁義相勸勉，人們的廉恥之心形成了緣故。

After a peaceful and prosperous era, there will be civilians who rebel. Living in peace and stability without chaos, somehow evil intentions will arise in people's minds. After a tumultuous era, a country is inclined to easy governing, because the civilians have suffered the scourge and sufficient harm to be fearful, and they yearn to live in peace. If penalties are plentiful, complicated but disorderly, that makes things worse, because the net of justice is too tight to be avoided. Hence, people will superficially obey the law just for the sake of evading punishment, but they no longer have a sense of shame (once there are legal loopholes, people are bound to violate the law). Once education begins to flourish, penalties are seldom imposed, because people have learned to encourage and advise each other based on benevolence and righteousness, and have developed a sense of shame and honesty.

Scroll 45: *Zhong Chang Zi Chang Yan*

~ 191 ~

夫上之化下，下之從上，猶泥之在鈞，唯甄者之所為；陶人作瓦器謂之甄。猶金之在鎔，唯冶者之所鑄。「綏之斯來，動之斯和」，此之謂也。

（卷十七 漢書五）

[白話] 在上位的君主教化下面的臣民，下面的臣民服從君主，猶如陶土放在製陶器的轉輪上，任憑陶藝師傅拉坯成形；又如同金屬在模具裡，任隨鑄造技工鑄造。「以仁政安民，則遠方之人就會前來歸附；以樂教感動人民，則百姓就會和睦喜悅」，說的就是這個道理。

As the ruler educates his subordinates and subjects, they would obey him, just like placing clay on a potter's wheel and giving the master potter full liberty to shape the clay from its semi-finished state. It could also be analogous to pouring metal into a mold and allowing the foundry mechanic to cast it in the foundry. "By bringing stability to the people through a benevolent government, those from afar will come and pledge their allegiance. By inspiring the people through music, they will remain harmonious and joyful." This was what the aforementioned description was about.

Scroll 17: *Han Shu*, Vol. 5

～ 192 ～

以身教者從，以言教者訟。

（卷二十二 後漢書二）

〔白話〕（第五倫上疏說：）自己以身作則來教化，別人就會聽從；只用言論教育別人（自己不做），就會有爭論。

In his memorial to the king, Diwu Lun said: “If one leads by example, others will obey and emulate his conduct, but merely paying lip service without practicing what one preaches will lead to disputes.”

Scroll 22: *Hou Han Shu*, Vol. 2

～ 193 ～

朝廷者，天下之楨幹也。公卿大夫相與循禮恭讓，則民不爭；好仁樂施，則下不暴；上義高節，則民興行；寬柔和惠，則眾相愛。四者，明王之所以不嚴而成化也。何者？朝有變色之言，則下有爭鬥之患。上有自專之士，則下有不讓之人；上有克勝之佐，則下有傷害之心；上有好利之臣，則下有盜竊之民。此其本也。今俗吏之治，皆不本禮讓，而上克暴，或忤害好陷人於罪，貪財而慕勢。故犯法者眾，姦邪不止，雖嚴刑峻法，猶不為變。此非其天性，有由然也。

（後補卷二十 漢書八）

[白話]（匡衡上疏說：）朝廷，是支撐天下的梁柱。公卿大夫之間相互遵循禮節，恭敬謙讓，那麼百

姓就不會互相爭鬥；大臣們愛好仁義，樂於施捨，那麼百姓就不會使用暴力；百官重視高尚的節操，那麼百姓就會因受感發起而實行；執政者寬緩和柔，溫和仁惠，那麼百姓就會相互親愛友好。以上四點，是聖明的君主之所以能夠不施行嚴刑峻法而完成教化的原因。這是為什麼呢？因為朝廷上有衝動無理的爭論言行，臣民就有爭鬥的禍患；上面有獨斷專權的人，下面就會有不謙讓的人；上面有妒忌刻薄而好勝的輔佐大臣，百姓就會有相互傷害之心；上面有貪財好利之臣，下面就會有偷盜行竊之民。這是造成社會風氣變化的根本原因。當今才智凡庸的官吏治理國家，都不根據禮敬謙讓的原則，而推崇峻刻暴虐的政策，有的殘忍嫉忌，喜好陷害他人蒙受不白之冤，貪取財利傾慕權勢，因此犯法的人很多，姦邪之行不能得到制止，即使用嚴厲的刑法，仍然不能改變這種狀況。這不是他們的天性，而是由於當政者沒有教化好。

In his memorial to the king, Kuang Heng said: "The imperial administration is the mainstay of a country.

If the (high-ranking) ministers and noblemen mutually abide by proprieties, remain respectful, humble and tolerant, the populace will not engage in conflicts and fights with one another. If the ministers favor benevolence and righteousness and are philanthropic, the populace will not be violent. If the lower-ranking officials attach importance to noble behavior, the populace will be influenced and will follow in their footsteps. If the administrators are magnanimous, gentle, kind and beneficent, the populace will be mutually loving and friendly. The aforementioned four points can justify the reasons that a wise ruler could transform people without implementing harsh laws and severe punishments. Why? If impulsive and irrational arguments and behavior are found at court, the populace will do just the same and bring forth the woe of confrontations. If the person in higher position is a dictator, the populace will follow and become intolerant. If jealous, mean, and competitive ministers occupy higher positions, the populace will harbor intentions to mutually harm one another. If the officials are

greedy and crave for self-profit, there will be thieves and robbers among the people. This is the fundamental cause for the changes in social customs. Currently, men of mediocre talent and ability are governing the country. They promote tyrannical policies that are not based on the principles of respect, humility and forbearance. Some are cruel and jealous, entrapping others to suffer the pains of unredressed justice. Some are greedy and power hungry; hence, offenders are aplenty and evil and crafty conduct cannot be curbed. Even strict penalties cannot change the situation. This is not the innate nature of these people; the problems are caused by the failure of the ruler to educate the people.”

Supplementary Scroll 20: *Han Shu*, Vol. 8

～ 194 ～

文子曰：「周諺有言：『察見淵魚者不祥，智料隱匿者有殃。』且君欲無盜，莫若舉賢而任之，使教明於上，化行於下。人有恥心，則何盜之為？」於是用隨會知政，而群盜奔秦焉。

用聰明以察是非者，群詐之所逃；用少（少作先）識以擿奸伏者，眾惡之所疾。智之為患，豈虛也哉。

（卷三十四 列子）

[白話] 趙武回答晉侯說：「周人的諺語有這麼一句話：『能看清深潭中游魚的人不吉利，以智巧料知隱匿事物的人會遭殃。』您要想使晉國沒有盜賊，不如選拔賢良並予以任用，使朝廷中政教清明，百姓中好風氣流行。人們有了羞恥之心，哪還會去做盜賊呢？」於是晉侯任用隨會主持有關政務，眾多盜賊便逃往秦國去了。

Zhao Wu replied the Marquis of Jin: “The people of Zhou have a proverb: ‘Those who can see fishes

swimming in a deep pool are unlucky, while those who can use their cleverness to foresee hidden matters will suffer.' If you wish for the State of Jin to be free of robbers, it is better to appoint virtuous people to the administration so that there will be a clean and honest government, and good practices will be popularized among the people. If everyone has shamefulness, who among them will become robbers?" Thus the Marquis of Jin appointed Sui Hui to manage the related governmental affairs, and as a result, many robbers fled to the State of Qin.

Scroll 34: *Lie Zi*

～ 195 ～

所貴聖人者，非貴其隨罪而作刑也，貴其防亂之所生也。是以至人之為治也，民有小罪，必求其善以赦其過；民有大罪，必原其故以仁輔化。是故上下親而不離，道化流而不滯。

（卷四十八 體論）

〔白話〕尊崇聖人的原因，不在於他能根據人民所犯的罪行而制定刑律，而在於他能事先防止禍害的產生。道德修養最高明的人這樣治理國家：百姓如果犯有小罪，一定從中尋求他的善意之處，來赦免他的過失；百姓犯有大罪，一定找出犯罪的原因，然後用仁德來輔助教化他。因此上下親近而不乖離，道德教化普施而不滯礙。

We revere the sages not because they formulated criminal laws based on the people's offenses, but rather, it is because they could prevent the occurrence of

crimes. A man with the noblest virtues would rule the country like this: He would look into the kind intention behind a minor offense and seek ways to pardon the wrongdoer. He would also find out the root cause of a major offense and transform the wrongdoer by teaching him benevolence. As a result, those in high and low positions would not oppose one another and virtuous education would become widespread without any hindrance.

Scroll 48: *Ti Lun*

~ 196 ~

聖人無常心，聖人重改更，貴因循，若自無心也。以百姓心為心。
 百姓心之所便，百姓為善，聖人因而從之。善者吾善之，百姓為不善，聖人因而善之。不善者
 吾亦善之。百姓為不善，聖人化之使善。信者吾信之，百姓為信，聖人因而信之。不信者吾亦信之。百姓為不信，聖人化之使信也。

（卷三十四 老子）

[白話] 聖人沒有主觀的成見，根據百姓的需要和心理狀態，怎樣適合便怎樣做。善良的人，我善待他；不善良的人，我也善待他（這樣可使人人向善）。守信的人，我信任他；不守信的人，我也信任他（這樣可使人人守信）。

The sage has no invariable mind of his own; he makes the mind of the people his mind. To those who are good (to me), I am good; and to those who are not good (to me), I am also good; and thus (all) get to be good. To those who are sincere (with me), I am sin-

cere; and to those who are not sincere (with me), I am also sincere; and thus (all) get to be sincere.¹

Scroll 34: *Lao Zi*

1 Legge, James. <http://www.sacred-texts.com/tao/taote.htm>.

~ 197 ~

善人者，不善人之師也；人之行善者，聖人即以為人師也。不善人者，善人之資也。資，用也。人行不善，聖人教道使為善，得以為給用。

（卷三十四 老子）

教
化

〔白話〕善人，是不善人的老師；不善的人，是善人的資材。（聖人教化導正他們，使他們回頭向善，就可以發揮他們的作用。）

Virtuous people are the teachers of unvirtuous people. Unvirtuous people are the assets of virtuous people. (The sages guide them and correct their thoughts and behavior so that they could repent and walk toward a virtuous path and unleash their potential.)

Scroll 34: Lao Zi

～ 198 ～

為國家者，見惡，如農夫之務去草焉，芟夷蘊崇之，絕其本根，勿使能殖，則善者信矣。

（後補卷四 春秋左氏傳上）

[白話] 治理國家的人，見到惡行，就像農夫致力於除草一樣，除掉它將它堆積起來，挖掉它的老根，不要使它再生長，那麼善行就能得到伸展。

When rulers governing a country see evil conduct, they should be like farmers committed to weeding, clearing wild grass, piling them up, and removing the old roots to stop their growth. This would enable virtuous conduct to establish itself and become more prevalent.

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

～ 199 ～

知
人

當堯之時，舜為司徒，契為司馬，禹為司空，后稷為田疇，夔為樂正，倕為工師，伯夷為秩宗，皋陶為大理，益掌驅禽。堯不能為一焉。堯為君，而九子者為臣，其何故也？堯知九職之事，使九子各受其事，皆勝其任以成功，堯遂乘成功（本書乘成功）以王天下。是故知人者主道也，知事者臣道也。主道知人，臣道知事，毋亂舊法，而天下治矣。

（卷四十三 說苑）

〔白話〕堯帝當政之時，舜做司徒掌管教化，契做司馬掌管軍事，禹做司空掌管工程，后稷做農官掌管耕作，夔做樂官掌管音樂，倕做工師掌管工程和管教百工，伯夷做禮官掌管宗廟祭祀，皋陶做大理掌管刑法，益掌管山澤主管驅逐禽獸。堯不能擔任其中的任何一項職務。但是堯做君主，其他九位卻做臣子，那

是什麼緣故呢？堯知道這九種職務的性質和內容，讓九個人各負責一項適任的工作，九個人都能勝任而完成任務，堯於是憑藉他們的功績成就了治理天下的大業。所以知人善任是做君主之道，知情辦事是做臣子之道。為君之道要知人善用，為臣之道要知事善辦，不要亂了舊有的典章制度，天下就太平了。

When Emperor Yao was holding office, Shun was the Minister of Education in charge of education, Xie was the Minister of Defense in charge of military affairs, Yu was the Minister of Works in charge of infrastructural projects, Hou Ji was the Minister of Agriculture in charge of farming, Kui was the Minister of Music in charge of music, Chui was the Chief Engineer in charge of engineering projects and managing and training workers, Bo Yi was the Minister of Protocol in charge of ancestral remembrance ceremonies in ancestral shrines, Gao Yao was the Chief Justice in charge of corporal punishment, Yi was the Minister of Environment in charge of driving the wild animals

away. Yao was unable to undertake any of the aforementioned tasks. However, he was the ruler while the nine others were his subordinates. What was the reason? Yao knew the nature and content involved in the nine duties, so by allowing the nine appointed men to assume their respective responsibilities, every one of them could be competent and could accomplish his mission. Emperor Yao was thus dependent on their achievements to rule the world. Hence, understanding people and employing them wisely is the Way of a Ruler, knowing the situation before handling matters is the Great Way of a Minister. In the Way of a Ruler, one must understand people and employ their services appropriately; in the Way of a Minister, one must be professional and avoid upsetting the existing laws and systems. In this way, the world will be peaceful.

Scroll 43: *Shuo Yuan*

～ 200 ～

自古人君莫不願得忠賢而用之也。既得之，莫不訪之於眾人也。忠於君者，豈能必利於人？苟無利於人，又何能保譽於人哉？故常願之於心，而常先之於人也。非願之之不篤而失之也，所以定之之術非也。

（卷四十七 劉廙政論）

〔白話〕自古以來，君主沒有不希望得到忠誠賢明之士而予以任用的。任用之後，（因懷疑其是否忠誠賢明）又沒有不派人去向眾人探訪調查的。忠誠於君主的人，豈能事事有利於他人呢？假若無利於人，又怎能在所有人面前保有好的聲譽呢？所以，君主心中常常希望得到忠賢之人，卻常常失去他們。不是君主希望得到忠賢之人心不誠而失去人才，而是判定忠賢之才的方法不對啊。

Since the ancient times, all rulers hoped to find loyal and wise men and employ their services. However, when they do employ such a person they would put him under public scrutiny to verify his virtues and loyalty. Could a person who is loyal to the ruler do everything to please all the people? If he could not please all the people, could he maintain a good reputation in front of them? Hence, while the ruler wishes to obtain the help of loyal and wise men, he often loses them. He loses these talented people not because he is insincere in acquiring them, but it is due to the inappropriate method used to judge their loyalty and wisdom.

Scroll 47: *Liu Yi Zheng Lun*

～ 201 ～

夫孝行著於家門，豈不忠恪於在官乎？仁恕稱於九族，豈不達於為政乎？義斷行於鄉黨，豈不堪於事任乎？

（卷二十五 魏志上）

〔白話〕如果一個人的孝行彰顯於家族之中，一旦為官怎麼會不忠誠恭敬呢？如果一個人的仁厚寬容在九族之中廣受讚揚，一旦為官怎麼會不善於施政呢？如果一個人能在鄉里秉公斷事，一旦為官怎麼會不勝任其職務呢？

If a person's filial conduct were evident within his clan, would it be likely for him to be disloyal or disrespectful when he becomes an official? If one's benevolence and tolerance were widely praised by his relatives, would he be weak at administration when he becomes an official? If one were to remain impartial and uphold justice in his village, would he not be able to handle his job competently when he becomes an official?

Scroll 25: *Wei Zhi*, Vol. 1

～ 202 ～

知
人

富貴者，觀其有禮施；貧窮者，觀其有德守；嬖寵者，觀其不驕奢；隱約者，觀其不懾懼。其少者，觀其恭敬好學而能弟；其壯者，觀其潔廉務行而勝其私；其老者，觀其思慎、彊其所不足而不踰。父子之間，觀其慈孝；兄弟之間，觀其和友；君臣之間，觀其忠惠；鄉黨之間，觀其信誠。設之以謀，以觀其智；示之以難，以觀其勇；煩之以事，以觀其治；臨之以利，以觀其不貪；濫之以樂，以觀其不荒。喜之以觀其輕，怒之以觀其重，醉之以觀其失，縱之以觀其常，遠之以觀其不貳，昵之以觀其不狎。復徵其言，以觀其精；曲省其行，以觀其備。此之謂觀誠。

（卷八 周書）

〔白話〕富貴之人，要看他是否舉止有禮而好施惠；貧窮之人，要看他是否有德行操守；備受寵幸之人，要看他是否不驕不奢；處於困厄之人，要看他是否不膽小怕事。年輕人，要看他有無恭敬好學的態度和尊重長上之心；壯年人，要看他是否廉潔務實而且能克制私欲；老年人，要看他的思惟是否謹慎，勤勉努力彌補自己的不足而不苟且度日。父子之間，看他是否慈愛或孝順；兄弟之間，看他是否和睦與友愛；君臣之間，看他是否忠義或仁愛；鄉黨之間，看他是否誠實守信。讓他施行某種謀劃，以此來觀察他的智慧；將困難擺到他面前，以此來觀察他的勇氣；派他處理煩雜的事務，以此審視他的治理能力；讓他面對某種利益，以此觀察他是否不貪；讓他沉浸於享樂的環境中，以此觀察他是否不縱欲迷亂。使他歡悅，看他是否輕佻；激他發怒，看他是否穩重；讓他喝醉，看他是否會失去恭慎的儀態；任其行事，看他是否還遵從一貫的行為準則；疏遠他，看他是否忠誠不貳；親近他，看他是否輕慢失禮。反覆地驗證他前後說過的話，看他是否有真實的學問；詳盡地察訪他的行為，看他德行是否完備。這些歸結起來就稱作「觀誠」（洞察實情）。

If a person is rich and of noble status, observe whether his conduct is courteous and whether he is generous in providing benefits to others. If a person is poor, observe whether he is virtuous. If he is extremely favored, see if he is humble and thrifty. If he is in distress, see whether he is bold and brave. If he is young, observe whether he is respectful and eager to learn, and whether he honors the seniors. For a man in his prime years, see whether he is honest and pragmatic, and whether he can restrain his desires. If the person has reached an old age, see whether he is careful in his thoughts, diligent to make up for his inadequacies and avoids whiling away the days. In the relationship between parents and children, observe whether the parents are loving and the children are filial. In the relationship between siblings, see if they love each other and have harmonious relations. In the relationship between a ruler and his subordinates, see if the leader is benevolent and the subordinates are faithful and righteous. In one's relationship with other villagers and parties, observe whether he is honest and trustworthy. Let him implement projects to observe his

wisdom. Challenge him with difficult tasks to observe his courage. Assign him to manage some complicated affairs to evaluate his management skills. Confront him with some personal profits and see if he could avoid being greedy. Immerse him in an environment to enjoy the pleasures of life to observe if he could restrain his desires and prevent himself from being dissolute. Make him happy and see if he becomes frivolous. Make him angry and observe if he is unshaken. Get him drunk and see if he loses his respectful and discreet manner. Let him carry out some tasks and see if he follows the normal code of conduct. Maintain a distance from him and see if he is faithful and honest. Get closer to him and see if he is rude and arrogant. Repeatedly verify his speech to see if he is truly knowledgeable. Thoroughly evaluate his conduct to see whether his virtuous conduct is complete. All this, in summary, is called *Guan Cheng* 觀誠 (an insight into the real situation).

Scroll 8: *Zhou Shu*

～ 203 ～

蓋有非常之功，必待非常之人，故馬或奔蹏而致千里，士或有負俗之累而立功名。夫泛駕之馬，跖弛之士，亦在御之而已。其令州郡察吏民有茂材異等可為將相及使絕國者。

（後補卷十三 漢書一）

[白話]（漢武帝下詔說：）大凡要建立不同尋常的功業，必須等待不同尋常的人才。所以有的馬會狂奔踢人，卻可以奔馳千里；有的士人會因與世俗不相諧而被譏論，卻能建功立名。那不受駕馭的馬，以及放蕩不羈的人，關鍵在如何使用而已。現特責成全國各州縣地方官，要留心考察推薦官民中有特殊才幹，能做將相和出使外國的人。

Emperor Wu of the Han dynasty decreed that: “In order to accomplish extraordinary achievements, one awaits extraordinary people to rise to the occasion.

Some horses bolt and kick but they could gallop a thousand miles. Some scholars are ridiculed because they do not comply with the norm but they could make significant contributions and establish a name for themselves. The key therefore lies in putting the strengths of these people into good use. With this decree, the local officials at all levels within our nation are tasked with scouting for and recommending extraordinary talent who can take on the positions of ministers, generals and ambassadors.”

Supplementary Scroll 13: *Han Shu*, Vol. 1

～ 204 ～

夫陰陽和，歲乃豐；君臣同心，化乃成也。其刺史太守以下，拜除京師，及道出洛陽者，宜皆召見，可因博問四方，兼以觀察其人。諸上書言事，有不合者，可但報歸田里，不宜過加喜怒，以明在寬也。

（卷二十二 後漢書二）

[白話]（第五倫上疏說：）陰陽調和，就會有豐收之年；君臣同心同德，教化才能有成效啊！對刺史、太守以下的官員，任命為京官，以及從國都洛陽外派的官吏，陛下都應召見，可藉此了解四方的情況，同時觀察本人的品行能力。各位官員上書議事有不合事實的，可讓他們回歸家鄉，不應過分地以自己的喜怒而處罰，以明示施政寬厚。

In his memorial to the king, Diwu Lun said: “A harmonious relationship between the *Yin* and the *Yang* would bring a year of good harvest. If superiors and

subordinates share the same vision and virtues, transformative education would be effective. If Your Majesty could appoint provincial governors, prefects, and other lower-ranking officials as court officials, and summon to audience the expatriates in the capital Luoyang, Your Majesty could use this as an opportunity to understand the situation of the four corners and observe the conduct and abilities of the aforementioned people. Officials who write letters to debate untruthful things should be asked to return to their hometowns. Punishments should not be imposed based on one's feelings, and this will show that the administration is tolerant.”

Scroll 22: *Hou Han Shu*, Vol. 2

～ 205 ～

任
使

以天下之目視，以天下之耳聽，以天下之智慮，以天下之力爭，故號令能下究，而臣情得上聞，百官脩通，群臣輻湊。喜不以賞賜，怒不以罪誅，法令察而不苟，耳目通（通作聰）而不暗，善否之情，日陳於前而不逆，賢者盡其智，不肖者竭其力，近者安其性，遠者懷其德，用人之道也。

（卷三十五 文子）

〔白話〕用天下人的眼睛觀察，用天下人的耳朵傾聽，用天下人的智慧來思考，用天下人的力量來爭取天下人的幸福，所以號令能貫徹到底，民情得以上達，百官逐級上傳、通於君主，群臣擁護君主如同車輻條集中於車輪軸心。君主不因為高興就行賞賜，不因為憤怒就給予責罰，法令昭著卻不苟煩，視聽明達而不暗昧，好壞情況每天稟報上來而不抗拒、抵觸，使賢能者可竭盡其智慧，平凡之人能竭盡其能力，身

邊的人能安定地生活，遠方的人感念君主的恩德，這是因為他掌握了用人之道的結果。

Use the eyes of the people to see, use the ears of the people to hear, use the wisdom of the people to deliberate, and use the strength of the people to achieve goodness for all people. Thus, laws could be thoroughly implemented, the people's sentiments are made known to the ruler, the officials' views gradually reach the ears of the ruler, and the officials would support the ruler like spokes centered on the wheel axis. The ruler will not give out rewards just because he is happy, or scold and reprimand others just because he is angry. The laws are clear but not onerous, and observations and words are delivered free of obscurity. Daily reports are received with open arms and not resisted, so that the wise and able could use their wisdom to the fullest, and ordinary folks could exert their ability to the fullest. The people nearby could enjoy stability whereas those

afar would remain grateful toward the ruler's grace. This is the result of the ruler fully understanding the way of employing people.

Scroll 35: *Wen Zi*

任
使

~ 206 ~

子曰：「無為而治者，其舜也與？夫何為哉？恭己正南面而已矣。」言任官得其人。故無為也。

（卷九 論語）

〔白話〕孔子說：「能夠無為而治的人，那就是舜吧？他做些什麼呢？只是對一切人、事心存恭敬，坐鎮於天子之位罷了。」（這是說舜能夠知人善任，用人而不自用，所以孔子以無為而治來讚美他。）

Confucius said: "I guess the person who governed efficiently without exertion is Shun. What did he do? He merely remained respectful toward all human beings and matters, and reverently occupied his royal position." (This means that Shun understood people well and was skillful in appointing them to handle tasks; he employed them without having to do the work himself. Thus Confucius praised him with the description "governing efficiently without exertion".)

Scroll 9: Lun Yu

~ 207 ~

周公戒于王曰：「文王罔攸兼于庶言、庶
獄、庶慎，惟有司之牧夫。」

文王無所兼知於毀
譽眾言，及眾刑

獄，眾所當慎之事，惟慎擇有司
牧夫而已。勞於求才，逸於任賢。

（卷二 尚書）

[白話] 周公勸誡成王說：「文王在位時並沒有兼管社會輿論、各種獄訟案件及各種教敕警誡之事，均由有關部門的主管官員裁決。」

The Duke of Zhou remonstrated with King Cheng that: "When King Wen was in power, he was not simultaneously in charge of affairs related to public opinions, lawsuits and imperial admonishments, as all these were managed by the officials from relevant departments."

Scroll 2: *Shang Shu*

～ 208 ～

肆・為政

明王之使人有五：一曰以大體期之，二曰要其成功，三曰忠信不疑，四曰至公無私，五曰與天下同憂。以大體期之，則臣自重；要其成功，則臣勤懼；忠信不疑，則臣盡節；至公無私，則臣盡情；與天下同憂，則臣盡死。

（卷五十 袁子正書）

[白話] 明君用人有五個要點：一是以識大體相期許，二是希望臣子建功立業，三是信任臣子而毫不懷疑，四是君王能大公無私，五是能與天下百姓同憂愁、共患難。以識大體相期許，臣子就會謹言慎行；希望他建功立業，臣子就會勤奮戒懼；對臣子堅信不疑，臣子就會竭盡志節效力；大公無私，臣子就會盡心竭力；與天下百姓同憂愁、共患難，臣子就會以死效忠。

In employing the services of the people, a wise ruler would note the following five important points:

1. Know the essential moral principles and carry certain expectations;
2. Hope that officials could establish their careers and make contributions;
3. Have no misgivings about his officials, placing full trust in them;
4. Remain fair and just; and
5. Stay by the people through thick and thin.

By knowing the essential moral principles and carrying certain expectations, the officials would be prudent in their speech and actions. By hoping that they could establish their careers and make contributions, they would become diligent and be reverentially circumspect. By having no misgivings about them, they would put in their fullest efforts and push their ambitions to the furthest. By remaining fair and just, his officials would be dedicated in serving him. By staying by the people through thick and thin, his officials would serve with utmost loyalty, so much so that they are willing to sacrifice their lives for the ruler.

Scroll 50: *Yuan Zi Zheng Shu*

～ 209 ～

夫唯信而後可以使人。昔者齊威王，使章子將而伐魏，人言其反者三，威王不應也。自是之後，為齊將者，無有自疑之心，是以兵強於終始也。

（卷五十 袁子正書）

[白話] 只有信任人，然後才可以任用人。過去，齊威王任章子為大將討伐魏國，別人多次說章子會造反，齊威王都沒有聽信。從此之後，做齊國大將的人就不會有被懷疑的後顧之憂了，所以齊國軍隊始終很強大。

Only when one trusts people can he appoint and employ them. In the past, King Wei of the State of Qi appointed Zhang Zi as the general in the crusade against the State of Wei. This was met with repeated advice from others that Zhang Zi would rebel, but King Wei listened to none of it. From then on, those who became the general of Qi did not have to worry about being distrusted, and the Qi army remained strong and powerful for a long time.

Scroll 50: *Yuan Zi Zheng Shu*

～ 210 ～

賢主之用人，猶巧匠制木，大小脩短，皆得所宜；規矩方圓，各有所施；殊形異材，莫不可得而用也。天下之物，莫凶於奚毒，奚毒，附子。然而良醫橐而藏之，有所用也。是故竹木草莽之材，猶有不棄者，而又況人乎！

（卷四十一 淮南子）

〔白話〕賢德的君主任用人才，就像技藝高超的工匠裁取木料，無論大小長短，都各盡其用；用圓規、矩尺量取方圓，都用得恰到好處；就是形狀奇異、質地特殊的木材，也沒有不能用的。天下的植物，沒有比附子毒性更強的，然而良醫卻將它用袋子裝著收藏起來，因為它有用處。因此，竹木野草之類，尚且不被拋棄，更何況是人呢！

A wise and virtuous ruler employs his subordinates' talents like a skillful artisan measuring and cutting wood into various sizes to fit different purposes. The use of compasses and the angle rule to measure circles and squares were done just right, and even oddly shaped wood with distinctive texture could be put to good use. Among all the plants in the world, none is more poisonous than aconite, but a good doctor would keep it in a bag because it is useful. Even plants that grow in the wild like weeds and bamboo are not abandoned, what's more a human being!

Scroll 41: *Huai Nan Zi*

～ 211 ～

夫有不急之官，則有不急之祿，國之蟬賊也。明主設官，使人當於事。人當於事，則吏少而民多。民多則歸農者眾，吏少則所奉者寡。使吏祿厚則養足，則無求於民。無求於民，姦軌息矣。

（卷五十 袁子正書）

〔白話〕有不必要的官職，就會有不必要的俸祿，這是國家的害蟲。英明的君主設置官職，使人數和政事相稱。人數和政事相稱，就會讓官吏減少而百姓增多。百姓多，從事農業勞動的就多；官吏少，拿俸祿的人就少。使官吏俸祿多則足以供給家用，這樣官吏就不會再向民間索求。不向民間索求，違法作亂的事就停息了。

With redundant official positions, there will be redundant salaries. These are the country's pests. A wise ruler establishes official positions to ensure that government affairs commensurate with the number of staff involved. When government affairs commensurate with the number of staff, fewer officials are needed and the number of laypeople will increase. With more laypeople, more can return to farming. Fewer officials also mean that those receiving salaries are fewer in numbers. Officials will receive ample salaries to support their families, and no longer will they extort anything from the laypeople. Without extorting anything from the laypeople, rebellions and offenses will be put to a stop.

Scroll 50: *Yuan Zi Zheng Shu*

～ 212 ～

凡官民材，必先論之。論，謂考其德行、道藝也。論辨然後使之，辨，謂考問得其定也。任事然後爵之，爵，謂正其秩次。位定然後祿之。

（卷七 禮記）

[白話] 凡是從庶民中選用人才為官，須先考定其品德才能。評定了品德才能之後，即可分派他擔任一定的職務。能夠勝任所分派的職務，才正式給他授予品位。品位確定之後，才給予相應的俸祿。

When selecting a capable person from the masses to work as an official, you must first assess his morality and ability. Once his morality and ability have been evaluated, he can be assigned a specific post. If he shows competency in his job, then he can be officially granted a rank. Once the rank is confirmed, this person can be given an appropriate salary.

Scroll 7: *Li Ji*

~ 213 ~

凡使賢不肖異。使不肖以賞罰，不肖者喜生惡死，則可
使也矣。使賢以義。唯義所在，死生一也。故賢主之使其下也，必以義，必審賞罰，然後賢不肖盡為用也。

（卷三十九 呂氏春秋）

〔白話〕大凡任用賢德之人和不賢之人，方法不同。任用不賢之人依靠獎懲，任用賢德之人依靠道義。所以賢明的君主任用臣下必定合乎道義，必定慎重地進行獎賞和懲罰，然後賢德之人和不賢之人都能為君主所用。

The way to use virtuous and unvirtuous people is different. Using the unvirtuous would rely on rewards and punishments, whereas using the virtuous would rely on being righteous. Hence, a wise ruler would employ his subordinates based on righteousness and be cautious in giving out rewards and punishments, so that both the virtuous and unvirtuous can be gainfully employed.

Scroll 39: Lü Shi Chun Qiu

～ 214 ～

古者工不兼事，士不兼官。工不兼事則事省，事省則易勝。士不兼官則職寡，職寡則易守。故士位可世，工事可常。

古之宰物，皆用其一

能，以成其一事。是以用無棄人，使無棄才。若乃任使於過分之中，役物於異便之地，則上下顛倒，事能淆亂矣。

（卷三十七 慎子）

[白話] 古時候，工匠不兼做其他事情，士人不兼任其他官職。工匠不兼做其他事情，事情就不多，事情不多就容易勝任。士人不兼任其他官職，職責就少，職責少則容易做到盡忠職守。所以士人的職位可以世代相承，工匠的職業可以長久不變。

In the ancient times, the artisans did no other jobs apart from their own, and scholars held no other positions except their own. Since the artisans did not do other jobs, they did not have overwhelming tasks, and it was therefore easier to become more competent. Since the scholars did not undertake other jobs, they had fewer responsibilities, and it was therefore easier to remain dedicated. Hence, the scholars' positions could be passed on from one generation to the next and the artisans' jobs could be perpetuated.

Scroll 37: *Shèn Zǐ*

～ 215 ～

夫事積久，則吏自重；吏安，則民自靜。

《傳》曰：「五年再閏，天道乃備。」夫以天地之靈，猶五載以成其化，況人道哉！

（卷二十二 後漢書二）

〔白話〕官吏任事時間久了，自然會自珍自愛；官吏安於其位，那老百姓也就安靜無擾。《易傳》上說：「五年有兩個閏月，天道才運行完備。」即使是天道，還要歷經五年的時間才完成其變化，何況人間的事情呢？

Government officials with longstanding service would know how to conduct themselves with dignity. If they remain content in their respective positions, the laypeople would remain peaceful and unperturbed. *Yi Zhuan* states that: “There are two leap months in five lunar calendar years before the orbit of heaven is complete.” Even heaven takes five years to complete its revolution, what’s more the earthly matters of human beings?

Scroll 22: *Hou Han Shu*, Vol. 2

～ 216 ～

人之愛人，求利之也。今吾子愛人，則以政，以政與之。猶未能操刀而使割也，其傷實多。多自傷。子之愛人，傷之而已，其誰敢求愛於子？子於鄭國，棟也，棟折榱崩，僑將厭焉，敢不盡言？子有美錦，不使人學製。製，大官、大邑，身之所庇也，而使學者製焉。其為美錦，不亦多乎？言官邑之重，多於美錦。僑聞學而後入政，未聞以政學者也。若果行此，必有所害。譬如田獵，射御貫則能獲禽。貫，習也。若未嘗登車射御，則敗績厭覆是懼，何暇思獲？

（卷五 春秋左氏傳中）

〔白話〕（鄭國當國子皮想讓尹何做自己封邑的長官，尹何年紀太輕經驗不足，故子產對子皮說：）喜愛一個人，總是希望有利於他。現在您喜愛一個人，就把政事交給他，就像一個人不會用刀就讓他去宰

割，多半會割傷他自己。您喜愛他，不過是傷害他罷了，這樣誰還敢求得您的喜愛？您對於鄭國，是棟梁。棟梁折斷，椽子會崩塌，我也將會被壓在底下，我怎敢不把話都說出來？比如您有漂亮的織錦，是不會給別人學著裁製衣服的。重要的官職、大的封邑，是自身賴以庇護的東西，反而讓學習的人去治理，它比起漂亮的織錦不是重要得多嗎？我只聽說學習好後才能從政，沒聽說通過做官來學習的。如果最終這樣做，必定有害處。好比打獵，射箭駕車熟練了，才能獵獲禽獸，如果還不曾登車射過箭駕過車，那麼只怕車子毀壞翻覆、人被碾壓，哪有心思顧到獵物？

In the State of Zheng, the supreme chief minister Zipi wanted to appoint Yin He as the senior minister of his fief, but Yin He was too young and inexperienced. Zichan reminded Zipi: "If you like someone, it would be very likely that your course of action would benefit him. Now that you favor this person and wish to pass administrative power to him, it is akin to letting someone who does not know how to use a knife to do slaughtering; he is highly likely to injure himself. Your

fondness of him would only hurt him. Who would dare to seek your favor? To the State of Zheng, you are like a pillar; if the pillar breaks, the rafters would collapse, and I would also be stuck underneath. How could I not speak out? For instance, if you have a beautiful piece of brocade, you are unlikely to give it to an apprentice tailor to make clothes. Important positions and big fiefs are things that one personally relies on for protection but you allow an apprentice to do the job. Aren't they more important than a beautiful piece of brocade? I have only heard of proficient people appointed to govern, but I have not heard of people appointed so that they could learn to govern. If one resorts to this, the damages would be inevitable. For example, in hunting, wild animals could be hunted after you have become skilled in shooting arrows and driving a cart. If you have never ridden on a cart, shot an arrow, or driven a cart, then all you would worry about is whether the cart would be damaged, overturned, or whether one would get trapped underneath. Would you even have the heart to focus on hunting for the prey?"

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

～ 217 ～

任
使

智如原泉，行可以為表儀者，人師也。智可以砥礪，行可以為輔檠者，人友也。據法守職，而不敢為非者，人吏也。當前快意，一呼再諾者，人隸也。故上主以師為佐，中主以友為佐，下主以吏為佐，危亡之主以隸為佐。欲觀其亡，必由其下。故同明者相見，同聽者相聞，同志者相從，非賢者莫能用賢。故輔佐左右所任使，有存亡之機，得失之要也，可無慎乎！

（卷八 韓詩外傳）

〔白話〕智慧像有源頭的泉水一樣永不枯竭，行為可以作為眾人表率的人，是人之師。智慧可以互相磨鍊提升、行為可以互相矯正的人，是人之友。依據法規做事、恪守職責、不為非作歹的人，是人之吏。在人前投合對方的心意，對方一呼喚，連聲應諾，是人之奴。所以有道的明君以人師作為他的輔佐，中等才德

的君主以人友作為他的輔佐，下等的君主用人吏作為他的輔佐，使國家危亡的君主用人隸作為他的輔佐。要看一位君主是否會滅亡，一定先觀察他的下屬。所以眼光同樣敏銳的人能相互看見，耳朵同樣靈敏的人能相互聽到，志趣相投的人能相互跟隨，不是賢君就不能任用賢臣。所以君主對於左右輔佐大臣的委用，其中就隱藏著國家存亡的機兆、政治得失的關鍵，怎麼可以不謹慎對待呢？

Wisdom is akin to spring water that will not dry up because it flows from its source. A person whose conduct can serve as a good example for the public can be called a civil teacher. A person who inspires growth of wisdom and mutually corrects mistakes with others, this person can be called a civil friend. A person who abides by the law, remains steadfast to his responsibilities and does not do evil can be called a civil official. A person who appeases the people by yielding to their every demand is a civil slave. Hence, wise rulers who follow the *Dao* employ civil teachers to

assist them, while average rulers employ civil friends. Inferior rulers employ civil officials while rulers who bring forth their countries' destruction employ civil slaves. If you want to know whether a ruler will encounter dire fate, look at his subordinates first. Those with equal discerning power can recognize each other, those with similar acute hearing can hear each other, the like-minded can follow in each other's footsteps, and a ruler who is unvirtuous would naturally be unable to work with virtuous officials. Thus a ruler's appointment of his cabinet carries the clues to the country's survival or demise, and the key to a successful or unsuccessful administration. How can one not pay attention to these matters?

Scroll 8: *Han Shi Wai Zhuan*

～ 218 ～

親民授業，平理百事，猛以威吏，寬以容民者，令長之職也。然則令長者最親民之吏，百姓之命也。國以民為本，親民之吏，不可以不留意也！

（卷四十九 傅子）

〔白話〕愛護民眾授予田業，公平處理各項民事，嚴肅以使下級官吏有敬畏之心，寬大以使人民得到包容蓄養，這是縣官的職責。縣官是最接近人民的官吏，關係到人民的性命。國家以人民為根本，對直接親近人民的官吏不能不關注啊！

The duties of a magistrate are none other than to love the people and endow them with land; uphold a fair and just government; be dignified to evoke reverence from lower-ranking officials; and be magnanimous so that the people could be pardoned and educated. A magistrate is the closest official to the people and will directly affect their lives. With people as the foundation of a country, one cannot overlook the importance of the officials closest to the people!

Scroll 49: *Fu Zi*

～ 219 ～

公私之分明，則小人不嫉賢，而不肖者不妒功。故三王以義親，五伯以法正諸侯，皆非私天下之利也。今亂世之君臣，區區然皆欲擅一國之利，而蒐（蒐^作當）一官之重，以便其私，此國之所以危也。

（卷三十六 商君子）

〔白話〕公私能夠分明，那麼小人就不會妒忌賢德之人，無能之輩也不會妒忌有功之臣。所以三王以道義來親和天下，五霸以法度來匡正諸侯，他們都不是把天下的利益據為己有。當今亂世的君臣，都得意地企圖獨佔一國之利或掌管一官之權，來滿足自己的私欲，這就是國家危亡的原因。

The clarity of what constitutes personal and public interests will ensure that unscrupulous people are unable to act on their jealousy against the virtuous, and incompetent officials are unable to act on their jealousy against meritorious officials. Thus the Three Kings employed righteousness to endear the people, and the Five Hegemons used laws to settle state disputes. They did not monopolize public interests for personal use. In today's tumultuous era, the ruler is fond of monopolizing a country's profits or holding administrative power to satisfy his personal interests. This causes the country to be in peril and meet its downfall.

Scroll 36: *Shang Jun Zi*

～ 220 ～

天無私覆也，地無私載也，日月無私燭也，
四時無私為也，行其德而萬物得遂長焉。

遂，成。庖人調和而不敢食，故可以為庖。若使

庖人調和而食之，則不可以為庖矣。伯王

（本書伯王作王伯下同）之君亦然。誅暴而不私，以封

天下之賢者，故可以為伯王。若使王伯之

君誅暴而私之，則亦不可以為王伯矣。誅暴有所

私枉，則不可以為王伯。

（卷三十九 呂氏春秋）

〔白話〕天的覆蓋沒有偏私，地的承載沒有偏私，日月照耀四方沒有偏私，四季的運行沒有偏私。它們各自施行它們的恩德，所以萬物才得以生長。廚師烹調食物不敢擅自食用，所以才可以當廚師。如果廚師烹製食物卻擅自食用，那就當不了廚師。能夠成就王霸之業的君主也是如此，誅滅暴虐的諸侯而不為私利，以其土地分封給天下賢者來治理，所以可以為王為

霸。如果誅滅暴虐而私自佔有其土地及財富，那也就不可能為王為霸了。

Heaven encompasses everything with impartiality, while Earth supports all things with fairness. The sun's rays shine upon all four corners of the world fairly, while the cycle of the four seasons moves impartially. Each bestows its grace and virtue, enabling all things to grow. A chef does not dare to consume the food he cooks without permission. That is how he qualifies as a chef. If a chef consumes the food he cooks without permission, then he cannot qualify as a chef. Successful kings or hegemonies also observed the same rule. They got rid of oppressive feudal lords not for their personal interests, and they divided lands to be managed by the virtuous administrators; hence, they could be called kings or hegemonies. One who conquered oppressive lords and acquired their lands and wealth for personal use cannot be considered a king or a hegemon.

Scroll 39: *Lü Shi Chun Qiu*

~ 221 ~

治天下者，當用天下之心為心，不得自專快意而已也！上之皇天見譴，下之黎庶怨恨。

（卷十九 漢書七）

[白話]（鮑宣上疏勸諫皇帝：）治理天下的人，應當以天下人之心為心，千萬不能孤行己見，恣意妄為啊！如果那樣，就會上遭天譴，下為百姓所怨。

The memorial presented by Bao Xuan to remonstrate with the emperor stated: “To govern the world, one should have the people’s wishes and concerns in mind. One should never be autocratic and act willfully and recklessly, for if he did as he pleased, he would be condemned by heaven and resented by the people.”

Scroll 19: *Han Shu*, Vol. 7

~ 222 ~

至
公

因井中視星，所視不過數星；自丘上以視，則見其始出，又見其入。非明益也，勢使然也。夫私心，井中也；公心，丘上也。故智載於私，則所知少；載於公，則所知多矣。

（卷三十六 尸子）

〔白話〕從井中看星，所看到的不過幾顆星；從山丘上看星，那就能看到星星從天邊開始升起，又看到它們落下。這不是由於視力增加了，而是所處的地勢不同所造成的。遇事而本著私心，就好像處在井中；本著公心，就好像站在山丘之上。因此，智慧存在於具有私心的人身上，他所能知道的就少；存在於具有公心的人身上，他所能知道的就多。

Looking at the stars from the bottom of a well, we can see only a few of them. Looking at the stars from the top of a hill, we can see them rising from and fall-

ing into the horizon. This has nothing to do with improved vision; it is merely caused by differences in altitude. Doing things with selfish motives is like being in a well, whereas an altruistic approach is like standing on top of a hill. Hence, a selfish person's wisdom is limited but an altruistic person's wisdom is extensive.

Scroll 36: *Shi Zi*

～ 223 ～

唯至公，故近者安焉，遠者歸焉。枉直取正，而天下信之。唯無忌心，故進者自盡，而退不懷疑，其道泰然，浸潤之譖，不敢干也。

（卷四十九 傅子）

至
公

〔白話〕只有無比公正，所以才能使近處的人安定，遠方的人歸附。對於是非曲直都以公正的態度面對，就會得到天下人的信任。唯有沒有猜忌之心，所以入朝者能竭盡自己的智慧和力量，退朝後不存疑慮，其治國之道安定無憂，想不斷進讒言的人也不敢造次。

Only utmost fairness can provide stability for the people nearby and attract people from afar to pledge their allegiance. By dealing with what is right and wrong fairly, one will win the trust of the people. Only when there is total trust can a person appointed to work at the imperial court utilize his wisdom and power to the maximum capacity, and when he retires from his

administrative duties, there are no residual worries and suspicions. The way of governing is stable and worry-free, and the usual flatterers do not dare to act rashly.

Scroll 49: *Fu Zi*

～ 224 ～

公道行，即邪利無所隱矣。向公即百姓之所道者一，向私即百姓之所道者萬。一向公，則明不勞而姦自息；一向私，則繁刑罰而姦不禁。故公之為道，言甚約而用之甚博。

（卷五十 袁子正書）

〔白話〕公正之道得以施行，則偏邪的私利就沒有藏身之地了。（所以君主之心）向公，百姓也會方向一致一心向公；（君主之心）挾私，那麼百姓追求的私欲就千差萬別。一心為公，則明主不必操勞，而觸犯法令之事自然止息；一心向私，縱使刑罰繁多，姦邪的事也無法禁絕。所以公正作為治國之道，言語很簡約，但作用很大。

When justice becomes the norm, immoral self-interests will have no place to hide. If a ruler puts the interests of the public before his own, the people will work

together for him. If the ruler's self-interest comes in between, the desires pursued by the people would be abundant. By being fair wholeheartedly, a wise ruler need not have any worries, and furthermore, violation of the law would naturally cease. In contrast, if self-interest takes precedence, even if penalties are aplenty, treachery cannot be prevented. Thus, justice as the principle of governing a country may be expressed very simply, but its influences are far and wide.

Scroll 50: *Yuan Zi Zheng Shu*

～ 225 ～

至
公

利人者天下啟之，害人者天下閉之。天下非一人之天下也，取天下若逐野獸，得之而天下皆有分肉。若同舟而濟，濟則皆同其利，舟敗皆同其害。然則皆有啟之，無有閉之矣。

（卷三十一 六韜）

〔白話〕為人民謀福利的人，天下人都會開門歡迎他；殘害百姓的人，天下人都會對他閉門不納。天下並非一個人的天下，取得天下，就像追捕野獸一樣，得到了，天下人就會有分享獵物的心。又像同船渡河一樣，抵達彼岸，大家就同蒙其益，舟壞了則同受其害。能與天下人同其利害，那麼天下之人都會支持他，而沒有抗拒他的。

Those who work for the benefits of the people will be warmly welcomed by the people. Those who work to harm the people will have doors shut upon them and

be rejected by the people. The world does not belong to anyone. Winning the world is akin to hunting; once a prey is captured the meat has to be shared. It can also be likened to crossing the river in the same boat; everyone would benefit when the boat reaches the shore, but if it capsizes, everybody would become a victim. If a ruler could share gains and losses with the people, they would support him and none would oppose him.

Scroll 31: *Liu Tào*

~ 226 ~

子曰：「民以君為心，君以民為體。心莊則體舒，心肅則容敬。心好之，身必安之；君好之，民必欲之。心以體全，亦以體傷；君以民存，亦以民亡。」莊，齊莊也。

（卷七 禮記）

愛
民

[白話] 孔子說：「人民以君主為心臟，君主以人民為軀體。心境莊重則身體安詳，心境肅正則外表恭敬。心所愛好的事物，身體就必然對它們感到安適和習慣；君主所喜好的事物，人民必然也想得到。心因為有身體而得以保全，也會因為身體有缺陷而受傷；君主因有人民而存在，也會因人民背棄而滅亡。」

Confucius said: "To the people the ruler is as their heart; to the ruler the people are as his body. When the mind is composed the body is at ease; when the heart is reverent the body is respectful. That which is loved by the heart, the body will correspond comfort-

ably. That which does the ruler love, the people will aspire to have the same. The heart is well protected by the body, but it can also be injured due to one's physical disabilities. So a ruler is preserved by the people, and perishes also through the people."

Scroll 7: *Li Ji*

～ 227 ～

財須民生，強賴民力，威恃民勢，福由民殖，德俟民茂，義以民行。六者既備，然後應天受祚，保族宜邦。《書》曰：「眾非后無能胥以寧，后非眾無以辟四方。」推是言之，則民以君安，君以民濟，不易之道也。

（卷二十七 吳志上）

[白話]（駱統上疏說：）財富需要百姓來創造，強盛要依靠百姓的力量，威勢要依憑百姓的勢力，福祉要由百姓來增加，德行有待百姓來興盛，仁義要憑藉百姓來實行。這六方面的條件具備了，然後就能順應天意，接受天地神明的福佑，保全宗族、造福國家。

《尚書》上說：「民眾沒有君主，就不能都得到安寧；君主沒有民眾，就不能開闢四方。」由此推論，百姓憑藉君主而得以安定，君主依靠百姓而成就大業，這是永恆不變的真理。

In the memorial presented by Luo Tong to the king, it was said: “We need people to generate wealth, their strength to generate prosperity and their power to sustain authority, as much as we need them to generate greater blessings, revive virtuous conducts and implement benevolent deeds. If these six requirements are met, heaven will favor us, protect our clans and bestow its blessings upon our nation. In *Shang Shu*, it was said: ‘Without a ruler, the masses cannot achieve stability, but a ruler without people is unable to explore and develop the four corners of the world.’ From this, we can infer that the common people rely on the ruler to attain stability whereas the ruler relies on the people to achieve greater success. This true principle is eternal and remains unchanged.”

Scroll 27: *Wu Zhi*, Vol. 1

~ 228 ~

哀公問於有若曰：「年飢，用不足，如之何？」對曰：「盍徹乎？」盍，何不也。周法什一而稅，謂之徹也。

曰：「二，吾猶不足，如之何其徹也？」

二，謂什二而稅。對曰：「百姓足，君孰與不足？百姓不足，君孰與足？」

（卷九 論語）

〔白話〕魯哀公問有若說：「年成不好，費用不足，應該怎麼辦？」有若回答說：「為什麼不實行原來的十分之一的稅制呢？」哀公說：「徵十分之二的稅，我尚感不足，怎麼能恢復十分之一的稅制呢？」有若說：「只要百姓的用度足，君王怎麼會不足？如果百姓用度不足，君王又怎能求自足？」

Duke Ai of the State of Lu asked You Ruo: "The harvest for the year is poor, and the income is insufficient to cover the expenditure. What should we do?" You Ruo replied: "Why don't we restore the one-tenth tax

system?” Duke Ai said: “Even with the one-fifth tax system I felt it was not enough to cover my expenses, so how could it be possible to revert to the one-tenth tax system?” You Ruo replied: “As long as the people enjoy abundance, will the king suffer from shortage of revenue? If the people do not have enough to spend, can the ruler expect to have enough for his needs?”

Scroll 9: *Lun Yu*

~ 229 ~

夫至人精誠內形，德流四方。見天下有利，喜而不忘；見天下有害，憂若有喪。夫憂民之憂者，民亦憂其憂；樂人之樂者，人亦樂其樂。故樂以天下，憂以天下，然而不王者，未之有也。

（卷三十五 文子）

〔白話〕至德之人內心永保至誠，而恩德流布天下。他們看到天下人得到利益，雖高興卻不會懈怠（懂得居安思危）；見到天下人受到損害，就會憂心忡忡，好像有喪事一樣。以百姓之憂為己憂的人，百姓也以他的憂為己憂；以百姓之樂為己樂的人，百姓也以他的樂為己樂。所以，以天下之樂為樂、以天下之憂為憂，做到這樣而不能成就治國大業，是從來沒有過的事。

A most virtuous man is always sincere, and his virtues could be felt all over the land. Although happy

to see people receive their good fortune, he nevertheless stands vigilant for any change of course. Seeing people getting harmed makes him upset, as if he has a funeral to attend. He who shares others' griefs, others will also share his griefs; he who shares others' happiness, others will also share his happiness. Thus, he is happy when others are happy and he worries when others worry. It is unheard of that anyone who could practice this would fail to govern a country well.

Scroll 35: *Wen Zi*

～ 230 ～

父母之所畜子者，非賢強也，非聰明也，非俊智也，愛之憂之，欲其賢己也，人利之與我利之，無擇也，此父母所以畜子也。然則愛天下，欲其賢己也，人利之與我利之，無擇也，則天下之畜亦然矣。此堯之所以畜天下也。

（卷三十六 尸子）

〔白話〕父母所養育的兒女，不一定有德行有勇力，不一定聰明，也不一定智慧過人，但父母都一樣疼愛，為兒女憂心，只是希望孩子將來能超過自己，不管是別人有益於孩子，還是自己有益於孩子，都是一樣，這就是為人父母養育孩子的用心。那麼，（君王）愛護天下人民，也是希望人民都能超過自己，至於是別人有益於他們，還是自己有益於他們，並不去區別，那治理天下也和父母養育子女是一樣的。堯帝就是這樣來治理天下的。

Not all children raised by the same parents are equally virtuous, courageous, intelligent, or wise, but the parents would love them equally and shower them with the same attention. Parents merely hope that their children will be more outstanding than them, irrespective of who can guide the children to become better. Such is the forethought of parenthood. A ruler loves all his people, and he would hope that they could outshine him, irrespective of who can bring them benefits. This is no different from raising children, and it was the way in which Emperor Yao governed his country.

Scroll 36: *Shi Zi*

～ 231 ～

愛
民

誠愛天下者得賢。奚以知其然也？弱子有疾，慈母之見秦醫也，不爭禮貌；在囹圄，其走大吏也，不愛資財。視天下若子，是故其見醫者，不爭禮貌；其奉養也，不愛資財。故文王之見太公望也，一日五反；桓公之奉管仲也，列城有數。此所以其僻小，身至穢污，而為正於天下也。

（卷三十六 尸子）

[白話] 真心愛護天下的人會得到賢才。何以知道是這樣呢？孩子生病了，慈母求見良醫，顧不得自己的尊嚴禮節；愛子陷入監獄，父母奔走求救於大官之間，也不會吝惜錢財。一個人把天下人看做自己的孩子，那麼尋找治理天下的良醫時，就不會計較禮貌，奉養他們也不會吝惜錢財。所以周文王拜見姜太公時，一天五次往返；齊桓公奉養管仲，將幾座城池都分封給了他。這就是為什麼文王的國家雖然偏僻弱小，桓公的行為雖然污穢不潔，卻能夠為政於天下的原因所在。

By sincerely loving the people, a ruler would be able to attract the virtuous and capable to serve him. How may this be so? When a child falls ill, a loving mother would request to see a good doctor, with little time to cater for her own dignity and protocols. If one's beloved son is in prison, his parents would rush everywhere to seek help from the high officials and would not be miserly when it comes to money. If a ruler treats the people as his own children, he would search for doctors skilled in governing, and he would not fuss about proprieties or be miserly when it comes to supporting them financially. When King Wen of the Zhou dynasty paid visits to Jiang Tai Gong, he went back and forth five times a day. When Duke Huan of the State of Qi hired Guan Zhong, the duke endowed him with a few cities. This is why both King Wen (although his kingdom was remote, weak and small) and Duke Huan (whose conduct was indecent and corrupt) were able to rule the land.

Scroll 36: *Shi Zi*

~ 232 ~

子路問政。子曰：「先之，勞之。」孔子弟子仲由也。

先導之以德，使人信之，然後勞之。

《易》曰：悅以使民，民忘其勞。請益。曰：「毋

倦。」子路嫌其少，故請益。曰：無倦者，行此上事無倦則可矣。

（卷九 論語）

愛
民

[白話] 子路問為政之道。孔子說：「自己用德行帶頭去引導，以身作則，然後教導人民要勤勞。」子路請孔子再說詳細些。孔子說：「按照上面所說去行，不要懈怠。」

Zi Lu asked about government. Confucius said: "Guide by virtuous conduct, lead by example, and teach the people to be diligent." Zi Lu asked Confucius to explain this in detail. Confucius said: "Do the aforementioned without slackening."

Scroll 9: *Lun Yu*

~ 233 ~

弗作無益害有益，功乃成；弗貴異物賤用物，民乃足。

遊觀為無益，奇巧為異物。言明王之道，以德義為益，器用為貴，所以化俗生民。

（卷二 尚書）

肆
·
為政

〔白話〕不要做無益的事去耽誤、妨害了有益的事，這樣才能成就治國大業；不看重奇異之物、不輕視實用之物，百姓才能富足。（賢明君主治國之道，以道德仁義為有益，以實用為貴，一切都是為了教化和養育人民。）

If one avoids doing meaningless things that will delay or impair meaningful work, he will achieve success in governing a country. If a ruler does not value the peculiar and scorn the practical, then the laypeople will be affluent. (In the governing principles of a wise ruler, virtues, benevolence and righteousness are considered meaningful, and practicality is treasured. Everything is done for the purpose of educating and nurturing the people.)

Scroll 2: *Shang Shu*

～ 234 ～

《詩》曰：「凱悌君子，民之父母。」今人有過，教未施，而刑已加焉，或欲改行為善，而道無由至，朕甚憐之。夫刑，至斷支體、刻肌膚，終身不息，何其刑之痛而不德也！豈稱為民父母之意哉？

（卷十四 漢書二）

[白話]（漢文帝下詔：）《詩經》上說：「和樂平易的君子啊，是人民的父母。」如今人們有了過失，還沒有施以教化，而刑罰已經加到了他們身上，有的人想改過行善，卻沒有這樣的機會了，朕非常憐憫他們。刑罰能達到截斷肢體、刺刻肌膚，一生都不能再生長復原，這樣的刑罰是多麼令人苦痛而又不合道德！難道這符合為民父母的本意嗎？

Emperor Wen of the Han dynasty decreed: “*Shi Jing* said: ‘Serene, kind and humble Junzis are the parents of the people.’ Now that the people have erred, but

before they could receive education, penalties have already been imposed on them, those who wish to change for the better and perform virtuous deeds no longer have the opportunity. I really sympathize with them. If penalties have reached the extent of severing people's limbs and pricking their skin, making their limbs unable to grow again or making it impossible for them to make a full recovery, such penalties make people miserable and do not comply with virtues! Does it accord with the original intention of acting as the parents of the people?"

Scroll 14: *Han Shu*, Vol. 2

~ 235 ~

《詩》云：「樂只君子，民之父母。」民之所好好之，民之所惡惡之，此之謂民之父母。言治民之道無他，取於己而已。好人之所惡，惡人之所好，是謂拂人之性，災必逮夫身。拂，猶俛。逮，及也。

（卷七 禮記）

[白話]《詩經》上說：「和樂的君主呀！就像我們老百姓的父母。」老百姓喜歡的事情君主也喜歡，老百姓厭惡的事情君主也厭惡，這就可以算作是老百姓的父母了。喜歡做眾人都厭惡的事，而厭惡眾人都喜歡的事，這就叫違逆人性，災禍一定會降臨到他的身上。

The book of *Shi Jing* said: "A serene ruler is like the parents of the laypeople." What pleases the people would please the ruler, and what they detest, he would detest too. Thus he can be considered the parents of the people. To love things that people hate, and to hate things that people love; this is to defy human nature. Calamities will befall he who does so.

Scroll 7: *Li Ji*

～ 236 ～

太上使民知道，其次使民知心，其下使民不得為非。使民知道者，德也；使民知心者，義也；使民不得為非者，威禁也。威禁者，賞必行、刑必斷之謂也。此三道者，治天下之具也。欲王而王，欲霸而霸，欲強而強，在人主所志也。

（卷五十 袁子正書）

〔白話〕最高的境界是讓人民通曉天地及人世的大道；其次是讓人民懂得仁愛之心；最下的是讓人民不做壞事。讓人民通曉天地人世的大道，靠的是領導者的德行；讓人民懂得仁愛之心，靠的是領導者的道義；讓人民不做壞事，靠的是領導者施行法令。所謂法令，就是有功必賞，有罪必罰。這三個原則，是治理天下的手段。（奉持這三者）想成就王業就能成就王業，想成就霸業就能成就霸業，想國家強盛就能強盛，這就要看君主的志向了。

The supreme achievement of a government is to enable the people to comprehend the law of nature and humanity; the second state of achievement is to make them understand benevolence; and the lowermost state is to prevent them from doing bad deeds. Making the people comprehend the law of nature and humanity is contingent on the virtuous conduct of the ruler. Making them understand benevolence is contingent on the ruler's righteousness. Preventing them from doing bad deeds is contingent on the enforcement of laws. "Law" means to reward those with contributions and to punish those who have committed offenses. These three principles offer a way of governing the world; those who uphold them will achieve success as a king or a hegemon, and if they wish for the country to prosper, it will prosper—all is dependent on the extent of the ruler's aspirations.

Scroll 50: *Yuan Zi Zheng Shu*

~ 237 ~

子曰：「導千乘之國，導謂為之政教也。敬事而信，

為國者舉事必敬慎，與民必誠信也。節用而愛人，節用，不奢侈也。國以民為本，故愛養之。

使民以時。」不妨奪農務也。

（卷九 論語）

[白話] 孔子說：「治理一個擁有千輛兵車的諸侯國，國事須用真心恭敬謹慎處理，對人民要誠信；節省費用，愛護百姓；使用民力，要選擇農事閑暇之時。（不妨礙農事生產活動。）」

Confucius said: "To rule a state that possesses thousands of chariots, one must be totally sincere, respectful and circumspect in handling government affairs and has to be trustworthy toward the people. Be thrifty in terms of expenditure, love the people, and employ manpower to do public works during breaks in farming."

Scroll 9: Lun Yu

～ 238 ～

定公問：「君使臣，臣事君，如之何？」

定公，魯君謚。

孔子對曰：「君使臣以禮，臣事君以忠。」

（卷九 論語）

綱
紀

[白話] 魯定公問：「君王指揮臣子，臣子奉事君王，應當如何呢？」孔子回答說：「君王指揮臣子要依國家的禮法規矩，臣子事奉君王要盡忠職守。」

Duke Ding of the State of Lu asked Confucius how a ruler should employ his ministers and how they should serve him. Confucius replied: "A ruler should employ his ministers according to the rules of propriety, and the ministers should serve the ruler with faithfulness."

Scroll 9: *Lun Yu*

～ 239 ～

治國有四：一曰尚德，二曰考能，三曰賞功，四曰罰罪。四者明則國治矣。夫論士不以其德，而以其舊，考能不以其才，而以其久，而求下之貴上，不可得也。賞可以勢求，罰可以力避，而求下之無姦，不可得也。

（卷五十 袁子正書）

〔白話〕治國有四個要點：一是崇尚道德，二是考校人才，三是賞賜有功，四是懲罰犯罪。四者嚴明了，國家就太平了。如果選拔官員不是著眼於他的德行而是看彼此的交情，考量人才不是以他的才能而是以他在位時間的長短，而要求下級尊重上級，那是辦不到的；獎賞可以依靠權勢取得，刑罰可以靠權勢逃避，卻希望臣下沒有姦邪的行為，那是辦不到的。

There are four essential aspects of governing. The first is to uphold virtues; the second, to assess talented and capable people; the third, to reward those with contributions; and the fourth, to punish offenders. Once these four aspects are strictly carried out, the country will be peaceful. Consider this: Finding good people to serve in the administration is impossible if the selection of officials is not made based on virtuous conduct but on relationship, and the assessment of talent is not based on abilities but on the length of service and the subservience of the lower-ranking officials. While one may receive rewards or evade penalties by relying on powerful connections, it would be impossible to even hope that one's subordinates will not engage in treachery.

Scroll 50: *Yuan Zi Zheng Shu*

～ 240 ～

先王為禮，以達人之性理，刑以承禮之所不足。故以仁義為不足以治者，不知人性者也，是故失教，失教者無本也。以刑法為不可用者，是不知情偽者也，是故失威，失威者不禁也。故有刑法而無仁義，久則民忽，民忽則怒也；有仁義而無刑法，則民慢，民慢則姦起也。故曰：本之以仁，成之以法，使兩通而無偏重，則治之至也。夫仁義雖弱而持久，刑殺雖強而速亡，自然之治也。

（卷五十 袁子正書）

〔白話〕古代先王制定禮法來實現人們本性的仁義，調整刑罰來彌補禮制的不足。所以認為仁義不足以治國，是不懂得人性本善，於是就缺乏教化，缺乏教化的治理就失去了根本。認為刑罰不可以治國的，是不

了解人習性的偽詐，於是就失去威懾，失去威懾就不能禁止惡行。所以有刑法而沒有仁義，時間久了百姓就會疏忽道義，百姓疏忽道義就會發生叛亂；有仁義而沒有刑法，百姓就會怠慢，百姓怠慢，就會作姦犯科。所以說：以仁義為根本，以法律為佐助，使兩者結合而不偏重，這是治理國家的最高境界。仁義教化雖不顯著，但是效果持久；刑罰效果顯著，（過分依賴）卻會加速國家的滅亡。這是治理國家的自然之道啊。

The ancient sage-kings established proprieties and laws to exemplify the benevolence and righteousness inherent in human nature. They also made revisions to penalties to make up for the inadequacies of the legal system. The belief that benevolence and righteousness are ineffective in good governance shows the lack of understanding of the innate kindness of human beings. As a result, education is overlooked, and governing without the support of education has no basis. Those who believe that penalties are ineffective

in good governance do not understand the hypocrisy and fraudulence among human beings. As a result, the power of deterrence is lost, and by losing this power of deterrence, evil conduct cannot be prohibited. If penalty exists without benevolence and righteousness, the people will neglect morality after a period of time. By neglecting morality, rebellions will occur. If benevolence and righteousness exist without punishment, the people will become arrogant and contemptuous. When they become arrogant and contemptuous, they will commit crimes. Hence, establishing benevolence and righteousness as the foundation and allowing laws to play a supporting role, ensuring that both aspects are combined without partiality, that is the highest level of governance. Although education that embraces benevolent and righteous values does not yield immediate and apparent results, its influences are lasting; although penalties show immediate effects, over-reliance on them will catalyze the fall of a country. This is the natural law of governing a country.

Scroll 50: *Yuan Zi Zheng Shu*

～ 241 ～

古者篤教以導民，明辟以正刑。刑之於治，猶策之於御也。良工不能無策而御，有策而勿用也。聖人假法以成教，教成而刑不施。

（卷四十二 鹽鐵論）

〔白話〕古時候，聖人竭誠用孝悌仁義的教化來引導百姓，把法令宣講清楚以依法執行刑律。用刑律來治理國家，就像用馬鞭駕車一樣。技藝再高的駕車者也不能沒有馬鞭駕車，而是拿著馬鞭但不輕易使用罷了。聖人藉助於法令來做好教化工作，教化成功了，也就不需要實行刑罰了。

In the ancient times, the sages ardently promoted education that embraced values of benevolence and righteousness to guide and transform the people. They also stated with clarity the content of all criminal laws and executed them accordingly. Using crim-

inal laws to govern a country is akin to driving a cart with a horsewhip. No matter how skilled a coachman is, he cannot handle the cart without a whip although he hardly uses it. The sages use legislation to complement education in transforming people. Once they succeed in doing so, punishments will no longer be needed.

Scroll 42: *Yan Tie Lun*

～ 242 ～

臣聞咎繇戒帝舜曰：「亡敖佚欲有國，兢兢業業，一日二日萬機。」……箕子戒武王曰：「臣無有作威作福，亡有玉食；臣之有作威作福玉食，害於而家，凶於而國，人用側頗辟，民用僭慝。」

（後補卷二十 漢書八）

[白話]（王嘉進上密封的奏疏說：）臣聽說咎繇告誡舜帝說：「不要使縱樂貪欲的人成為諸侯（即不讓他們得勢），必須要天天戒慎恐懼，來處理成千上萬的國事。」……箕子告誡武王說：「一般的官吏是沒有獨攬賞罰大權、沒有享受美食的；如果一般官吏也能行使賞罰之權、享受美食，那將有害於您的家族，有害於您的國（權歸於臣，則官員和百姓就逢迎趨附），國人會因此偏邪不正，百姓都會踰越禮法，懷有貳心了。」

Wang Jia presented a sealed memorial to the king and stated this: “I heard that Gao Yao remonstrated with Emperor Shun by saying, ‘Do not allow greedy and indulgent people to become lords (never let them hold power). Be sure to abide by the rules, be cautious and vigilant when handling hundreds of thousands of governmental affairs.’ ... Jizi warned King Wu that ‘most officials do not have exclusive power in giving rewards or punishments, and neither do they consume exquisite meals. If you confer them the power of giving rewards or punishments and consume exquisite meals, that would be detrimental to your clan and your country (if the power is in the hands of the ministers, then the officials and the people would engage in ingratiation). The citizens would be immoral and dishonest, and the people would overstep proprieties and become unfaithful.’”

Supplementary Scroll 20: *Han Shu*, Vol. 8

～ 243 ～

以八柄詔王馭群臣：一曰爵，以馭其貴；
二曰祿，以馭其富；三曰予，以馭其幸；
四曰置，以馭其行；五曰生，以馭其福；
六曰奪，以馭其貧；七曰廢，以馭其罪；

八曰誅，以馭其過。柄，所秉執以起事者也。詔，告也，助也。爵，謂公侯伯子男卿大夫士也。祿，所以富臣下也。幸，謂言行偶合於善，則有以賜與之勸後也。生，猶養也，賢臣之老者，王有以養之也。奪，謂臣有大罪，沒入家財者也。誅，責讓也。

（卷八 周禮）

〔白話〕（太宰）以八種權柄輔佐君主統御群臣使大家向善：一是封給爵位，使臣下尊貴；二是給予俸祿，使臣下富有；三是給予賞賜，使臣下感受到君主的關愛器重；四是委任官職，以使臣下提升品行；五是供養厚待立下大功勳之功臣，使其得福；六是沒收財產，使犯罪的臣下貧窮；七是罷黜官職，流放邊疆，以懲戒臣下罪行；八是問責，以追究臣下失職之過失。

Tai Zai (the Premier) suggested Eight Types of Authority to assist the ruler in guiding the officials toward virtuous governance:

1. Give them noble titles so that they can acquire noble status;
2. Give them salaries so that they will become wealthy;
3. Give them rewards so that they can feel their importance in the ruler's domain;
4. Assign them posts to improve their conduct;
5. Provide handsome rewards for officials with great contributions to enhance their good fortune;
6. Confiscate the belongings of officials who have committed offenses to make them poor;
7. Dismiss officials who have committed offenses from office and exile them to the borders to punish them for their offenses;
8. Reprimand them and make them accountable for the errors in their dereliction of duty.

Scroll 8: *Zhou Li*

～ 244 ～

明君如身，臣如手；君若號，臣如響。君設其本，臣操其末；君治其要，臣行其詳；君操其柄，臣事其常。為人臣者，操契以責其名。名者，天地之綱，聖人之符。張天地之綱，用聖人之符，則萬物之情，無所逃之矣。

（卷三十六 申子）

〔白話〕英明的君主好比是身體，臣下就如同手臂；君主好比喊聲，臣下就如同回聲。君主謀劃根本大計，臣下操辦具體細節；君主治理關鍵問題，臣下實施詳細措施；君主掌握國家權柄，臣下從事日常事務。作為臣子，手握符契（任職憑證），就要以此要求自己名實相符。名，是天地的綱紀，是聖人（做事）的符節。伸張天地的綱紀，使用聖人的符節，那麼萬事萬物的情況，就無所隱瞞了。

A wise ruler can be likened to a body, and his subordinates, the arms. A ruler can be likened to shouts while his subordinates can be likened to echoes. A ruler formulates great foundational plans whereas his subordinates execute the concrete details. A ruler tackles main problems while his subordinates implement detailed measures. A ruler holds the power of the country whereas his subordinates carry out daily duties. As officials holding the *Qi* (contract), they must demand themselves to be worthy of the title. This title is in accordance with the Mandate of Heaven and Earth, and it is the sages' contract to carry out duties. By extending the Mandate of Heaven and Earth and using the sages' contract, the circumstances of all things would be revealed.

Scroll 36: *Shēn Zǐ*

～ 245 ～

富者奢侈羨溢，貧者窮急愁苦，而上不救，則民不樂生。民不樂生，尚不避死，安能避罪？此刑罰之所以繁，而姦邪不可勝者也。故受祿之家，食祿而已，不與民爭業，然後利可均布，而民可家足也。此上天之理，而太古之道。天子之所宜法以為制，大夫之所當循以為行也。

（卷十七 漢書五）

[白話]（董仲舒回答策問說：）富有的人生活奢侈，豐裕過度，貧窮的人窮困急迫、愁苦不堪，而在上位者不去治理救助，那麼人民就會感覺到活著沒有樂趣。人民如果不樂意活著，那就連死都不會躲避，又怎能懼怕犯罪呢？這就是刑罰繁多但姦邪仍然制止不了的緣故。所以享受俸祿的人家，以俸祿為生就行了，不應當再與人民爭奪產業，然後利益就可以普遍分布，而百姓也可滿足家用了。這是上天的公理，也

是遠古的治國之道，天子應該效法作為制度，大夫也應當遵循作為自己的行為準則。

In answering the questions of Emperor Wu of the Han dynasty, Dong Zhongshu said: “Wealthy people lead a lavish lifestyle while poor people live in misery and destitution. If a leader does not solve this problem, then the people will see no joy in living. If the people see no purpose of living, they will see no reason for avoiding death, so how would they even be afraid of committing offenses? This is the reason that plentiful penalties are unable to prevent craftiness or treachery. Hence, those receiving salaries should just depend on their salaries as a means of living; they should not be fighting over properties with the people, so that benefits can be widely distributed to meet the family expenses of the people. This is the Law of Heaven as well as the ancient principle of governing a country. A ruler should follow this and establish a system, while ministers ought to abide by it as a guideline for personal conduct.”

Scroll 17: *Han Shu*, Vol. 5

～ 246 ～

凡法令更，則利害易；利害易，則民務變；民務變，謂之變業。故以理觀之，事大眾而數搖之，則少成功；藏大器而數徙之，則多敗傷；烹小鮮而數撓之，則賊其宰；治大國而數變法，則民苦之。是以有道之君貴虛靜，而重變法。故曰：治大國者，若烹小鮮。

（卷四十 韓子）

〔白話〕凡是法令變更，利害情況就跟著改變；利害情況改變了，民眾就會改變其所從事的工作；從事的工作改變，就稱為改行。所以從這個道理來看，讓大眾做事業如果頻繁地變動他們，就少有成功；收藏珍貴器物假如經常遷移，就會多有毀壞；烹煮小魚如若經常攪動，就會有損廚師的烹飪之功；治理大國要是政策經常朝令夕改，那麼百姓就會深受其苦。因此懂得治國之道的君主最重清虛恬靜，而對於變更法

令很慎重。所以說：治理大國，就像烹飪小魚一樣（不能夠反覆翻攪）。

Changes in laws and decrees will result in changes in people's vested interests, which in turn will necessitate changes of their jobs, the so-called "occupation change". From this perspective, it follows that undertakings subject to frequent changes are less likely to succeed and precious objects subject to frequent removal are more likely to be damaged. So, frequently stirring a pot of small fish on the stove will spoil the chef's cooking. In governing a country, effecting incessant changes to policies will bring its people great suffering. Therefore, a ruler who understands the principles of governing treasures peace and quiet, and he is most cautious about making changes to existent laws and decrees. So it was said: "Governing a country can be likened to cooking a pot of small fish."

Scroll 40: *Han Zi*

~ 247 ~

上人疑，則百姓惑；下難知，則君長勞。

難知，有
姦心也。故君民者，章好以示民俗，慎惡以

御民之淫，則民不惑矣。淫，貪侈也。《孝經》
曰：示之以好惡，而

民知禁
也。

（卷七 禮記）

[白話] 居上位的人好惡不明，就會使人民疑惑而無所適從；居下位的人心懷欺詐，難知其心，就會使上位者格外操勞。因此治理人民的領導者，應該表彰優良的道德規範，以引導社會的風俗人情；慎重懲處罪過，以防止人民流於貪奢放逸的風氣，這樣人民就不會陷於迷惑了。

If those in higher positions cannot distinguish right from wrong, this would confound the people. If those in lower positions have fraudulent intentions that were hard to detect, this would make the superior's job extra tiring. Thus, a ruler governing the people

should commend virtuous role models to influence the social customs. In addition, he would prudently impose punishments on crimes to deter people from adopting bad practices such as greed, extravagance and recklessness. In this way, the people would not be confounded.

Scroll 7: *Li Ji*

~ 248 ~

先王制禮也以節事，動反本也。脩樂以導志。

勸之善也。故觀其禮樂，而治亂可知。亂國禮慢而樂淫也。

(卷七 禮記)

禮
樂

[白話] 古聖先王制定禮儀制度是為了行事有所節制（一切政治舉措不離為民造福這一根本），制定音樂來勉勵自己向善的志向（使行善不倦）。因此觀察禮樂的情況，便可了解這個國家的治亂（亂國禮節輕忽怠慢，音樂放縱而無節制）。

The ancient sage-kings, in their institution of ceremonies, sought to express their regulation of circumstances (all for the purpose of creating good fortune for the people), and, in their cultivation of music, sought to express the aims they had in mind (so that kind deeds will be practiced tirelessly). Hence, by examining ceremonies and music, a country's order or disorder can be known. (A country in disorder neglects and scorns proprieties and treats it with disdain; furthermore, its music is indulgent and unrestrained.)

Scroll 7: *Li Ji*

～ 249 ～

子張問聖人之所以教，孔子曰：「師乎，吾語汝。聖人明於禮樂，舉而措之而已。」子張又問，孔子曰：「師，爾以為必布几筵，揖讓升降，酌獻酬酢，然後謂之禮乎？爾以為必行綴兆，執羽籥，作鐘鼓，然後謂之樂乎？言而可履，禮也；行而可樂，樂也。聖人力此二者，以恭己南面，是故天下太平，萬國順服，百官承事，上下有禮也。」

（卷十 孔子家語）

[白話] 子張向孔子請教君王如何實施教化治理政事，孔子說：「子張啊，我來告訴你。聖王通曉『禮』和『樂』，把它們交互施用罷了。」子張進一步請教，孔子說：「子張，你認為一定要大擺宴席，賓主拱手相讓上座下座，相互斟酒敬獻，這樣才叫做『禮』嗎？你認為一定要舞者排列好行列和位置，手拿雉羽

和樂器，擊鳴鐘鼓，這樣才叫做『樂』嗎？說出的話可以踐行，就是『禮』；施行起來能夠使大家歡樂，就是『樂』。聖王能勉力做到這兩點，以恭敬律己的態度居於帝位，因此天下得以太平，各國順服，百官盡職盡責，上上下下都有禮節。」

Zi Zhang asked Confucius about the ways in which a ruler could implement education for administrative purposes. Confucius said: “Dear Zi Zhang, let me explain this to you. The sage-kings were proficient in proprieties and music, and what they did was merely to use them in alternation.” Zi Zhang asked further, to which Confucius replied: “Dear Zi Zhang, do you think that holding a grand banquet with the guests and the host(s) bowing to each other with clasped hands, and yielding best seats to each other combined with mutual wine-pouring can be called ‘propriety’? Do you think that having dancers in their respective rows and positions, holding pheasant feathers and musical instruments and striking bells and hitting drums can be called ‘music’? Words that can

be put into practice, that is propriety; if what is carried out brings happiness to all, that is music. A sage-king managed to accomplish these two aspects and remained respectful and self-disciplined in his position as a ruler. As a result, the world was peaceful, all countries would submit to him, the officials faithfully fulfilled their roles, and everybody regardless of their status observed proprieties.”

Scroll 10: *Kong Zi Jia Yu*

～ 250 ～

簡子曰：「敢問，何謂禮？」對曰：「吉也聞諸先大夫子產，曰：『夫禮，天之經，
經者，道之常也。地之義，義者，利之宜也。民之行。行者，人所履行。天地之經，而民實則之。則天之明，日月星辰，天之明也。因地之性，高下剛柔，地之性也。生其六氣，陰陽風雨晦明。用其五行。金木水火土也。氣為五味，酸鹹辛苦甘。發為五色，青黃赤白黑發見也。章為五聲，宮商角徵羽。淫則昏亂，民失其性。滋味聲色，過則傷性也。是故為禮以奉之。』」制禮以奉其性。

（卷六 春秋左氏傳下）

〔白話〕趙簡子說：「敢問什麼叫禮？」子太叔回答說：「我曾聽先大夫子產說：『禮，是上天的常道、大地的法則、人們行事的依據。天地的常道，人們以此為準則來制禮、守禮。（聖王）效法日月星辰常明之義，依循大地高低剛柔、恆常的性質（而制禮），衍生了上天的六氣，運用大地的五行。五行之氣入人之口為五種味道，顯露於眼為五種顏色，顯示在耳為

五種聲調。滋味聲色過度則會使人迷惑混亂，人們就會因此而迷失本性。所以要制定禮來幫助人們守持本性。』」

Zhao Jian Zi asked: “What is propriety?” Zi Tai Shu responded: “I have heard an ancient scholar, Zi Chan, say that: ‘Propriety is the Principle of Heaven, the Law of Earth, and the basis of handling all matters for human beings. The natural law serves as the standard for establishing proprieties and abiding by them. Ancient sage-kings followed the regular illumination of the sun, moon, and stars and the topography of the earth and its unchanging sturdiness to establish propriety, drawing upon Heaven’s Six Qis and employing Earth’s Five Elements.’¹ The Qi of the Five Elements manifests itself as five different tastes for the palate; for the eyes, it manifests itself as five colors;

1 The Six Qis (六氣) are Wind (風), Cold (寒), Heat (火), Moisture (濕), Dryness (燥), and Summer Heat (暑). The Five Elements (五行) are Water (水), Fire (火), Metal (金), Wood (木) and Earth (土).

and for the ears, it appears as five tones. Over-indulgence in tastes, sounds, and physical pleasure would confound the human mind, causing people to lose their innate nature. Thus it is important to establish a system of proprieties to preserve one's innate nature.”

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

～ 251 ～

周監二代，禮文尤具，事為之制，曲為之防，故稱禮經三百，威儀三千。於是教化浹洽，民用和睦，災害不生，禍亂不作，囹圄空虛，四十餘年。

（卷十四 漢書二）

[白話] 周朝借鑑夏、商兩代，禮制儀文尤其完備，大事上定有制度，小事也都有防範，所以說禮節儀式有三百條，禮儀細節有三千條。於是教化遍及百姓，人民之間和睦相處，災害不發生，禍亂也不出現，全國的監獄連續四十多年沒有收押過一個犯人。

The government of the Zhou dynasty borrowed the proprieties of the Xia and Shang dynasties as references and established a code of proprieties and etiquette that was remarkably complete, with a system for dealing with major matters and preventive measures for settling minor affairs. There were 300 articles on rituals and ceremonies and 3,000 articles on detailed proprieties. Thus transformation permeated the population, people enjoyed harmonious relationships, and there were no disasters, no disorder, and not a single convict detained in prisons in the whole country for over 40 years.

Scroll 14: *Han Shu*, Vol. 2

～ 252 ～

傅子曰：「能以禮教興天下者，其知大本之所立乎！」夫大本者與天地並存，與人道俱設，雖蔽天地，不可以質文損益變也。大本有三：一曰君臣，以立邦國；二曰父子，以定家室；三曰夫婦，以別內外。三本者立，則天下正；三本不立，則天下不可得而正；天下不可得而正，則有國有家者亟亡，而立人之道廢矣。

（卷四十九 傅子）

〔白話〕傅子說：「能夠用禮義教化而興旺國家的，是知道治理國家的大根大本啊！」大根大本，是與天地同在的，是與人倫相互依存的。即使天地被蒙蔽了，大根大本的形式有所增減，但實質從未改變。根本有三：一是君仁臣忠，這是安邦定國之本；二是父慈子孝，這是安家立業之本；三是夫義婦德，這是區

分內外之本。這三種根本關係的道義確立了，則天下歸於正道；反之，天下就不能歸於正道。天下不能歸於正道，有國的諸侯、有家的卿大夫會很快衰亡，立身做人的準則也會廢棄。

Fuzi said: “To be able to use proprieties to educate the people and prosper the country is to know the rudimentary principles of governing a country.” Rudimentary principles exist simultaneously with heaven and earth and complement human relationships. Even if heaven and earth were to be eclipsed and the forms of the principles could vary, the essence has never changed. There are three rudimentary principles: First, the ruler is benevolent and the officials are loyal. This is the basis of national stability. Second, parents are caring and children are filial. This is the basis of a stable family. Third, a righteous husband and a virtuous wife serve as the basis for dividing internal and external duties. When the three rudimentary principles are established, people would follow

the correct path; failing to do so, people would deviate from the correct path. If the people deviated from the correct path, the lords and bureaucrats would be short-lived, and the guidelines for virtuous conduct would be abandoned.

Scroll 49: *Fu Zi*

～ 253 ～

先王之制法也，因民之所好，而為之節文者也。因其好色，而制婚姻之禮，故男女有班；因其好音，而正雅頌之聲，故風俗不流；因其寧室家樂妻子，教之以孝（孝作順），故父子有親；因其喜朋友，而教之以悌，故長幼有序。然後脩朝聘，以明貴賤；鄉飲習射，以明長幼；時蒐振旅，以習用兵；蒐，簡車馬也。入學庠序，以脩人倫。此皆人所有於性，而聖人所匠成也。

（卷四十一 淮南子）

〔白話〕先王制定法令、禮儀，都是依據人們的喜好來制定典章制度，使行之有度。根據人們有情欲的習性而制定婚姻禮法，所以男女界限分明；根據人們喜愛音樂而創作純正的雅樂、頌樂，所以風俗不會變壞；根據人們珍惜家庭安寧、妻兒快樂，而用孝順和睦之道教化人民，所以父子間有了親情；根據人們喜

歡交友，而用敬順尊長的禮儀教導人民，所以長幼之間有次序。做到這些之後，再制定朝拜天子、出使諸侯國的禮節，以顯明地位尊卑的區分；制定鄉飲酒禮和習射禮，來顯明長幼之間的次序；適時檢閱車馬、整頓軍隊，以訓練軍事；讓人們進入地方學校學習，以明瞭及實踐倫理道德。這些都是（根據）人本有的特性，而經由聖人的培養造就讓人得以完善人格。

The ancient sage-kings institutionalized laws and proprieties based on the preferences of the people to ensure that enforcement were possible. They established laws and proprieties for marriage based on people's habitual biological drives to ensure that men and women maintained a healthy distance. They wrote *Ya* (elegant music) and *Song* (hymns) based on people's love for music to ensure that social practices would not become decadent. They engaged filial piety and principles of harmony to educate the people based on their appreciation of a harmonious family and good spousal and children relationships, to ensure that the

affection between parents and children was nurtured. They taught people the proprieties of respecting and obeying the elders based on their predilection for making friends to ensure that the order between the young and the old was observed. When all these were put into practice, the protocol of paying tribute to the emperor and diplomacy was then established to show demarcation of statuses; drinking and archery protocols were established to exemplify the order between the young and the old; inspection of chariots and horses and consolidation of the army at suitable times were done for military training purposes; and people were allowed to study at local schools to understand and practice morality, ethics and virtues. All these were based on our innate human nature. With the sages' training, the human conduct could be perfected.

Scroll 41: *Huai Nan Zi*

～ 254 ～

子曰：「禮者何也？即事之治也。治國而無禮，譬猶瞽之無相與，俛俛乎其何之？譬如終夜有求幽室之中，非燭何以見之？若無禮，則手足無所措，耳目無所加，進退揖讓無所制。是故以之居處，長幼失其別，閨門三族失其和，朝廷官爵失其序，軍旅武功失其制，宮室失其度量，喪紀失其哀，政事失其施，凡眾之動失其宜。」

（卷七 禮記）

〔白話〕孔子說：「禮是什麼呢？禮就是做事的準則和規矩。如果治理國家而沒有禮，就好像盲人沒有扶助者，茫茫然會走向何處？又好比整夜在暗室裡摸索，沒有燈燭怎麼能找見東西呢？若是沒有禮，那麼手、腳都不知道該怎麼放，耳、目也不知道該聽什麼看什麼，前進後退、行禮謙讓，處處不知道該以什麼準則去做。所以說，若在沒有禮可遵循的狀況下，日

常生活中，長輩和晚輩就失去尊卑區別了；在家族中父、子、孫三代就會失去和睦；在朝廷裡，官職和爵位的秩序就會紊亂；軍隊行軍打仗就會失去紀律和法則；宮室建築就會不合法度規模；喪事中悲哀輕重就會失去標準；政事便會因混亂無序而得不到實施，所有的行為舉措都會失去其應有的分寸。」

Confucius said: “What are proprieties? They are just the ordering of affairs. (He who should attempt) to regulate a state without proprieties would be like a blind man with no one to lead him; groping about, how could he find his way? Or he would be like one searching all night in a dark room without a light; how could he see anything? Without proprieties, he would not (know how to) dispose of his hands and feet, or how to make use of his ears and eyes; and his advances and retreats, bows and complaisance would be without any definite rules. Hence, when the proprieties are neglected—in the ordinary life at home, the right distinction between old and young will be

lost; the harmony among the father, son and grandchildren will be lost; at the court, the order of office and rank will be lost; in the army and its battalions, the discipline and rules that secure success in war will be lost. Also, palace architecture will not be built in accordance with proper dimensions; mourning and funerals will lose their proper expression of sorrow; the affairs of government will fail to be properly enforced and all the actions and policies will fail to be what they ought to be.”

Scroll 7: *Li Ji*

~ 255 ~

先王之立禮也，有本有文。忠信，禮之本；義理，禮之文。無本不立，無文不行。言必外內具也。

（卷七 禮記）

禮
樂

[白話] 古聖先王創立的禮，既有根本精神，又有外在文飾（制定形式的原則）。忠信，就是禮的根本精神；合宜得理，是禮的外在文飾。沒有忠信這一根本精神，禮就無法成立；沒有合宜得理的形式，禮就無法在現實中推行。

The *Li* (proprieties) as instituted by the ancient sage-kings had essence and elegance. Faithfulness and sincerity were the essence of *Li*, whereas the uprightness of these characteristics constituted its outward elegance. Without essence, *Li* could not have been established; without its elegant form, *Li* could not have been put into practice.

Scroll 7: *Li Ji*

～ 256 ～

相鼠有皮，人而無儀。相，視也。儀，威儀也。視鼠有皮，雖居高顯之處，偷食苟得，不知廉恥，亦與人無威儀者同也。人而無儀，不死胡為。人以有威儀為貴，今反無之，傷化敗俗，不如其死無所害也。相鼠有體，人而無禮。體，支體也。人而無禮，胡不遄死。

（卷三 毛詩）

〔白話〕看那老鼠身上只有一張皮，有人雖然是人卻不知廉恥不講禮節。（老鼠有皮蓋著全身，但即使處在高聳突出的地方，偷取食物、獲得不當得到的東西，不知廉恥，也與不講禮節的人一樣，雖處高貴顯赫之位，行為卻昏暗，空有一副人的皮囊。）如果做人不講禮節，不死又為什麼呢？看那老鼠空有肢體，有人卻不講禮義。人沒有禮義如同行屍走肉，為何還不趕快去死？

Look at the rat—it is merely defined by its skin! Some people wear the human skin but they are shameless and they have no dignity. If a man has no dignity, what is the purpose of living? Look at the rat that is merely reduced to its limbs. It is just like a man who observes no proprieties. He who observes no proprieties is like a zombie, so what is the purpose of living?¹

Scroll 3: *Mao Shi*

1 While the skin covers the rat's entire body, this animal steals food or things through improper means without a sense of shame but continues to look down from high beams. This is akin to people who do not follow proprieties; although they are in prominent and noble positions, their conduct is immoral so their humanness is only reduced to wearing a human skin.

~ 257 ~

有子曰：「禮之用，和為貴。先王之道斯為美。小大由之，有所不行。知和而和，不以禮節之，亦不可行也。」

人知禮貴和而每事從和，不以禮為

節，亦不可行也。

（卷九 論語）

[白話] 有子說：「禮的運用，就是以和為貴。古聖先王的為政之道就是制禮用和，以用和為最美。無論小事大事都用禮而不用和，則於事有所不行。知道『和』的可貴而一味求和，不用禮來節制，那也是不可行的。」

Youzi said: "In the usage of proprieties it is harmony that is prized. In the way of governing of the ancient sage-kings, proprieties were established to achieve harmony, with the latter being the noblest. Both small and great matters depended on it. However, blindly pursuing harmony for the sake of keeping peace without restraining one's behavior through proprieties is also impracticable."

Scroll 9: Lun Yu

～ 258 ～

情發於聲，聲成文，謂之音。發，猶見也。聲，謂宮商角徵羽。聲

成文者，宮商
上下相應也。

治世之音，安以樂，其政和；亂世之音，怨以怒，其政乖；亡國之音，哀以思，其民困。故正得失，動天地，感鬼神，莫近於詩。先王以是經夫婦，成孝敬，厚人倫，美教化，移風易俗。

（卷三 毛詩）

[白話] 情志透過宮商之聲流露出來，五聲音律聲聲相應而成韻律便叫做「音」。太平盛世的音樂安詳而歡樂，反映當時政治平和；亂世的音樂怨恨而憤怒，反映當時政治乖戾僻違；滅亡或瀕於滅亡的國家的音樂哀傷而憂愁，反映當時的百姓流離困苦。所以要矯正政治得失、震動天地、感動鬼神，沒有什麼比詩歌更近於能實現這個目標。前代君王就是以詩來調理夫婦的關係，培養孝敬的行為，敦厚人倫常道，使教化美善，以及改變風氣和習俗。

Emotions and aspirations are expressed by the five tones and when the five tones are harmoniously interwoven into a rhythm, which is “music”. In a peaceful and prosperous era, the music is calm and joyful, reflecting political stability at that time. In a tumultuous era, the music is angry and resentful, reflecting defiance. In a fallen country or a country on the brink of its downfall, the music is sorrowful and depressing, reflecting the people’s displacement and hardship. Hence, in order to realize the objective of redressing the administration, move Heaven and Earth and touch the spirits and celestial beings, nothing is better than using poetry. Rulers of previous dynasties employed poetry to manage the husband and wife relationship, cultivate filial and respectful behavior, deepen the principles of human relationship, improve the education and transform social customs.

Scroll 3: *Mao Shi*

~ 259 ~

農，天下之大本也，民所恃以生也，而民或不務本而事末，故生不遂。

（後補卷十三 漢書一）

民
生

[白話]（漢文帝下詔說：）農業是天下的根本產業，是百姓賴以生存的基礎，如果大部分的民眾拋棄最根本的農業生產去從事工商業，糧食就會匱乏，國民生活就不能得到保障。

The imperial edict by Emperor Wen of the Han dynasty states that agricultural production is the basis of all production, the foundation of people's livelihood. If the majority of the people abandoned the most basic agricultural production to work in industries and businesses, this would cause a food shortage and affect the security of lives.

Supplementary Scroll 13: *Han Shu*, Vol. 1

~ 260 ~

國以民為根，民以穀為命；命盡則根拔，
根拔則本顛。

（卷四十五 崔寔政論）

〔白話〕國家以百姓為根本，百姓以糧食為性命；糧食不足則百姓就不能生活，百姓生存不下去則國家就會被顛覆。

The foundation of a country is its people, and the people depend on food to live; without sufficient food they cannot survive, and if they cannot survive they will overturn the government.

Scroll 45: Cui Shi Zheng Lun

～ 261 ～

民財暴賤，而非常暴貴；非常暴貴，則本竭而末盈；末盈本竭，而國富民安，未之有矣。

（卷四十九 傅子）

民
生

〔白話〕農產品價格很便宜，而非必需品價格卻很高；非必需品價格很高，農業就會衰竭，商業就會過度發展；商業過度發展、農業衰敗卻能國富民安，這是從來沒有的。

When the price of agricultural products is overly low and the price of non-essential goods is exorbitantly high, this would cause a decline in agricultural production and excessive development in trading. There has never been a prosperous country where trading is excessively developed as agricultural production wanes.

Scroll 49: *Fu Zi*

～ 262 ～

夫珠玉金銀，飢不可食，寒不可衣，然而眾貴之者，以上用之故也。其為物輕微易臧，在於把握，可以周海內，而無飢寒之患。此令民易去其鄉，盜賊有所勸，亡逃者得輕資也。粟米布帛生於地，長於時，聚於力，非可一日成也。數石之重，中人不勝，不為姦邪所利，一日弗得，而飢寒至。是故明君貴五穀而賤金玉。

（卷十四 漢書二）

〔白話〕珠寶美玉和金銀，飢餓時不能吃，寒冷時不能穿，然而大眾卻認為它們很貴重，這是因為君主使用它們的緣故。金銀珠寶這些物品，輕便小巧容易收藏，拿在手中，可以走遍天下而不會有飢寒的憂患。這樣就使得人民容易離開家鄉，盜賊受到鼓勵，犯罪逃亡的人有了便於攜帶的財物。粟米布帛產生於田地中，隨時令而生長，凝聚了人力在其中，不是一日之

間就能長成的。幾石重的糧食，一般的人難以拿動，也不被姦邪之人所貪圖，然而一天得不到就會感到飢寒。所以，英明的君主重視五穀而輕視金玉。

Jewels, jade, gold and silver cannot be eaten when one is hungry and cannot be worn when one is cold, yet the public thinks that they are precious and valuable because the ruler uses them. Gold, silver and other jewelry are compact, light and easy to keep; by possessing it, one can travel the world without suffering from hunger. This encourages the people to leave their hometowns without giving too much thought, motivates thieves and robbers to rob or steal, and enables fugitives to carry them on the run. Grains and textiles come from agricultural products that grow according to the season, needing not just one but many days of work before harvest. Food weighing several stones is difficult to carry and it is not something that evil people greedily seek, but without food for a day, one will feel hungry and cold. Hence, a wise ruler will attach greater importance to the five grains over gold and jade.

Scroll 14: *Han Shu*, Vol. 2

～ 263 ～

欲民務農，在於貴粟，貴粟之道，在於使民以粟為賞罰。今募天下，入粟縣官，得以拜爵，得以除罪。如此，富人有爵，農民有錢，粟有所渫矣。夫能入粟以受爵，皆有餘者也，取於有餘，以供上用，則貧民之賦可損。所謂損有餘補不足，令出而民利者也。順於民心，所補者三：一曰主用足，二曰民賦少，三曰勸農功。

（卷十四 漢書二）

[白話]（晁錯上疏說：）想要讓人們從事於農業生產，關鍵是要重視糧食，其方法在於用糧食作為決定賞罰的條件。現在號召天下人民，只要向官府交納糧食，就可以得到爵位，或免除一定的罪過。如此，富人就會擁有爵位，農民也會得到錢財，糧食也能有所分散流通了。凡能交納糧食來取得爵位的，都是有餘糧的人。從富餘者那裡取一部分來供政府使用，那麼

貧窮百姓的賦稅就可以減少了，這就叫做減少富餘的來補充不足的，政令一出人民就會得到利益。此舉順應人民的意願，有三個方面的好處：第一是政府的需用充足，第二是人民的賦稅減少，第三是可以鼓勵農業生產。

In his memorial to the king, Chao Cuo said: "If Your Majesty would like the people to focus on agricultural production, the key is to place emphasis on food, and the relevant method is to use food as the criterion for determining rewards or punishments. Now, call upon all the people and tell them that as long as they contribute food to the government, they would be endowed with noble titles and pardoned from certain offenses. In this way, the wealthy would possess noble titles, the farmers would acquire wealth, and food would be well distributed. Those who can contribute food in exchange for noble titles are those with extra grains. Getting a portion from the rich for governmental use would help to reduce taxes for the poor; this is called reducing surplus wealth to supplement

the insufficient. Once this decree is released, the people will reap its benefits. Such an initiative complies with the people's wish and brings benefits in three areas: first, the government's needs are met; second, the people's taxes are reduced; and third, it motivates agricultural production."

Scroll 14: *Han Shu*, Vol. 2

～ 264 ～

抱朴子曰：「民財匱矣，而求不已；下力極矣，而役不休。欲怨歎之不生，規其寧之惟永，猶斷根以續枝，剗背以裨腹，刻目以廣明，割耳以開聰也。」

（卷五十 抱朴子）

[白話] 抱朴子說：「人民的財力已經很匱乏了，還在搜刮不止；人民的力氣已經用到極點了，還在役使不停。還想使老百姓不生怨恨傷嘆的情緒，幻想實現永久的安寧，這就好比截斷樹根來接長樹枝、剗割後背上的肉來補肚子、割開眼眶來開闊視野、割掉耳朵來增強聽力一樣。」

Bao Pu Zi said: "The people are poor but exploitation has not ceased. Their energy is exhausted but forced labor has not ceased. If the ruler expects no resentments and complaints from the people, and imagines eternal stability and peace can be achieved, this can be

likened to severing the roots to lengthen the branches, cutting off the flesh from one's back to fill the belly, slitting open the eyes to broaden one's horizons, or cutting off the ears to enhance one's hearing."

Scroll 50: *Bao Pu Zi*

～ 265 ～

法
古

齊桓公問管子曰：「吾念有而勿失，得而勿忘，為之有道乎？」對曰：「勿創勿作，時至而隨。無以私好惡害公正，察民所惡，以自為戒。黃帝立明臺之議，堯有衢室之問，舜有告善之旌，禹立諫鼓於朝，湯有總街之庭，以觀民誹也。此古聖帝明王所以有而勿失、得而勿忘者也。」

（卷三十二 管子）

〔白話〕齊桓公問管仲說：「我想擁有天下而不失去，得到權力而不喪失，做到這一點有方法嗎？」管仲回答說：「不要刻意創新，時機來臨就隨之行事。不要以個人的好惡來損害公正，了解人民所討厭的事，以便自己引以為戒。黃帝建立了明臺的議政制度，堯帝設有衢室的諮詢制度，舜帝設有獎勵人們進諫的旌旗，夏禹在朝廷上設立進諫之鼓，商湯設有通衢大道旁的亭舍，用來了解百姓的批評意見。這就是古代聖君賢王所以擁有天下而不失去、得到權力而不喪失的方法。」

Duke Huan of the State of Qi asked Guan Zhong: “I would like to possess the world without ever losing it and acquire power without ever losing it. How can this be achieved?” Guan Zhong replied: “Do not deliberately try to be innovative; time it correctly and go with the flow. Do not let your personal preferences damage justice. Understand what the people detest and guard yourself against it. Emperor Huang set up the Luminary Room to review administrative affairs; Emperor Yao designed the Accessible Chamber to understand the people’s needs; Emperor Shun had a system of rewarding remonstrators with flags or banners; King Yu of the Xia dynasty established the remonstrators’ drum at the imperial court; and King Tang of the Shang dynasty built pavilions along the thoroughfare to understand the people’s criticisms and opinions. These were the ways in which the ancient sage-kings possessed the world without ever losing it and acquired power without ever losing it.”

Scroll 32: *Guan Zi*

～ 266 ～

湯降不遲，聖敬日躋。昭假遲遲，上帝是

祗。帝命式于九圍。不遲，言疾也。躋，升也。九圍，九州也。降，下也。假，暇也。

祗，敬也。式，用也。湯之下士尊賢甚疾，其聖敬之德日進，然而能以其聰明，寬暇天下之人遲遲然。言其急於己而緩於人也。

天用是故愛敬之，天於是又命之，使用事於天下，言王之。**不競不綌，不剛不柔。**

敷政優優，百祿是遒。綌，急也。優優，和也。遒，聚也。

（卷三 毛詩）

〔白話〕湯王禮賢下士非常急切，聖王誠敬之德與日俱增。他嚴以律己而寬以待人，對上天心懷恭敬。於是上天派他來治理天下，為天下人做最好的榜樣。從不爭強好勝急於求成，既不剛強暴戾也非柔弱不禁。施政溫和而且寬厚，才有這千祥雲集百福駢臻。

King Tang of the Shang dynasty eagerly honored virtuous sages and scholars, and his sincerity and respect increased day by day. He was strict with himself, forgiving toward others and deeply revered heaven. Thus heaven sent him to rule the world and to serve as the

best role model for the people. He was never aggressive or competitive and never sought immediate success. Neither was he violent and cruel nor weak and helpless. His administration was moderate and magnanimous, which resulted in the accumulation of auspiciousness and blessings.

Scroll 3: *Mao Shi*

～ 267 ～

古者天子諸侯有事，必告於廟（廟下有朝字）。有二史，右史記事（事字作動），左史記言。事（事字作動）為《春秋》，言為《尚書》。君舉必記，臧否成敗，無不存焉。下及士庶，苟有茂異，咸在載籍。或欲顯而不得，欲隱而名章。得失一朝，榮辱千載。善人勸焉，淫人懼焉。故先王重之，以副賞罰，以輔法教。宜於今者，官以其方，各書其事，歲盡則集之於《尚書》。各備史官，使掌其典。

（卷四十六 申鑒）

[白話] 古代天子、諸侯遇到大事的時候，一定祭告宗廟。朝中設有兩名史官，右史官記錄天子或諸侯的行動，左史官記錄天子或諸侯的言論。所記之事結集為《春秋》，所記之言結集為《尚書》。凡天子或諸

侯的一言一行，一定會被記錄下來，其善惡成敗，沒有不存錄的。往下延伸到官吏平民，若德才出眾，都載入典籍。有人想顯揚卻不能，有人想隱藏反而名聲顯著。得失只是一時的事，但光榮或恥辱卻流傳千年。善良的人得到鼓勵，作惡的人有所畏懼。所以前代帝王重視編纂史書，用它來配合獎賞懲罰，用它來輔助法制教化。對於適宜於當今社會的，各官衙部門可沿襲這一方法，各自記錄他們的事情，年終時就集合在《尚書》之中。各部門可以自設史官，讓他們掌管他們的典籍。

When the ancient rulers or lords had to make important decisions, they would pray and ask for advice at the ancestral shrine. There were two historiographers at the imperial court: the one on the right would record the king's or the lord's conduct whereas the one on the left would record his speech. All the documented events were compiled into *Chun Qiu* (the Spring and Autumn Annals) while the recorded speech were collected in *Shang Shu* (Book of History).

Everything that the ruler said or carried out would be recorded; regardless of whether they were good or evil, successful or disastrous, all were archived. Moving down the social ladder to the officials and the common people, those who were extraordinarily virtuous and talented would also have a place in the books. There were people eager to show off but were not successful, and then there were people who wanted to remain obscure but earned a remarkable reputation. Gains or losses are but temporary, but honor or shame would be remembered for thousands of years. Allow virtuous people to receive encouragement and let evil ones fear punishment. Hence, ancient rulers encouraged the compilation of history books to complement rewards and penalties, and assist in transforming people other than using the law. Today, this approach can be followed by every department or office: each would make its own records and would compile them into *Shang Shu* (Book of History) at the end of the year. Each department or office had its own historians in charge of safekeeping their records.

Scroll 46: *Shen Jian*

～ 268 ～

曾子曰：「人之將死，其言也善。」恭王之謂也。孔子曰：「朝聞道，夕死可矣。」於是以開後嗣，覺來世，猶愈沒身不寤者也。

（卷四十二 新序）

[白話] 曾子曾經說：「人將要死去的時候，說出來的話也是善意的。」楚恭王就是這樣。孔子也曾說過：「假如一個人早上聽聞了仁道，即使晚上就死去了，也就沒白來人間一趟。」楚恭王的做法可以啟發後人，警惕來世，總比那些至死還不覺悟的人強得多了。

Zengzi once said: “When a human being is near death, his words are truly sincere.” That was the case for King Gong of the State of Chu.¹ Confucius also said that: “If a person heard the principles of benevolence in the morning, even if he passed away at night, he would have no regrets.” King Gong’s method can inspire others and caution the younger generation, and it is certainly much better than those who, until the moment of death, are not awakened.

Scroll 42: *Xin Xu*

1 King Gong of Chu pampered his sons and delayed naming the crown prince. This sowed the seed of the later tragedy of usurpation of the throne by the three brothers (and the fourth brother was the prime minister serving under the third brother) and further weakened the Chu State.

～ 269 ～

先王重於爵位，慎於官人。制爵必俟有德，班祿必施有功。是以見其爵者昭其德，聞其祿者知其功。

（卷四十八 典語）

[白話]《易經》說：「聖人之大寶，在於有崇高地位（因為擁有地位可以更好地利益人民）。怎樣保守其位？在於仁愛的美德。」所以上古賢明君王對爵位很重視，對授予官職很謹慎。賞賜爵位必定授予賢德的人，頒發俸祿必定施與有功的人。所以看到官員的爵位就明白他的德行，聽說官員的俸祿就知道他的功勞。

According to *Yi Jing*: “A sage’s most precious asset is his exalted social status, and he exemplified benevolence to secure his position.” Hence, sage rulers attached great importance to rank and position and were always cautious in awarding official posts. Noble positions must be awarded to wise and virtuous people, and remunerations were given to those with contributions. Hence, by looking at an official’s ranking, one could gauge his virtuousness, and by hearing about his remunerations, one would know his merits.

Scroll 48: *Dian Yu*

~ 270 ~

昔者魯周公，使衛康叔往守於殷，戒之曰：「與殺不辜，寧失有罪。無有無罪而見誅，無有有功而不賞。戒之，封，誅賞之慎焉。」

（卷三十一 鬻子）

[白話] 從前，魯周公派衛康叔去治理殷地，告誡他說：「與其妄殺無辜的人，不如放過有罪的人。不要讓無罪的人被妄殺，也不要讓有功的人得不到賞賜。你要警戒啊！誅殺和賞賜要慎重啊！」

In the ancient times, Duke Zhou of the State of Lu sent Kang Shu to govern the Yin territory. The Duke warned him by saying that: "Instead of absurdly killing innocent people, it is better to free offenders. Do not allow innocent people to be absurdly killed, and do not miss rewarding those with contributions. Take heed! Be cautious in killing and in giving rewards!"

Scroll 31: *Yu Zi*

~ 271 ~

人之性有仁義之資，非聖王為之法度，不可使向方也。因其所惡以禁姦，故刑罰不用，威行如神矣。因其性，即天下聽從；拂其性，即法度張而不用。

（卷三十五 文子）

〔白話〕雖然人性具有仁義的稟賦，但沒有聖明君王制定相應的規章制度加以約束，就不可能使其歸向正道。依據人民認為惡的來禁絕姦邪，這樣刑罰不必動用，而威勢就暢行如神明一樣。順應人的天性，就能夠使天下人順服；違背人的天性，即使法度建立也難以發揮作用。

Although human beings are by nature endowed with the qualities of benevolence and righteousness, it is impossible for them to abide by the correct path if wise rulers do not establish corresponding rules to regulate their behavior. Prohibiting malicious deeds

abhorred by the people will enable the authority to be enforced wondrously without having to impose penalties. Conforming to human nature will draw the submission of people, but deviating from human nature will render even an established legal system of little use.

Scroll 35: *Wen Zi*

~ 272 ~

為政者，不可以不知民之情，知民然
（然上恐
脱情字）後民乃從令。己所不欲，不施之
於人，令安得不從乎？故善政者，簡而易
行，則民不變；法存身而民象之，則民
不怨。

（卷四十八 體論）

〔白話〕治理政事的人不能不了解民情，了解民情然後百姓才會聽從命令。自己不想要的，不強加給他人，百姓怎麼會不聽從命令呢？所以善於治理政事的人，政令簡明容易推行，百姓就不生變亂；以身作則遵守政令而百姓效法，那麼百姓就不會埋怨。

It is essential that administrators understand the people's needs. When they understand the people's needs, the people will obey the laws. If they do not do to others what they do not want done to themselves, how would it be possible for the people to go against

them? Hence a good administrator will make sure that the laws are clear and easily enforced, so that the people will not engage in social upheavals. If he leads by example and abides by these laws, the people will follow in his footsteps without any resentment.

Scroll 48: *Ti Lun*

～ 273 ～

法令者，民之命也，為治之本也，所以備民也。智者不得過，愚者不得不及。名分不定，而欲天下之治，是猶欲無饑而去食（去食下舊無，欲字補之），欲無寒而去衣也，其不幾亦明矣。一兔走，而百人追之，非以兔為可分以為百，由名之未定也。夫賣兔者滿市，盜不敢取，由名分之定也。

（卷三十六 商君子）

〔白話〕法令，是天下百姓的命脈，是治理國家的根本，其目的是用來保護人民的。聰明的人不能超越它，愚昧的人也不能不遵守它。名分不確定，而希望天下太平，就如同不想挨餓卻拋棄食物，不想受凍卻丟掉衣服一樣，這樣做達不到目的，是很明顯的了。一隻兔子在跑而上百人去追，並不是因為這隻兔子可以分成一百份，而是由於這隻兔子到底屬於誰，這個名分還沒有確定。賣兔子的人滿集市都有，而盜賊不敢奪取，是因為兔子的名分已經確定了。

The law is the lifeline of people in a country and the foundation for governing their country. Its aim is to protect them such that intelligent people may not disobey it and foolish people may not violate it. If one does not have a legal status but desires to rule the world, it is similar to throwing away food while not wanting to starve, or throwing away clothes while not wanting to freeze in the cold. It is clear as daylight that doing that cannot achieve the purpose. The fact that a hundred people chase after a running rabbit is because it has no owner, not because it can be divided into a hundred portions. The market is full of rabbit hawkers, yet no robbers would dare to steal the rabbits. That is because the legal status of those rabbits is known for certain.

Scroll 36: *Shang Jun Zi*

～ 274 ～

故夫名分定，勢治之道也；名分不定，勢亂之道也。故勢治者不可亂也，勢亂者不可治也。夫勢亂而欲治之，愈亂矣；勢治而治之，則治矣。故聖人治治，不治亂也。聖人為民法，必使之明白易知，愚智遍能知之，萬民無陷於險危也。

（卷三十六 商君子）

〔白話〕所以名分確定，是勢所必治的方法；名分不確定，是勢所必亂的途徑。因此，勢所必治就難以讓它混亂，勢所必亂就無法治理。勢所必亂而想去治理，往往會更加混亂；勢所必治再加以治理，則社會安定太平。所以聖人在勢所必治的情況下治國，而不是在勢所必亂的情況下整治。聖人為百姓制定法律，一定要使它明白易懂，讓愚人和智者都能夠理解它，那麼天下百姓就不會（因為不知法）陷於危險的境地。

Hence it is said that clearly defining each person's job status is the way to achieve stable administration, while undetermined job status is the way toward disorder. Stable administration is well organized and not easily weakened; a disorderly administration is not governable. To rectify a situation that has gone awry will very likely add salt to the wound, while improving on a stable situation will bring forth peace and stability. Thus the sages would govern a country under stable administration rather than restructure the government under disorderly administration. When the sages set up laws for the people, they would ensure that both ignorant and wise people easily understand these laws, so that all the people would not slip into dangerous zones as a result of their ignorance.

Scroll 36: *Shang Jun Zi*

～ 275 ～

天下之事，以次為爵祿，以次進士，君子以精德顯。夫德有次則行修，官有次則人靜，事有次則民安。農夫思其疆畔，百工思其規矩，士君子思其德行，群臣百官思其分職。上之人思其一道，侵官無所由，離業無所至。夫然，故天下之道正而民壹。

（卷五十 袁子正書）

〔白話〕治理天下，要按法度授予爵位俸祿，要按法度招賢納士，這樣具有美好德行的士人君子就會得以彰顯。進德有法度，士人就會致力於修身；晉升官位有法度，官員就安守本分；辦事有法度，人民就會安定。農夫想的是他們的農活，工匠想的是他們的手藝，士人、君子想的是自己的德行，群臣百官想的是自己的職分，君主想的是一以貫之的治國方法，超越權限而侵犯其他官員職權的事就不會出現，摒棄正業的事也不會發生。只有這樣，天下的治理才能走上正道，百姓才能用心專一（沒有非分之想）。

For good governance, the granting of noble titles and emoluments, and the recruitment of virtuous persons and scholars for official positions should be effected in accordance with the laws. This is the way to commend scholars and Junzi of exemplified virtues. Where the virtuous and the scholars are recommended in accordance with the laws, they are able to exemplify themselves by doing good deeds. Where official promotion is effected in accordance with the laws, the officials will be dutiful and loyal. Where the administration of welfare is in accordance with the laws, the subjects will feel secure. No official will overstep the power granted to him to infringe on other colleagues' rights or abandon their vocation provided that farmers care about their crops, artisans mind their crafts, virtuous persons and scholars maintain their proper behavior, ministers and officials concern themselves with their responsibilities, and the ruler troubles himself with finding the best way to govern his country. This is the only way to achieve good governance and inspire the subjects' single-minded devotion.

Scroll 50: *Yuan Zi Zheng Shu*

~ 276 ~

法出而不正，是無法也；法正而不行，是無君也。

（卷五十 袁子正書）

〔白話〕法律頒布而不能做到公正，等於沒有法律；法律公正但是不能施行，等於沒有君王。

法
律

If laws are promulgated but the ruler cannot be fair and just, that is equivalent to not having any laws. Having fair laws that cannot be enforced is equivalent to not having a ruler.

Scroll 50: *Yuan Zi Zheng Shu*

~ 277 ~

肆·為政

公之於法，無不可也，過輕亦可，過重亦可；私之於法，無可也，過輕則縱姦，過重則傷善。今之為法者，不平公私之分，而辯輕重之文，不本百姓之心，而謹奏當之書，是治化在身而走求之也。

（卷四十八 體論）

[白話] 以公心執法，沒有什麼不可以的，（只要出於公心，）用法輕一點也行，用法重一點也行（人民都會心服）；以私心執法，都是不可以的，用法太輕就會縱容姦邪，用法太重就會傷害善良。今天那些執法者，不平衡公私的區分，卻來辨析法律輕重的條文，不以民心為出發點，而只謹慎於使上奏判罪的文書得當，這就好像治理教化之道本在自身卻跑去別處尋求一樣。

Where impartiality rules, punishment can be flexible so that sentencing may be lighter or harsher. However, where partiality rules, such flexibility is out of the question as an overly light penalty will embolden the convict and an overly severe penalty will harm the kind-hearted. Nowadays, law implementers do not differentiate public and personal interests, but instead, analyze and debate on the severity or leniency of penal provisions. They do not have people's interests at heart but painstakingly ensure that the Memorial of Conviction is well presented to their superiors. In fact, the solution to reform criminals lies in educating them to address themselves from within, so what the law implementers do is like seeking the solution from elsewhere.

Scroll 48: *Ti Lun*

~ 278 ~

非佞折獄，惟良折獄，罔非在中。非口才可以斷獄，惟平良可以斷獄，無非在中正也。哀敬折獄，咸庶中正。當矜下民之犯法，敬斷獄之害人，皆庶幾必得中正之道也。

(卷二 尚書)

[白話] 不是靠巧言善辯能夠斷案，只有善良公正可以斷案，目的無非是使判決公正。要懷著憐憫體恤的心審判案件，那麼幾乎所判的案件都可以公正了。

Do not rely on debating skills to settle a lawsuit. Only kindness and fairness can settle a lawsuit, as the aim of a legal sentence is none other than to arrive at a fair judgment. If one has compassion and mercy in mind when making judgments during a trial, then justice will prevail in almost all cases.

Scroll 2: Shang Shu

~ 279 ~

非患鋤鉏之不利，患其舍草而芸苗也；非患無準平，患其舍枉而繩直也。故親近為過不必誅，是鉏不用也；疏遠有功不必賞，是苗不養也。故世不患無法，而患無必行之法也。

（卷四十二 鹽鐵論）

〔白話〕不必擔心鋤頭不銳利，要擔心的是拿鋤頭的人放過了雜草卻鋤掉了禾苗；不必擔心沒有水準器，要擔心的是拿水準器的人不去糾正彎的卻去糾正直的。所以執政者對親近的人做了壞事不一定加以懲處，這就如同不使用鋤頭除草；疏遠的人有了功勞不一定予以獎賞，這就如同不養育禾苗。所以對社會來說，不怕沒有法律，就怕有了法律卻存在不一定依照執行的情況。

Worry not that the hoe is blunt but worry that the handler would hoe seedlings instead of weeds. Wor-

ry not that a leveling instrument is missing but worry that the handler would use it to mend straight lines instead of bends. When law enforcers do not impose the law on own relatives, it is like weeding without the hoe. When they do not reward distant people for what they deserve, it is like giving up raising seedlings. A lawless society is not to be feared, but what is more worrying is that existing laws are not enforced.

Scroll 42: *Yan Tie Lun*

～ 280 ～

凡聽五刑之訟，必原父子之親、立君臣之義，以權之；意論輕重之序、慎測淺深之量，以別之；悉其聰明、致其忠愛，以盡之。

（卷十 孔子家語）

〔白話〕凡是判決「五刑」之列的重大案件，一定要從體諒父子親情、君臣恩義的角度，來進行權衡（考慮其是否出於忠愛而犯法）；要根據意念考慮犯罪的輕重程度、審慎地評估犯罪的深淺分量，來區別對待；要竭盡自己耳聞目察的辨析能力、加以自己誠懇仁愛的同情心，盡最大力量弄清並處理好案件。

When presiding over serious charges where the Five Severe Punishments¹ may be imposed, a judge should empathize with the criminal, giving weight to the affection natural in a parent–child relationship and the loyalty and commitment in a superior–subordinate relationship. Then he should consider the motive behind the crime to determine its level of severity and cautiously evaluate the extent of the harm done so as to arrive at an appropriate sentence. Before delivering judgment, he should try his best to deliberate the case with all his intellect and faculties, accompanied by compassion.

Scroll 10: *Kong Zi Jia Yu*

1 This paragraph also appeared in the *Law of the King*, collected in *Li Ji*. The Five Severe Punishments were: *Mò* (墨), where the offender would be tattooed on the face or forehead with indelible ink; *Yì* (劓), where the offender's nose was cut off; *Yuè* (剕), amputation of the left or right foot or both. Other sources claim that this punishment involved removal of the kneecap; *Gōng* (宮), where the male offender's reproductive organs were removed; *Dà Pì* (大辟), the death sentence. These punishments were for men. Source: https://en.wikipedia.org/wiki/Five_Punishments.

～ 281 ～

仲弓曰：「古之禁何禁？」孔子曰：「析言破律，巧賣法令者也。亂名改作，變易官與物名。執左道以亂政者，殺。左道，邪道。作淫聲，淫逸惑亂之聲。造異服，非人所常見。設奇伎奇器，以盪上心者，殺。怪異之伎，可以眩曜人心之器。行偽而堅，行詐偽而堅守。言偽而辯，學非而博，順非而澤，順其非而滑澤之。以惑眾者，殺。假於鬼神時日卜筮，以疑民者，殺。此四誅者，不待時，不以聽。」不聽於棘木之下也。

（卷十 孔子家語）

〔白話〕仲弓問道：「古代的禁令都禁止什麼？」孔子說：「用好聽的言語鑽法律空子，變亂名義篡改法度，用歪門邪道淆亂國政的人，殺。創作淫亂的音樂歌謠，製作奇裝異服，以各種異術和罕見的器物，來動搖君主心志的人，殺。行為詭詐且頑固不化，言辭虛偽且善於巧辯，所學習的並非正道卻很淵博，順從邪惡之事還要曲加粉飾，用以迷惑民眾的人，殺。假

借鬼怪神靈、天時變化、占卜算卦，來惑亂民心的人，殺。對這四類罪犯的處決，不必等待規定的處決時間，也不必廣泛的聽取意見就可以實施了。」

Zhong Gong asked his teacher Confucius about the prohibitions of the ancient times. To this Confucius replied: “Those who used sophistry to seek legal loopholes, bent definitions and rules, and employed deviant ways to bring chaos to the government would be executed. Those who composed songs that promoted promiscuity, tailored fancy and bizarre clothes, and used all sorts of magic and exotic things to tempt the ruler and confound his aspirations would be executed. Those who were deceitful to the bone, skilled at debating to justify their false statements, had broad knowledge that was not upright, and followed as well as sugarcoated the evil path to confuse the people would be executed. Those who bewildered the people under the guises of ghosts, demons, deities, seasonal changes, divination and fortune telling would be exe-

cuted. The execution of these four types of offenders did not need to wait until the predetermined time, and a wide range of views did not need to be heard before carrying out the execution.”

Scroll 10: *Kong Zi Jia Yu*

～ 282 ～

誦先王之書，不若聞其言；聞其言，不若得其所以言；得其所以言者，言弗能言也。故「道可道者，非常道也；名可名者，非常名也。」故聖人所由曰道，所為曰事。道由金石，壹調不可更；事猶琴瑟，每（每作曲）終改調。故法制禮樂者，治之具也，非所以為治也。

（卷三十五 文子）

〔白話〕讀誦古代聖王的書，不如聽古代聖王所說的話；聽他們說的話，不如得到他說這些話的根本；得到他所說話的根本，就是得到那不可用言語表達的「道」。因此說，「道」如果可以講述，就不是永恆不變的道；「名」如果可以稱說，就不是永恆不變的名。所以聖人所遵從的被稱為「道」，所做的被稱為「事」。道如同鐘磬一樣，音調確定後就不能再更改了；事如同琴瑟一樣，每曲終了就可改調。法律、制

度、禮儀和音樂，是治國的工具，並非治國的根本。

Reading the ancient sage-kings' writings is not as good as listening to their speeches. Listening to their speeches is not as good as grasping the core message of their speeches. Thus, "That can be spoken is not the unchanging *Dao*, and that can be named is not the unchanging name." What the sages abide by is called *Dao*, and the actions they take are called *Shi* (deed). *Dao* is like a bell or a chime: once the pitch is fixed, it cannot be changed. In contrast, a deed is like the zither, once a piece finishes, the key can be altered. Laws, systems, proprieties and music are the tools for governing a country, but they are not the foundation.

Scroll 35: *Wen Zi*

~ 283 ~

怒者逆德也，兵者凶器也，爭者末節也，故聖王重之。夫務戰勝，窮武事，未有不悔者也。

（卷十八 漢書六）

[白話]（主父偃上疏說：）憤怒是違背仁德的事，兵器是不祥之物，爭奪是卑下的行為，所以聖明的君主對此非常慎重，不輕易言戰。致力於戰勝他國、肆意發動戰爭的君主，沒有不追悔的。

In his memorial to the Emperor Wu of the Han dynasty, Zhufu Yan stated that: “Anger contravenes virtues, weapons are inauspicious, and contention is a lowly behavior. Hence, wise rulers were especially careful when it came to these and would not easily speak about waging a war. All the rulers who exerted much effort to conquer the other countries by willfully instigating wars were regretful of their actions.”

Scroll 18: *Han Shu*, Vol. 6

～ 284 ～

同力度德，同德度義。力鈞則有德者勝，德鈞則秉義者彊。揆度優劣，勝

負可見。

（卷二 尚書）

武
事

[白話]（周武王說：）兩軍對陣，勢均力敵則看其德行，德行相當則看其出兵是否符合正義。（有德者勝，合義者強。）

King Wu of the Zhou dynasty said that: “If two armies engage in a battle and they are evenly matched, compare their virtues. If their virtues are comparable, observe if their troops are deployed according to righteousness.” (The virtuous will win, and the righteous is powerful.)

Scroll 2: *Shang Shu*

～ 285 ～

歷觀古今，用兵之敗，非鼓之日也，民心離散，素行豫敗也；用兵之勝，非陣之朝也，民心親附，素行豫勝也。

（卷四十七 政要論）

〔白話〕縱觀古往今來用兵失敗者，並非敗在擊鼓決戰的當日，而是民心離散，平素的行為就顯示出失敗的徵兆了；用兵獲勝者，並非勝在兩軍對陣的那天，而是民心擁護，平素的行為就顯示出勝利的徵兆了。

From ancient times until the present day, those who deployed military forces and were defeated did not lose on the day when the battle drum was struck. They lost because the people had no collective spirit, and signs of failure were already visible in their daily behavior. Those who triumphed in deploying military forces did not win when the battle was fought. They won because they had the support of the people, and signs of triumph were already visible in their daily behavior.

Scroll 47: Zheng Yao Lun

~ 286 ~

會聞，用師觀^也豐而動。^{豐，罪也。}德刑政事典禮
不易，不可敵也。

（卷五 春秋左氏傳中）

武
事

[白話]（士會說：）我聽說用兵，要先觀察敵人的過失而後採取行動。若其德行、刑賞、政治、國務、典章、禮儀沒有違反常道，是不可抵擋的（指不能征討這樣的國家）。

Shi Hui said: “I heard that to deploy military forces, one must first observe the adversary’s mistakes before taking action. If their conduct, rewards, punishments, governance, national administration, laws and proprieties do not deviate from the correct path, they are invincible.”

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

～ 287 ～

武王問太公曰：「論將之道奈何？」太公曰：「將有五才十過。所謂五才者：勇、智、仁、信、忠也。勇則不可犯，智則不可亂，仁則愛人，信則不欺人，忠則無二心。所謂十過者：將有勇而輕死者，有急而心速者，有貪而喜利者，有仁而不忍於人者，有智而心怯者，有信而喜信於人者，有廉潔而不愛民者，有智而心緩者，有剛毅而自用（用作任）者，有慍心而喜用人者。」

（卷三十一 六韜）

[白話] 周武王問姜太公說：「選擇將領之道，是怎樣的？」太公說：「選擇將領要具備五種美德，避免十種缺點。所謂五種美德是：勇、智、仁、信、忠。勇敢就不可被侵犯，明智就不可被擾亂，仁慈就會愛護士卒，誠信就不會欺騙別人，忠誠就沒有貳心。所

謂十種缺點是：將領有勇敢而輕率赴死的，有急躁而心求速成的，有貪婪而好利的，有仁慈而不忍害人害物、流於姑息的，有聰明卻膽小怕事的，有誠信卻輕信於人的，有廉潔而不肯厚愛士兵的，有聰明卻猶豫不決的，有強毅而剛愎自用的，有怯弱而喜歡依賴別人的。」

King Wu of the Zhou dynasty asked Jiang Tai Gong: “How should one evaluate the quality of generals?” Tai Gong said: “A general must possess Five Virtues and avoid Ten Shortcomings. The Five Virtues are bravery, wisdom, benevolence, trustworthiness and loyalty. Being brave, he will not be violated; being wise, he will not be confused; being benevolent, he will love his soldiers; being trustworthy, he will not be deceitful; and being loyal, he will not have dual loyalties. The Ten Shortcomings are:

1. Brave but too ready to die in combats;
2. Impatient and hasty to achieve victory;
3. Greedy and pursues self-interests;

4. Benevolent but unwilling to offend to the point of pacification;
5. Intelligent but faint-hearted;
6. Trustworthy but easily fooled;
7. Incorruptible but not willing to love his soldiers;
8. Intelligent but indecisive;
9. Resolute but too opinionated;
10. Cowardly and prefers to rely on others.”

Scroll 31: *Liu Tào*

~ 288 ~

夫總文武者，軍之將也；兼剛柔者，兵之事也。凡人之論將，恆觀之於勇。勇之於將，乃數分之一耳。夫勇者輕命（命作合，輕合），而不知利，未可也。

（卷三十六 吳子）

武
事

〔白話〕文武雙全的人，才可做軍隊的將領；剛柔並濟的人，才可以指揮作戰。通常人們評論將領，往往只著眼於勇敢。其實勇敢對於將領來說，只是其應該具備的各種素質之一而已。僅憑勇敢的將領，輕易與敵交戰而不知權衡利害，這是不可取的。

A man who is versed in literature and military affairs is fit to be an army general. A man who combines firmness and gentleness is fit to give commands during a war. People often evaluate a general by merely focusing on his bravery, but bravery is just one of the qualities that he should possess. A general who de-

pend only on his bravery and easily engages in combats without deliberating the pros and cons is someone not worth having.

Scroll 36: *Wu Zi*

~ 289 ~

武王曰：「士高下豈有差乎？」太公曰：「有九差。」武王曰：「願聞之。」太公曰：「人才參差大小，猶斗不以盛石，滿則棄矣。非其人而使之，安得不殆？多言多語，惡口惡舌，終日言惡，寢臥不絕，為眾所憎，為人所疾，此可使要問閭里，察姦伺猾；權數好事，夜臥早起，雖遽不悔，此妻子將也；先語察事，實長希言，賦物平均，此十人之將也；切切截截，不用諫言，數行刑戮，不避親戚，此百人之將也；訟辯好勝，疾賊侵陵，斥人以刑，欲正一眾，此千人之將也；外貌咋咋，言語切切，知人飢飽，習人劇易，此萬人之將也；戰戰慄慄，日慎一日，近賢進謀，使人以節，言語不慢，忠心誠必，此十萬

之將也；溫良實長，用心無兩，見賢進之，行法不枉，此百萬之將也；動動紛紛，鄰國皆聞，出入居處，百姓所親，誠信緩大，明於領世，能教成事，又能救敗，上知天文，下知地理，四海之內，皆如妻子，此英雄之率，乃天下之主也。」

（卷三十一 六韜）

〔白話〕周武王問：「人的才能高下有哪些差別？」姜太公答：「有九種差別。」武王說：「希望能聽您講講。」太公說：「人的才能大小參差不齊，猶如不會以斗來裝一石之物，裝滿後，其餘的便只能拋棄。使用不合適的人，怎能不危險呢？第一種人多言多語，口不積德，整天說壞話、傳是非，連睡眠休息時都不止息，為大眾所憎恨，被他人所厭惡，這種人可以讓他在民眾居住處打聽情況、探察姦邪狡詐之人；第二種人多有權術且好攬事務，晚睡早起，雖勞碌而不懊悔，這種人只能是管理妻子兒女的一家之長；第三種

人在說話前先觀察情況，言行謹慎，多做少說，分配平均，這種人可以做十人之將；第四種人辦事迫切雷厲風行，不輕易接受別人的諫言，多用刑戮，依法行事而不徇私情，這種人可以做百人之將；第五種人善辯好強，嫉惡如仇，以刑法懲處人，希望以此來矯正部隊，這種人可以做千人之將；第六種人外貌謙虛恭敬，言語懇切，了解眾人的飢飽，懂得他人的艱難，這是萬人之將；第七種人敬畏戒慎，做事一天比一天謹慎小心，親近賢者，善於採納別人意見，以禮待人，言語恭敬不輕慢，為人忠實守信，這是十萬人之將；第八種人溫和善良，實幹厚道，用心專一沒有貳心，見賢舉用，執法公正不阿，這是百萬人之將；第九種人一舉一動，連鄰國也無不知悉，所在之處，百姓親近擁戴，誠實守信而寬厚大度，能正確領導人民，能教化百姓成就大事，又能拯救危難，反敗為勝，上知天文，下知地理，看待四海之內的人民就如同自己家人一樣，這樣的人是英雄的首領，是天下之君主啊！」

King Wu of the Zhou dynasty asked Jiang Tai Gong:

“How do we distinguish the different levels of talents and abilities?” To this Jiang Tai Gong replied: “There are Nine Ways to distinguish them.” King Wu said: “I wish to hear more about these.” Tai Gong said: “The talents and abilities of people are diverse, thus you would not use a *Dou* to hold a *Dan*¹ of grains and discard the excess. So how can employing unsuitable people not be dangerous? Consider the following Nine Ways:

1. The first type of person speaks volubly; nothing good ever comes out of his mouth. He likes to criticize others, gossip, and is unstoppable even at rest or in his sleep. He is despised by the public and hated by the people. This type of person should be sent to the residential area to investigate evil and cunning people.
2. The second type of person often engages in power play and likes to be in charge, sleeps late and wakes

1 A *Dou* is a measuring cup that holds one-tenth of a *Dan*. *Dan*: A traditional unit of volume, especially for grain, equals to 100 *Sheng* (市升), and equivalent to 100 liters or 176 pints.

up early, toiling without regrets. This type of person can only be the head of a family to manage his wife and children.

3. The third type of person will observe the situation before speaking. He is circumspect in his speech and conduct, speaks little but puts things into action and distributes things equally. This type of person can be the general of ten people.
4. The fourth type of person is resolute and effective in handling matters but does not easily accept the admonition from others. He often employs punishment and killing, taking actions according to the law without consideration of personal interests. This type of person can be the general of 100 people.
5. The fifth type of person is skilled at debate, views evilness as his enemy, and punishes people according to the law in the hope to redress the army. This type of person can be the general of 1,000 people.
6. The sixth type of person appears humble and respectful, speaks earnestly, and understands other people's basic needs and difficulties. This person can

be the general of 10,000 people.

7. The seventh type of person is circumspect and reverent, dealing with things more and more cautiously day by day. He gets close to the sages, is receptive toward other people's advice, treats others courteously, speaks respectfully, never slighting or humiliating others, and is faithful as well as trustworthy. This type of person can be the general of 100,000 people.
8. The eighth type of person is gentle, kind, hard-working, magnanimous and single-minded in his endeavors. When he meets virtuous people he would recommend and employ them, and he is fair and just in law enforcement. This type of person can be the general of 1,000,000 people.
9. For the ninth type of person, all his actions are known to even his neighboring countries, and wherever he is, the people would get close to him and support him. He is honest, magnanimous and generous, and can guide the people correctly, educating them to achieve great things and rescuing

the country from crises, turning defeat into success. He is also proficient from astronomy to geography, and treats the people in the world as his own family members. This kind of person is the leader of heroes and the ruler of the world!”

Scroll 31: *Liu Tao*

～ 290 ～

夫將師者，必與士卒同滋味而共安危，敵
乃可加。養士如此，乃可
加兵於敵也。昔者良將之用兵也，
人有饋一簞醪者，使投諸河，與士卒同
（同舊作逆
改之）流而飲之。夫一簞之醪，不
能味一河之水，而三軍之士，思為致死
者，以滋味之及己也。

（卷四十 三略）

〔白話〕身為將帥，一定要與士卒同甘苦、共安危，才可對敵作戰。從前有位良將帶兵打仗，有人送他一簞美酒，他就下令把酒倒在河裡，與全體士卒同流共飲。一簞美酒雖然不能使整條河的水都有酒味，但三軍將士因此而願意拼死效力，是因為將帥同甘共苦的精神及於自身的緣故。

A general or military leader must share the miseries and joys of the soldiers and be concerned about their safety before he wages a war against the enemy. In the past, there was a good general who led his troops to fight in a battle. Someone gave him an urn of wine, so he ordered that the wine be poured into the river for all the soldiers to drink. An urn of wine could not make all the water from the river taste like wine, but the general's gesture inspired the armed soldiers to fight bravely without the fear of sacrificing their lives because he had exemplified the spirit of sharing happiness and sadness with his soldiers.

Scroll 40: *San Lüe*

~ 291 ~

穰苴曰：「將受命之日，則忘其家；臨軍約束，則忘其親；援枹鼓之急，則忘其身。」

（卷十二 史記下）

[白話]（齊國司馬）穰苴說：「身為將領，從接受任命起，就應當忘掉自己的家庭；即將出戰，要遵守軍中法令，就應當忘掉自己的雙親；擊鼓指揮軍隊進擊的緊急時刻，就應當忘掉自身的安危。」

Rang Ju, the Minister of War of the State of Qi, said: "From the moment one is appointed as the general, one must forget about his own family. When one is about to go to war, one must follow military laws and forget about one's parents. When the drum is struck to signal the army to launch an attack during an emergency, one should forget about his personal safety."

Scroll 12: *Shi Ji*, Vol. 2

~ 292 ~

賞不踰時，欲民速得為善之利也；罰不遷
列，欲民速睹為不善之害也。

賞功不移時，罰惡不
轉列，所以勸善懲

惡，欲速
疾也。

（卷三十三 司馬法）

武
事

[白話]（軍隊中）獎賞不錯過時機，為的是使人迅速得到做善事的利益；懲罰就地執行，為的是使人迅速看到做壞事的害處。

In the rank and file of the army, do not miss the chance to confer rewards so that people will be honored immediately after they have done a good deed. Punishments should also be carried out immediately so that people can see the harm of doing bad deeds right away.

Scroll 33: *Si Ma Fa*

~ 293 ~

子曰：「以不教民戰，是謂棄之。」言用不習之民使之

戰，必破敗，
是為棄之。

（卷九 論語）

〔白話〕用沒有受過軍事訓練及道德教育的人民去作戰，這等於是拋棄人民。

Confucius said: "Deploying people who have never undergone military training and moral education to go to war is equivalent to abandoning them."

Scroll 9: *Lun Yu*

敬

慎

憚

Chapter Five

RESPECTFULLY

CAUTIOUS

～ 294 ～

夫禍之始也，猶燦火蘖足也，易止也；及其措於大事，雖孔子墨翟之賢，弗能救也。

（卷三十六 尸子）

〔白話〕禍患剛開始的時候，就好像剛燃起的火苗、剛長出的新芽，容易制止；等到釀成大禍，那麼即使如孔子、墨翟般賢能，也無法挽救。

When a disaster has just started, it is like a newly ignited flame or young shoots sprouting near a tree stump that can be easily stopped. If we wait until it brews into a major disaster, then even men as virtuous as Confucius or Mo Di will not be able to salvage the situation.

Scroll 36: *Shi Zi*

~ 295 ~

《象》曰：「水在火上，既濟。君子以思患而豫防之。」
存不忘亡，既濟
不忘未濟也。

（卷一 周易）

[白話] 既濟卦的《象傳》說：「水在火上，比喻用火煮食物，象徵事情已經成功。君子觀此卦象，當於成功之時思慮將來可能出現的禍患，而預先採取措施，防範於未然。」（因為成和敗、治和亂是循環不息的，因此君子目光遠大，存不忘亡，既濟不忘未濟。）

The book of *Xiang Zhuan* describes the *Ji Ji* (既濟)¹ hexagram as “Water above Fire, a comparison of cooking food over a fire, symbolizing that a task or mission has been accomplished. When a Junzi sees this hexagram in times of success, he will think of

1 *Ji Ji* (既濟), hexagram no. 63 ䷾.

the potential disasters and take preventive measures to avoid them.”²

Scroll 1: *Zhou Yi*

2 This is because success and failure or stability and disorder are connected in a cyclic relationship. A Junzi has great foresight and would not disregard misfortunes during favorable times.

~ 296 ~

自古及今，未有不亡之國也，故常戰慄，不敢諱亡。孔子所謂富貴無常，蓋謂此也。

（卷十五 漢書三）

[白話]（劉向進諫說：）從古到今，沒有不滅亡的國家，所以賢明的君主心中常懷恐懼，不敢忌諱談及亡國。孔子所說的「富貴無常」，說的就是這個意思。

微
漸

Liu Xiang advised the king as follows: “From ancient times, no country can escape from peril and ruin. Hence, a wise ruler would always be fearful and vigilant and would not abstain from discussing subjugation by another power. This is precisely what Confucius meant by ‘riches and honor are impermanent’.”

Scroll 15: *Han Shu*, Vol. 3

～ 297 ～

屋焚而人救之，則知德之；年老者，使塗隙戒突，故終身無失火之患，而不知德也。入於囹圄，解於患難者，則三族德之；教之以仁義慈悌，則終身無患，而莫之德。夫禍亦有突，賢者行天下，而務塞之，則天下無兵患矣，而莫之知德也。故曰：聖人治於神，愚人爭於神也。

（卷三十六 尸子）

[白話] 房屋失火了，得到別人的救助，人們都知道感恩；而經驗豐富的長者教人塗塞煙囪縫隙防備災禍，從而使人終身無失火的隱患，可是人們卻不知道感恩。身陷牢獄，有人將他解救出來，那麼三族的家都會感恩；但是教導仁義慈愛孝悌之德，使人一生沒有禍患，人們卻不知道報答感恩。世上的災難也都有類似「煙囪」的隱患，賢良的人行道於天下，盡力

去彌補挽救，使天下免除戰爭的禍患，可是人們也不知道報答感恩。所以說：聖人把禍害在尚不明顯的階段就消除掉，愚人則在事態顯明之時爭功。

When a house is on fire and others come to the rescue, people are grateful. However, when wise and experienced elders teach the people to seal the gaps in the chimney to prevent disasters, thereby freeing them of fire hazards in their lifetime, people are not grateful. When one is freed from imprisonment, three generations of the family are grateful. However, when people are taught virtues such as filial piety, brotherhood, compassionate love, benevolence and righteousness, thereby freeing them of misfortunes, people are not grateful. While there are hidden dangers lurking behind various calamities in the world, as in “the chimney case”; and virtuous and able people try to educate others and prevent the occurrence of wars in the world, people are not grateful for the forewarning they receive. Hence, it was said that the saints and

sages eliminated troubles before such troubles clearly manifested themselves, whereas foolish people fought for credit when disastrous situations had already become apparent.

Scroll 36: *Shi Zi*

~ 298 ~

城郭溝渠，不足以固守；兵甲勇力，不足以應敵；博地多財，不足以有眾。唯有道者，能備患於未形也。

（卷三十二 管子）

[白話] 僅憑城牆和護城河，不足以堅守城池；僅憑武器精兵，不足以應對敵人；僅憑地廣財多，不足以擁有百姓。只有掌握了治國之道的君主才能防患於未然。

City walls and moats alone cannot protect the city. The best weapons and elite troops alone are insufficient to fight with the enemies. Having a vast territory with an abundance of wealth cannot win the people. Only by mastering the true principles of governing can a ruler take preventive measures to avoid disasters.

Scroll 32: *Guan Zi*

～ 299 ～

年穀豐稔，風俗未乂。夫風俗者，國之脈診也，不和，誠未足為休。《書》曰：「雖休勿休。」況不休而可休乎？

（卷四十五 崔寔政論）

伍
・
敬慎

[白話]（目前）每年種植的農作物收成很好，但風俗尚未達到安寧。風俗猶如國家的脈象，如果風俗沒有調和，國政實在算不上美善。《尚書》說：「治政雖美善而不敢自以為美。」更何況治政尚未完善，怎麼可以自滿並停止努力呢？

Currently, the annual harvest of grains is excellent, but the social customs have yet to achieve stability. Social customs can be likened to the pulse of a country: if they are not congruent, a country's administration cannot be considered perfect. *Shang Shu* (the Book of History) said: "A country with perfect administration never presumes its excellence", so how could countries that still have flawed administrations be complacent and cease their efforts?

Scroll 45: *Cui Shi Zheng Lun*

～ 300 ～

禮俗不一，職位不重，小臣咨度（咨度作讒嫉），庶人作議，此衰國之風也。君好謙（謙作讓），臣好逸，士好遊，民好流，此弱國之風也。君臣爭明，朝廷爭功，士大夫爭名，庶人爭利，此乖國之風也。上多欲，下多端，法不定，政多門，此亂國之風也。以侈為博，以伉為高，以濫為通，遵禮謂之劬，守法謂之固，此荒國之風也。以苛為察，以利為公，以割下為能，以附上為忠，此叛國之風也。上下相疏，內外相疑（疑作蒙），小臣爭寵，大臣爭權，此危國之風也。上不訪下，下不諫上，婦言用，私政行，此亡國之風也。

（卷四十六 申鑒）

〔白話〕政府制定的禮法和民間風俗不相一致，大臣所負的職責和官位不相稱，君主身邊的小臣進讒言、鬧嫉妒，平民隨便議論朝政，這是衰國之風。君主喜歡過度謙退不能扛起應有的責任，臣子好逸惡勞，士大夫喜歡遊樂，百姓喜歡流落他鄉居住，這是弱國之風。君臣爭著顯示賢明，朝廷內群臣爭執功勞，士大夫好爭虛名，老百姓好爭利益，這是乖國之風。在上位的人多私欲，在下位的人多爭端無從著手，法規朝令夕改，政令出自多門，這是亂國之風。把奢侈當博大，把傲上當清高，把越軌當通達，以遵守禮儀為煩勞，以遵紀守法為固執，這是荒國之風。把苛刻當明察，把逐利當公務，以宰割下民為本事，以巴結上司為忠誠，這是叛國之風。上下互相疏遠，內外互相懷疑，小臣爭相求寵，大臣爭權奪位，這是危國之風。君主不訪察下情，臣下不直言進諫，寵妃之言多被採納，權臣之令暢行無阻，這是亡國之風。

When a country's laws and proprieties are incongruent with the social customs; when the ministers' re-

sponsibilities are incompatible with their positions; when the officials flanking the ruler engage in slanders and plot against one another because of jealousy; when the laypeople comment on state affairs irresponsibly—these are the practices of a country in decline.

When a ruler takes a backseat and refuses to assume responsibility; when the officials are indolent and gentries take pleasure in amusements; when the laypeople prefer to stay abroad—these are the signs of a weakening country.

When a ruler and his officials compete to exhibit their capability and wisdom; when the ministers and officials fight for credit at the imperial court; when the gentries compete with one another to gain unwarranted fame; when the laypeople bask in striving for profits—these are the practices of a country undergoing discord.

When the higher-level administration is greedy while those in lower positions are entangled in conflicts;

when the laws are often amended and multiple authorities could issue state regulations—these are the practices of a chaotic country.

When extravagance is treated as generosity and arrogance is seen as loftiness; when deviation from the norm is considered acceptable and abiding by proprieties is considered troublesome; when obeying the law is seen as being bull-headed—these are the customs of an anarchic country.

When harsh rule is considered judicious; when the pursuit of personal profit is proclaimed to benefit the public; when the exploitation of the laypeople is considered a talent and to curry favor one's superior is a symbol of loyalty—these are the customs of a country in rebellion.

When the superior and his officials distance themselves from one another; when the inner and outer rims of government are suspicious of one another; when junior officials fight for recognition and senior officials fight for power—these are the customs of a

country in peril.

When a ruler is disinterested in the people's welfare; when ministers do not offer remonstrations; when the suggestions of favored concubines are made into policies and when the laws established by powerful ministers are executed without restraint—these are the customs of a country in ruin.

Scroll 46: *Shen Jian*

～ 301 ～

世治則小人守正，而利不能誘也；世亂則君子為姦，而刑（刑作法）不能禁也。

（卷四十一 淮南子）

〔白話〕在太平盛世，小人都能堅守正道，財利也不能引誘他們；世道混亂，連君子都做姦邪之事，刑法也不能禁止。

In times of peace and prosperity, even scoundrels would abide by the right path, and money and personal profits could not entice them. In times of chaos, even Junzis would commit treacherous acts, and no corporal punishment could deter them.

Scroll 41: *Huai Nan Zi*

～ 302 ～

商賈在朝，則貨財上流；婦言人事，則賞罰不信；男女無別，則民無廉恥。而求百姓之安、兵（兵作難）士之死節，不可得也。

（卷三十二 管子）

〔白話〕商人在朝做官，賄賂就會風靡上層；后妃妻妾干預朝政，獎賞處罰就不會準確；男女沒有界限，人民就沒有廉恥。如此，卻要求百姓為君主不避禍難，兵士為朝廷捐軀，是不可能的。

If merchants became officials at the imperial court, bribery would be in vogue among the higher-level officials. If the empress and all the other consorts of the ruler interfered with the political affairs, reward and punishment would not be rightfully given. If the boundaries between men and women were not observed, the people would lose the sense of honor and shame. In such situations, it would be unreasonable to expect common people to sacrifice themselves for the ruler's sake, or for the army to sacrifice their lives just to protect the royal administration.

Scroll 32: *Guan Zi*

～ 303 ～

廉隅貞潔者，德之令也；流逸奔隨者，行之污也。風有所從來，俗有所由起。疾其末者，刈其本；惡其流者，塞其源。夫男女之際，明別其外內，遠絕其聲音，激厲其廉恥，塗塞其虧隙，由尚有胸心之逸念，睇盼之過視，而況開其門，導其徑者乎？

（卷四十五 昌言）

〔白話〕端方不苟、堅貞高潔，是美好的品德；放蕩無節、任性私奔，是污濁的行為。風氣都有其來由，民俗也有其根源。嫉恨其末梢就該割斷其根本，厭惡其濁流就要堵塞其源頭。男女之間，即使明確地分開其外內的處所，疏遠隔絕其交談，激勵其廉恥之心，堵塞造成非禮的空隙，還會有內心放縱的念頭、越禮的斜視，更何況大開其門，並為之引路呢？

Being upright, prudent, indomitably faithful, pure and highly principled are virtues. On the other hand, unrestrained dissoluteness and rebellious elopement are despicable behaviors. Social trends have their origins, and social customs have their roots. If we despise the branches, then we should sever the root; if we detest a dirty river, we must block it off at its source. Despite designating spaces to clearly separate men and women, distancing and segregating them to prevent conversations, instilling and encouraging shame and honesty, and precluding any little opportunity that will generate dissoluteness, they still had intemperate thoughts and exchanged seductive glances, what's more if we left the doors wide open for them?

Scroll 45: *Chang Yan*

～ 304 ～

天下多忌諱，而民彌貧。天下，謂人主也。忌諱者，防禁也。令煩則姦生，禁多則下詐相殆，故貧也。民多利器，國家滋昏。利器者，權也。民多權，則視者眩於目，聽者惑於耳，上下不親，故國家昏亂也。人多伎巧，奇物滋起。人，謂人君也。多伎巧，刻畫宮觀，彫琢章服，下則化上，日以滋起也。法物滋彰，盜賊多有。法，好也。珍好之物，滋生彰著，則農事廢，飢寒並至，故盜賊多有。

（卷三十四 老子）

〔白話〕君主的禁令愈多，人民動輒得咎，不能安心工作，就會愈來愈貧窮。百姓多權謀，上下寡恩少義，國家就愈來愈混亂。人主看重技藝機巧，上行下效，奇麗奢華之物就會興起。珍奇物品愈多愈精美，人民想要不勞而獲，盜賊就愈來愈多。

If a ruler imposes more and more laws to catch the people with the slightest violation, they will not be able to work at ease and will thus become poorer. If the laypeople often engage in trickery, with little sense of gratitude and loyalty between superiors and subordinates, the country will become more and more chaotic. If the ruler values skillful artistry, others will follow in his footsteps, and luxurious and ornate objects will be in fashion. As exotic items appear in greater numbers and become more and more exquisite, the desires to own them without putting in any labor will lead to the continual increase in the number of thieves and robbers.

Scroll 34: *Lao Zi*

～ 305 ～

今使列肆賣侈功，商賈鬻僭服，百工作淫器，民見可欲，不能不買，賈人之列，戶蹈踰侈矣。故王政一傾，普天率土，莫不奢僭者，非家至人告，乃時勢驅之使然。此則天下之患一也。

（卷四十五 崔寔政論）

〔白話〕如今成列的商鋪都在賣奢侈的物品，商人出售違背禮制的服飾，各行各業的手工業者都在製作奇巧而無用的器物，百姓見了能夠引起欲望的物品，禁不起誘惑不能不買，這些商人，家家戶戶都越過等級奢靡無度。所以國家政令一旦鬆弛（沒有限制國人欲望的發展），普天下的官庶百姓，就會無不奢侈逾禮，不合法度。這不是到家家戶戶去宣揚的結果，而是時勢潮流的推動使其如此。這是危害國家的禍患之一。

Nowadays, row after row of shops sell luxury merchandise, merchants sell clothing that contravenes the code of conduct in attire, and artisans create exquisite but impractical objects. They trigger people's desires to own them and entice people into making purchases. Each household of these merchants exceeds the boundary of propriety by becoming spendthrifts beyond their accepted social station. This is why once the country's laws and decrees are relaxed, the subjects' desires can no longer be restrained, and both officials and ordinary people alike will disobey the code of conduct stipulated for their respective social classes. This is not the outcome of hard selling by any of these households, but the consequence of the trend of the times. This is indeed one of the few harmful effects that will put the country in danger.

Scroll 45: *Cui Shi Zheng Lun*

～ 306 ～

今背本而趨末，食者甚眾，是天下之大殘也；淫侈之俗，日日以長，是天下之大賊也。

（卷十四 漢書二）

〔白話〕如今人們背離農業趨向商業，食用糧食而不耕種的人口眾多，這是天下的大害；奢侈浪費的風氣日益增長，這是天下的大禍。

Now that people have abandoned agriculture in favor of business, the number of non-farming consumers is high. This is indeed the biggest detriment to the world. The custom of extravagance and wastefulness is increasing day by day, and that is the biggest misfortune in the world.

Scroll 14: *Han Shu*, Vol. 2

～ 307 ～

君子之御下也，民奢，應之以儉；驕淫者，統之以理。未有上仁而下賊，讓行而爭路者也。故孔子曰：「移風易俗。」豈家令（令作至）人視之哉？亦取（取作先）之於身而已矣。

（卷四十 新語）

[白話] 君王治理百姓，民風奢侈了，就提倡勤儉；民眾驕縱放蕩，就提倡倫理道德的教化。從沒有上位者仁義而下位者卻暴虐的，也沒有上位者讓路而下位者爭路的。所以孔子說：「移風易俗。」難道是要一家家地去查看嗎？其實只要君王以身作則，從自己做起就行了。

In governing the people, a ruler promotes frugality when the social custom of luxuriating becomes prevalent. He promotes the education on moral and ethics when the people become arrogant and dissolute.

Benevolent and righteous superiors with cruel subordinates are unheard of. Similarly, leaders who humbly give way do not yield competitive subordinates. Hence, Confucius said: “Reform the prevailing social customs.” Would it be necessary to do door-to-door inspection? All that needs to be done is for the ruler to act as the role model and begin practicing the values he propounds.

Scroll 40: *Xin Yu*

~ 308 ~

順其善意，防其邪心，與民同出一道，即民性可善，風俗可美矣。

（卷三十五 文子）

〔白話〕君主依從百姓善的意念，防止百姓邪念產生，與百姓共同遵循善道而不變，才可以使百姓棄惡從善、民風趨於淳厚。

風
俗

If the ruler accords with the virtuous intentions of the laypeople and prevents their evil thoughts from arising, steadfastly abiding by the righteous path with them hand-in-hand, the populace can eschew what is evil and practice virtues, and social customs can thereby move toward simplicity and honesty.

Scroll 35: *Wen Zi*

～ 309 ～

上好德則下修行，上好言則下飾辯。修行則仁義興焉，飾辯則大偽起焉，此必然之徵也。德者難成而難見者也，言者易撰而易悅者也。先王知言之易，而悅之者眾，故不尚焉。

（卷四十九 傅子）

[白話] 君主崇尚美德，則臣下重視修養德行；君主喜好高談闊論，則臣下熱衷粉飾巧言。修養德行則仁義之道興起，粉飾巧言則詭詐之風興起，這是必然現象。美德難修成也難被發現，高談闊論容易撰寫也容易討人喜歡。古代聖王知道巧言易說且多數人愛聽，所以不提倡。

If the ruler honors virtues, his officials will prioritize the cultivation of moral character. If the ruler likes engaging in lofty discourses, his officials will be keen to adopt deceptive and flattering speech. The cultivation of moral character will bring about benevolence and righteousness, while deceptive and flattering speech will bring about treachery—this is only natural. Virtues are neither easy to cultivate nor recognize, whereas lofty discourses are appealing and easily recorded. The ancient sage-kings knew that flattering remarks could be easily made and were pleasing to the ear for many, thus they did not advocate them.

Scroll 49: *Fu Zi*

～ 310 ～

古者民樸而化淳，上少欲而下黽偽。衣足以暖身，食足以充口，器足以給用，居足以避風雨。養以大道，而民樂其生；敦以大質，而下無逸心。日中為市，民交易而退，各得其所。蓋化淳也。

（卷四十九 傅子）

〔白話〕古代人民樸實，風俗淳厚，在上位者貪欲少，居下位者少偽詐。人們只求衣能保暖，食可充飢，器具可供使用，住房能避風雨。用正確的道理教化，百姓安居樂業；用純樸的本質勸勉，百姓無放縱之心。上午是市場開放的時間，百姓進行交易後離開，各獲所需。這是風俗淳厚的結果。

The laypeople of ancient times were simple and modest, and their social customs were pure and honest. Those in high positions had little greed, and those in low positions were seldom hypocritical or cunning. All they asked for were clothes to keep them warm, food to fill their stomachs, utensils that were sufficiently useful, and a roof over their heads to shelter them from the wind and the rain. If the populace were to be educated with the correct principles, they would live and work in peace and contentment. If they were to be guided by simplicity, they would not be self-indulgent. The marketplace would be open in the morning, and the people would trade with one another and leave upon obtaining what they needed. That was the result of a pure and honest social custom.

Scroll 49: *Fu Zi*

～ 311 ～

文公問於郭偃，郭偃，卜偃。曰：「始也吾以國為易，易，易治也。今也難。」對曰：「君以為易，其難也將至矣；君以為難，其易也將至矣。」以為難，而勤修之，故其易將至。

（卷八 國語）

[白話] 晉文公向郭偃問道：「開始的時候，我以為治理國家是很容易的事，現在才感到很難。」郭偃回答說：「君上如果以為容易，那麼困難將會到來；君上如果認為困難，那麼容易將會到來。」

Duke Wen of the State of Jin asked Guo Yan: "Initially, I thought governing a country was an easy task. Now I know it is difficult." Guo Yan replied: "If Your Majesty thinks it is easy, then difficulties will ensue. If Your Majesty thinks it is difficult, then what is easy will follow."

Scroll 8: Guo Yu

～ 312 ～

大禹曰：「后克艱厥后，臣克艱厥臣，政乃乂，黎民敏德。」敏，疾也。能知為君之難，為臣不易，則其政治，而眾民皆疾

修德也。

（卷二 尚書）

治
亂

[白話] 大禹曾說：「如果君主能夠了解盡到君主職責的艱難，臣子能夠了解盡到臣子本分的艱辛，國政就會得以安定，民眾就會迅速去修養自己的德行。」

King Yu once said: "If a ruler understands the difficulties of fulfilling the responsibility as a ruler, and the officials understand the difficulties of fulfilling their duties as officials, the government will achieve stability and the populace can swiftly cultivate virtuous conduct."

Scroll 2: *Shang Shu*

～ 313 ～

義也者，萬事之紀也，君臣上下親疏之所由起也，治亂安危之所在也。勿求於他，必反人情（人情作於己）。

（卷三十九 呂氏春秋）

[白話] 義，是萬事的綱紀，是產生君臣、長幼、親疏關係各自本分的起點，是國家治亂安危關鍵之所在。（所以成敗）勿求於他人，必須反求諸己。（自己按正義行事，才能獲得成功。）

Righteousness is the basic principle of all things, the origin of all relations between superior and subordinates, between elders and the young, and between close and distant relations. It is also the key to a country's stability and safety. Hence, do not expect others to help you achieve success or blame others for your failure. You must reflect upon yourself. (Abiding in righteousness will bring forth success.)

Scroll 39: Lü Shi Chun Qiu

～ 314 ～

明主不用其智，而任聖人之智；不用其力，而任眾人之力。故以聖人之智思慮者，無不知也；以眾人之力起事者，無不成也。能自去而因天下之智力，起則身逸而福多。亂主獨用其智，而不任聖人之智；獨用其力，而不任眾人之力，故其身勞而禍多。故曰：獨任之國（國舊作圖改之），勞而多禍。

（卷三十二 管子）

〔白話〕賢明的君主不靠自己的智慧，而用聖人的智慧；不靠自己的力量，而用眾人的力量。所以憑藉聖人的智慧思考問題，就沒有不明白的；用眾人的力量做事，就沒有不成功的。能夠不固執己見而依靠天下人的智慧和力量，就會自身安逸而造福眾多。昏君獨特自己的才智，而不信賴聖人的智慧；獨特自己的能力，而不依靠眾人的力量，所以自身疲勞而禍患眾

多。所以說：獨斷專行的國君，其國勢必疲於奔命而又多禍。

A wise and capable ruler does not depend on his own wisdom but that of the saints and sages. Neither does he depend on his own strength but on that of the people. Therefore, by applying the saints and sages' wisdom to reason through a problem, there will be nothing he cannot understand. By engaging the people's strength to accomplish things, there will be no unsuccessful undertakings. Without stubbornly adhering to one's views, but instead, relying on the wisdom and strength of the people in his kingdom, one can be at ease and can generate blessings for many. A deluded ruler relies solely on his own talents and wisdom but does not trust the wisdom of the saints and sages. He depends solely on his own abilities and would not make use of the people's strengths. As a result, he exhausts himself and brings misfortunes to many. Thus it is said: "An autocratic ruler wears himself out and causes his country to be plagued with misfortunes."

Scroll 32: *Guan Zi*

～ 315 ～

國之所以亂者四：內有疑妻之妾，此宮亂也；庶有疑嫡之子，此家亂也；朝有疑相之臣，此國亂也；任官無能，此眾亂也。四者無別，主失其體；群官朋黨，以懷其私，則失彊（彊作族）矣。故妻必定，子必正，相必直立以聽，官必忠信以敬。

（卷三十二 管子）

〔白話〕國家之所以動亂的原因有四點：宮內有與正妻地位相當的寵妾，這是宮廷動亂的原因；庶子中有與嫡子地位相當的孩子，這是家中動亂的原因；朝廷中有權力與宰相相當的寵臣，這是國家動亂的原因；所任用的官員沒有才能，這是群吏動亂的原因。對這四種情況不能識別，君主就會喪失制度規章；群臣結為朋黨，各營私利，君主就會失去宗族的支持。所以，嫡妻必須要確定地位，嫡子必須要正名，宰相必須正位以聽政，百官必須忠信以敬業。

There are four causes underlying a country's disorder:

1. In the palace, the favorite consort shares a status comparable to that of the queen consort. This is the reason for chaos in the palace.
2. A consort's children share a status comparable to that of the queen consort's children. This is the reason for chaos in the royal family.
3. The favored minister has a status comparable to that of the prime minister at the imperial court. This is the reason for chaos in the country.
4. The officials employed are not capable. This is the reason for chaos among the officials.

The inability to recognize these four situations will cause a ruler to lose his authoritative power; the ministers will form cliques, each pursuing their personal profits and cause the ruler to lose the support of his clan. Hence, the statuses of the queen consort and consorts must be clear, and the queen consort's children must be made legitimate. The status of the prime minister must be established for him to preside

over the country's administration, and hundreds of officials must be made loyal and trustworthy in order to dedicate themselves to their jobs.

Scroll 32: *Guan Zi*

～ 316 ～

子張問政於孔子曰：「何如斯可以從政矣？」子曰：「尊五美，屏四惡，斯可以從政矣。」屏，除也。子張曰：「何謂五美？」子曰：「君子惠而不費，勞而不怨，欲而不貪，泰而不驕，威而不猛。」子張曰：「何謂惠而不費？」子曰：「因人所利而利之，不亦（不亦上脫斯字）惠而不費乎？利民在政，無費於財。擇可勞而勞之，又誰怨？欲仁而得仁，又焉貪？君子無眾寡，無小大，無敢慢，言君子不以寡小而慢之。斯不亦泰而不驕乎？君子正其衣冠，尊其瞻視，儼然人望而畏之，斯不亦威而不猛乎？」子張曰：「何謂四惡？」子曰：「不教而殺，謂之虐；不戒視成，謂之暴；不宿戒，而責目前成，為視成也。慢令致期，謂之賊；與民無信，而虛刻期。猶之與人也，出納之吝，謂之有

司。」謂財物俱當與人，而吝嗇於出內惜難之，此有司之任耳，非人君之道。

（卷九 論語）

〔白話〕子張向孔子請教為政之道說：「怎樣才可以從事政治呢？」孔子說：「要尊崇五種美事，屏除四種惡事，這就可以從政了。」子張問：「什麼是五種美事？」孔子說：「君子為政，給人民恩惠而不耗費財力，勞役人民而不招民怨，有欲（欲仁欲義）而非自私之貪欲，心中安泰而不驕傲，有威儀而不凶猛。」子張又問：「怎樣才算給人民恩惠而不耗費財力？」孔子說：「就著人民可以得利之處，制定適當的政策來利民，這不就是惠民而不耗費財力嗎？需用民間勞力時，選擇可以勞動的（時間、情況和人民）去勞動他們，又有誰會怨呢？欲行仁政即行，便能得仁，又有什麼貪可言呢？君子待人，無論多數少數，也不論是大人物小人物，都不敢怠慢，這不就是心中安泰而不驕傲嗎？君子端正其衣冠，自尊其瞻視儀容，令人望之儼然而生敬畏，這不就是有威儀而不凶猛嗎？」子張說：「什麼是四種惡政？」孔子說：「為政不先教民，民眾犯罪就殺，這叫做虐；為政不在事先一再地

告誡，而立刻就要看到成果，這就是暴；政令發布很慢，限期完成卻是緊急而刻不容緩，這就是賊害民眾；散發財物給人民，到發放時卻顯得吝嗇，這就叫小吏氣量。」

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Zi Zhang consulted Confucius about the principles of governing: “How should a person of authority act in order to run a government properly?” Confucius replied: “Let him honor the Five Excellences and discard the Four Evils, then he can run a government properly.” Zi Zhang asked further: “What are the Five Excellences?” Confucius said: “A Junzi governs and gives benefits to the people without overspending. He lays tasks on the people without causing them to resent. He pursues his desires (to be benevolent and righteous) without being covetous. He maintains a dignified ease without being arrogant. He is majestic without being fierce.” Zi Zhang asked again: “What is meant by ‘giving benefits to the people without overspending’?” To that Confucius replied: “When the person in authority devises policies that benefit

the people according to the things from which they naturally derive benefits, is this not ‘giving benefits to the people without overspending’? When he chooses the right labor to work at the right time and circumstances, who will resent that? When his desires are set on benevolent government and he secures it, who will accuse him of covetousness? Whether he has to deal with many people or few, or with things great or small, he does not dare to show any disrespect. Is this not ‘maintaining a dignified ease without being arrogant’? He will make sure that he is properly attired to exude a dignified appearance, so that people will look at him with awe and respect. Is this not ‘being majestic without being fierce’?”

“What are the Four Evils?” Zi Zhang inquired. Confucius said: “The government puts people to death for committing offenses without educating them beforehand; this is called cruelty. The government demands results without giving any prior warning to the people; this is called oppression. The government issues

orders without urgency but pushes for the work to be completed within a short deadline; this is injurious to the people. The government gives money and material goods to the people, but does so in a stingy way; this is called the miserliness of a low-ranking official.”

Scroll 9: *Lun Yu*

～ 317 ～

夫人君欲治者，既達專持刑德之柄矣，位必使當其德，祿必使當其功，官必使當其能。此三者治亂之本也。位當其德，則賢者居上，不肖者居下；祿當其功，則有勞者勸，無勞者慕。

（卷四十七 政要論）

〔白話〕君王要讓天下達到大治，已經明瞭要用好法制和德教的權柄，那麼賜予人地位一定與其德行相符，賜予人俸祿一定與其功勞相符，賜予人官職一定與其才能相符。這三條，是治亂的根本。地位與德行相符，那麼賢德的人就會居於上位，不夠賢德的人就會居於下位；俸祿與功勞相符，那麼有功勞的人就會得到鼓勵，沒有功勞的人就會朝此努力。

If a ruler aspires to achieve peaceful governance and understands how to use the power of law and virtuous education, he will grant statuses in accordance

with a person's virtuous character, provide stipends according to a person's contributions, and assign official posts based on a person's abilities. These three conditions constitute the root of conquering chaos. Statuses that correspond with one's moral character will result in wise and able men occupying higher positions while the less capable ones will occupy lower positions. The equivalence between stipends and contributions will serve as an encouragement for people with merits and achievements, while those who have not done so will work hard to attain this.

Scroll 47: *Zheng Yao Lun*

～ 318 ～

國亂有三事：年飢民散，無食以聚之則亂；
治國無法則亂；有法而不能用則亂。有食
以聚民，有法而能行，國不治，未之有也。

（卷三十七 尹文子）

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[白話] 造成國家混亂的原因有三種：遭受饑荒，人民流離失所，君主沒有糧食來聚攏安穩人民，國家就會混亂；治理國家沒有法令制度，國家會混亂；有了法令制度但不能貫徹執行，國家也會混亂。有足夠的糧食能夠聚攏安穩百姓，有良好的法令制度且能貫徹執行，而國家還不能治理好，是從來沒有的事。

There are three causes of disorder in a country:

1. The people suffer from starvation and displacement, and the ruler does not have food supply to hold them together in peace. Thus the country will be in chaos.
2. Governing a country without imposing laws will cause the country to become chaotic.

3. The legal system is in place but it cannot be enforced. The country will also be in chaos.

Never has there been a country that cannot be well governed if there were sufficient food to hold the people together in peace and a well-established legal system that was thoroughly enforceable.

Scroll 37: *Yin Wen Zi*

～ 319 ～

孔子觀於明堂，睹四方之墉，^{墉：牆。}有堯、舜、桀、紂之象，而各有善惡之狀、興廢之誠焉。又有周公相成王，抱之而負斧扆，南面以朝諸侯之圖焉。孔子徘徊而望之，謂從者曰：「此則周之所以盛也！夫明鏡者所以察形，往古者所以知今。人主不務襲跡於其所以安存，而忽怠於所以危亡，是猶未有以異於卻步而欲求及前人也，豈非惑哉？」

（卷十 孔子家語）

[白話] 孔子在周國的明堂參觀時，看到四周的牆壁上繪有堯帝、舜帝、夏桀、商紂的畫像，畫像下面都敘述了他們的善行和惡跡的情況，以及興盛和衰亡的規誡。還有周公輔佐成王時，抱著成王背靠斧紋圖案的屏風，面南而坐接受諸侯來朝見的圖畫。孔子徘徊在這些畫像前反覆瞻仰，對跟隨在身邊的弟子們說：

「這就是周朝繁榮興盛的原因啊！明鏡是用來觀察人的身形的，歷史則是用來看清現實和預知未來的。如果君王既不努力承襲古代聖王之所以長治久安之道，又忽視亡國之君之所以危亡的原因，這就跟向後面倒退，卻想要趕上走在前面的人沒有兩樣，豈不是很糊塗嗎？」

When Confucius visited the *Ming Tang*¹ (Luminary Hall) in the State of Zhou, he saw surrounding walls painted with portraits of Emperor Yao, Emperor Shun, King Jie of the Xia dynasty, and King Zhou of the Shang dynasty. Below these portraits were descriptions of the rulers' corresponding virtuous deeds and evil conducts, as well as admonitions on how a country could achieve prosperity and how it would meet its downfall. There was also a painting of the Duke of Zhou assisting King Cheng in governing. Carrying little King Cheng, the Duke of Zhou had his back

1 The hall used for declaring the ancient sage-rulers' political agenda and to hold important ceremonies.

against an ax-patterned screen and was facing south to receive all the dukes. Confucius walked back and forth before these paintings and gazed at them repeatedly, explaining to the disciples next to him: “This is the reason behind Zhou dynasty’s prosperity. A mirror is used to observe one’s physique, while history allows us to see reality and predict the future. If the ruler makes little or no effort to adopt the ancient sage-rulers’ principles of lasting governance and neglects the causes of a country’s demise brought about by its ruler, then it is no different from falling backward but still hoping to stay ahead of others. Is this not sheer ignorance?”

Scroll 10: *Kong Zi Jia Yu*

～ 320 ～

古人有言曰：「人無于水鑒，當于民鑒。」

古賢聖有言，人無於水鑒，當於民鑒也。視水見己形，視民行事見吉凶。

今惟殷墜命，我其可弗大鑑？

今惟殷紂無道，墜失天命，我其可不大大視為戒也。

（卷二 尚書）

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〔白話〕古人有句格言說：「人不要只把水當作鏡子觀察自己，而應當把百姓作為鏡子審查自己。」如今殷已失掉了他的天命，我們豈可不深刻反省以殷商滅亡之事為鑑呢？

The ancients have an aphorism which states that: "Man should not merely use water as a mirror to reflect upon himself. He should use the laypeople as a mirror for evaluating himself." Now that the Shang dynasty has lost its Mandate of Heaven (met its downfall), how can we not take the demise of the Shang dynasty as an extremely important lesson and engage in deep reflection?

Scroll 2: Shang Shu

～ 321 ～

殷君喜以人餵虎；喜割人心；喜殺孕婦；喜殺人之父，孤人之子；喜奪；喜誣；以信為欺，欺者為真；以忠為不忠；忠諫者死，阿諛者賞；以君子為下；急令暴取；好田獵，出入不時；喜治宮室脩臺池，日夜無已；喜為酒池肉林糟丘，而牛飲者三千飲人；無長幼之序，貴賤之禮；喜聽讒用舉，無功者賞，無德者富；所愛專制而擅令，無禮義，無忠信，無聖人，無賢士，無法度，無升斛，無尺丈，無稱衡。此殷國之大妖也。

（卷三十一 六韜）

〔白話〕商紂王喜歡用人來餵虎；喜歡挖人的心；喜歡剖開孕婦的肚子；喜歡殺人之父，使人成為孤兒；喜歡奪取；喜歡妄言；把誠信當成欺詐，把欺詐當作

真實；把忠誠視為不忠；忠心勸諫者被處死，阿諛奉承者受到賞賜；把君子看得卑下；政令苛急，暴取豪奪；喜好打獵，出入不避時節；喜好修造宮室台池，日夜不停；喜好建造酒池、肉林和酒糟堆成的小山，還招集三千人狂飲；不分長幼的次序，沒有貴賤的禮節；喜歡聽信姦邪之人的讒言，並任用他們舉薦的人，使無功者受賞，使無德者富有；喜好專制而獨攬政令；不講禮義、不講忠信，目無聖人，無視賢士，國無法度，沒有計容量、量長短、稱輕重的統一標準。這些都是殷國大的反常、怪異之事。

King Zhou of the Shang dynasty, notorious for his brutality, took pleasure in feeding people to tigers, gouging out people's hearts, cutting up pregnant women's abdomens, turning sons into orphans by killing their fathers, enjoyed seizing others' properties, and telling lies. He believed in deceivers and took honesty as deception. He put devoted counselors to death and took loyalty as disloyalty while rewarding flatterers. He looked down on men of virtues. He ruled by emergency decree and issued laws that were

oppressive and unjust. He commandeered others' properties for his own pleasure. He hunted for recreation regardless of the seasons. He kept building and renovating palaces, terraces, towers and pools endlessly. He reveled in sumptuous surroundings by creating fountains of wine, mounds of meat and knolls of distilled grains for the purpose of gathering three thousand people to go on a binge. He neither abided by the honored hierarchy of the old and the young nor respected the protocol for the noble and the lowly. He enjoyed listening to the sycophants' character assassination and appointed persons whom they recommended. He rewarded those without contributions and enriched those lacking in virtues. He adored autocracy and ruled by tyranny. He paid no heed to propriety, loyalty and righteousness. He disregarded the saints and sages, ignored men of virtues, ruled a lawless country that had no standardized measurements of volume, length and weight. These were the deviant behaviors and bizarre state of affairs that took place in the State of Yin.

Scroll 31: *Liu Tao*

～ 322 ～

昔秦所以亡天下者，但坐賞輕而罰重，刑政錯亂。民力盡於奢侈，目眩於美色，志濁於財寶，邪臣在位，賢哲隱藏，百姓業業，天下苦之，是以遂有覆巢破卵之憂。漢所以彊者，躬行誠信，聽諫納賢，惠及負薪，躬請巖穴，廣採博察，以成其謀。此往事之明證也。

（卷二十八 吳志下）

[白話] 以前秦朝之所以失去天下，就是因為賞賜輕而刑罰重，刑法和政令混亂。國君的奢侈耗盡了民力，國君的雙眼被美色迷惑，心志被財寶腐蝕污染，姦邪之臣在位掌權，賢明之人隱居退避，百姓憂慮恐懼，天下人深感痛苦，因此最終遭到國破家亡的禍患。漢朝之所以強盛的原因，就在於君主親自履行誠信，聽取諫言，招納賢才，恩惠施及微賤之人，親自禮請隱逸的賢士出山，廣泛聽取各種意見，全面進行

考察，從而成就了其宏遠的計畫。這些都是過去的鮮明例證。

In the past, the Qin dynasty came to an end because rewards were small but punishments were severe, and corporal punishments and laws were in disarray. The extravagance of the Qin ruler exhausted the labor force. He was lured by beautiful women, and his aspirations were corroded and corrupted by wealth and treasures. Cunning and treacherous officials were in power while men of virtues withdrew and became recluses. The laypeople were anxious and in fear, and the whole nation was plunged into deep misery. Finally, the country was ruined and many homes were destroyed. In contrast, the prosperity of the Han dynasty came about because its founding ruler was trustworthy. He listened to and accepted remonstrations, recruited wise and able men, and was beneficent to the lowly. He also personally and respectfully invited recluses to leave their dwellings (in the mountains) to join the government, listened to a wide va-

riety of opinions and advice, and thoroughly probed and studied all situations. As a result, his magnificent plans became a success. All these pieces of evidence were drawn from history.

Scroll 28: *Wu Zhi*, Vol. 2

~ 323 ~

王國富民，霸國富士，僅存之國富大夫，
亡國富倉府。是謂上溢而下漏，故患無
所救。

（卷三十七 尉繚子）

[白話] 實行王道的國家，致力於讓百姓富裕；實行霸道的國家，致力於讓士人富足；勉強生存的國家，高官貴族們特別富裕；瀕於滅亡的國家，君王的糧倉府庫特別富足。這就是人們所說的上層富得溢出而下民窮困不堪，像這樣，一旦有亡國的禍患就無法挽救了。

A country that practices the Way of the King is committed to making its people wealthier. A country that practices the Way of a Hegemon is committed to making its scholars wealthier and more contented. A country that is barely surviving has high-level officials and nobility who are extremely rich; and for a country on the brink of destruction, its royal granary and

treasury are bountiful. This is what people described as “While the wealth of the upper class is overflowing, the lower class is trapped in destitution.” If ever there was an impending disaster, nothing could be done to rescue the country from destruction.

Scroll 37: *Wei Liao Zi*

～ 324 ～

《周書》曰：「天子見怪則脩德，諸侯見怪則脩政，大夫見怪則脩職，士庶見怪則脩身。」神不能傷道，妖亦不能害德。及衰世薄俗，君臣多淫驕失政，士庶多邪心惡行，是以數有災異變怪。又不能內自省視，畏天戒，而反外考謗議，求問厥故，惑於佞愚，而以自誑誤，而令患禍得就，皆違天逆道者也。

（卷四十四 桓子新論）

[白話]《逸周書》上說：「天子看到怪異現象則修養德行，諸侯看到怪異現象則修明政教，大夫看到怪異現象則盡忠職守修治政事，士人和百姓看到怪異現象則修養自身。」神明不能傷害道義，妖異不能傷害仁德。到了世道衰敗、民風日下之時，君臣多驕奢淫逸，政治混亂，士人和百姓也多心術不正、作惡多端，因此屢次發生災變怪異之事。又不能向內自我反

省、畏懼上天的警戒，反而向外追究指責，求問災異發生的原因，從而被姦佞愚昧的小人所迷惑而自誤，使得禍患得以發生，這些都是違背天理、道義的。

Yi Zhou Shu said: “When the Son of Heaven observes unusual phenomena, he would cultivate and improve his own moral character. When the lords observe unusual phenomena, they would reform their administrations. When ministers observe unusual phenomena, they would dutifully remedy government affairs. When scholars and the people observe unusual phenomena, they would engage in self-cultivation.” Deities can do no harm to righteousness, while ghosts can do nothing to impair benevolence. When morality declines, social customs wane, and the ruler and his officials are arrogant, extravagant, licentious and self-indulgent, there will be political disorder. When many scholars and laypeople have malicious intentions and commit all sorts of evil deeds, disasters and abnormal incidents will happen frequently. Further, they do not reflect upon themselves and fear

the warnings from heaven; instead, they carry out external investigations and blame others, asking for the cause of such catastrophes. As a result, they would be misled by crafty and ignorant scoundrels who cause the disasters to occur. All these deviate from the Mandate of Heaven and righteousness.

Scroll 44: *Huan Zi Xin Lun*

～ 325 ～

仲叔于奚救孫桓子，桓子是以免。既，衛人賞之以邑，賞于奚也。辭，請曲縣、軒，縣，縣也。繁纓以朝，許之。繁纓，馬飾，皆諸侯之服也。仲尼聞之，曰：「惜也！不如多與之邑。唯器與名，不可以假人，器，車服也。名，爵號也。君之所司也，政之大節也。若以假人，與人政也。政亡，則國家從之，不可止也已。」

（卷五 春秋左氏傳中）

[白話] 新築大夫仲叔于奚救援孫良夫，孫良夫因此免受災難。過後不久，衛君把城邑賞賜給仲叔于奚，于奚謝絕，而請求賜給他諸侯才能使用的「曲懸」和「繁纓」來朝見衛君，衛君允許了。孔子聽說了這件事，就說：「令人痛惜呀！還不如多賞他一些城邑。唯有禮器和爵位名號，不能隨便授予別人，這是國君所掌管的，是為政的大綱。若以此授人，就等於給人

政權。政權喪失了，國家也會跟著喪失，那就無可挽回了。」

The senior minister of Xin Zhu, Zhongshu Yuxi, rescued Sun Liangfu (a senior minister of the State of Wei) from misfortunes that were to befall him. Not long after, the King of Wei rewarded Zhongshu Yuxi with several towns, but Yuxi declined them. Instead, he requested for *Qu Xuan* and *Pan Ying*¹, objects exclusively used by the dukes when they had an audience with the King of Wei. The King of Wei approved of it. When Confucius heard this, he said: “What a pity! Wouldn’t it be better for the King of Wei to reward him with more towns? Titles, as well as instruments of propriety, cannot be easily offered to

1 *Qu Xuan* (曲懸) was the right to place musical instruments on three sides of the main hall in a duke’s house; *Pan Ying* (繁纓) (or *Fan Ying*) were decorative crowns, bridles, belly bands and leather breastplates put on a duke’s horse(s) when his lordship had an audience with the head of state. These were items fit for lords and not meant for senior ministers.

the people. The sovereign is in charge of looking after them and they serve as the basis of governance. Giving them away symbolizes the renouncement of one's political power. Once a ruler's authority is lost, the country will fall, and nothing can be done to reverse this ill fate."

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

～ 326 ～

生而富者驕，生而貴者傲。生富貴而能不驕傲者，未之有也。今寵祿初隆，百僚觀行，當堯舜之盛世，處光華之顯時，豈可不庶幾夙夜以永終譽？

（卷二十二 後漢書二）

鑒
戒

[白話]（崔駰勸諫竇太后之兄竇憲：）生來就富有的人會驕縱，生來就地位貴顯的人會傲慢。生來富貴而能夠不驕縱不傲慢的人，是不曾有過的。如今您的榮寵和祿位剛剛顯盛，百官都在看您的行動，您處在堯舜一般的盛世，正是榮耀顯赫之時，怎能不晝夜勤勞，長久擁有大家的讚譽？（竇憲未聽，之後圖謀篡位，漢和帝察覺而將其賜死。）

Cui Yin presented this advice to Dou Xian¹, the brother of Empress Dou: “Those born with a gold-

1 Dou Xian did not listen to Cui Yin's remonstrations and plotted to seize the throne. Emperor He of the Han dynasty discovered it and put Dou Xian to death.

en spoon would be haughty and self-indulgent, and those born as nobility would be arrogant and disrespectful. A man born rich and aristocratic who is never haughty, self-indulgent, arrogant and disrespectful has never existed. Now that you have just begun to be doted, honored, given handsome stipends and a high position, all the eyes of the other officials are on your conduct. You are in a prosperous era like that of Yao's and Shun's, enjoying a moment of illustrious glory. How can you not work diligently day and night to win lasting praises from others?"

Scroll 22: *Hou Han Shu*, Vol. 2

~ 327 ~

昔陳靈之被矢，灌氏之泯族，匪降自天，
口實為之。樞機之發，榮辱之主，三緘之
戒，豈欺我哉。

（卷五十 抱朴子）

〔白話〕從前陳靈公被射死，灌夫被滅族，災禍不是從天而降，而實在是言語造成的。言行是人生的關鍵，它主宰著人的榮譽或恥辱。古人關於三緘其口的告誡，難道是欺騙我們的嗎？

In the past, Duke Ling of the State of Chen was shot dead and the clan of Guan Fu was massacred. These disasters were not the will of heaven but were caused by the words uttered. What we say and how we act are hinges of our lives—they exercise control over our honor and shame. Would the ancients deceive us

with their warning to “triple-seal one’s lips?”¹

Scroll 50: *Bao Pu Zi*

1 During a visit to the ancestral shrine of the Zhou rulers, Confucius noticed a bronze statue with sealed lips in the right stairwell area. At the back of the statue, it was engraved: “This is an ancient man of cautious speech. Take heed! Take heed! Don’t talk too much for that will bring defeats; don’t be a busybody for that will bring troubles.”

~ 328 ~

肅禮容，居中正，康道德，履仁義，敬天地，恪宗廟，此吉祥之術也，不幸而有災，則克己責躬之所復也。然而有禱祈之禮、史巫之事者，盡中正、竭精誠也。

（卷四十五 昌言）

應
事

[白話] 整肅禮節儀容，遵循正道，弘揚道德，施行仁義，尊敬天地，恭敬宗廟，是求得吉祥的方法，不幸有了災禍，嚴格克制私欲、反省責備自己就能回復吉祥。這樣才有祈禱的禮儀、掌祭祀的史官和巫師之業，目的都是為了竭盡中正精誠之意。

Adjusting proprieties and comportment, abiding by the *Dao*, promoting morals and ethics, being benevolent and righteous, venerating heaven and earth, honoring the ancestral shrine—these are ways to achieve auspiciousness. If one were to be so unfortunate as to meet with disasters, auspiciousness can be restored by strictly restraining selfish desires, engaging in self-re-

flection and reproaching oneself. Hence, the purpose of establishing proprieties for prayers and introducing such occupations as shaman and officer-in-charge of ancestral worship is to evoke uprightness and sincerity to the highest level.

Scroll 45: *Chang Yan*

～ 329 ～

高於人之上者，必有以應於人。其察之也視下，視下者見之詳矣。人君誠能知所不知，不遺燈燭童昏之見，故無不可知而不知也。

（卷四十七 劉廙政論）

應
事

〔白話〕高居於眾人之上的人，一定要有恰當的應對眾人的心態和方法。他觀察問題能從基層的角度，了解下情。從基層的角度，他就能夠清楚明白地了解。君主真的能知道自己還有不知道的東西，就不會遺棄基層反映的民情和愚昧無知者之所見。因此，就沒有什麼不可了解的事情而不能弄清楚的了。

A person presiding over the populace must possess the correct mindset and methods in dealing with the populace. He would dissect a problem from the grass-roots, and from this level he could thoroughly comprehend the populace's sentiments. If the ruler could

truly accept that there are things still unknown to him, he would not neglect the grassroots' opinions and the viewpoints of the ignorant. Thus, there would not be any incomprehensible matters that could not be clarified.

Scroll 47: *Liu Yi Zheng Lun*

～ 330 ～

人主不周密，則正言直行之士危；正言直行之士危，則人主孤而無內；人主孤而無內，則人臣黨而成群。使人主孤而無內，人臣黨而成群者，此非人臣之罪也，人主之過也。

（卷三十二 管子）

〔白話〕君主的思慮、行事不周密，說實話、行正道的人就會危險；說實話、行正道的人有危險，君主就會孤立而無親信；君主孤立無親，臣子就會結黨成群。使君主孤立無親，臣子結黨組派，這不是臣子的罪過，而是君主的過錯。

When the ruler's thoughts and actions are not prudent, the honest and upright would be in danger. When the honest and upright are in danger, the ruler would be isolated without trusted assistants. When the ruler is isolated without trusted assistants, the officials

would form cliques. The isolation and factionalism are not the faults of the officials but that of the ruler.

Scroll 32: *Guan Zi*

～ 331 ～

應事

子貢為信陽宰，將行，孔子曰：「勤之慎之，奉天之時，無奪無伐，無暴無盜。」子貢曰：「賜也，少而事君子，豈以盜為累哉？」孔子曰：「而未之詳也。夫以賢代賢，是之謂奪；以不肖代賢，是之謂伐；緩令急誅，是之謂暴；取善自與，是之謂盜。盜非竊財之謂也。吾聞之：知為吏者，奉法以利民；不知為吏者，枉法以侵民。此怨所由生也。匿人之善，斯謂蔽賢；揚人之惡，斯謂小人。內不相訓而外相謗，非親睦也。言人之善，若己有之；言人之惡，若己受之。故君子無所不慎焉。」

（卷十 孔子家語）

[白話] 孔子的弟子子貢當了信陽的地方官，將要前往赴任的時候，孔子對他說：「（你到那裡後）要勤奮工作，謹慎處事，要遵循自然規律。不要『奪』，不要『伐』，不要『暴』，不要『盜』。」子貢說：「老師，弟子從年輕的時候起就在先生這裡學習，難道還會犯盜竊的過失嗎？」孔子說：「你還沒有進一步了解啊。用賢者取代賢者，這就叫做『奪』；用不賢的人取代賢者，這就叫做『伐』；政令很寬鬆而懲罰很嚴厲，這就叫做『暴』；取得佳績就歸功於自己，這就叫做『盜』。『盜』說的並不是指偷竊他人的財物啊。我聽說：懂得為官之道的人，能奉行法紀來為民謀利；不懂得為官之道的人，就會違法亂紀侵害百姓利益。這就是民怨產生的根源啊。隱匿別人的善，這就叫蔽賢；傳揚別人的惡，這就是小人。私下不相互告誡規勸而在外面互相誹謗，這不是親善和睦的行為。要做到說起別人的善，就好像自己有這樣的善似的滿心歡喜；說別人的惡，就像是自己受到別人的攻擊一樣。所以君子沒有一件事不謹慎啊！」

Confucius's student Zi Gong became a local official of Xin Yang city. As he was heading off to Xin Yang to assume his new post, Confucius said to him: "When you arrive there, you must work diligently, be cautious in handling matters and abide by the law of nature. Do not 'seize', do not 'attack', do not 'be violent', and do not 'steal'." Zi Gong replied: "Dear teacher, I have been under your tutelage since young. Is it possible to commit an offense of thievery?" Confucius said: "You haven't acquired a deeper understanding. Substituting a man of virtues for another man of virtues is known as 'seizure'; substituting an unwise person for a man of virtues is known as 'attack'; legislating loose laws but imposing harsh punishments is known as 'violence'; achieving success and attributing it to oneself is known as 'theft'. The 'theft' here does not refer to stealing material things. I heard that those who understand the principles of officialdom could obey the law and bring benefits to the people, but those who do not understand such principles would violate the law and discipline, infringing upon the benefits of the

public. This is the source of the people's resentment. One who obscures others' goodness is known as the concealer of virtues, whereas one who spreads the faults of others is known as a scoundrel. Lacking mutual remonstrance in private but mutually slandering one another in public is not a behavior of goodwill and harmony. When mentioning the goodness of others, one must learn to be thoroughly delighted, as if it were one's own goodness; when mentioning the faults of others, one should feel as if one were being assailed by others. Thus a Junzi is never careless in anything!"

Scroll 10: *Kong Zi Jia Yu*

~ 332 ~

子曰：「巧言亂德。小不忍，亂大謀。」

巧言利口，則亂德義。
小不忍則亂大謀。

（卷九 論語）

[白話] 孔子說：「能把無理說得有理而且動聽，這種言語足以擾亂人的德行。對人對事如在小處不能忍耐，便會擾亂大計。」

Confucius said: “Words that can make nonsense sound rational and pleasing to the ear would confound virtues. The lack of forbearance in minor matters would confound great plans.”

Scroll 9: *Lun Yu*

應
事

～ 333 ～

天有四殃：水、旱、饑、荒。其至無時，非務積聚，何以備之？《夏箴》曰：「小人無兼年之食，遇天饑，妻子非其有也；大夫無兼年之食，遇天饑，臣妾與馬非其有也；國無兼年之食，遇天饑，百姓非其百姓也。」戒之哉，不思禍咎無日矣。

言不遠也。

（卷八 周書）

[白話] 天災有四種，即水災、旱災、五穀不熟、果子歉收。它們的到來沒有定時，若不致力於積蓄儲備糧食，用什麼來防備呢？《夏箴》說：「平民沒有夠吃兩年的糧食，遇到饑荒，妻子兒女就不屬他所有了；大夫沒有夠吃兩年的糧食，遇到饑荒，奴僕和車馬就不屬他所有了；國家沒有夠吃兩年的糧食，遇到饑荒，天下百姓就不屬他所有了。」要警戒啊！如果不思考這些問題，災禍臨頭就沒有多少時日了。

There are four kinds of natural disasters, namely, flood, drought, poor harvest of grains and low yield of fruits. These disasters strike without warning. So, other than trying one's best to stock up on food, how else can one be prepared for them? According to *Xia Zhen*: "If an ordinary citizen has not put aside a two-year food supply, he will lose his wife and children in times of famine. If a minister has not put aside a two-year food supply, he will lose his servants, carriages and horses in times of famine. If a country has not put aside a two-year food supply, its ruler will lose his subjects in times of famine." Be warned! If you do not think about this now, you will not have much time when disaster strikes.

Scroll 8: *Zhou Shu*

～ 334 ～

分土地，趣本業，養桑麻，盡地力也。寡功節用，則民自富。如是則水旱不能憂，凶年不能累也。

（卷四十二 鹽鐵論）

[白話] 將土地分給百姓，致力於農業耕作，養蠶種麻，充分發揮土地的出產能力。減少徭役，節省政府的費用，那百姓自然就會富裕起來。如果能這樣，那麼水旱災害就不足以使我們憂愁，荒年也不足以讓我們受苦。

Divide the land among the laypeople so that they could dedicate themselves to crop farming, silk farming, and hemp farming to make the most of the land's production capacity. Reduce forced labor and save on the government's expenditure, and the people would automatically become wealthier. If these could be done, then disasters like floods or droughts would not cause any worries, and a year of famine would not bring any sufferings.

Scroll 42: *Yan Tie Lun*

～ 335 ～

天下有信數三：一曰智有所不能立；二曰力有所不能舉；三曰強有所不能勝。故雖有堯之智，而無眾人之助，大功不立；有烏獲之勁，而不得人助，不能自舉；有賁、育之強，而無術法，不得長生。

（卷四十 韓子）

〔白話〕天下有三個必然的道理：一是再聰明也有做不成的事；二是力氣再大也有無法舉起的東西；三是再強大也有不能勝過的對手。所以雖然具有堯的智慧，而沒有眾人的幫助，也沒有辦法建立偉大的功業；雖然具有烏獲那樣大的力氣，而沒有別人的幫助，也不能把自己舉起來；雖然具有孟賁、夏育那樣的強壯，而沒有正確的方法，也不能永遠取勝。

There are three certainties in the world: First, no matter how clever a person is, there must be something he cannot accomplish. Second, no matter how strong

a person is, there must be something that he cannot carry. Third, no matter how powerful one is, there must be an opponent he cannot beat. Thus, even with the wisdom of Emperor Yao, one cannot attain great achievements without the help of the populace. Even with the great strength of Wu Huo, one cannot carry himself without the help of others. Even with the sturdiness of Meng Ben or Xia Yu, one cannot always claim victory without the help of correct strategies.

Scroll 40: *Han Zi*

~ 336 ~

蒙。《象》曰：「山下出泉，蒙。君子以果行育德。」

（卷一 周易）

[白話] 蒙卦的《象傳》說：「高山下流出泉水，這是啟迪蒙昧的象徵。君子效法蒙卦的精神，行動時如水之必行，果決不疑、堅持不懈，來培育美好的德行。」（泉水剛從山下流出時，沒受到污染，也沒有固定的方向，好比人的童年時期。此時是接受教育的最佳時期，幼童見到善行必啟發善心，聽到道義必仰慕道義，因此君子要果決地引導幼童培養德行。）

The book of *Xiang Zhuan* describes the *Meng* (蒙)¹ hexagram as follows: “In the lower reaches of the mountain flows the spring. This is a symbol of enlightening the ignorant. A Junzi follows the spirit of the *Meng* hexagram by being incessant, decisive, and

1 *Meng* (蒙), hexagram no. 4 ䷃.

steadfast in his actions to cultivate good moral character.”²

Scroll 1: *Zhou Yi*

2 When the spring first flows from the mountain, it is clean, pure and without a fixed direction. This is analogous to our childhood, which is the best period to receive education. When a young child sees virtuous behavior, it will inspire his goodness. If he hears about righteousness, he will look up to righteousness. Therefore, a Junzi should unwaveringly guide the young toward the cultivation of moral character.

~ 337 ~

弗務細行，終累大德。輕忽小物，積害毀大，故君子慎其微也。 為

山九仞，功虧一簣。諭向成也，未成一簣，猶不為山，故曰功虧一簣。是以聖人乾乾日

側，慎終
如始也。

(卷二 尚書)

慎
始
終

[白話] 不慎重自己的細微小節，終究會損害大的德行。猶如堆積九仞高的土山，就差一竹筐土，也不能說大功告成。(所以聖人終日勤勉敬慎，慎終如始。)

Being careless about the tiny details of our behavior will finally lead to great detriment in our moral character. This can be likened to building a mound that is nine *Ren*¹ high; one cannot claim successful completion when the task is short of a basketful of soil. (Thus, the saints and sages were always diligent and cautious and remained as careful at the end as in the beginning.)

Scroll 2: *Shang Shu*

1 Nine *Ren* is about 50 feet.

明

辨

辨

Chapter Six

DISCERNING

～ 338 ～

聖人之求事也，先論其理義，計其可否。故義則求之，不義則止；可則求之，不可則止。故其所得事者，常為身寶。小人求事也，不論其理義，不計其可否；不義亦求之，不可亦求之。故其所得事者，未嘗為賴也。故曰：必得之事，不足賴也。

（卷三十二 管子）

〔白話〕聖人辦事，先考察它是否合乎公理正義，考慮它是否可行。合於義就做，不合於義就不做；可行就做，不可行就不做。所以他所辦的事情，常常是很寶貴的。小人辦事，不考察它是否合於公理正義，不考慮它是否可行。不合於義也做，不可行也做。所以，他所辦的事情，沒有可信賴的。所以說：不顧一切一定要做的事，是不值得信賴的。

When a sage puts himself to a task he would first investigate whether the task is justified before he considers its feasibility. If the task accords with righteousness, he will carry it out; if it does not accord with righteousness, he will not carry it out. If it is feasible, he will carry it out; if it is not feasible, he will not carry it out. Thus all the matters that he handles are highly esteemed. When a scoundrel puts himself to a task he neither investigates the justification of the task nor its feasibility. Regardless of whether the matter is justified or feasible he will carry out the task, so all the matters handled by him could hardly be accounted for. Hence, it is said: “Something that is done recklessly is not reliable.”

Scroll 32: *Guan Zi*

～ 339 ～

口能言之，身能行之，國寶也；口不能言，身能行之，國器也；口能言之，身不能行，國用也；口言善，身行惡，國妖也。治國者敬其寶，愛其器，任其用，除其妖。

（卷三十八 孫卿子）

陸
·
明
辨

[白話] 口能陳說聖賢之道，身能落實聖賢之道，這樣的人是國家的重寶（可擔任國師指導君王）；口不能陳說聖賢之道，但身能落實聖賢之道，這樣的人是國家的大器（可輔佐君王治國）；口能陳說聖賢之道，但身不能落實聖賢之道，這樣的人是國家的用器（可聽從其言語施政）；口中說的是善言，自身行的都是惡事，這種人是國家的妖孽。能使國家大治的聖明君主，敬重其重寶，愛護其大器，任用其用器，剷除其妖孽。

A person who can explain and demonstrate the Way of the Sages is a national treasure (he can serve as the national advisor to the ruler). A person who cannot explain but can demonstrate the Way of the Sages is a national vessel (he can assist the ruler in governing the country). One who can explain but cannot demonstrate the Way of the Sages is a national instrument (his words can be used in making policies). One who speaks kind words but does evil deeds is a national villain. A wise ruler who brings peace to his country would respect his “treasure”, love his “vessel”, employ his “instrument” and eliminate the “villain”.

Scroll 38: *Sun Qing Zi*

～ 340 ～

夫教訓者，所以遂道術而崇德義也。今學問之士，好語虛無之事，爭著雕麗之文，以求見異於世，品人鮮識，從而尚之，此傷道德之實，而惑矇夫之失者也。詩賦者，所以頌善醜之德，泄哀樂之情也，故溫雅以廣文，興喻以盡意。今賦頌之徒，苟為饒辨屈蹇之辭，競陳誣罔無然之事，以索見怪於世，愚夫戇士，從而奇之，此悖孩童之思，而長不誠之言者也。盡孝悌於父母，正操行於閨門，所以為烈士也。今多務交游以結黨，偷勢竊名，以取濟渡，夸末之徒，從而尚之，此逼貞士之節，而眩世俗之心者也。養生順志，所以為孝也。今多違志以儉養，約生以待終，終沒之後，乃崇飾喪紀，以言孝，盛饗賓

旅以求名，誣善之徒，從而稱之，此亂孝悌之真行，而誤後生之痛者也。忠正以事君，信法以理下，所以居官也。今多姦諛以取媚，玩（玩作撓）法以便己，苟得之徒，從而賢之，此滅貞良之行，開亂危之源者也。五者，外雖有賢才之虛譽，內有傷道德之至實。

（卷四十四 潛夫論）

〔白話〕教育訓導，是為了成就道德學問和弘揚德義的。現今做學問的人，喜歡談論荒誕無稽的事，爭相寫作雕飾華麗的文章，以求標新立異被世人特殊看待，一般人很少能認識清楚，便跟著尊崇他，這是實際上傷害道德，而嚴重迷惑無知者的大錯。詩和賦，是用來吟誦善惡品行、抒發哀樂情感的，所以用詞溫潤典雅來增加文采，用興和比的方式來充分表達心意。而現今吟賦作頌的人，隨便地創作巧辯晦澀的文

辭，競相陳述欺妄不實的事情，以博取世人的驚異，愚昧無知的人，便跟著對他稱奇讚歎，這是惑亂孩童的思想，而助長不誠實的言論的做法。對父母竭盡孝順恭敬，在家中則端正操守品行，這樣才夠得上稱為士人。如今人們多致力於結交朋友以結為朋黨，竊取權勢、名譽以求在仕途上飛黃騰達，那些浮誇而不務實的人，便跟著推崇他，這是貶抑忠貞之士的節操、迷惑世俗人心志的行徑。奉養父母，順承其心意，就是孝道。現今人們多違背父母的意願並吝嗇於贍養父母，在父母生前緊縮開銷而等待父母死亡，當父母亡故之後，子女們卻隆重操辦喪事來顯示孝心，大辦宴席款待賓客來博取孝名，那些偽善的人們，便跟著稱頌他們，這是悖亂孝悌的實質，貽誤後輩而令人痛心的事。以忠誠正直來事奉君主，以信守法度來治理百姓，這是為官者的責任。現今的官員多姦詐諂媚來討好上司，玩忽法令以方便自己，那些不應得到官職而得到的人，便跟著尊崇他，這是毀滅善行、開啟造成動亂的禍根。這五種做法，表面上雖然有賢才的虛假名譽，而實質上則會嚴重損害道德。

The purpose of education and counseling is to realize the art of virtues and propagate righteousness. Scholars nowadays like to discuss preposterous matters and compete with one another with flamboyant writings in the hope of receiving special attention for their novelty. Very few people have a clear understanding of this and would thus follow and respect these individuals. This is, in fact, a huge blunder that injures morality and greatly confuses the ignorant. *Shi* (詩; poetry) and *Fu* (賦; prose poems) are meant to express good or evil conduct and happy or sad emotions; hence, gentle and elegant words are used to enhance its literary flavor, while metaphorical and evocative methods are used to express one's thoughts. Poets nowadays casually use argumentative and obscure words, contesting to describe fictitious things to wow the people. The foolish and ignorant follow and praise them, acknowledging their rare creativity. This will confuse children's thoughts and encourage the growth of untruthful communications. As one who serves his parents dutifully by practicing filial piety to the best of his ability

and maintaining upright conduct at home can truly be considered a scholar. People nowadays are committed to making friends to form cliques in order to acquire power and status through deceitful means and hope for rapid advancement in their political career. Boastful and non-pragmatic people will follow and respect them. This is the route to underrating and suppressing moral integrity of faithful officials and confounding the aspirations of the common people. Waiting upon one's parents and being sensitive to their feelings is called filial piety. People nowadays defy their parents' wishes and are miserly when it comes to supporting their parents financially, only to wait for them to pass away to throw a lavish funeral to display their filial piety, and hold banquets for guests to earn themselves a filial reputation. Hypocrites will follow and praise them. This is the crux of deviating from filial piety and brotherhood, a sad matter that brings adverse effects to the younger generation. To serve the ruler with loyalty and honesty, and to govern people in accordance with the law—these are the responsibilities of the of-

ficials. Many officials nowadays are crafty and try to flatter their superiors, neglecting the law for their own conveniences. Those who obtained posts they do not deserve will follow and respect them. This is the root cause that damages virtuous conduct and brings disorder. These five practices, while superficially carrying a false reputation of virtuousness, actually severely damage morality.

Scroll 44: *Qian Fu Lun*

邪
正

~ 341 ~

聖王深識人情，而達治體，故其稱曰：
「不以一眚掩大德。」又曰：「赦小過，
舉賢才。」又曰：「無求備於一人。」

（卷三十 晉書下）

[白話] 聖王都深刻明瞭人之常情，而且通曉為政之道，所以他們說：「不要因小的過錯來掩蓋大的德行。」又說：「饒恕小的過失，任用有賢德的人。」又說：「對於一個人不能求全責備。」

All the sage-kings had a profound understanding of human nature and had mastered the principles of governing. Hence, they said: "Do not let small errors eclipse great virtues." They also said: "Pardon a small mistake, and appoint men of virtues to office." In addition, they said: "Do not demand perfection from a person."

Scroll 30: *Jin Shu*, Vol. 2

~ 342 ~

孔子之通，智過萇弘，萇弘，周景王之史臣，勇通天下鬼方之術也。勇服孟賁，孟賁，衛人。能亦多矣。然而勇力不聞，伎巧不知，專行孝道，以成素王，事亦鮮矣。

（卷四十一 淮南子）

〔白話〕孔子的淵博，他的才智超過萇弘，勇力可以制服孟賁，才能算是很多了。可是他的勇力並不為人所知，技能也不被人了解，他專心從事於孝道的教化，因而被人們稱為具有帝王之德而未居帝王之位的「素王」，他做的事可謂簡約。

才
德

Confucius's profound knowledge, talent and wisdom surpassed that of Chang Hong, and his bravery could make Meng Ben submit to him. He had many talents, but his bravery was little known and his skills were little understood. He focused on teaching filial piety; hence, he was considered a man who did not

achieve a kingly status but possessed kingly virtues, or a “commoner king”. The things that Confucius had done were modest and few.

Scroll 41: *Huai Nan Zi*

～ 343 ～

君子比而不別。比德以贊事，比也；贊，引佐。引黨以封己，引，取也。封，厚也。利己而忘君，別也。

別，為朋黨。

（卷八 國語）

[白話]（叔向說：）君子親近他人，與人和睦相處卻不結私黨。同心同德，共襄國事，這是團結，就叫做「比」；結成朋黨來厚待自己圖謀私利，專利自己而心中沒有君上，那是勾結，就叫做「別」。

朋黨

Shu Xiang said: “A Junzi may befriend others but never will he form cliques. To work hand-in-hand with others in administering the country’s affairs is Unity, and it is known as *Bi* (比 harmony). To form cliques in favor of oneself, to devise strategies for personal profits without having the ruler in mind is Collusion, and it is known as *Bie* (別 factionalism).”

Scroll 8: *Guo Yu*

～ 344 ～

世之君子欲其義之成，而助之脩其身則
慍。是猶欲其牆之成，而人助之築則慍
也。豈不悖哉？

（卷三十四 墨子）

〔白話〕世上的君子想讓自己仁義修養得以成就，可
是別人幫助他修身，他卻生氣。這就好比想把牆築
成，別人幫助他築牆，他卻生氣一樣。這難道不是很
荒謬嗎？

If a Junzi wishes to achieve success in cultivating be-
nevolence and righteousness but becomes enraged
when others try to assist him in self-cultivation, this is
like wanting to construct a wall and getting annoyed
when others try to help him. Is this not absurd?

Scroll 34: *Mo Zi*

～ 345 ～

布衣也，其友皆孝悌純謹畏令，如此者，家必日益，身必日安，此所謂吉人也。事君也，其友皆誠信有行好善，如此者，事君日益，官職日進，此所謂吉臣也。人主也，朝臣多賢，左右多忠，主有失敢交爭正諫，^{交，俱。}如此者，國日安，主日尊，天下日服，此所謂吉主也。

（卷三十九 呂氏春秋）

辨
物

〔白話〕觀察平民，如果他的朋友都很孝順父母、尊敬兄長、忠厚恭謹、敬畏政令，像這樣的平民，家庭必然一天比一天富足，自己必然一天比一天安樂，這就是所謂的吉人。觀察事奉君主的臣子，如果他的朋友都很誠實守信、德行高尚、樂於為善，像這樣的臣子，事奉君主會一天比一天有所增益，官職會一天比一天晉升，這就是所謂的吉臣。觀察君主，如果朝廷

官員大多賢能，身邊的侍從大多忠正，君主有過失，他們都敢於交相直言諫諍，像這樣的君主，國家會一天比一天安定，君主會一天比一天尊貴，天下百姓也會一天比一天敬服他，這就是所謂的吉主。

Observe these traits in a civilian: If his friends are filial toward their parents, respectful toward the elders and older siblings, honest and prudent, and revere laws, his family will surely become more and more prosperous, and he will become more and more at ease. This is the definition of an auspicious person. Observe these traits in an official: If his friends are loyal and trustworthy, possess noble character, and enjoy performing good deeds, such an official will render greater services to the ruler, and he will be promoted to higher positions over time. This is the definition of an auspicious official. Observe these traits in a ruler: If the officials in his imperial court are mostly virtuous, his aides are mostly faithful, upright and dare to advise him forthrightly whenever he errs, such a ruler

will make his country more and more peaceful, and his status will become more and more noble, and the populace will pay more respect toward him over time. This is the definition of an auspicious ruler.

Scroll 39: *Lü Shi Chun Qiu*

～ 346 ～

原（原作蠶）蠶一歲再收，非不利也，然而王法禁之者，為其殘桑也；家老異糧而食之，殊器而烹之，子婦跣而上堂，跪而酌羹，非不費也，然而不可省者，為其害義也；待媒而結言，娉納而取婦，紱纁而親迎，非不煩也，然而不可易者，可以防淫也；使民居處相司，有罪相告，於以禁姦非不輟也，然而不可行者，為傷和睦之心，而構仇讎之怨也。

（卷四十一 淮南子）

〔白話〕養第二次蠶可以一年收兩次蠶絲，這不是沒有利，但是國家制定的法令禁止此事，是因為這樣做會損害桑樹；家中老人與家人吃不同的飯，用不同的食具烹調，兒媳光著腳走上堂去，跪著給長輩舀取羹湯，這種禮法不是不費事，然而卻不能省減，是因為省減了會損害大義；等有了媒人才訂婚約、下聘禮以

後迎娶新婦，夫婿穿上禮服戴上禮帽親至女家迎娶新娘入室，行交拜合巹之禮，這樣做不是不繁瑣，但是不能改變這套禮法，是因為這樣做可以防止淫亂；讓百姓生活在一起時左鄰右舍相互監視，發現有人犯罪便相互告發，用這種方法來檢舉邪惡的人，並不是不能制止犯罪的行為，但是卻不能那樣做，因為會傷害人們的和睦之心，造成仇人般的怨恨。

Rearing silkworms so that they will produce silk twice a year may be profitable, but the country has established a law that bans it because sericulture will damage mulberry trees. Preparing different food for the elders in a family and cooking for them by using different utensils, with the daughter-in-law walking into the hall barefooted and kneeling down to feed the soup to the elders, such proprieties may seem troublesome, but they cannot be done without because it will be detrimental to righteousness. To wait until a matchmaker is found before fixing an engagement, paying the dowry before marrying the bride, and hav-

ing the bridegroom clad in the traditional wedding attire and hat before personally visiting the bride's house to marry the bride and bring her home, and performing mutual bows and rites to consummate the marriage, these proprieties may be cumbersome but they cannot be altered because they can prevent promiscuity. To ask the neighbors to keep watch over each other in a common residential area and inform one another once someone commits a crime—using this method as a means of reporting the evil behavior of others may help to prevent criminal behavior, but this cannot be employed because it will injure the harmony among people and create enmity like that between enemies.

Scroll 41: *Huai Nan Zi*

～ 347 ～

事有可行而不可言者，有可言而不可行者，或易為而難成者，或難成而易敗者。所謂可行而不可言者，趣舍也；可言而不可行者，偽詐也；易為而難成者，事也；難成而易敗者，治（治作名）也。此四策者，聖人之所獨視而留志也。

（卷四十一 淮南子）

辨
物

[白話] 有些事情是可以做而不能說的，有些事情是可以說而不能做的，有些事情做起來容易卻很難成功的，有些事情難以成功而成功後又很容易毀壞。這裡所說的可以做而不能說的是人的進退取舍，可以說而不能做的是作假欺詐，容易做卻難以成功的是事業，難以成功卻很容易毀壞的是好的名聲。這四種情形是聖人獨自認識到並予以關注的。

Certain things can be done but cannot be said. Certain things can be said but cannot be done. Some

things are easily carried out but difficult to accomplish, whereas some things are difficult to accomplish and even when accomplished they are easily destroyed. What it means here is that the things that can be done but cannot be said is about people's choices in taking actions; things that can be said but cannot be done are fraud and trickery; things that are easily carried out but difficult to accomplish are his undertakings; things that are difficult to accomplish but easily destroyed are good reputations. These four situations were identified individually by the sages and given great attention.

Scroll 41: *Huai Nan Zi*

～ 348 ～

治國有常，而利民為本；政教有道，而令行為右。苟利於民，不必法古；苟周於事，不必循俗。故聖人法與時變，禮與俗化。衣服器械，各便其用；法度制令，各因其宜。故變古未可非，循俗未足多。

（卷三十五 文子）

辨
物

〔白話〕治理國家有常理，以利益民眾為根本；政治教化有方法，以政令通行為上。如果有利於百姓，就不必效法古人；如果措施合宜於事理，就不必順從舊俗。所以聖人制定法度隨著時代而變化，制定禮儀隨著風俗而演化。衣服和用具，都適合百姓所用；法律制度和政策命令，都根據百姓所適宜的情況。所以改變古人的作法不一定值得非議，而順從舊俗也不一定值得讚譽。

There is a consistent principle for governing a country, of which bringing benefits to the populace is most

fundamental. There is a way for government-led education of which enforcing government policies are most important. If the laws are beneficial to the people, it is not necessary to emulate the ancients; if the policies are rational and appropriate, it is not necessary to obey the old customs. Thus, the laws established by the sages often change according to the eras, and the proprieties formulated often evolve according to the customs. Clothing and utensils would suit the people's needs and the legal system and government policies would be fitting to the people's circumstances. Hence, transforming the practices of the ancients is not necessarily worth criticizing, and abiding by the old customs is not necessarily laudable either.

Scroll 35: *Wen Zi*

～ 349 ～

夫瑞生必於嘉士，福至實由善人。在德為瑞，無德為災。

（卷二十四 後漢書四）

[白話]（竇武勸諫東漢桓帝說：）祥瑞的現象，必然是由於有德才兼備的人出現而產生的，福氣的到來確實是源自善人。有德行，這些現象就是祥瑞；無德行，這些現象就代表災異將到來。

Dou Wu remonstrated with Emperor Huan of the Eastern Han dynasty by saying: “Auspicious phenomena only occur with the emergence of virtuous and capable people. Blessings truly originate from virtuous people. With virtues, these phenomena will be auspicious; without virtues, these phenomena will be a sign of impending calamities.”

Scroll 24: *Hou Han Shu*, Vol. 4

～ 350 ～

觀其所舉，而治亂可見也；察其黨與，而賢不肖可論也。

（卷四十一 淮南子）

〔白話〕觀察君主所舉用的人，其國家是政治清明還是混亂不堪便可以預見；觀察一個人的同夥，那這個人是賢明還是不賢明便可以論定。

By observing the people selected and employed by the ruler, we can foresee whether a country will enjoy a clean and good government or suffer chaotic disorder. By observing one's partners, we can determine whether he is wise and virtuous or foolish and wicked.

Scroll 41: *Huai Nan Zi*

～ 351 ～

子曰：「有德者必有言，有言者不必有德；仁者必有勇，有勇者不必有仁。」

（卷九 論語）

〔白話〕孔子說：「有德行的人必定會說有益於人的善言，但是會說益人善言之人不一定有德。有道德的仁人必定有勇（因為仁人做道德的事必然勇為），有勇的人則不一定有仁（雖然勇於做事，但若不與道德相合，也只是無意義的匹夫之勇）。」

辨
物

Confucius said: "The speech of virtuous people would definitely benefit others, but those whose speech benefits others may not necessarily be virtuous. Benevolent people who uphold virtues are definitely courageous, but courageous people may not necessarily be benevolent."

Scroll 9: *Lun Yu*

～ 352 ～

夫商賈者，所以伸盈虛而獲天地之利，通有無而壹四海之財。其人可甚賤，而其業不可廢。蓋眾利之所充，而積偽之所生，不可不審察也。

（卷四十九 傅子）

陸
·
明
辨

[白話] 商人，是為了調劑物品的有餘與不足，來獲取天地間的利益；流通有無，來均衡四方的財物。經商的人，雖然社會地位低賤，但商業卻不能廢棄。商業是眾多利益的匯集之處，是各種欺詐現象產生的源頭，所以不能不仔細考察。

By regulating the surplus and shortage of commodities, merchants acquire benefits between heaven and earth; by controlling the distribution of goods, they could balance the wealth from the four corners of the world. Although the status of merchants is low, trading cannot be abolished. Trading is an activity through which multiple profits converge and it is the source of all kinds of fraud, thus it must be subjected to close scrutiny.

Scroll 49: *Fu Zi*

辨
物

～ 353 ～

皇天無親，惟德是輔；民心無常，惟惠之懷。
天之於人，無有親疏。惟有德者，則輔佐之。民心於上，無有常主。惟愛己者，則歸往之。為善弗同，同歸于治；為惡弗同，同歸于亂。

（卷二 尚書）

〔白話〕上天從來不會偏愛誰，只要是賢德之人都會佑助；民心也不是固定不變的，只要領導者仁慈愛民，人民都會歸向。行善政的方法不同，但只要是真正的善政，結局都是域內大治；作惡的方式不同，但結局都是社會動亂。

Heaven is never biased toward anyone but as long as a person is virtuous and capable, he will be blessed. Likewise, support from the people is not permanently guaranteed but as long as the ruler is benevolent, compassionate and loving toward the people, they will pledge their allegiance. The ways of implementing a benevolent administration may vary but as long as the government is truly benevolent, the country will invariably enjoy greater peace. The ways in which bad deeds are carried out may vary but they will inevitably bring chaos to the society.

Scroll 2: *Shang Shu*

～ 354 ～

仁者在位，而仁人來；義者在朝，而義士至。是以墨子之門多勇士，仲尼之門多道德，文王之朝多賢良，秦王之庭多不詳。故善者必有所主（^{主作}_因）而至，惡者必有所因而來。夫善惡不空作，禍福不濫生，唯心之所向，志之所行而已矣。

（卷四十 新語）

〔白話〕仁者在朝廷執政，就能感召仁者前來；義士在朝廷執政，就會感召義士前來。所以墨子的門下多勇士，孔子的門下多道德之人，文王的朝中多賢良之臣，秦王的朝堂多不善之人。所以善人到來必有其原因，惡人到來也必有其緣由。善惡不會憑空發生，禍福不會隨便到來，都是人們心靈所趨向和意志所實行的結果而已。

When benevolent people take office at the imperial court, they will attract benevolent people to serve in the government. With righteous men taking office at the imperial court they will attract righteous men to serve in the government. Hence, among Mozi's students, there were many courageous men; among Confucius's students, there were many virtuous men; in King Wen's court, there were many virtuous and capable officials; whereas at the court of the Emperor of Qin, there were many unvirtuous people. Thus, there are reasons underlying the emergence of virtuous people. Similarly, there are reasons underlying the emergence of evil people. Virtues or immorality do not appear from thin air, and misfortunes or blessings do not befall someone arbitrarily; they are merely the result of one's mental affinity and the realization of one's will.

Scroll 40: *Xin Yu*

～ 355 ～

利天下者，天下啟之；害天下者，天下閉之；生天下者，天下德之；殺天下者，天下賊之；徹天下者，天下通之；窮天下者，天下仇之；安天下者，天下恃之；危天下者，天下災之。天下者非一人之天下，唯有道者得天下也。

（卷三十一 六韜）

〔白話〕為天下謀利益的人，天下人就擁護他；給天下人帶來禍害的人，天下人就反對他；使天下人得以生養的人，天下人就感激他；殺戮天下人的人，天下人就毀滅他；以真心真情對待天下人，天下人皆以真情相待而無隱瞞；讓天下人的意願不得抒發而陷於窘境的人，天下人就仇視他；使天下安居樂業的人，天下人就依靠他；讓天下遭受危難的人，天下人也將給他帶來災難。天下不是一個人的天下，只有有道之人才能得到天下。

One who provides benefits to the world will be supported by the people. One who brings misfortunes to the world will be overthrown by the people. One who secures the survival means of the people will be gratefully appreciated by them. One who kills the people will be destroyed by them. If one treats the people with sincerity, they will have nothing to hide and will treat him sincerely as well. If one hinders the aspirations of the people and cause them to fall into destitution, they will be hostile toward him. If one brings peace and stability to the people, they will rely on him. If one causes the people to face calamities, they will also bring him disasters. The world does not belong to one person; only he who goes according to the *Dao* can possess the world.

Scroll 31: *Liu Tao*

～ 356 ～

夫天下大器，今人之置器，置諸安處則安，置諸危處則危。天下之情與器無以異，在天子之所置之。湯、武置天下於仁義禮樂，而德澤洽，禽獸草木廣裕，德被子孫數十世，此天下所共聞也；秦王置天下於法令刑罰，德澤無一有，而怨毒盈於世，人憎惡之如仇讎，禍幾及身，子孫誅絕，此天下之所共見也。是非其明效大驗邪！

（卷十六 漢書四）

[白話] 天下好比一個大的器物，現在人們放置器物，放在安穩處就安穩，放在危險處就危險。治理天下的道理和放置器物沒有什麼差別，就看天子把它放在什麼地方。商湯、周武王把天下放在仁義道德、禮樂教化上，於是恩德廣被，禽獸繁衍，草木茂盛，德行覆蔭子孫幾十世，這是天下人都知道的；秦始皇把

天下放置於法令刑罰上，沒有一點恩澤，於是怨恨充滿世間，人們憎恨他如仇敵一般，禍害差一點殃及自身，子孫被誅殺滅絕，這是天下人都看到的。誰對誰錯這就清楚地得到呈現和驗證了啊！

The world is like a big utensil. When people place the utensil in a safe place, it will be safe, but when they put it in a dangerous place, it will be at risk. There is little or no difference between ruling the world and the placement of utensils; it depends on the way in which the ruler situates his country. King Tang of the Shang dynasty and King Wu of the Zhou dynasty situated it on benevolence, righteousness, and the propagation of transformative education through proprieties and music; hence kindness was prevalent, animals multiplied and plants grew luxuriantly. The virtues of these sage rulers reached many generations of their descendants. The whole world knew this. The first emperor of the Qin dynasty situated his country on laws and punishments and showed no kindness; hence the

people were full of grievances. They hated him, treating him like an enemy. Misfortune nearly befell him, and his descendants were executed and exterminated. The whole world saw this. In terms of who was right or wrong, it was evident.

Scroll 16: *Han Shu*, Vol. 4

～ 357 ～

人主能安其民，則民事其主，如事其父母。故主有憂則憂之，有難則死之。人主視民如土，則民不為用。主有憂則不憂，有難則不死。故曰：莫樂之，則莫哀之；莫生之，則莫死之。

（卷三十二 管子）

因果

〔白話〕君主能使人民生活安定，那麼人民事奉君主，便會如同事奉自己的父母一樣。因此，君主有憂，人民便會為他分憂；君主有危難，人民便會為他效死。君主若視人民如同泥土，人民便不會為他效力。君主有憂，人民不會為他分憂；君主有危難，人民也不會為他效死。所以說：君主不能使人民安樂，人民就不會為君王分憂；君主不考慮人民的生存，人民就不會為君王效死。

If a ruler can provide peace and stability for the people, they will serve him as if serving their parents.

Thus, when the ruler has worries, the people will share his worries. When he faces crises, the people are ready to sacrifice their lives for him. If a ruler treats the people like dirt, the people will not serve him. When he has worries, the people will not share his worries. When he faces crises, the people will not sacrifice their lives for him. Thus it is said: "If a ruler cannot provide peace and stability for the people, they will not share his worries; if a ruler does not take into consideration the survival of the people, they will not sacrifice their lives for him."

Scroll 32: *Guan Zi*

~ 358 ~

臣聞，謙遜靜慤，天表之應，應之以福；
驕溢靡麗，天表之應，應之以異。

（卷十八 漢書六）

[白話]（東方朔勸諫漢武帝說：）我聽說做人謙虛恭謹、沉靜樸實，上天就會感應，應之以福；驕橫自滿、奢侈無度，上天也會感應，應之以怪異現象。

Dong Fang Shuo remonstrated with Emperor Wu of the Han dynasty by saying: "I heard that if a person is humble, respectful, cautious, quiet and modest, heaven will respond by endowing him with blessings. On the contrary, if a person is arrogant, complacent and prodigal, heaven will also respond by rousing strange phenomena."

Scroll 18: *Han Shu*, Vol. 6

～ 359 ～

小人朝為，而夕求其成；坐施而立望其及
（及作反）；行一日之善，而問終身之譽。譽
不至則曰，善無益矣，遂疑聖人之言，背
先王之教，存其舊術，順其常好。是以身
辱名賤，而永為人役也（永作不免二字）。

（卷四十六 中論）

[白話] 小人早晨做事，傍晚就希求事情成功；剛坐下來施行，站起來就指望有回報；做了一天好事，就希望有終身的榮譽。榮譽沒有得到，就說做好事沒有什麼益處，於是就懷疑聖人的言論，背棄先王的教誨，保留其過去的做法，順從其平素的喜好。因此身辱名賤，難免被他人所役使。

A scoundrel does something in the morning and hopes to achieve success in the evening. He implements an idea while sitting down and wishes for a return while standing up. He performs virtuous deeds for a day and hopes for lifelong honor. If he does not receive the honor, he would claim that doing virtuous deeds brings no benefits. He would then doubt the words of the sages, abandon the teachings of the sages, preserve his old ways, and habitually follow his own interests. As a result, he suffers disgrace and a poor reputation and will inevitably be enslaved by others.

Scroll 46: *Zhong Lun*

～ 360 ～

六三：負且乘，致寇至，貞吝。處非其位，履非其正，以附

於四，用夫柔邪以自媚者也。乘二負四，以容其身。寇之來也，自己所致矣，雖幸而免，正之所賤也。

（卷一 周易）

〔白話〕解卦的第三爻：小人身負重物而乘車，必招致盜寇前來，正是眾人鄙視的。（背負東西，本是小人之事；乘的車子，本是君子治國、平和天下乘坐的器具，如今小人竊乘君子的器具，必無能匡濟，大盜必競相來搶奪了。）

The third line in the *Xie* (解)¹ hexagram states that a scoundrel carries a heavy load while riding on a carriage, thereby attracting robbers and is despised by all.²

Scroll 1: *Zhou Yi*

因
果

1 *Xie* (解), hexagram no. 40 ䷧.

2 Carrying a load is what a scoundrel would do, but a carriage is the mode of transport for a Junzi who governs and brings peace to the country. Now that the scoundrel unjustly rides on the Junzi's mode of transport, he would most certainly have no ability to rescue anything, so the robbers would compete with one another to seize his power and belongings.

*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-

* 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.

** 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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