

群書治要 360

第一冊 (中英對照)

THE GOVERNING PRINCIPLES OF ANCIENT CHINA

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

VOLUME 1



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

馬來西亞漢學院精選·翻譯

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Preface

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

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

sustain it would be even harder. Hence during his reign, he encouraged his ministers to point out his mistakes and to candidly criticize his imperial policies. To make up for lost time, Taizong ordered two advisors, the honorable Wei Zheng and Yu Shinan, to comb through all the historical records on imperial governing principles from the *Six Classics*, the *Four Collections of History* and the *Hundreds of Schools*,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

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.

from the era of the Five Legendary Emperors² to the Jin dynasty³.

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.

2 The Five Emperors of antiquity (circa 2600 BC) are: Emperor Huang 黄帝, Emperor Zhuanxu 颛顼, Emperor Diku 帝嚳, Emperor Yao 尧, and Emperor Shun 舜.

3 Jin dynasty (265–420)

However, by the beginning of the Song dynasty, *Qunshu 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 learning 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*.

When the task of translating *Qunshu Zhiyao 360* into English began, many kind individuals from Australia, Canada, China, Hong Kong, Malaysia, Singapore, Taiwan, United Kingdom and United States 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

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: Indicates 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.

Names of emperors:

- 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 Zhuanxu 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 蔭相如, 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).

君

道

道

Chapter One

THE WAY OF A
LEADER

~ 1 ~

自成康以來，幾且千歲，欲為治者甚眾，然而太平不復興者，何也？以其舍法度，而任私意，奢侈行而仁義廢也。

(卷十九 漢書七)

[白話]自成康盛世以來，將近千年，想使天下大治的君王很多，然而太平盛世不復出現，這是為什麼呢？因為領導者捨棄了治國的常理常法，而放任自己個人的私欲行事，導致奢侈橫行而仁義廢弛。

Almost a thousand years have passed since the heyday of King Cheng and King Kang, and many rulers have tried to attain the same glory. But this golden era of peace and prosperity never returned. Why has this been so? It is because rulers have forsaken the law and moral standards, and have instead pursued selfish desires, spoiling themselves with extravagance, and totally neglecting the practice of benevolence and righteousness.

Scroll 19: *Han Shu*, Vol. 7

~ 2 ~

夫物速成則疾亡，晚就則善終。朝華之草，夕而零落；松柏之茂，隆寒不衰。是以大雅君子惡速成。

(卷二十六 魏志下)

[白話]大凡事物發展過快則衰亡也快，緩慢穩定地發展則容易有圓滿的成果。早晨開花的草，到了傍晚就凋落了；茂盛的松柏，即使在非常寒冷的冬天也不會枯萎。所以，德高才大的君子忌諱速成。

In general, anything that develops too fast will fall apart just as quickly, whereas a slow and steady development is more assured of yielding favorable results. Plants that unravel into full bloom in early morning may wither and fall by the evening, but the slow-growing pine trees will not wither even in the extreme winter cold. Hence, a *superior perso*⁴ does not hasten to achieve results.

Scroll 26: *Wei Zhi*, Vol. 2

⁴ *Superior person, junzi* 君子 deserves a special mention here because it is a central notion in Confucian philosophy. It 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 together 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” 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) and full socialization through ritual skills. —Bob Eno, *The Analects of Confucius*, 2010.

~ 3 ~

夫榮公好專利而不知大難。夫利，百物之所生也，天地之所載也，而有專之，其害多矣！天地百物皆將取焉，何可專也？所怒甚多，而不備大難，以是教王，王其能久乎？

(卷十一 史記上)

[白話] 榮夷公喜好獨佔財利，而不知道會造成嚴重的社會問題。財利，是天地之間萬物所依賴生存的資源。而有獨佔的現象，造成資源不均的害處就多了！因為大家都需要用到，怎麼可以獨佔？不平的現象多了，而不知道社會問題已經存在，必招致民怨，不去防備大的災難，卻用這樣的思想來教唆君王，王位怎能持久呢？

Duke Yi of the state of Rong was known for monopolizing wealth and profits for himself and for being oblivious to its adverse effects on the society. One should know that wealth and profits are the very sources of survival for hundreds of materials nurtured between heaven and earth. To monopolize them will give rise to an unbalanced situation thereby causing much harm. How can one monopolize the resources when they are needed by so many? To do so will arouse anger from the public. If we teach our lord to monopolize resources instead of urging him to take precaution against major disasters, can his reign last long?

Scroll 11: *Shi Ji*, Vol. 1

~ 4 ~

五色令人目盲；貪淫好色，則傷精失明。五音令人耳聾；

好聽五音，則和氣去心也。五味令人口爽；爽，妄也。人嗜於五味，則口妄，言失於道。

馳騁田獵，令人心發狂；人精神好安靜，馳騁呼吸，精神散亡，故發狂也。

難得之貨，令人行妨。妨，傷也。難得之貨，謂金、銀、珠、玉。心貪意欲，則行傷身辱也。

(卷三十四 老子)

[白話]貪戀五花八門的色彩，使人精氣神外散，視覺遲鈍；過度追求音樂的刺激，使人心中失去平和中正之氣，聽覺遲鈍；講究食物的美味，使人味覺遲鈍；沉溺於騎馬打獵的快意，使人心神狂妄暴躁；稀有難得的貨品，使人貪心增長，而造成行為偏差。

Craving for visual splendor can distort our vision and impede our ability to see the truth about things. Basking in musical amusement can numb our hearing and impede our ability to appreciate the finer meanings in music. Excessive indulgence in fine cuisine can dull our taste buds and impede our ability to appreciate the food. Wallowing in the thrill of game hunting can make us reckless and lose our sanity. Being desirous of rare and precious objects can cause our greediness to grow and drive us to behave wickedly.

Scroll 34: *Lao Zi*

~ 5 ~

訓有之，內作色荒，外作禽荒，迷亂曰甘酒嗜音，峻宇雕牆。有一于此，未或弗亡。

此六者，有一必
亡，況兼有乎！

(卷二 尚書)

[白話] 皇祖大禹有這樣的話：在內迷戀女色，在外迷戀遊獵，縱情飲酒毫不節制，貪嗜歌舞不知滿足，住在豪宅，雕梁畫棟，過度裝飾。以上幾項只要沉迷於一項，就沒有不亡國的。

King Yu of antiquity said: "If a ruler is obsessed with womanizing and hunting, drinking fine wine, singing and dancing, living in lofty mansions with intricate wall paintings and carvings; any one of these will surely bring forth the ruin of his country."

Scroll 2: *Shang Shu*

~ 6 ~

亂國之主，務於廣地，而不務於仁義，務於高位，而不務於道德，是舍其所以存，而造其所以亡也。

(卷三十五 文子)

[白話] 會造成國家動亂的領導人，只注重擴大勢力範圍，而不重視仁義的教化；只追求高位權力，而不專注道德的修養。這種做法是捨棄國家所能生存的條件，而造成滅亡的因素。

A ruler who can ruin a country will be a leader zealous about expanding his territory but unconcerned about his duty to advance benevolence. He is concerned with pursuing a position of great authority but does not care too much about promoting virtues. By doing this, he has in fact given up all the conditions that can assure his country's survival. Inevitably he will lead the country to a path of destruction.

Scroll 35: *Wen Zi*

~7~

人主之大患，莫大乎好名。人主好名，則群臣知所要矣。

(卷四十八 體論)

[白話] 領導人最大的禍患，沒有大過愛好虛名的禍患。一旦領導人好名聲，那麼下屬就知道他想要的是什麼，而投其所好。

Nothing can do more harm to a leader than widespread knowledge of the fact that he craves adoration and popularity. Once a leader falls into the traps of wanting an inflated name for himself, his officials will know what he wants and conform to his wishes.

Scroll 48: *Ti Lun*

~ 8 ~

古之人曰：「一夫不耕，或受之飢；一女不織，或受之寒。」生之有時，而用之無度，則物力必屈。古之治天下，至纖至悉也，故其蓄積足恃。

(卷十四 漢書二)

[白話]古代的人說：「一個農夫不耕種，就有人要挨餓；一個婦女不織布，就有人會受凍。」萬物生長是有時節的，但使用卻沒有節制，這樣物資勢必會用盡。古代治理天下，達到非常細緻周詳的地步，所以國家有足夠的積蓄可以依靠。

The ancients said: "If a farmer refuses to work, some people will starve. If a woman refuses to weave, some people will suffer in the cold." When the growth of all things is limited by seasons but we consume them as if they will be available without limitation, the resources will sooner or later be depleted. The ancients governed and planned meticulously and they would have had the foresight to ensure the treasury had enough reserves to sustain the nation.

Scroll 14: *Han Shu*, Vol. 2

~ 9 ~

脩身治國也，要莫大於節欲。傳曰：「欲不可縱。」歷觀有家有國，其得之也，莫不階於儉約；其失之也，莫不由於奢侈。儉者節欲，奢者放情。放情者危，節欲者安。

(卷四十七 政要論)

[白話] 修身和治國，沒有比節制欲望更重要的了。《禮記》上說：「欲望不可放縱。」縱觀古往今來有家有國的領導者，取得成功，無一不是憑藉勤儉節約；亡國敗家，無一不是由於奢侈縱欲。勤儉的人節制欲望，奢侈的人放縱欲望。放縱欲望的人危險，節制欲望的人安全。

To cultivate oneself in order to rule a country, nothing can be more significant than to restrain one's desires. The book of *Li Ji* said: "Don't give in to desires." We have seen rulers and senior ministers of the past and present achieved success through hard work and frugal living, and those who failed to do so were extravagant and wasteful. Frugal people will restrain their desires but spendthrifts will let their desires run free. Self-gratification will endanger one's life while moderation will keep one safe.

Scroll 47: *Zheng Yao Lun*

~ 10 ~

禁令不明，而嚴刑以靜亂；廟筭不精，而窮兵以侵鄰。猶鋤禾以計蝗蟲，伐木以殺蛄(蛄作蠹)，蝮，減食(減食作食毒)以中蚤蝨，撤舍以逐雀鼠也。

(卷五十 抱朴子)

[白話] 禁令不明確，卻用嚴刑來平定禍亂；朝廷對戰事謀劃不當，沒有反省，卻竭盡兵力去侵犯鄰國。這就好像割掉莊稼以消滅蝗蟲，砍掉樹木以消滅蛀蟲，吞下毒藥以殺死跳蚤、蝨子，拆除房舍以驅逐麻雀、老鼠一樣。

Before a ban has been stated clearly by the government, severe punishments were enforced to suppress disorderliness. Before a well-planned military strategy has been devised, the armed forces were deployed in full force to invade a neighboring country. Is this not like cutting down the crops in order to destroy the locusts; or chopping down trees to get rid of infestations of worms or bugs; or swallowing poison in order to kill lice and fleas; or tearing down a house in order to chase away sparrows and rats?

Scroll 50: *Bao Pu Zi*

~ 11 ~

夫聖人以天下為度者也，不以己私怒，傷天下之功。

(卷十七 漢書五)

[白話]作為君主的聖人，時時以天下人民的利益為考量，不因為自己個人好惡產生的怒氣，傷害了天下的公義。

Thus, a sage ruler always has the welfare of the people at heart. He would never wage a personal vendetta at the expense of public justice.

Scroll 17: *Han Shu*, Vol. 5

~ 12 ~

子曰：「我三人行，必得我師焉。擇其善者而從之，其不善者而改之。」

言我三人行，本無賢愚，擇善從

之，不善改之，故無常師。

(卷九 論語)

[白話]孔子說：「我與他人的相處中，他人的言行，必定有可以讓我學習效法之處。選擇他好的方面向他學習，對他做得不好的地方，反省自身，若有類似情況，則自我改正。」

Confucius said: “When I walk along with others, they will serve me as my teachers. I will select their good qualities and follow them; but as for their bad qualities I will correct them in myself.”

Scroll 9: *Lun Yu*

~ 13 ~

子曰：「過而不改，是謂過矣。」

(卷九 論語)

[白話]孔子說：「一個人有過而不改，這是真正的過錯啊。」

Confucius said: "To make a mistake and not correct it is a real mistake."

Scroll 9: *Lun Yu*

~ 14 ~

子貢曰：「君子之過也，如日月之食焉：過也，人皆見之；更也，人皆仰之。」

更，改也。

(卷九 論語)

[白話]子貢說：「君子的過錯，就像日蝕、月蝕一樣：所犯的錯，人人都看得見；改正了，像日月蝕後重現光明那樣，人人都敬仰。」

Zigong said: "The faults of a *superior person* are analogous to the eclipses of the sun and the moon. When he is at fault, everyone can see his faults clearly. But when he corrects his faults, everyone will look up to him with respect."

Scroll 9: *Lun Yu*

~ 15 ~

古者聖王之制，史在前書過失，工誦箴諫，庶人謗於道，商旅議於市，然後君得聞其過失也。聞其過失而改之，見義而從之，所以永有天下也。

(卷十七 漢書五)

[白話]從前聖王的制度中，史官在前記載君主的過失，誦詩文之工，讀誦規勸君主的詩文，百姓在道路上指責君主的過失，商旅之人在街市上議論君主的過錯，這樣君主才能聽到自己的過失。聽到了過失就改正，看見了符合道義的做法就積極落實，這是他們長久擁有天下的原因。

The government of the ancient sage-kings had official historians who recorded the mistakes made by the ruler, and official musicians to sing ballads to remind the ruler of his mistakes. Ordinary folks could be heard making criticisms against the ruler by the roadside, and businessmen could be heard discussing the ruler's faulty actions at the marketplace. Thus, sage rulers were able to hear about their mistakes and correct them, and to implement sensible policies that were just and honorable. These were factors that contributed to the prolonged reign of their government.

Scroll 17: *Han Shu*, Vol. 5

~ 16 ~

大忌知身之惡而不改也，以賊其身，乃喪其軀，有行如此，之謂大忌也。

(卷三十一 鬻子)

[白話]人的重大忌諱是知道自己的過錯而不改正，以至傷害身心，乃至喪失生命，有這樣的行為，就是人之大忌。

The most serious blunder we can make is in knowing we have failings and yet we refuse to correct them until such failings harm and cost our life.

Scroll 31: Yu Zi

~ 17 ~

先民有言，人之所難者二，樂知^(知作攻)其惡者難，以惡告人者難。

(卷四十六 中論)

[白話] 古人曾說，人難以做到的有兩件事，一難是樂於別人指出缺點並加以改正，二難是把別人的錯誤指出來告訴對方。

The ancients said: “There are two things that most individuals would find difficult to achieve in life— One is a willingness to accept and correct their own faults; another is the wisdom to know how to point out and correct the faults of others.”

Scroll 46: *Zhong Lun*

~ 18 ~

子曰：「愛親者，不敢惡於人；愛其親者，不敢惡於他人之親。敬親者，不敢慢於人。己慢人之親，人亦慢己之親，故君子不為也。

愛敬盡於事親，盡愛於母，盡敬於父。而德教加於百姓，
敬以直內，義以方外，故德教加於百姓也。形（形作刑）于四海，形，見也。德教流行，見四海也。蓋天子之孝也。《呂刑》云：『一人有慶，兆民賴之。』《呂刑》，尚書篇名。一人謂天子。天子為善，天下皆賴之。

（卷九 孝經）

[白話] 孔子說：「天子真正親愛自己的父母，也就不敢厭惡別人的父母；真正尊敬自己的父母，也就不敢輕慢別人的父母。天子竭盡愛敬之心去侍奉父母，將這種德行教化推行到百姓身上，全國都能看到德教產生的良好影響，這就是天子的孝道啊！《尚書·呂刑》裡說：『天子有愛敬父母的善德，天下萬民都會仰賴他，國家便能長治久安。』」

Confucius said: “A leader who loves his parents will not despise the parents of other people, and as he respects his parents he will not be contemptuous of the parents of other people. A leader who is wholeheartedly dedicated, with love and respect, to taking care of his parents will impart the same highest degree of virtuous conducts to teach and reform his people, setting an exemplary standard for the whole world to follow. This is the filial piety of the Son of Heaven(*tian zi*)!⁵ The book of *Lü-Xing* said: “When a leader respects and loves his parents, all his people will trust and rely on him, and so the nation will enjoy long and lasting stability.”

Scroll 9: *Xiao Jing*

5 Since King Wu founded the Zhou dynasty (1134 BC to 256 BC), he proclaimed that he was the *Tian Zi* (Son of Heaven) and from that time on all the future kings and emperors called themselves the “*Son of Heaven*”.

~ 19 ~

昔三代明王之必敬妻子也，蓋有道焉。妻也者，親之主也；子也者，親之後也；敢不敬與？是故君子無不敬也。敬也者，敬身為大；身也者，親之支也，敢不敬與？不敬其身，是傷其親；傷其親，是傷其本也；傷其本，則支從而亡。三者，百姓之象也。言百姓之所法而行。身以及身，子以及子，妃以及妃，君修此三者，則大化愾於天下。

愾，滿也。

(卷十 孔子家語)

[白話] 以往夏商周三代的聖明君主必定尊重愛護妻子與兒女，是有道理的。妻子，是祭祀祖宗、照顧父母的主婦；兒子，是祖先的後代；怎能不尊重呢？所以君主對妻兒沒有不尊重的。談到尊重，最重要的是尊重自己。自身是父母衍生的支派，怎能不尊重呢？不

自重，就是傷害父母；傷害父母，就是傷害了根本；傷害了根本，枝幹就隨之枯亡。這三者：自身、妻子、兒女，百姓和君主同樣擁有，自然會效法君主的榜樣。珍重自身推及到珍重百姓，親愛兒女推及到親愛百姓的兒女，尊重妻子推及到尊重百姓的妻子，君王做好這三件事，那麼深遠的教化，才能推廣到普天之下。

There were reasons why the sage kings of Xia, Shang and Zhou dynasties loved and respected their wives and children. For the wife, she was the key lady attending to matters related not only to the rites of remembrance of the ancestors, but also to the king's parents, as well as to the education of his heirs. As for the children, they were the heirs to the king's legacy. So how could the king not be respectful of his wife and children? A king therefore will not be disrespectful toward anybody. With regard to the virtue of respect, a person will first respect his own self, for his life is an extension of his parents.

How can he not be respectful of himself? Not being respectful of oneself is tantamount to hurting one's parents. Hurting one's parents amounts to hurting one's root, and when the root is damaged the branches will die off subsequently. Since the commoners and the king both have these three things in common—oneself, wife, and children, they will naturally follow the king's example. As the king respects himself he extends this respect to other people. As he loves his children he extends this love to the children of other people. And as he respects his wife he extends this respect to the wives of other people. When a king can manage these three matters well, this profound and far-reaching education will then be able to spread to the whole world.

Scroll 10: *Kong Zi Jia Yu*

~ 20 ~

帝王之於親戚，愛雖隆，必示之以威；體雖貴，必禁之以度。

(卷二十四 後漢書四)

[白話] 君主對於親屬，愛護雖然深厚，但一定要有威嚴，否則親屬就會傲慢；親屬的身分雖然尊貴，但一定要用法度來制約，否則親屬會橫行無忌。

Although a leader may love his relatives dearly, he should maintain his authority over them or they will become arrogant and disrespectful. The status of the relatives may be privileged but they must be held accountable by law in order to restrain them from behaving wildly and uncontrollably.

Scroll 24: *Hou Han Shu*, Vol. 4

~ 21 ~

所貴於善者，以其有禮義也；所賤於惡者，以其有罪過也。今以所貴者教民，以所賤者教親，不亦悖乎？

(卷四十五 昌言)

[白話] 人們尊崇的美好行為，是因為它合乎禮義；厭棄的不良行為，是因為它違背常理。現在用所尊崇的來教化百姓，卻用所厭棄的來教導皇親，不是很反常嗎？

Good deeds and good people are revered because they embody propriety and justice. Bad deeds and villains are despised because they embody wickedness. Now that we use what is revered to teach and demand the common people to behave well on the one hand, but use what is despised to teach and allow members of the royal family to behave repulsively on the other hand, is this not going against morality and virtue?

Scroll 45: *Chang Yan*

~ 22 ~

立德之本，莫尚乎正心。心正而後身正，身正而後左右正，左右正而後朝廷正，朝廷正而後國家正，國家正而後天下正。

(卷四十九 傅子)

[白話] 君主樹立品德的根本，沒有比正心更重要的了。心正，然後自身言行就正；身正，然後左右近臣的觀念和行為就正；近臣正，然後朝廷的政治風氣就端正；朝廷正，然後國家就能治理得當；一個國家能治理得當，然後天下就會起而效法。

The foundation of virtue is built upon a mind that is righteous. When the mind of a ruler is righteous, his conduct will be righteous. When his conduct is righteous, the conduct of his ministers will be righteous. When the conduct of his trusted ministers is righteous, the government will be just. When the government is just, the country will be just. And when the country is just, the whole world will be just.

Scroll 49: *Fu Zi*

~ 23 ~

曾子曰：孔子弟子曾參也。「吾日三省吾身：為人謀，而不忠乎？與朋友交，而不信乎？傳不習乎？」言凡所傳之事，得無素不講習而傳之者也。

(卷九 論語)

[白話]曾子說：「我每天都要多次反省自己：為他人辦事是不是盡心盡力了？與朋友交往是不是講究信用了？老師傳授的，同時也是自己將傳給學生的學問，是不是已經反覆溫習並身體力行了？」

Zengzi said: "Every day I reflect many times upon these: Have I done my best in my service to others? Have I been a trusted friend? Have I reviewed over and over and put into practice the lessons given to me by my teacher, the same lessons that I will impart to my students?"

Scroll 9: *Lun Yu*

~ 24 ~

天子無戲言。言則史書之，禮成之，樂歌之。

(卷十一 史記上)

[白話]天子沒有不慎重的話。話一說出口史官就會記載，用禮儀來完成它，用鼓樂來歌頌它。

The Son of Heaven does not speak playfully. Once said, official historians will record it; ceremonial proceedings will be held to solemnize it, and songs will be sung to glorify it.

Scroll 11: *Shi Ji*, Vol. 1

~ 25 ~

子曰：「躬自厚，而薄責於人，則遠怨矣。」
責己厚，責人薄，所以遠怨咎也。

(卷九 論語)

[白話]孔子說：「要求自己從嚴，要求他人從寬，就能遠離怨恨。」

Confucius said: "Reprimand yourself harshly but reprimand others more forgivingly. You will avoid making enemies this way."

Scroll 9: Lun Yu

~ 26 ~

君不肖，則國危而民亂；君賢聖，則國家安而天下治。禍福在君，不在天時。

(卷三十一 六韜)

[白話] 君主不賢明，則國家危亡而人民動亂；君主賢明，則國家安定而人民有序。國家的禍福，取決於君主賢與不賢，而不取決於上天的意旨。

If a leader is unvirtuous he will bring danger to the nation and chaos to his people. A virtuous leader, on the other hand, will bring stability to the nation and order to his people. A nation's good or ill fortune is determined by whether a ruler is wise or unwise, and not by the intentions of heaven.

Scroll 31: *Liu Tao*

~ 27 ~

「朕躬有罪，無以萬方；萬方有罪，罪在朕躬。」
無以萬方，萬方不與也。
萬方有罪，我身之過。

(卷九 論語)

[白話]商湯王說：「我本身有罪，請上天不要牽連萬方之民；萬方之民有罪，都是我沒做好榜樣，沒有教化好他們，故其罪責由我一人承擔。」

King Tang who founded the Shang dynasty said: "If in my person as a king I have committed offenses, oh Lord of heaven, do not hold the people of the myriad regions responsible. If the people in the myriad regions committed offenses, let the punishment fall on me alone, for I have not taught the people the proper way to behave."

Scroll 9: Lun Yu

~ 28 ~

故明王有過則反之於身，有善則歸之於民。有過而反之身則身懼，有善而歸之民則民喜。往喜民，來懼身，此明王之所以治民也。

(卷三十二 管子)

[白話] 賢明的君王有過錯就歸之於自身，有了善行就歸功於百姓。有了過錯反省自己，自己就會警惕；有了善行歸功百姓，百姓就會喜悅。歸功於百姓而讓百姓喜悅，歸過於自己而讓自己警惕，這是明君能治理好人民的原因。

When a sage ruler committed a mistake, he would reflect upon the mistake and correct it. When he accomplished any achievement, he would attribute the achievement to the people. The self-reflection would help him to stay disciplined, while the attribution of success to others would bring great joy and happiness to the people. Making the people feel happy while he remained watchful over his own actions is the successful governing principle of a good leader.

Scroll 32: *Guan Zi*

~ 29 ~

《傳》曰：「禹湯罪己，其興也勃焉；桀紂罪人，其亡也忽焉。」由是言之，長民治國之本在身。

(卷四十七 政要論)

[白話]《左傳》上說：「夏禹、商湯罪責自己，因此德行、智慧、能力不斷提升，自然人心凝聚，他們的國家勃然興盛；夏桀、商紂怪罪別人，因此自身過惡不斷增長，自然人心離散，他們的國家迅速滅亡。」由此可見，使國家長治久安的根本在於君主自身。

In the book of *Zuo Zhuan*, it was said: “King Yu and King Tang took all blames upon themselves and their countries prospered. King Jie and King Zhou put all blames upon others and their downfall was hastened.” Hence, we can see that the key to a good and lasting government is dependent on the virtuous character of the leader.

Scroll 47: *Zheng Yao Lun*

~ 30 ~

孟子告齊宣王曰：「君之視臣如手足，則臣之視君如腹心；君之視臣如犬馬，則臣之視君如國人；君之視臣如土芥，則臣之視君如寇讎。」
芥，草芥也。臣緣君恩（舊無恩字補之）以為差等。

(卷三十七 孟子)

[白話] 孟子告訴齊宣王說：「君主看待臣屬如同自己的手足，那臣屬就看待君主如同自己的腹心；君主看待臣屬如同犬馬，那臣屬就看待君主如同陌路人；君主看待臣屬如同塵土、草芥，那臣屬就看待君主如同仇敵。」

Mencius said to Duke Xuan of the state of Qi: “When a lord treats his subordinates like brothers, they will pledge allegiance to him in return. When a lord treats his subordinates like slavish animals, they will regard him as a stranger on the street. When a lord treats his subordinates like dirt and weeds, they will regard him as a robber and an enemy.”

Scroll 37: Meng Zi

~ 31 ~

景公問晏子曰：「富民安眾難乎？」對曰：「易。節欲則民富，中聽則民安，行此兩者而已矣。」

(卷三十三 晏子)

[白話]齊景公問晏子說：「想使人民富足安定，困難嗎？」晏子回答說：「很容易。君主節制貪欲就會使人民富裕，公正判案就會使百姓安定，做好這兩件事就夠了。」

Duke Jing of the state of Qi asked Yanzi: "The task to bring wealth to the people and stability to the state—Will this be difficult to achieve?" Yanzi said: "Not difficult at all. Frugality on the part of the ruler will bring prosperity to the people, and fair trials will bring stability to the state. Doing these two things well will suffice."

Scroll 33: Yan Zi

~ 32 ~

明主者有三懼：一曰處尊位而恐不聞其過；二曰得意而恐驕；三曰聞天下之至言，而恐不能行。

(卷四十三 說苑)

[白話] 英明的君主有三種恐懼：一是身居高位而怕聽不到別人談論他的過失；二是事事稱心滿意而怕變得驕傲起來；三是聽到天下非常有道理的話，而怕不能實行。

A sage ruler worries about three things. His first worry is that his high position may shelter him from hearing criticisms of his mistakes. Next, he worries that his success may spur him to arrogance. And last, he worries that he may not be able to govern based on the truth and reality that he had gathered from all quarters of the society.

Scroll 43: *Shuo Yuan*

~ 33 ~

昔成湯遭旱，以六事自責曰：「政不節耶？使民疾耶？宮室榮耶？女謁盛耶？苞苴行耶？讒夫昌耶？」

(卷二十二 後漢書二)

[白話]從前成湯遭遇旱災，便以六件事自責說：「治理政事不合法度嗎？役使百姓過度嗎？宮室是不是太奢華？得勢嬪妃進言干政形成風氣了嗎？賄賂盛行嗎？進讒言的人太猖狂了嗎？」

Once upon a time, a severe drought hit the land ruled by King Cheng Tang. Cheng Tang then used the following six questions to reproach himself: "Is my governance not in accord with laws and regulations? Have the people been made to toil in conscripted labor? Are my palace and dwellings too luxurious? Have the favored court ladies interfered too much in politics? Have briberies become rampant? Have the obsequious and the slanderers become too reckless?"

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

~ 34 ~

曾子曰：「上失其道，民散久矣。如得其情，則哀矜而勿喜。」

民之離散，為輕漂犯法，乃上之所為，非民之過也，當哀矜

之，勿自喜能得其情也。

(卷九 論語)

[白話]曾子說：「在上位的人失去為政之道，民心離散已久。如果掌握了百姓犯罪的實情，就應該哀憐體恤他們，而不要因為自己的辦案能力沾沾自喜。」

Zengzi said: "The government has deviated from the righteous way of leadership and the people have long been left to their own devices. If you can finally uncover the truth behind the making of a crime, you ought to be sympathetic toward the criminals instead of being delighted in your ability to solve crimes."

Scroll 9: *Lun Yu*

~ 35 ~

上失其道，而殺其下，非理也。不教以孝，而聽其獄，是殺不辜也。

(卷十 孔子家語)

[白話] 君王偏失了為政之道，而誅殺他的臣民，這是不合理的。不用孝道教化人民，使他們明理，而有犯錯就定他們的罪刑，這是殺害無辜。

It is not right for a ruler who has deviated from the righteous way of leadership to put his officials and subjects to death. Even though the people are not being taught the way of filial piety and the proper behavior that goes along with it, they are being convicted and put into prisons. To do so amounts to killing the innocent.

Scroll 10: *Kong Zi Jia Yu*

~ 36 ~

致治之術，先屏四患，乃崇五政。一曰偽，二曰私，三曰放，四曰奢。偽亂俗，私壞法，放越軌，奢敗制。四者不除，則政無由行矣。俗亂則道荒，雖天地不得保其性矣；法壞則世傾，雖人主不得守其度矣；軌越則禮亡，雖聖人不得全其行矣；制敗則欲肆，雖四表不能充其求矣。是謂四患。興農桑以養其生，審好惡以正其俗，宣文教以章其化，立武備以秉其威，明賞罰以統其法，是謂五政。

（卷四十六 申鑒）

[白話]達到政治清明的方法，先要除掉四患，才能推行五政。四患指的是：一是弄虛作假，二是圖謀私利，三是任性放縱，四是奢侈浪費。弄虛作假就會擾亂社會風氣，圖謀私利就會破壞法令綱紀，任

性放縱就會助長越軌行為，奢侈浪費就會敗壞規章制度。這四大禍患不除，那麼德政也就無從施行了。風氣混亂，道德觀念就要淪喪，即使是天地，也不能保全人們的本性；法制破壞了，社會就要崩潰，即使是君主，也不能堅持守衛那些法度；行為越軌，道德規範就跟著消亡，即使是聖人也不能維護正道；規章敗壞了，欲望就會橫行無忌，即使國土遼闊四方，也不能滿足他的需求。這就叫做「四患」。提倡耕織來養育人民，明察人們的喜愛和憎惡來端正習俗，宣揚禮樂典章來昭示朝廷的教化，建立軍備來確保國家的威嚴，嚴明賞罰來統理國家的法律。這就叫做「五政」。

A good government must first eradicate the Four Perils before it can carry out the Five Correct Policies. The Four Perils are:

1. Hypocrisy, for it will upset social customs.
2. Graft, for it will wreck the legal system.
3. Unruliness, for it will overstep propriety.
4. Luxury, for it will breach rules and regulations.

As long as these Four Perils persist, benevolent rule cannot be put into practice because of the following:

When social customs are upset, moral decadence will ensue and no divine beings can hope to safeguard the purity of human nature. When the legal system is wrecked, society will fall apart and no leader can hope to uphold any law at that point. When propriety is overstepped, moral and ethical standards will wither away and no saints can hope to defend the path of righteousness. Lastly, when rules and regulations are breached, a ruler's desires will become so unfettered that even the vast territories of the four corners of the world could not hope to satisfy his insatiable appetites. Such are the Four Perils.

As for the Five Correct Policies, they are:

1. Revive farming to provide food for the people.
2. Distinguish what is right from wrong to establish good social customs.
3. Proclaim cultural and educational policies to

advocate the education effort made by the government.

4. Establish military facilities to uphold the dignity of the country.
5. Unify the national legal system by being strict and impartial in meting out rewards and punishments.

Scroll 46: *Shen Jian*

~ 37 ~

無常安之國，無恆治之民。得賢者則安昌，失之者則危亡。自古及今，未有不然者也。

(卷四十三 說苑)

[白話] 沒有始終安定的國家，也沒有永遠順服的百姓。得到賢人輔佐就安定昌盛，失去賢人就導致滅亡。從古至今，沒有不是這樣的。

No country will enjoy everlasting peace and no common people will stay forever submissive. When the wise are recruited to serve in the government, the country will enjoy peace and prosperity. To lose them could mean an end to a government. From ancient times until today this recurring theme has not changed at all.

Scroll 43: *Shuo Yuan*

~ 38 ~

書曰：「有不世之君，必能用不世之臣。
用不世之臣，必能立不世之功。」

(卷二十六 魏志下)

[白話] 古書上說：「有卓越的君主，必然能任用卓越的大臣。任用卓越的大臣，必然能建立卓越的功業。」

The ancients said: "An extraordinary leader will use the services of extraordinary ministers. Together with these extraordinary ministers they will attain extraordinary achievements in history."

Scroll 26: *Wei Zhi*, Vol. 2

~ 39 ~

子曰：「大臣不可以不敬也，是民之表也。邇臣不可以不慎也，是民之道也。」

民之道，言
民循從也。

(卷七 禮記)

[白話]孔子說：「國君對大臣不可不恭敬，因為他們是民眾的表率；近臣不能不慎重選擇，因為他們是民眾遵循跟從的先導。」

Confucius said: "A leader must respect his ministers because they set an exemplary role to the people. He must choose trusted ministers carefully because they are the forerunners whom the people will emulate and follow."

Scroll 7: *Li Ji*

~ 40 ~

文王好仁，故仁興；得士而敬之，則士用，用之有禮義。故不致其愛敬，則不能盡其心，則不能盡其力，則不能成其功。故古之賢君於其臣也，尊其爵祿而親之；疾則臨視之無數，死則弔哭之，為之服錫衰，而三臨其喪；未斂不飲酒食肉，未葬不舉樂，當宗廟之祭而死，為之廢樂。故古之君人者於其臣也，可謂盡禮矣；故臣下莫敢不竭力盡死，以報其上。

（卷十七 漢書五）

[白話]文王喜好仁德，所以仁政興起；得到士人而能尊重他們，所以士人能為他效力，文王又能以禮義態度相待。所以，不對士人愛護和尊重，就不能得到士人的信心，讓他們安心做事，就不能發揮才華，全力以赴；就不能成就國家的功業。所以，古代的賢君對

待大臣，尊重他們的官爵、俸祿而且愛護他們；大臣有病，多次親自探望；大臣去世則弔唁哭泣，並穿戴細布喪服，三次親臨喪葬；死者未入殮前，君主不喝酒吃肉，死者未下葬前，君主不奏樂娛樂，當大臣正好在宗廟祭祀時去世，則為他免奏宗廟祭祀之樂。所以古代君主對於他的臣下，可以說是極盡禮義了，所以臣下內心不敢不盡心竭力、鞠躬盡瘁報效君主。

King Wen's benevolence had helped him to revive a government that was beneficent to the people. When he obtained the services of virtuous people he paid great respect to them and continued to treat them in accord with the proper rites and protocols. Had he not treasured the virtuous people he would not have been able to gain their confidence, and enable them to work in peace and maximize their potential to help him secure his objectives.

Likewise, the wise king of antiquity would respect the jurisdictions of his ministers, their stipends, and

also take good care of them. He would regularly visit ministers who had been stricken ill. And when a minister passed away he would personally offer condolences to the minister's bereaved family and attend the complete funeral rites conducted in three stages. A king would not drink wine or eat meat until the body of the deceased minister had been placed in the coffin. Neither would he entertain himself with music before the burial rites were done. If a minister passed away during an ancestral offering ceremony, the king would call off the ceremonial music as a sign of mourning for the deceased minister. Thus, the kings in ancient time did everything they could to live up to the requirements of the propriety, and their ministers would repay them with undying devotion.

Scroll 17: *Han Shu*, Vol. 5

~ 41 ~

周公戒伯禽曰：「我文王之子，武王之弟，成王之叔父。我於天下亦不賤矣。然我一沐三捉髮，一飯三吐哺，起以待士，猶恐失天下之賢人。子之魯，慎無以國驕人。」

(卷十一 史記上)

[白話]周公告誡伯禽說：「我是文王的兒子、武王的弟弟、成王的叔父。對於天下來說，我的地位也不算低賤了。然而我洗頭時曾多次握著尚未梳理的頭髮，吃飯時也數次吐出口中食物，起身去接見賢士，即使這樣，還怕錯過了天下的賢人。你到了魯國，千萬不要以國君的身分看不起人。」

The Duke of Zhou taught his son, Bo Qin, this lesson: "I am the son of King Wen, the younger brother of King Wu, and uncle to King Cheng. My position is therefore not lowly. However, there

were times when I had to stop several times in the course of washing my hair; or stop several times in the course of eating, so that I could greet virtuous men who came by for a visit. Still, I am afraid that I might have overlooked any virtuous man. When you arrive at the state of Lu, you must remember this—Never regard your status as a king and look down on anybody.”

Scroll 11: *Shi Ji*, Vol. 1

~ 42 ~

惟恤十難，以任賢能。一曰不知，二曰不求（求作進），三曰不任，四曰不終，五曰以小怨棄大德，六曰以小過黜大功，七曰以小短（短作失）掩大美，八曰以干訐傷忠正，九曰以邪說亂正度，十曰以讒嫉廢賢能，是謂十難。十難不除，則賢臣不用；賢臣不用，則國非其國也。

（卷四十六 申鑒）

[白話]考慮任用賢能之士方面有十難：一是沒有知人之明，二是知人而不能積極推舉，三是舉人而不能善用，四是用人而不能始終信任，五是因小小的嫌隙而否定可貴的品德，六是因小小的過失而抹殺大功，七是因小小的缺點而掩蓋他整體的美善，八是因奸邪之人的攻擊而傷害忠正之士，九是因邪說而擾亂了正規的法度，十是因讒言嫉妒而廢棄賢能之士，這就是所謂的十難。這十難不除，賢臣就不能起用；賢臣不起用，國家也就難成了。

There are Ten Hindrances that can render difficult the task of appointing virtuous and able people to a government position:

1. The inability to recognize an able person.
2. If such a person is recognized, no appointment is offered to him.
3. If such a person is appointed, appropriate tasks are not assigned to him.
4. If such a person is assigned tasks, trust is not given to him.
5. This person's virtues are overlooked and his service is disregarded due to minor resentments from the leader.
6. This person's outstanding contributions are dismissed because of some minor offenses he has committed.
7. This person's overall excellence is concealed because of some minor flaws in his character.
8. This person's integrity is hurt because of disparaging attacks waged against him by malicious parties.
9. Deviant beliefs have disrupted regular laws.

10. A virtuous and able person is dismissed because of unfounded accusations made by back-stabbers who are jealous of his presence.

If these Ten Hindrances are not eradicated, the able and virtuous ministers will not be able to serve and assert any influence within the government. And when good ministers are not put to good use, a country's ability to survive will be challenged.

Scroll 46: *Shen Jian*

~ 43 ~

文王問太公曰：「君務舉賢，而不獲其功，世亂愈甚，以致危亡者，何也？」太公曰：「舉賢而不用，是有舉賢之名也，無得賢之實也。」文王曰：「其失安在？」太公曰：「其失在好用世俗之所譽，不得其真賢。」

(卷三十一 六韜)

[白話]周文王問姜太公：「國君致力於舉薦賢才，而沒有收到功效，社會混亂愈加嚴重，以致於國家危亡，這是什麼原因？」太公說：「選出賢才而沒有加以任用，這是有舉賢的虛名，而沒有用賢的實質。」文王說：「那錯在哪兒呢？」太公說：「錯誤在於國君喜好用世俗所稱譽的人，而沒有用到真正的賢才。」

King Wen posed this question to his strategist Jiang Tai Gong: “A ruler is enthusiastic in recruiting the best of minds to work in the government but little has been gained. Social disruptions are on the rise and they are threatening the security of the country. How can this happen?” Tai Gong said: “If you select the best of minds but cannot put them in positions of influence, their presence is only useful in name but not useful in practice.” King Wen asked: “So who is at fault here?” Tai Gong replied: “These problems arose because a leader favors a so-called celebrity made famous by worldly standards and not somebody with any ability to do the job properly.”

Scroll 31: *Liu Tao*

~ 44 ~

為人君而侮其臣者，智者不為謀，辯者不為使，勇者不為鬥。智者不為謀，則社稷危；辯者不為使，則使不通；勇者不為鬥，則邊境侵。

(卷四十二 新序)

[白話]身為君主而侮辱他的臣民，導致的結果就是智者不為他謀劃策略，有辯才的人不為他出使外交，勇者不為他衝鋒陷陣。智者不出謀略，那麼國家社會將會陷入困境；有辯才的人不做外交，那麼就無法與他國往來；勇者不奮力向前，那麼邊境就會受到侵犯。

If a leader habitually humiliates his ministers and subjects, wise strategists will become reluctant to devise plans for him; eloquent people will become reluctant to embark on diplomatic missions for him; courageous men will become reluctant to engage in warfare for him. Without the advice from the wise strategists, the country will be trapped in danger. Without the services of eloquent diplomats, the relations with other countries will be put under strain. And without the dedication of brave men to fight gallantly, the frontiers will soon become targets of invasion.

Scroll 42: *Xin Xu*

~ 45 ~

國之所以治者，君明也。其所以亂者，君闇也。君之所以明者，兼聽也。其所以闇者，偏信也。是故人君通必(必作)兼聽，則聖日廣矣；庸說偏信，則愚日甚矣。

(卷四十四 潛夫論)

[白話]國家之所以治理得好，是因為君主英明；國家之所以敗亂，是因為君主昏庸。君主之所以英明，是因為能廣泛聽取各方面的意見；君主之所以昏庸，是因為偏聽偏信。因此，君主內心通達、廣聽兼納，聖德就會日漸擴大；偏信奸佞之言，昏庸愚昧就會與日俱增。

A country is governed well because it has a wise leader. A country is in ruin because it has a foolish leader. A wise leader will listen and gauge opinions from all sides, but a foolish leader will only listen to opinions that echo his own mind. So if a leader is broad-minded and able to accept suggestions from all parties, his sagacity will increase day by day. On the contrary, if he insists on listening to the one-sided, sly, and fawning remarks, his foolishness will also increase day by day.

Scroll 44: *Qian Fu Lun*

~ 46 ~

臣聞人君莫不好忠正而惡讒諛，然而歷世之患，莫不以忠正得罪，讒諛蒙倖者。蓋聽忠難，從諛易也。

(卷二十三 後漢書三)

[白話] 臣聽說君王沒有不喜歡忠誠正直而厭惡阿諛讒佞，但是歷代的禍患，無不是因為忠誠正直的人獲罪，阿諛讒佞的人受寵所導致。這實在是聽信忠正之言甚難，聽從阿諛之言較易。

We have heard that a good leader will not refuse to hear from the loyal and forthright ministers, and distance himself from the obsequious and the servile. However, government after government has fallen throughout history because forthright and loyal ministers were punished while obsequious ministers were rewarded and favored. Perhaps it is easier to accept flattery than to accept honest advice.

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

~ 47 ~

明主患諛己者眾，而無由聞失也，故開敢諫之路，納逆己之言，苟所言出於忠誠，雖事不盡，是猶歡然（然下有受字）之。

（卷四十九 傅子）

[白話] 英明的君主擔心阿諛自己的人太多，而無法聽到自己的錯誤，所以廣開敢於直諫的途徑，聽取反對自己的言論，如果所說的話出於忠誠，即使所說的事情並非全都正確，也高興地接受。

A wise leader worries about being surrounded by flatterers, a situation that can isolate him from hearing the truth about his own mistakes. Hence he opens up the channels where people can speak their mind, and he listens to people who defy his wishes. As long as the proponents express their opinions out of loyalty and sincerity for the common good, he will gladly accept them even though their propositions may not be right all the time.

Scroll 49: *Fu Zi*

~ 48 ~

舜曰：「予違汝弼。汝無面從，退有後言。」故治國之道，勸之使諫，宣之使言，然後君明察而治情通矣。

(卷四十四 潛夫論)

[白話]舜說：「如果我有過失，你們就輔助糾正我。你們不要當面聽從我，背後又去議論。」所以治理國家的方法，要鼓勵人們進諫，要引導人們敢於講實話，這樣，君主就能明察真偽而通曉治亂的真實情況了。

Emperor Shun said: "If I make a mistake you must help to correct me. Do not seem agreeable in front of me but stir up negative remarks against me behind my back." Likewise, a good government will encourage people to submit their dissensions to the government and guide them to speak out truthfully. This way a government will be able to get to the bottom of things and draw up sensible policies.

Scroll 44: *Qian Fu Lun*

~ 49 ~

興國之君，樂聞其過；荒亂之主，樂聞其譽。聞其過者，過日消而福臻；聞其譽者，譽日損而禍至。

(卷二十八 吳志下)

[白話]使國家興盛的君主，喜歡聽指出過錯的話；荒淫敗亂的君主，喜歡聽讚美的話。能聽到自己過失的君主，過失就會一天天消除，而福分到來；喜歡聽美言的君主，德行就會一天天受損，而災禍也就降臨了。

A leader who brings greatness to his nation welcomes criticism directed at him. A leader who brings chaos to his nation prefers praise that glorifies his name. For the former, good fortune will follow him because he will make fewer mistakes over time. But for the latter, misfortune will beset him as he sinks deeper into the false acclaim that is detrimental to his virtues.

Scroll 28: *Wu Zhi*, Vol. 2

~ 50 ~

折直士之節，結諫臣之舌，群臣皆知其非，然不敢爭。天下以言為戒，最國家之大患也。

(卷十九 漢書七)

[白話] (皇帝) 挫傷正直之士的氣節，讓勸諫之臣無法進行勸諫 (指將他們殺害)，大臣們都知道這樣做是錯誤的，可是不敢據理力爭。天下人都對進獻諫言生戒備之心，這是一個國家最大的禍患！

On seeing men of integrity being dishonored and witnessing officials who dared to speak up being silenced, many ministers knew this was wrong but nobody dared to stand up and fight to remedy this situation. When everybody is wary of admonishing the government, this is indeed the greatest misfortune that besets a nation!

Scroll 19: *Han Shu*, Vol. 7

~ 51 ~

孔子曰：「藥酒<sup>(藥酒作)
良藥</sup>苦於口而利於病，忠言逆於耳而利於行。湯武以諤諤而昌，桀紂以唯唯而亡。」

(卷十 孔子家語)

[白話]孔子說：「良藥苦口難嚥，但卻有利於治病；正直的勸諫聽來不順耳，但有利於自我提升。商湯、周武王因為廣納直言勸諫而國運昌盛，夏桀、商紂因為狂妄暴虐，群臣只能唯命是從，而導致國家滅亡。」

Confucius said: “Effective medicine is bitter but it can cure sickness. Truthful words are not enticing but they can help people to correct their mistakes. The nation enjoyed prosperity under King Tang and King Wu because they listened to admonitions extensively from all sides. On the contrary, the brutal King Jie and King Zhou preferred to listen to agreeable words that appealed to them, and this eventually led to their downfall.”

Scroll 10: Kong Zi Jia Yu

~ 52 ~

聞言未審，而以定善惡，則是非有錯，而飾辯巧言之流起矣。

(卷四十九 傅子)

[白話] 聽取言論未客觀判斷，就輕易論定善與惡，是
非容易顛倒，而賣弄言語、巧辯的風氣就會興起。

If we make judgment lightly before all facts have been taken into consideration, what is right or wrong will no longer be clear, and the customs of making false accusations and engaging in flowery rhetoric will soon become fashionable.

Scroll 49: *Fu Zi*

~ 53 ~

夫人主莫不愛愛己，而莫知愛己者之不足愛也。故惑小臣之佞，而不能廢也；忘(忘疑)違己之益己，而不能用也。

(卷四十七 劉虞政論)

[白話] 君主沒有不寵幸那些喜愛自己的人，卻不知道喜愛自己的人不該寵幸。所以迷戀於卑微小臣的諂媚，而不能遠離罷黜；感受不到不順己意的人是有益於自己的，而不願意任用他們。

Rare indeed is a leader who will not favor his admirers. Little does he know that his admirers are not deserving of his unquestioning trust. When a leader is charmed by these scheming ministers and refuses to dismiss them, he will overlook ministers who may oppose his wishes but nonetheless be truly helpful to his government. In the end, the right people will not be appointed to the right positions.

Scroll 47: *Liu Yi Zheng Lun*

~ 54 ~

金玉滿堂，莫之能守，嗜欲傷神，財多累身。富貴而驕，
還自遺咎。夫富當振貧，貴當憐賤。而反驕恣，必被禍患也。功成名遂身
退，天之道也。言人所為，功成事立，名跡稱遂，不退身避位，則遇於害，此乃天之常道。譬如日
中則移，月滿則虧，物
盛則衰，樂極則衰也。

(卷三十四 老子)

[白話]金玉滿堂、豐富的物質生活，很難長久地保有，富貴時生活驕縱奢侈，就給自己種下禍根。功成名就之後，懂得不居功貪位，適時退下，才符合大自然的運行之道。

A house full of gold and jade cannot be safely kept forever. When wealth and honor lead to arrogance, it sows the seeds of one's own downfall. To retire at the height of one's own merit and fame, is in accord with the law of nature.

Scroll 34: Lao Zi

~ 55 ~

夫聽察者，乃存亡之門戶，安危之機要也。若人主聽察不博，偏受所信，則謀有所漏，不盡良策；若博其觀聽，納受無方，考察不精，則數有所亂矣。

(卷四十八 體論)

[白話]聽和察，是國家存亡安危的關鍵。假如君主不能廣泛地聽取和明察，只接受親信者的言論，那麼謀劃必定有疏漏，不能盡收好的策略；假如能廣泛地聽取和明察，但採納的方法不對，考察也不精確，謀略計劃必然混亂無章。

The ability to “listen and observe” is the door to life or death, the key to safety or danger. If a leader cannot listen and observe from diverse sources but relies only on opinions provided by his trusted sources, his plans will be deficient and incomplete. On the other hand, if he were to hear from diverse sources, and yet were to embrace this information in an unsuitable manner, or were to fail to evaluate it accurately, the resulting plans would still be disastrous.

Scroll 48: *Ti Lun*

~ 56 ~

孔子曰：「眾好之必察焉，眾惡之必察焉。」故聖人之施舍也，不必任眾，亦不必專己，必察彼己之謂（謂作為），而度之以義，故舉無遺失，而功無廢滅也。

（卷四十四 潛夫論）

[白話]孔子說：「眾人都喜歡他，一定要仔細考察詳情；眾人都厭惡他，一定要仔細考察詳情。」聖人對人才的取捨，不一定都聽取大眾之言，也不一定要堅持己見，而是一定要考察這個人的作為，並以道義來衡量，所以選拔賢才時沒有遺漏，政事就不會敗壞喪亡。

Confucius said: “If everybody likes him, observe and study him carefully. If everybody dislikes him, also observe and study him carefully.” A virtuous sage will neither make decisions based on public opinions, nor insist that his personal opinion be the only right way. Instead, he will consider both sides of the argument and measure them by the standards of righteousness, so that good candidates will not be omitted from the government, and save the government from becoming corrupt and meeting with its demise.

Scroll 44: *Qian Fu Lun*

~ 57 ~

人君之大患也，莫大乎詳於小事，而略於大道；察於近物，而暗於遠數。自古及今，未有如此而不亡也。

(卷四十六 中論)

[白話] 君主最大的弊病，莫過於詳察小事而忽略了治國的重要綱領；莫過於只看到眼前的事物，卻忽略長遠的謀劃。從古至今，只要如此，沒有不滅亡的。

One of the biggest problems about a leader is that when he spends too much time on minor details and not enough time on what is really important. He can be too concerned about immediate issues but lacks foresight to plan for the future. History has shown us that such a leader will certainly bring forth destruction.

Scroll 46: *Zhong Lun*

~ 58 ~

景公問晏子曰：「古者離散其民而隕失其國者，其常行何如？」對曰：「國貧而好大，智薄而好專；尚讒諛而賤賢人，樂簡慢而輕百姓；國無常法，民無經紀；好辨以為智，刻民以為忠；流湏而忘國，好兵而忘民；肅於罪誅，而慢於慶賞；樂人之哀，利人之害；德不足以懷人，政不足以匡民；賞不足以勸善，刑不足以防非。此亡國之行也。今民聞公令如寇讎，此古之離其民隕其國常行也。」

（卷三十三 晏子）

[白話]齊景公問晏子說：「古代離散百姓而喪失其國的君主，他常見的行為是怎樣的？」晏子回答說：「國家貧窮卻好大喜功，智慧淺薄卻獨斷專行；好聽信讒諛之言而輕視賢人，好輕慢而忽略百姓；國家沒

有固定的法律，百姓沒有行為準則；把喜好爭辯當作智慧，把苛虐百姓當作忠誠；放縱無度而荒廢國事，喜好用兵而不顧人民；嚴於判罪誅殺，疏於賞賜有功；把別人的哀傷當作歡樂，靠損害別人謀取利益；道德微薄不足以安撫百姓，政令苛刻不足以教導百姓；賞賜不足以勸人行善，刑罰不足以防範違法行為。這就是亡國的做法。現在百姓聽了國家的政令如同見了仇敵，這就是古代造成離散百姓、喪失國家的常見行為。」

Duke Qi asked Yanzi: “In the past, kings who dispersed their citizens and ruined their states—what was their leadership like?” Yanzi said: “While the country struggled in poverty, they craved for greatness and grandiosity. While their ability and intelligence were weak, they craved for absolute power and clung on stubbornly to their own views. They favored the flatterers and disdained those who were virtuous. They were arrogant and contemptuous of the people. They did not impose consistent

laws, nor did they set behavioral standards for the people. They misidentified purnacious officials as being intelligent, and assumed that these officials' oppression of the people was a sign of their allegiance. In great lavishness the leaders forgot their duties to the nation and merrily they waged war with no concerns for the welfare of the people. They were quick at convicting and executing the condemned but slow at rewarding those with a fine record of services. They delighted in causing miseries to others and took advantage of others' sufferings. They have so little virtue to speak of that they could not possibly appease the people, and their ironclad rules could do little to transform the people. In other words, the reward system was insufficient to compel people to do good things, while the penalty system was insufficient to deter people from breaking the law. All the above will ruin a country. Now that the people despise the laws imposed on them, this is tantamount to the consequences caused by leaders who dispersed their citizens and lost their states in the past.”

Scroll 33: *Yan Zi*

臣

術

臣

Chapter Two

THE ART

OF A MINISTER

~ 59 ~

歷觀古今功名之士，皆有積累殊異之跡，勞身苦體，契闊勤思，平居不惰其業，窮困不易其素。

(卷二十八 吳志下)

[白話]縱觀古往今來有功於社會國家的人士，都積累了特異不凡的事跡，他們勞累身體，承受艱辛勤奮思考，平常生活不荒廢學業，遭遇窮困也不改其志。

Looking at the individuals in history who have made great contributions to the society, it is evident that they all had accumulated outstanding and remarkable stories through their endurance against innumerable physical strains and hardships. As well, they were assiduously thoughtful, they never let their studies go to waste, and they never changed their ideals despite poverty.

Scroll 28: *Wu Zhi*, Vol. 2

~ 60 ~

夫賢者之為人臣，不損君以奉佞，不阿眾以取容，不墮公以聽私，不撓法以吐剛，其明能照奸，而義不比黨。

(卷四十四 潛夫論)

[白話] 賢明的人做臣子，不以奉承和花言巧語使君主聖德受到損害，不為求取自己安身而曲意迎合大眾，不損壞公義來順從私欲，不因畏懼強權而徇情枉法。他們的明智能夠辨別奸邪；他們的行為符合道義，從不結黨營私。

Wise ministers do not fawn upon their leader to the extent that will corrupt his virtues. They also do not fawn upon the masses just to secure their own positions. Neither will they benefit themselves at the expense of the public interests, nor do they hinder the enforcement of laws for the fear of powerful adversaries. They are wise enough to recognize the crafty and the evil. They conform to morality and justice, and their integrity prevents them from forming factions to advance their personal interests.

Scroll 44: *Qian Fu Lun*

~ 61 ~

楊震字伯起，弘農人也。遷東萊太守。道經昌邑，故所舉茂才王密為昌邑令，謁見，至夜懷金十斤以遺震。震曰：「故人知君，君不知故人何也？」密曰：「暮夜無知者。」震曰：「天知神知，我知子知，何謂無知？」

(卷二十三 後漢書三)

[白話] 楊震，字伯起，弘農人。遷官東萊太守。赴任途中經過昌邑，以前所推薦的秀才王密擔任昌邑縣令，前來晉見，到了晚上，王密身帶黃金十斤來送給楊震。楊震說：「身為老友的我了解您的為人，而您卻不了解我的為人，這是為什麼呢？」王密說：「在黑夜裡沒有人知道的。」楊震說：「天知道、神知道、我知道、您知道，怎麼說沒人知道呢？」

Once upon a time, the great scholar and government minister, Yang Zhen, was promoted to become the prefect of Donglai prefecture. During his travel to Donglai via Changyi county, he was approached in the middle of the night by a man called Wang Mi, who had been nominated by Yang Zhen to become the magistrate of Changyi county. Wang Mi brought with him 10 kilograms of gold as a gift. Yang Zhen was appalled and upset at the sight of this gift. He said to Wang Mi: “As your old friend I understand you very well. But you don’t seem to understand this old friend of yours very well.” Wang Mi replied: “It is the dead of night. No one will know you received the gold!” Yang Zhen corrected his friend: “Heaven knows, the deities know, I know and you know. How can you say nobody knows?”

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

~ 62 ~

昔者晉平公問於叔向曰：「國家之患，孰為大？」對曰：「大臣重祿不極諫，小臣畏罪不敢言，下情不上通，此患之大者。」

(卷二十二 後漢書二)

[白話]從前晉平公問叔向說：「國家的禍患，最大的是什麼？」叔向說：「大臣重視祿位而不極力規諫，小臣怕獲罪而不敢說話，下情不能上達，這是國家的大禍患。」

Once Duke Jinpin asked Shuxiang: "Of all the misfortunes that can befall a nation, which one is the greatest?" Shuxiang replied: "When a high-ranking official would rather covet wealth and power than to provide sensible counsel, and a low-ranking official would rather refrain from speaking the truth than to offend his superiors, and thus the leader cannot hear the voice of the people. This is the greatest misfortune that can befall a nation."

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

~ 63 ~

人臣之行，有（本書有）
作行六正則榮，犯六邪則辱。

（卷四十三 說苑）

[白話] 做為人臣的操守，實行「六正」就會得到尊榮，觸犯「六邪」就會自取其辱。

A minister with great moral integrity who follows the Six Good Conducts will enjoy honor and glory. In contrast, a minister who commits any of the Six Evil Conducts will provoke humiliations.

Scroll 43: *Shuo Yuan*

Note: The Six Good Conducts of a minister are:

1. Has great foresight and takes preventive measures. Such a person is a “sagely minister”.
2. Modest and diligent, supports the good and eradicates the evil. Such a person is a “good minister”.
3. Hardworking and never tired of recommending

- good people to work for the government. Such a person is a “loyal minister”.
4. Perceptive about success or failure, turns misfortune into good fortune. Such a person is a “wise minister”.
 5. Honest and scrupulous in his dealings, performs official duties with integrity. Such a person is an “honorable minister”.
 6. Upright and outspoken, unafraid to point out the faults of his government. Such a person is a “forthright minister”.

The Six Evil Conducts of a minister are:

1. Being content with an official salary but having no interest in his job. Such a person is an “incompetent minister”.
2. Flatters effusively to placate his superiors. Such is a “flattering minister”.
3. Talks cleverly in an ingratiating manner, and is jealous of good and able people. Such a person is a “treacherous minister”.

4. Talks artfully and sows discord among people. Such a person is a “slandering minister”.
5. Dictatorial and arbitrary, and forms divisive factions to advance his personal interests. Such a person is a “crooked minister”.
6. Works behind the scenes and stirs up trouble and unrest. Such a person is a “vicious minister”.

~ 64 ~

子曰：「君子之事上也，進思盡忠，退思補過，將順其美，匡救其惡，故上下（上下舊）能相親也。」有治字刪之君臣同心，故能相親。

（卷九 孝經）

[白話]孔子說：「君子在事奉國君，上朝為官時，總想著盡忠職守且認真負責，為天下人謀福利；退朝居家時，總想著補救自身的過失，增進德行學問，以利益大眾。如果國君有美德善行的事，一定順勢促成；對於國君的過惡，一定幫助他匡正、補救，能盡心盡力做到這樣，那麼君臣上下必能同心同德、相親相愛。」

Confucius said: “In attendance to the leader, a *superior person* reflects upon the ways in which he can serve with utmost loyalty in his official duties for the people. And on retirement he reflects upon the ways in which he can mend errors, improve his virtues and studies for the benefit of the people. If there are any worthy causes put forward by the leader he will be there to advance the causes, and if the ruler has any faults he will not hesitate to remonstrate and save the ruler from what is evil. Hence, the relationship between the superior and the subordinate is cordial and amicable.”

Scroll 9: *Xiao Jing*

~ 65 ~

忠有三術：一曰防，二曰救，三曰戒。先其未然，謂之防也；發而進諫^(進諫作止之)，謂之救也；行而責之，謂之戒也。防為上，救次之，戒為下。

(卷四十六 申鑒)

[白話] 臣子盡忠有三種策略：第一種是預防，第二種是補救，第三種是告誡。錯誤尚未發生而能設法避免，稱為「防」；剛剛發生錯誤而能進行勸阻，稱為「救」；已經造成既定事實而能直言指正，稱之為「戒」。預防為上策，補救為次等，告誡是下策。

There are three kinds of approach that an official can take to fulfill his duties: Prevent, Rectify, and Reprimand. “Prevent” involves taking precautionary measures to prevent mistakes from happening. “Rectify” involves rectifying mistakes that have been done. “Reprimand” involves giving direct reprimands to the perpetrators. Among the three, “Prevent” is the best approach; followed by “Rectify”; then by “Reprimand”.

Scroll 46: *Shen Jian*

~ 66 ~

孔子曰：「侍於君子有三愆：言未及之而言，謂之躁；躁，不
安靜。言及之而不言，謂之隱；隱，匿，不
盡情實。未見顏色而言，謂之瞽。」未見
君子

顏色所趨向而便逆先
意語者，猶瞽者也。

(卷九 論語)

[白話]孔子說：「隨侍君子時容易犯三種過失：話沒到該說時就說，這就是心浮氣躁；話當說而不說，這就是隱匿之過；沒有觀察君子的神色就說話，這就是不懂言語分寸，猶如盲人說話不看對方，大為失禮，所以也是過失。」

Confucius said: "For the ones who serve the lords may make the following three errors: To speak when it is not necessary is being rash; not to speak when it is necessary is being evasive; to speak without observing the lord's facial expression is being blind."

Scroll 9: Lun Yu

~ 67 ~

景公問晏子曰：「忠臣之事君，何若？」
 對曰：「有難不死，出亡不送。」公不悅
 曰：「君裂地而富（富作封）之，疏爵而貴之，
 有難不死，出亡不送，其說何也？」對
 曰：「言而見用，終身無難，臣何死焉；
 謀而見從，終身不出，臣何送焉。若言不
 用，有難而死，是妄死也；謀而不從，出
 亡而送，是詐偽也。忠臣也者，能納善於
 君，而不與君陷於難者也。」

（卷三十三 晏子）

[白話]齊景公問晏子：「忠臣應該如何輔佐國君？」
 晏子回答說：「國君有危難，忠臣不送死；國君出外
 逃亡，忠臣不送行。」景公很不高興地說：「君主分
 封土地使臣子富足，分封爵位使臣子顯貴，君主有災
 難，臣子卻不捨身拼死，君主出逃臣子卻不送行，這

種說法是何道理？」晏子答道：「諫言如果被採用，國君一生都沒有危難，忠臣何需送死？謀劃如果被聽從，國君終身不至於逃亡，忠臣何需送行？如果諫言不被採用，國君有危難而忠臣跟著送死，那是白白送死！如果謀劃不被採納，國君逃亡而忠臣送行，那是欺騙、偽善！所謂的忠臣，是善於向君主進諫良策，而不是和君主一起陷於危難。」

Duke Jing asked Yanzi: "How should a loyal minister serve his lord?" Yanzi replied: "A loyal minister will not die for his lord when his lord is in danger, and he will not send his lord away when his lord is about to flee the state." Duke Jing was not very pleased with Yanzi's reply and said: "A lord confers land to his minister and thus enables the minister to become rich. He confers title to a minister and thus enables the minister to become noble. And if a minister is not willing to die for his lord, or send his lord away when his lord is about to flee the state, how can this be justified?" Yanzi replied: "Had the lord listened

to the loyal minister's advice, the lord would never be exposed to any danger in his life. Therefore, no situation would arise where a loyal minister had to sacrifice his life for his lord. Likewise, a lord who had accepted strategies proposed by the loyal minister would never need to flee the state. So no situation could arise where the minister would have to send the lord on his way to exile. If advice was dismissed and consequently the loyal minister had to accompany his lord to face death, would this not be absurd? And if his lord did not accept good strategies proposed by the loyal minister and consequently the minister had to send the lord on his way to exile, is this not hypocritical? Thus, a loyal minister should be able to provide counsel that can be accepted by his lord and thereby can save both himself and the lord from tragedy."

Scroll 33: *Yan Zi*

~ 68 ~

子曰：「……汝聞用力為賢乎？進賢為賢乎？」子貢曰：「進賢賢哉。」子曰：「然。」

(卷十 孔子家語)

[白話] 孔子說：「……你聽說過是賣力的人賢明，還是推薦賢才的人賢明呢？」子貢說：「推薦賢才的人才是賢明啊！」孔子說：「對。」

Confucius asked his student, Zigong: “...Who do you think is wiser—the one working hard for himself, or the one nominating worthy officials to the government?” To this Zigong answered: “The one nominating worthy officials to the government is wiser.” Confucius said: “You are right.”

Scroll 10: Kong Zi Jia Yu

~ 69 ~

忠臣之舉賢也，不避仇讎；其廢不肖也，不阿親近。

(卷四十 韓子)

[白話] 忠臣推薦賢能的人，不避仇怨；罷黜不肖的人，不偏袒親近。

A loyal official will nominate a competent person for an important post even if that person is his foe. He will also dismiss an unscrupulous character from a task even if that person is his close relative.

Scroll 40: *Han Zi*

貴

德

煇

Chapter Three

ESTEEMING
VIRTUES

~ 70 ~

天命之謂性，率性之謂道，脩道之謂教。

性者，生之質也。命者，人所稟受。率，循，循性行之是曰道。修，治也，治而廣之，人放效之，是曰教。

道也者

不可須臾離也，可離非道也。

道，猶道路也，出入動作由之，須臾

離之，惡乎從。

(卷七 禮記)

[白話]人人本具的純淨純善，稱為「自性」，隨順自性皆能學為聖賢，稱之為「道」，修養道德自然能夠感化別人，這稱為「教」。因此「道」無所不在，片刻都不能離，能夠離開的，那就不是道。

The original good self-nature of humans is called *Xing*. The right way of behavior following one's nature is called *Dao*. The teaching and nurturing of human behavior in accordance with these norms is called *Jiao*. Therefore, *Dao* is indispensable to all human beings. That which is dispensable is not *Dao*.

Scroll 7: *Li Ji*

~ 71 ~

保合大和，乃利貞。不和而剛
暴也。首出庶物，萬國
咸寧。萬國所以寧，
各以有君也。

(卷一 周易)

尚
道

[白話] 宇宙的運行，保持著和諧自然的關係，才能使萬物祥和有益，永遠純正。它創造了世間萬物，使天下都得到安寧，而君王受到百姓的推崇，能效法天德長養萬物，天下就能得到安寧。

Heaven in its motions preserves great harmony in union, enabling all creations to be peaceful and beneficial, and perpetually correct and firm. Heaven creates all things on the earth, and made every place under it serene and tranquil. Respected leaders in the myriad states follow the virtuous attributes of heaven so they shall run their respective states in stable peace.

Scroll 1: Zhou Yi

~ 72 ~

人法地，人當法地，安靜和柔也，地法天，施而不求報，生長萬物，無所收取。天法道，清靜不言，萬物自成。道法自然。道性自然，無所法也。

(卷三十四 老子)

[白話]人應當效法大地，安靜柔和、無私無怨地承載養育萬物而不居功；大地效法上天，包容萬物，普施而不求回報；上天效法道的精神，清靜無為，萬物自成；道性自然而然。

Man takes his law from the earth, which is serene and gentle, hardworking and uncomplicated, meritorious without showing off. The earth takes its law from the heaven, giving without expecting rewards, allowing all things to grow without expecting returns. Heaven takes its law from the *Dao*, tranquil and quiet, allowing all things to form naturally, as they should be. The law of *Dao* follows its nature; the *Dao* is being what it is.

Scroll 34: *Lao Zi*

~ 73 ~

聖人不積，聖人積德不積財，有德以教愚，有財以與貧。既以為人，己愈有。既以財賄布施與人，財益多。如日月之光，無有盡時。天之道，利而不害；天生萬物，愛育之令長大，無所害也。聖人之道，為而不爭。

聖人法天，所施為化成事就，不與下爭功名，故能全其聖功也。

(卷三十四 老子)

[白話] 聖人無私而不積藏，有德則教愚，有財則濟人，盡其所有來幫助別人，自己反而更充足。因此，天道是全然利益而不侵害萬物；聖人之道是遵循自然法則，幫助世人而毫不爭奪。

Sages have no selfish desires. They cultivate virtue instead of amassing wealth for themselves. With virtuous disposition, they teach the ignorant, and with the money they have, they give to the needy. They reserve nothing for themselves. It appears that the more they give to others, the more they receive in return. The law of nature is naturally beneficial and never does any harm to anything; the conduct of sages will benefit people naturally and does not struggle to control along the way.

Scroll 34: Lao Zi

~ 74 ~

好學近於智，力行近於仁，知恥近於勇。知斯三者，則知所以修身；知所以修身，則知所以治人；知所以治人，則能成天下國家矣。

(卷十 孔子家語)

[白話]喜愛學習聖賢教誨就接近於智，將學到的教誨好好落實就能接近仁，在學習或落實的過程中，知道自己的錯誤而發羞恥心去改正，這就接近勇。了解智、仁、勇三種品德，就知道如何修正自己錯誤的想法、看法、說法、做法；知道如何修正自己，就知道如何管理人民；知道如何管理人民，就能辦好天下國家的事了。

Confucius said: “The eagerness to learn from the sages is an indication of ‘wisdom’. Putting lessons into practice is an indication of ‘benevolence’. Discovering one’s mistakes and generating the determination to correct them is an indication of ‘courage’. A man who understands what constitutes wisdom, benevolence and courage will correct his erroneous views, speech and actions. Consequently, he will know how to lead the people, and when he does, he will be able to govern the country properly.”

Scroll 10: *Kong Zi Jia Yu*

~ 75 ~

發政施令，為天下福者，謂之道；上下相親，謂之和；民不求而得所欲，謂之信；除天下之害，謂之仁。仁與信，和與道，帝王之器也。

(卷三十一 鬻子)

[白話]發布施行政令，是為天下人謀福利的，稱為道義；君民上下相親相愛，稱為和睦；人民不需開口懇求而君王就能體察施予，稱為誠信；能消除天下人的禍患，稱為仁愛。仁愛與誠信，和睦與道義，都是帝王的法寶。

When a ruler declares and carries out laws in order to pursue welfare for the people, this is called “righteousness”. When a ruler and his people respect and love each other, this is called “harmony”. When a ruler can meet the people’s needs before the people have to plead for their attention, this is called “trustworthiness”. When a ruler can eliminate troubles for his people, this is called “benevolence”. Benevolence and trustworthiness, harmony and righteousness are the valuable implements of a ruler.

Scroll 31: *Yu Zi*

~ 76 ~

文王曰：「何如而可以為天下？」太公對曰：「大蓋天下，然後能容天下；信蓋天下，然後可約天下；仁蓋天下，然後可以求天下；恩蓋天下，然後王天下；權蓋天下，然後可以不失天下；事而不疑，然後天下恃。此六者備，然後可以為天下政。」

(卷三十一 六韜)

[白話]文王問太公：「怎樣才能治理天下？」太公說：「度量之大足以涵蓋天下，然後才能包容天下；誠信足以遍及天下，然後才能約束天下；仁德足以遍及天下，然後才能懷服天下；恩惠足以遍覆天下，然後才能統領天下；權威足以遍及天下，然後才能不失去天下；遇事當機立斷而不猶豫，然後能為天下之依靠。這六項條件都具備了，才可以治理好天下。」

King Wen asked Tai Gong: “What should one do so that he can govern all under heaven (*tian-xia*⁶)?” Tai Gong said: “When your magnanimity encompasses *tian-xia*, you will be able to accommodate it. When your trustworthiness encompasses *tian-xia*, you will be able to make covenants with it. When your benevolence encompasses *tian-xia*, you will be able to embrace it. When your generosity and kindness encompasses *tian-xia*, you will be able to command it. When your authority encompasses *tian-xia*, you will not lose it to others. Take decisive actions and your subjects will be able to depend upon your decisiveness. If a ruler has all the six elements, he can then govern all under heaven.”

Scroll 31: *Liu Tao*

6 The notion of “*tian-xia*” is a wide-reaching term that embraces ideas of populace, nations, communities, countries or the world. Hence the original Chinese term has not been translated to preserve the implications of these ideas in this context.

~ 77 ~

故君子不恤年之將衰，而憂志之有倦。不寢道焉，不宿義焉。言而不行，斯寢道矣；行而不時，斯宿義矣。

(卷四十六 中論)

[白話] 君子不憂慮自己年老力衰，而是擔憂心志倦怠。不讓道業荒廢停止，不讓義理棄置不為。光說而不去做，這樣道業就被荒廢了；沒有及時去做，這樣義理就被棄置了。

Therefore, a *superior person* will not worry about becoming old and frail. Instead, he worries about his mind becoming weary and dull. He will neither let virtuous causes lie still nor abandon righteous reasonings. For a man of words and not of actions will let virtuous causes lie still; a man who cannot act in time will let righteous reasonings be abandoned.

Scroll 46: *Zhong Lun*

~ 78 ~

乾……《象》曰：「天行健，君子以自強不息。」

(卷一 周易)

[白話] 乾卦。……《象傳》說：「乾卦象徵天道運行的剛健而永恆，君子應當效法天道，自我奮發圖強，永不止息。」

The book of *Xiang Zhuan* said: “The hexagram *Qian* symbolizes the strength and eternity of heaven in its motion. A *superior person* should learn from the attributes of heaven, to be self-reliant and vow to work hard, never giving up.”

Scroll 1: *Zhou Yi*

~ 79 ~

坤。《象》曰：「地勢坤。君子以厚德載物。」

(卷一 周易)

[白話] 坤卦。《象傳》說：「坤卦象徵大地順承上天。君子應當取法大地，以深厚的德行，容載萬物。」

The hexagram of *Kun*. The book of *Xiang Zhuan* said: "The capacity and sustaining power of the earth is denoted by *Kun*. The *superior person* should learn from the earth, carry and support all things in the world with his great virtue."

Scroll 1: *Zhou Yi*

~ 80 ~

不修善事，即為惡人；無事於大，則為
(舊無人無至則)
為七字補之 小人。紂為無道，見稱獨夫；
仲尼陪臣，謂為素王。即君子不在乎富貴
矣。

(卷五十 抱朴子)

[白話] 不行善事的，就是惡人；不奉事尊長的，就是小人。商紂王為君無道，所以被稱為「獨夫」；孔子身為諸侯的大夫，卻被推許為「素王」。這說明君子並不在於是否有權勢和財富。

One who does not cultivate good deeds is a malicious man. One who does not assist his elders is a *petty person*.⁷ King Zhou was known as a despot because he was cruel and oppressive. But Confucius, a man who

7 *Xiaoren* 小人, “small or petty person” does not grasp the value of virtues and seeks only immediate gains.

served only as a counsel to many feudal lords, was reckoned as a “commoner king”—a man with kingly virtues but not with kingly rank. This demonstrates clearly that noble status and wealth is not the measure of a *superior person*.

Scroll 50: *Bao Pu Zi*

~ 81 ~

孝悌之至，通於神明，光于四海，無所不

通。孝至於天，則風雨時；孝至於地，則萬物成；
孝至於人，則重譯來貢，故無所不通也。

(卷九 孝經)

孝
悌

[白話]真正能夠把孝敬父母、友愛兄弟之道做到盡善盡美，就會感通天地神明，四海之內充滿道德的光輝，沒有一個地方不受孝道的感化。

If one were able to perfect his filial piety and attention to fraternal duties, he would move the gods and divinities in heaven and earth, and will reach to the spiritual intelligence. The light of his great virtue would illuminate the whole world and all would be touched by the virtues of filial piety.

Scroll 9: *Xiao Jing*

~ 82 ~

蓼蓼者莪，匪莪伊蒿。興也。蓼蓼，長大貌也。莪已興者，喻憂思心不精識其事也。哀哀父母，生我劬勞。哀哀者，恨不得終養父母，報其生長己之苦也。無父何怙？無母何恃？出則啣恤，入則靡至。恤，憂也，孝子之心，怙恃父母，依依然以為不可斯須無也，出門則思之憂，旋入門又不見，如入無所至也。父兮生我，母兮鞠我，拊我畜我，長我育我，顧我復我，出入腹我。鞠，養也。顧，旋視也。復，反覆也。腹，懷抱。欲報之德，昊天罔極。之猶是也，我欲報父母是德，昊天乎我心無極也。

(卷三 毛詩)

[白話]那片長長的莪蒿，原來不是莪蒿是青蒿，心中充滿憂思，竟把青蒿都看錯了。我可憐的父母啊，為了養育我，勞苦憔悴！沒有父親，我可以依靠誰？沒有母親，我可以仰賴誰？行走在外，心中悲痛；回到家中，房屋空曠，再也見不到父母，就像沒有到家一樣。父親啊！是您生下我。母親啊！是您養育我。你們撫育我、疼愛我，長養我、教育我，反覆顧看我、掛念我，出入都懷抱著我。想要報答父母含辛茹苦拉

扯我長大的深恩，卻再也沒有這個機會了，蒼天啊！
蒼天，我心常所憶念，痛切至極，沒有停止之時。

Long and large grows the *e*; it is not the *e* but the *hao*.⁸
I am saddened by the loss of my parents, who gave
me birth and brought me up at great personal cost.
Fatherless, who is there to rely on? Motherless, who
is there to depend on? When I go abroad, I carry my
grief with me. When I come home, I have no one to
go to. Oh my father, who begat me!

8 “*e*” and “*hao*” are two species of *Artemisia* belonging to the daisy family of *Asteraceae*. According to the interpretation offered by the editor of the compilation, Wei Zheng, the son felt so sad about the death of his parents that he could not distinguish the difference between the two *Artemisia* species. Another popular interpretation for this metaphor is that since “*e*” is aromatic and edible, it represents a promising future. “*Hao*”, which is bitter and unpalatable, represents a future that is bleak. The contrast meant to bring out the fact that the parents had hoped to have a son who had prospects of success in life, however, the son has failed to do so before his parents passed away, and this is a cause of great regrets for the son.

Oh my mother, who nurtured me! You raised me, you loved me; you brought me up, and you taught me. You cared for me and you worried for me; everywhere you went you held me in your arms. If I would return your kindness, it is like great heaven, illimitable.

Scroll 3: Mao Shi

~ 83 ~

孝有三：小孝用力，中孝用勞，大孝不匱。勞，猶功。思慈愛忘勞，可謂用力矣；尊仁安義，可謂用勞矣；博施備物，可謂不匱矣。思慈愛忘勞，思父母之慈愛己，而自忘己之勞苦。父母愛之，喜而弗忘；父母惡之，懼而無怨；無怨，無怨於父母之心也。父母有過，諫而不逆；順而諫之。父母既沒，必求仁者之粟以祀之。此之謂禮終。喻貧困猶不取惡人之物以事己（己作亡）親。

(卷七 禮記)

[白話] 孝道有三種層次：小孝用體力，中孝用事功，大孝則永不匱竭。想到父母慈愛養育之恩，竭力供養而忘記自身的疲勞，這可說是用力；尊崇仁德、安行道義，這可說是用勞；推廣自己的愛心，使廣大的大人都受到恩惠，父母死後，人們各以其敬禮來參與自己的祭祀，這就可說是不匱了。父母喜愛我們，做子女的一定是高興而且不敢忘懷；父母嫌棄我們，做子女

的應該深加警惕而沒有埋怨；父母有了過失，要婉言勸諫而不能忤逆；父母去世之後，必以正當所得的食物來祭祀他們。這才是有始有終的孝親之禮。

There are three levels of filial piety in action: A minor filial piety that takes the form of physical labor; an intermediate filial piety that applies meritorious deeds; a greater filial piety that holds back nothing. When I remember the love my parents gave me and the sacrifices they had to make in bringing me up, I am able to forget my own physical fatigue when I make ends meet to serve them. Such is the minor filial piety that takes the form of physical labor. When I revere benevolent virtues and enable society to abide contentedly in righteousness, such is the intermediate filial piety that applies meritorious deeds. Propagating moral and ethical teachings across the lands, dispensing benefits, and providing for all things necessary to enable every person to support their parents and prepare adequate offerings to their ancestors, such is the greater filial piety that holds

back nothing. If my parents love me I will rejoice and never forget their kindness. If they dislike me I will be even more vigilant against any wrongdoings that I may commit and bear no resentment against my parents. If they commit a mistake I will persuade them to change but I will not rebel against them. When my parents pass away, I will pay my respects to them with food I obtained with legitimate means. Such is the complete fulfillment of propriety.

Scroll 7: *Li Ji*

~ 84 ~

身體髮膚，受之父母，不敢毀傷，孝之始也。立身行道，揚名於後世，以顯父母，孝之終也。夫孝，始於事親，中於事君，終於立身。

(卷九 孝經)

[白話] 人的身軀、四肢、毛髮、皮膚都是父母給予的，應當謹慎愛護，不敢毀損傷害，這是實行孝道的開始。自身有所建樹，實行正道，把名聲顯揚於後世，使父母獲得榮耀，則是實行孝道最終的目標。所以實行孝道，開始於侍奉雙親，推廣於侍奉君王，最終的目的則是立身行道。

Our bodies, to every hair and every bit of skin, are given to us by our parents, and we must not presume to injure or wound them. This is the beginning of filial piety. When we have established a virtuous character by the practice of the filial course, so as to make our name revered in future ages and thereby glorify our parents, this is the ultimate goal of filial piety. It commences with the service of parents; it proceeds to the service of the ruler; it ends with the establishment of a virtuous character.

Scroll 9: *Xiao Jing*

~ 85 ~

在上不驕，高而不危；諸侯在民上，故言在上，敬上愛下，謂之不驕，故居高位而不危殆也。制節謹度，滿而不溢。費用約儉，謂之制節。奉行天子法度，謂之謹度。故能守法而不驕逸也。高而不危，所以長守貴也；居高位能不驕，所以長守貴也。滿而不溢，所以長守富也。雖有一國之財而不奢泰，故能長守富。富貴不離其身，富能不奢，貴能不驕，故云不離其身。然後能保其社稷，上能長守富貴，然後乃能安其社稷。而和其民人。薄賦斂，省徭役，是以民人和也。蓋諸侯之孝也。《詩》云：「戰戰兢兢，如臨深淵，如履薄冰。」戰戰，恐懼。兢兢，戒慎。如臨深淵，恐墜。如履薄冰，恐陷。

(卷九 孝經)

[白話] 身居高位能敬上愛下而沒有傲慢之心，儘管地位再高，也不會發生傾覆的危險；能節儉守法，即使財富再充裕，也不會奢侈浪費。處於高位而沒有傾覆的危險，這樣就能長久保持尊貴的地位；財物充裕而不浪費，這樣就能長久守住財富。能使財富和尊貴

不離於身，然後才能保住自己的國家，使人民和樂相處。這就是諸侯應盡的孝道！《詩經》說：「時時要戒慎恐懼，好比行走在深潭的旁邊，又好像踏在薄冰的上面，唯恐會陷落，所以凡事都要謹慎小心，提高警覺。」

Above others, and yet free from conceit, even when they live in high-status position, they will not invite perils to themselves. They live with economy and carefully observe the rules and laws, thus even when they are wealthy, they will not spend wastefully. To live in a high-status position without peril is the way to preserve lasting nobility. To possess wealth without wastefulness is the way to preserve lasting riches. When their riches and nobility do not leave their persons, they are able to preserve their land and bring harmony to their people. This is the filial piety of the lords. It is said in the book of *Shi Jing: Xiao Ya (Book of Odes)*: “Be apprehensive, be cautious, as if on the brink of a deep abyss, as if treading on thin ice.”

Scroll 9: *Xiao Jing*

~ 86 ~

非先王之法服不敢服，非先王之法言不敢道，不合詩書，不敢道。非先王之德行不敢行。不合禮樂，則不敢行。

是故非法不言，非詩書，則不言。非道不行。非禮樂，則不行。口

無擇言，身無擇行，言滿天下無口過，行滿天下無怨惡。三者備矣，然後能守其宗廟。法先王服，言先王道，行先王德，則為備矣。蓋卿大夫之孝也。

《詩》云：「夙夜匪懈，以事一人。」

夙，早也。夜，暮也。一人，天子也。
卿大夫當早起夜臥，以事天子，勿懈惰。

(卷九 孝經)

[白話] (卿大夫) 非符合古聖先王禮法原則的服裝不敢穿，非符合古聖先王禮法原則的言論不敢講，非古聖先王的道德行為不敢行。所以，不合禮法的話不講，不合道德的行為不行。說話無須刻意選擇，都合乎道理，行為無須刻意選擇，都遵循法道，縱使言語傳遍天下，也不會口中有失，即使所作所為天下皆知，也不會有怨恨厭惡。服飾、言語、行為三者都能遵守禮法道德，完備無缺，然後就能守住其祭祀先祖

的宗廟。這就是卿大夫的孝道。《詩經》說：「要早晚勤奮不懈，來事奉天子。」

Senior ministers do not presume to wear robes other than those appointed by the laws of the ancient kings, or to speak words other than those sanctioned by the ancient kings, or to exhibit conduct other than that exemplified by the ancient kings. Thus none of their words are contrary to those sanctions and none of their actions are contrary to the virtuous way. From their mouths there comes no exceptionable speech, and in their conduct there are no exceptionable actions. Their words may spread all over the world and no error of speech will be found in them. Their actions may spread all over the world, and they will evoke no grievances or dislikes. When these three things—their robes, their words, and their conduct—are all complete as they should be, they can then preserve their ancestral shrines. This is the filial piety of the high ministers and great officers. It is said in the book of *Shi Jing*: “He is never idle, day or night, in the service of the Son of Heaven.”

Scroll 9: *Xiao Jing*

~ 87 ~

故以孝事君則忠，移事父孝，以事於君，則為忠也。以敬事長則順。移事兄敬，以事於長，則為順矣。忠順不失，以事其上，事君能忠，事長能順，二者不失，可以事上也。然後能保其祿位，而守其祭祀，蓋士之孝也。

(卷九 孝經)

[白話]用奉事父母的孝心來奉事國君，必能做到忠誠，用奉事兄長的敬心來奉事上級，必能做到順從。忠誠與順從，都做到沒有什麼缺憾和過失，用這樣的態度去事奉國君和上級，就能保住自己的俸祿和職位，守住宗廟的祭祀，這就是士人應盡的孝道。

Servicing a leader with the heart of a filial child will enable one to perform his duties to the leader loyally. Servicing a superior with the heart of a respectful sibling will enable one to comply with duties given by that superior. When subordinates can engage loyalty and comply flawlessly in the service of the leader and superior, they will be able to maintain their earnings and positions as well as preserve the ritual services of their ancestors. This is the filial piety of a lower-ranking officer.

Scroll 9: *Xiao Jing*

~ 88 ~

因（因上舊有子）
曰二字刪之天之道，春生夏長，秋收冬藏，
順四時以奉事天道。分地
之利。分別五土，視其高
下，此分地之利。謹身節用，以養父母。
行不為非，為謹身；富不奢泰，為
節用。度財為費，父母不乏也。此庶人之孝也。故
自天子至于庶人，孝無終始，而患不及己
者，未之有也。總說五孝，上從天子，下至庶人，皆當孝
無終始。能行孝道，故患難不及其身。未
（未下九字恐有脫誤）
之有者，言未之有也。

（卷九 孝經）

[白話] 利用節氣的自然規律，充分辨別土地的好壞和適應情況，以獲取最大的收成。謹慎遵禮，節省用度，以此來供養父母，這就是老百姓應盡的孝道。因此，上自天子下至老百姓，孝道是不分尊卑，超越時空永恆存在，無始無終的。孝道是人人都能做得到的，而擔心自己做不到，那是不可能的事。

By following and making the most of the changing seasons, common people distinguish the advantages afforded by different soils in order to reap the biggest harvest. They are careful in their conduct and frugal with their expenses so that they may support their parents. This is the filial piety that common people should fulfill. Thus from the Son of Heaven down to the common people, starting with serving parents reverently to the end when a name is established in honor of the family, the filial duties are not difficult to fulfill. The way of filial piety sees no divisions of superiority or inferiority; it transcends time and space; it is eternal, without beginning or an end. No one should worry that they would not be able to fulfill their filial duties.

Scroll 9: *Xiao Jing*

~ 89 ~

子曰：「孝子之事親，居則致其敬；養則致其樂；樂竭歡心以事其親。病則致其憂；喪則致其哀；祭則致其嚴；五者備矣，然後能事親。」

(卷九 孝經)

[白話] 孔子說：「孝子事奉父母親，日常居家的時候，應盡恭敬的心去侍候；奉養的時候，應盡和悅的心去服侍；父母生病時，應盡憂慮的心去照料；父母去世，應盡哀痛的心去料理後事；祭祀時，應盡嚴肅的心去祭祀。以上五點完全做到，才算是盡到事奉雙親的責任。」

Confucius said: “When filial children serve their parents at home they will do so with utmost respect. When they tend to the needs of their parents they will do so with utmost gladness. When they take care of their parents who are ill they will do so with utmost concern. When their parents pass away they will take care of the funeral services with the greatest grief, and in offering memorials to their parents they will show utmost solemnity. It can be said that children have truly fulfilled their duties to their parents when these five things are complete.”

Scroll 9: *Xiao Jing*

~ 90 ~

曾子曰：「身也者，父母之遺體也。行父母之遺體，敢不敬乎？居處不莊，非孝也；事君不忠，非孝也；蒞官不敬，非孝也；朋友不信，非孝也；戰陳無勇，非孝也。五者不遂，災及於親，敢不敬乎？」

遂，猶成也。

(卷七 禮記)

[白話]曾子說：「人的身體，是父母生下來的。用父母生下來的的身體去做事，怎麼敢不慎重呢？生活起居不莊重，不是孝的表現；為國君效力不忠誠，不是孝的表現；身任官職而不認真負責，不是孝的表現；跟朋友交往而不講信用，不是孝的表現；作戰時沒有勇敢精神，不是孝的表現。這五個方面做不好，就會損及父母的名聲，怎敢不慎重呢？」

Zengzi said: “Our bodies came from our parents. How can any person not be prudent in using this body to conduct his affairs? Leading a frivolous lifestyle is unfilial. Serving one’s superior disloyally is unfilial. Working as government officials but not being serious and responsible is unfilial. Not being trustworthy toward friends is unfilial, and being cowardly when at war is unfilial. Failure to fulfill these five filial duties will be detrimental to our parents’ reputation. How can we not be prudent in using this body to conduct our affairs?”

Scroll 7: *Li Ji*

~ 91 ~

壹舉足而不敢忘父母，壹出言而不敢忘父母。壹舉足而不敢忘父母，是故道而弗徑，舟而不游，不敢以先父母之遺體行危殆。壹出言而不敢忘父母，是故惡言不出於口，忿言不及^(及作反)於身。不辱其身，不羞其親，可謂孝矣！徑，步邪趨疾也。

(卷七 禮記)

[白話]每踏出一步都不敢忘記父母，每開口說話都不敢忘記父母。每踏一步不敢忘記父母，所以只走正道而不走邪僻的捷徑，有船可乘就不涉水過河，不敢用父母遺留給我們的身體冒險。每開口說話不敢忘記父母，因此不會口出惡言，招致別人的辱罵。對於自己的言行舉止都能這樣謹慎小心，不侮辱自己的名聲，也不使父母遭到羞辱，這可稱得上是孝了。

I dare not forget my parents in every step I take, and I dare not forget my parents in every word I say. As I remember my parents in every step I take, I will choose the right course of actions in preference to a devious shortcut. If there is a boat I can ride I will not choose to wade across the river—all for the fear of putting this body given to me by my parents at risk. As I remember my parents in every word I say, I will not use abusive language and cause revile words to be thrown back at me. Not subjecting myself to indignities and causing my parents shame, this can be considered as filial piety.

Scroll 7: *Li Ji*

~ 92 ~

故不愛其親，而愛他人者，謂之悖德。人不能愛

其親，而愛他人親者，謂之悖德。不敬其親，而敬他人者，謂之

悖禮。不能敬其親，而敬他人之親者，謂之悖禮也。

(卷九 孝經)

[白話]不愛自己的父母，而去愛其他人，這就叫做違背道德。不尊敬自己的父母，而去尊敬別人，這就叫做違背禮法。

He who does not love his parents but loves others rejects virtue. He who does not revere his parents but reveres others rejects propriety.

Scroll 9: *Xiao Jing*

~ 93 ~

曾子曰：「士不可以不弘毅，任重而道遠。弘，大也。毅，強而能斷也。士弘毅然後能負重任，致遠路也。仁以為己任，不亦重乎？死而後已，不亦遠乎？」仁以為己任，重莫重焉；死而後已，遠莫遠焉。

(卷九 論語)

[白話] 曾子說：「作為讀書人，心志不可以不宏大剛毅，因為肩負的責任重大，而且行走的路程遙遠。把實行仁德作為自己的責任，這責任不是很重大嗎？這個重責大任要一直承擔下去，到死為止，這路程不是很遙遠嗎？」

Zengzi said: "An officer cannot be without breadth of mind and vigorous endurance. His responsibilities are heavy and his journey ahead is far and long indeed. When committed to practicing the virtue of benevolence as a personal goal, is this not a heavy responsibility? Only with death will this commitment end. Is this not a journey that is far and long indeed?"

Scroll 9: *Lun Yu*

~ 94 ~

有一言而可常行者，恕也；一行而可常履者，正也。恕者仁之術也，正者義之要也。至矣哉！

(卷四十六 申鑒)

[白話]有一個字是可以恆常奉行的，就是「恕」，己所不欲，勿施於人；有一種行為是可以恆常實踐的，就是「正」，正直無私。恕，是施行仁德的方法；正直，是遵守道義的要領。真是太重要了！

If there is one word that you should hold permanently to your heart, it is this word, *Shu*—“What you do not want done to yourself, do not do to others.” If there is one standard of conduct that you should always exemplify, it is this, *Zheng*—“Integrity”. *Shu* is the practice that leads to benevolence, and *Zheng* is the key to righteousness.

Scroll 46: *Shen Jian*

~ 95 ~

顏淵問仁。子曰：「克己復禮為仁。克己，約身。一日克己復禮，天下歸仁焉。一日猶見歸，為仁由己，而由人乎哉？」行善在己，不在人。曰：「請問其目。」知其必有條目，故請問之。子曰：「非禮勿視，非禮勿聽，非禮勿言，非禮勿動。」此四者，禮之目。

(卷九 論語)

[白話]顏淵請教如何實踐仁德。孔子說：「克制自己的欲望，使言語行動都合於禮節，這便是仁。只要有一天真正做到克己復禮的功夫，那麼天下的人都會受到感化，而歸向於仁德。實踐仁德全靠自己來下功夫，還要靠別人嗎？」顏淵說：「請問具體的條目？」孔子說：「不合於禮的不看，不合於禮的不聽，不合於禮的不說，遇到一切不合於禮的事情都不動心。」

Yan Yuan asked Confucius about the definition of “benevolence”. Confucius answered: “To be able to control your desires and to let your words and deeds be steadfast in propriety is benevolence. Once you can do this you will be able to affect the world to become benevolent also. Take the initiatives upon yourself and do not expect initiation from someone else.” Yan Yuan asked again: “How can one carry on such a practice?” Confucius replied: “Do not look at things that do not accord with propriety. Do not listen to things that do not accord with propriety. Do not say things that do not accord with propriety, and do not do anything that does not accord with propriety.”

Scroll 9: *Lun Yu*

~ 96 ~

仲弓問仁。子曰：「出門如見大賓，使民如承大祭。仁之道莫尚乎敬。己所不欲，勿施於人。在邦無怨，在家無怨。」在邦為諸侯，在家為卿大夫。

(卷九 論語)

[白話] 仲弓請教如何實踐仁德。孔子說：「出門與人相見，像接待貴賓一樣恭敬，差遣民力像承擔重大祭祀一樣慎重。凡是自己不願接受的事情，不要強加於人。在諸侯的國家裡沒有人怨恨，在大夫的封地沒有人怨恨，無論在哪裡做事，都不會使人抱怨，這便是仁德。」

Zhong-gong asked about benevolence. Confucius said: "When you face the public, act as if you were greeting prestigious guests. While employing the services of the common people, act as if you were officiating a major ceremony. What you do not want done to yourself, do not do to others. In this way, you will not incur any bitter feelings from anybody."

Scroll 9: *Lun Yu*

~ 97 ~

貧賤之知不可忘，糟糠之妻不下堂。

(卷二十二 後漢書二)

參
·
貴
德

[白話]不能忘本，縱使自己飛黃騰達了，患難當中的知交朋友不能遺忘，對於跟我們胼手胝足的妻子也不能拋棄。

A man should not forget the friends he made when he was poor. A wife who has shared her husband's hardships must never be cast aside.

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

~ 98 ~

天地有紀矣，不誠則不能化育；君臣有義矣，不誠則不能相臨；父子有禮矣，不誠則疏；夫婦有恩矣，不誠則離；交接有分矣，不誠則絕。以義應當，曲得其情，其唯誠乎。

(卷四十八 體論)

[白話]天地是有綱紀的，不真誠就不能化育萬物；君臣之間是有道義的，不真誠就不能相處共事；父子之間是有禮節的，不真誠就會無禮而疏遠；夫婦之間是有恩義的，不真誠就會忘恩而離異；結交朋友是有情分的，不真誠就會無情而斷絕來往。以道義來處事、待人、接物都能應對恰當，微細地體察到對方的心意、需要，或是事物的真相，這唯有用真誠心才能做到啊！

Heaven and earth are bound within the natural order, but when actualities are absent they cannot transform and nourish all things. A leader and his subordinates are bound by a mutual commitment, but when sincerity is absent, they cannot work together in mutual admiration. Parents and children are bound by propriety, but when sincerity is absent, they become estranged from each other. Husband and wife are bonded in a relation of gratefulness, but when sincerity is absent, they will end up leaving each other. Friendship is founded on ties of affection, but when sincerity is absent, all ties will be severed. Righteousness will help us to deal with people, manage our tasks and handling matters appropriately, but it is through sincerity that we can earnestly understand the intentions and needs of others as well as the truth of things.

Scroll 48: *Ti Lun*

~ 99 ~

君子養心，莫善於誠。致誠無他，唯仁之守，唯義之行。誠心守仁則能化；誠心行義則能變。變化代興，謂之天德。

(卷三十八 孫卿子)

[白話]君子修養心性，沒有比真誠更好的了。要做到至誠，沒有其他方法，唯有信守仁德，實踐道義。以至誠心來守住仁德，就能教化百姓；以至誠心行使道義，就能改變風俗使民心向善。善良風俗代而興起，如此可說是與天同德。

In the cultivation of a good character, nothing can surpass the value of sincerity. Utmost sincerity can only be achieved through upholding benevolence and implementing righteousness. By being most sincere in upholding benevolence we can right ourselves and influence people to do the same. By being most sincere in implementing righteous deeds we can transform social customs from bad to good. Using

benevolent and righteous values to educate people, the habits of self-correction and doing good deeds will eventually become an acceptable social norm. In this respect, the society will progress in line with the moral principles of heaven.

Scroll 38: *Sun Qing Zi*

~ 100 ~

唯君子為能信，一不信則終身之行廢矣，
故君子重之。

(卷五十 袁子正書)

[白話] 只有有德的君主能信任人。若領導者一旦不能夠充分信任有德才的下屬，那麼一生的事業就會廢棄。所以有德的君主非常注重信任的態度。

Only a virtuous ruler is able to trust people. If he cannot fully trust his capable and virtuous subordinates, everything he did in his life will be invalidated. Hence, a virtuous ruler takes his trusting character very seriously.

Scroll 50: *Yuan Zi Zheng Shu*

~ 101 ~

孔子曰：「欲人之信己，則微言而篤行之。篤行之，則用日久；用日久，則事著明；事著明，則有目者莫不見也，有耳者莫不聞也，其可誣乎？」

(卷四十六 中論)

[白話]孔子說：「想讓別人信任自己，就應當少說而切實履行。真正落實去做，效果就能持久；成效日益長久，事理更能彰顯；理事都明白，那麼大家有目共睹，有耳皆聞，誰還能歪曲事實真相呢？」

Confucius said: "If you want others to have confidence in you, you should speak little and carry out your words. Your actions will speak for themselves. After a period of time, the results become so evident that no one else could distort the truth from the eyes and ears of the public."

Scroll 46: *Zhong Lun*

~ 102 ~

子夏曰：「君子信而後勞其民，未信則以為厲己也。厲，病。信而後諫，未信則以為謗己也。」

(卷九 論語)

[白話]子夏說：「君子在位時，先要取得民眾的信賴，然後才能勞役民眾；如果未取得信賴，民眾會以為這是在虐待他們。君子若處於臣位時，應先取得君主的信任，然後才能規諫；如果未取得信任，君主會以為這是在毀謗他。」也就是說，君子使民、事君，都要以信任為基礎。

Zixia said: "When a *superior person* assumes the position of an official he must first earn the trust of the people before he gives orders to them. Otherwise, people will regard him as oppressive. When a *superior person* assumes the position of a subordinate he must first earn the trust of his superior before he offers any advice to the latter. Otherwise, the superior will take it as an insult."

Scroll 9: Lun Yu

~ 103 ~

夫信由上而結者也。故君以信訓其臣，則臣以信忠其君；父以信誨其子，則子以信孝其父；夫以信先其婦，則婦以信順其夫。上乘常以化下，下服常而應上，其不化者，百未有一也。

(卷四十九 傅子)

[白話]誠信是由在上者締結的。所以，君主以誠信的言行態度來教導臣子，臣子就會以誠信忠於君主；父親用誠信的身教來教誨子女，子女就會用誠信孝順父親；丈夫用誠信來對待妻子，妻子就會用誠信順承丈夫。在上位者如果能依循倫常大道來教化下位者，下位者自然會服從常道而順應上位者，如此上行下效，還有不被教化的人，一百個裡面也找不到一個。

Trustworthiness is a covenant agreed by the superior. If a leader instructs his minister in good faith, the ministers will also serve him in good faith. If a father teaches his children in good faith, his children will also show filial obedience in good faith. If a husband honors his wife in good faith, the wife will also submit to him in good faith. The leaders who adhere to virtuous principles will gain the faithful submission of their subjects in return. With this, all can be educated and transformed without exception.

Scroll 49: *Fu Zi*

~ 104 ~

色取仁而實違之者，謂之虛；不以誠待其臣，而望其臣以誠事己，謂之愚。虛愚之君，未有能得人之死力者也。故《書》稱君為元首，臣為股肱。期其一體相須而成也。

(卷四十八 體論)

[白話]表面上做出仁義而實際是違背的，叫做虛偽；不用真誠來對待自己的臣屬，卻希望臣屬真誠地事奉自己，叫做愚昧。虛偽愚昧的君主，不可能得到肯效死出力的臣屬。所以《尚書》說君主就像是人的頭部，臣屬就像是人的胳膊和大腿，這是希望君臣能成為一個整體，相互配合使國家大治。

A ruler who pretends to be benevolent is a hypocrite, and he who expects the ministers to serve him earnestly while he treats them insincerely is ignorant. A hypocritical and ignorant leader will not attract ministers who will serve him with undying loyalty. Hence it was said in the book of *Shang Shu*: “A leader is analogous to the head of a man, and his ministers, the arms and the legs.” It is hoped that the leader and his ministers can work amicably as one body so that they will be able to govern the country properly.

Scroll 48: *Ti Lun*

~ 105 ~

巧詐不如拙誠。

(卷四十 韓子)

[白話] 奸巧詭詐不如樸拙誠實。

Simple honesty is better than subtle hypocrisy.

Scroll 40: Han Zi

~ 106 ~

作德，心逸日休；作偽，心勞日拙。為德，直道而行，
於心逸豫，而名日美。為偽，飾巧百端，
於心勞苦，而事日拙，不可為之也。

(卷二 尚書)

[白話] 積德行善的人，心定神閒而一天比一天更喜悅快樂；作假造惡的人，心思費盡卻一天比一天更窘迫困苦。

Practice virtue and you will calm the mind and become more restful day after day. Practice hypocrisy and you will wear out your mind only to worsen the situation day after day.

Scroll 2: *Shang Shu*

~ 107 ~

曾子曰：「敢問何謂七教？」孔子曰：「上敬老，則下益孝；上尊齒，則下益悌；上樂施，則下益寬；上親賢，則下擇友；上好德，則下無隱；上惡貪，則下恥爭；上廉讓，則下知節。此之謂七教也。七教者，治民之本也。政教定，則本正矣。凡上者，民之表也，表正則何物不正！」

（卷十 孔子家語）

[白話]曾子說：「敢問什麼是七教？」孔子說：「君上尊敬老人，臣民就更加孝親；君上尊敬年長者，臣民就更加友愛兄長；君上樂善好施，臣民就更加寬厚；君上親近賢士，臣民就重視擇友；君上注重道德修養，臣民就不會做不可告人的事；君上厭惡貪婪，臣民就恥於相爭；君上清廉謙讓，臣民就知道堅守節操。這就是七教。七教是治理人民的根本。政治教化的原則確定了，那麼根本就端正了。凡是在上位者，皆是人民的表率，表率端正，還有什麼事物不端正！」

Zengzi said: “May I ask what the Seven Lessons are about?” Confucius said: “If a leader respects old people, his subjects will show more filial obedience toward their parents. If a leader respects the elderly, his subjects will show more respect toward their elder siblings. If a leader is kind and giving, his subjects will become more tolerant and generous. If a leader favors the virtuous, his subjects will attach more importance to choosing their friends wisely. If a leader places great importance on ethical conducts, his subjects will not commit acts that cannot be revealed to the public. If a leader is not greedy, his subjects will be ashamed of fighting with each other for profits. If a leader is honorable and humble, his subjects will uphold integrity firmly. These are the Seven Lessons, the foundation of governing. Once the principles of governing are established, the government will become stable and strong. Since people look up to all the senior ministers and bureaucrats as examples to follow, and as long as they are upright, what else cannot be upright?”

Scroll 10: *Kong Zi Jia Yu*

~ 108 ~

子曰：「其身正，不令而行；其身不正，
雖令不從。」令，教令也。

(卷九 論語)

[白話]孔子說：「當政者本身言行端正，能做出表率模範，不用發號施令，人民自然起身效法，那麼政令將會暢行無阻；如果當政者本身言行不正，雖下命令，人民也不會服從遵守。」

Confucius said: "When a leader's personal conduct is upright, his government is effective without the issuing of orders. If his personal conduct is not upright, he may issue orders but they will not be followed."

Scroll 9: Lun Yu

~ 109 ~

故君子為政，以正己為先，教禁為次。

(卷四十七 政要論)

[白話] 君子治理政務，首先要端正自己的思想言行，其次才是推行教育和禁令。

A superior person must first and foremost be an exemplar of integrity in his official duties. Giving instructions and punishment are secondary measures.

Scroll 47: Zheng Yao Lun

~ 110 ~

子曰：「下之事上也，不從其所令，而從其所行。言民化行，不拘於言也。上好是物，下必有甚矣。甚者，甚於君也。故上之所好惡，不可不慎也，是民之表也。」言民之從君，如影之逐表。

(卷七 禮記)

[白話]孔子說：「下級事奉上級，不是光看他怎麼說，而是要看他怎麼做。上級愛好某一事物，下級一定有比他更加愛好的。所以上位者所喜好、厭惡的態度，不能不謹慎，因為這都是民眾的表率。」

Confucius said: "In serving a superior, the subordinates will not only follow by obeying the commands of his superior but also follow by observing the superior's conduct. Whatever preferences shown by a superior will be exceeded by the preferences of his subordinates. Therefore, a leader must be careful with what he likes or dislikes for he is the role model for the people."

Scroll 7: *Li Ji*

~ 111 ~

我有公心焉，則士民不敢念其私矣；我有平心焉，則士民不敢行其險矣；我有儉心焉，則士民不敢放其奢矣。此躬行之所徵者也。

(卷四十五 昌言)

[白話] 上位者有公正之心，下屬百姓就不敢有謀私的念頭；在上位者能有平等之心，下屬百姓就不敢行險，心存僥倖；上位者有節儉之心，下屬百姓就不敢放縱享受、奢侈浪費。這是在上位者以身作則所起的作用。

If a superior is impartial, his subjects will not dare to profiteer. If he is honest and fair, his subjects will not dare to engage in dishonest enterprises, thinking they can get away without punishment. If he is frugal, his subjects will not dare to spend lavishly. These are the effects of a leadership that practices what he preaches.

Scroll 45: *Chang Yan*

~ 112 ~

太公曰：「將有三禮。冬日不服裘，夏日不操扇，天雨不張蓋幕，名曰三禮也。」

(卷三十一 六韜)

[白話]太公說：「將帥有『三禮』必須親身力行來做表率。冬天不穿皮衣，夏天不執扇子，下雨天不張傘蓋，這才能與士卒同甘共苦，以上稱為遵守三種禮法。」因為將帥不行禮法，就無法體會到士卒的冷暖。

Tai Gong said: "There are three protocols for generals and commanders of an army: Do not wear fur coats in the winter; do not use fans in the summer; do not open umbrellas on rainy days."⁹

Scroll 31: *Liu Tao*

9 The purpose of this protocol is to remind the generals and commanders to place themselves in the same situations as their soldiers, be it hot or cold, damp or dry. A commander who can empathize with the circumstances in which he places his soldiers will not only gain the loyalty of his soldiers, but also come up with good strategies that will find victory with the least sacrifice of human lives.

~ 113 ~

孔子曰：「君子有三恕。有君不能事，有臣而求其使，非恕也；有親弗能孝，有子而求其報，非恕也；有兄弗能敬，有弟而求其順，非恕也。士能明於三恕之本，則可謂端身矣。」端，正也。

(卷十 孔子家語)

[白話]孔子說：「君子有三個方面要心存推己及人的恕道。有君主不能忠心奉事，卻要求部屬供他使喚，這就不是恕道；對父母不能力盡孝道，卻要求孩子回報恩德，這就不是恕道；有兄長不能夠尊敬，卻要求弟弟順從自己，這也不是恕道。讀書人能明白忠於君、孝於親、悌於兄，這些是恕道的根本，那就可以說是端正自己了。」

Confucius said: "A superior person shows his consideration for others in three ways: Not serving his leader wholeheartedly while ordering his own

subordinates around is inconsiderate. Not fulfilling his filial duties to his parents but demanding that his own children to be filial to him is inconsiderate. Not respecting his elder siblings but demanding his own younger siblings to respect him is inconsiderate. If he can understand that consideration for others stems from loyalty to his own leader, filial obedience to his own parents, and reverence to his elder siblings, he is truly a person who has an upright character.”

Scroll 10: *Kong Zi Jia Yu*

~ 114 ~

是故君子有諸己，而後求諸人；無諸己，而後非諸人。

(卷七 禮記)

[白話] 因此有德行的領導人，一定是自己先有了善行，然後再帶動別人行善；一定是先要求自己沒有惡行，然後再禁止別人作惡。

A virtuous leader will lead the way to do good deeds before he asks others to do the same. He will expect himself to be devoid of wrongdoing before he can stop others from wrongdoing.

Scroll 7: *Li Ji*

~ 115 ~

君子能為可貴，不能使人必貴己；能為可信，不能使人必信己；能為可用，不能使人必用己。故君子恥不修，不恥見污；恥不信，不恥不見信；恥不能，不恥不見用。是以不誘於譽，不恐於誹，率道而行，端然正己，不為物傾側，夫是之謂誠君子。

(卷三十八 孫卿子)

[白話]君子能做到值得人尊重，但不能讓別人必定尊重自己；能夠做到值得人信任，但不能讓別人必定信任自己；能夠做到值得任用，但不能讓別人必定任用自己。所以君子以不修養品德為恥，不以被污辱為恥；以不守信用為恥，不以不被信任為恥；以沒有才能為恥，不以不被任用為恥。因此不被虛有美譽所引誘，不被誹謗而恐懼，遵循正道而行，端正自身，不被外物所動搖，這才稱得上是真正的君子。

A *superior person* can work on earning respect, but he cannot expect others to respect him. He can work on being trustworthy but he cannot expect others to trust him. He can be worthy of appointment to a post but he cannot expect the post to be given to him. Therefore, a *superior person* is ashamed of not being a man of character but he is not ashamed of being insulted. He is ashamed of breaking his promise but he is not ashamed of being distrusted. He is ashamed of being unskillful but he is not ashamed of missing the chance to get appointed. In short, he is not tempted by superficial reputation, or intimidated by slanders. He is honorable and upright, unwavering in his convictions.

Scroll 38: *Sun Qing Zi*

~ 116 ~

榮辱之責，在乎己，而不在乎人。

(卷四十 韓子)

參
·
貴
德

[白話] 招致光榮或侮辱的責任，全在自己，不在別人。

The responsibility for honor and disgrace rests with nobody but oneself.

Scroll 40: *Han Zi*

~ 117 ~

家人。《象》曰：「……君子以言有物，

而行有恆。」

家人之道，修於近小而不妄者也。故君子言必有物，而口無擇言；行必有恆，而身無擇行也。

(卷一 周易)

[白話]家人卦。《象傳》說：「……為人領導、父母或老師，時時保持言語真實誠懇，而且力行要有始有終。」

The book of *Xiang Zhuan* interprets the hexagram *Jia Ren* (family members) as: “...A superior person speaks meaningful words and his conduct is uniformly consistent.”

Scroll 1: *Zhou Yi*

~ 118 ~

衣冠中，故朝無奇僻之服；所言義，故下無偽上之報；身行順，治事公，故國無阿黨之義。三者，君子常行也。

(卷三十三 晏子)

[白話]國君的衣冠中規中矩，因此朝廷內就不會出現奇裝異服；所說的話符合道義，因此臣下就不會謊報下情；自身行為遵循道義，處事公正，那麼國家就不會有阿諛奉承、結黨營私的現象。以上這三點，乃國君日常的行為規範。

When a leader dresses in a manner that befits his status, no eccentric attire will be worn by his officials. When a leader's words are just, no fabricated reports will be produced by his subordinates. When a leader is honorable and fair, no servile official or factionalism will arise in the civil service. These three points should serve as a guideline for the leader.

Scroll 33: Yan Zi

~ 119 ~

故聲無小而不聞，行無隱而不形。玉在山而木草潤，淵生珠而崖不枯。為善積也，安有不聞者乎？

(卷三十八 孫卿子)

[白話] 聲音無論怎麼小，沒有聽不到的；行為無論怎樣隱蔽，沒有不表露出來的。寶玉蘊藏在山中，草木便顯得豐潤；深淵裡有了珍珠，淵邊的山崖便顯得不乾枯。由此可知，行善貴在日積月累，哪有不為人知的道理呢？

No matter how slight a sound may be, it will still be heard. No matter how carefully a good deed is concealed, it will still be known. When jade is embedded deep in the mountain, the mountain grass and wood will be moistened. When a deep pool produces pearls, the edge around the deep pool will not dry up. If one persists in doing good, how can people not know his good deeds?

Scroll 38: *Sun Qing Zi*

~ 120 ~

帝曰：「夫建大事者，不忌小怨。」

(卷二十一 後漢書一)

參
·
貴
德

[白話] 漢朝光武帝說：「建立偉大功業的人，為大局著想，不會記恨小的仇怨。」

Emperor Guang Wu of the Han dynasty said: “He who dreams of great success will not hold a grudge over minor hostilities.”

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

~ 121 ~

老子曰：「報怨以德。」

(卷四十 賈子)

[白話] 老子說：「不記仇恨，反而用恩德去回報傷害我們的人。」

Laozi said: “Respond to anger with virtue. Recompense injury with kindness.”

Scroll 40: *Jia Zi*

~ 122 ~

《象》曰：「謙亨。天道下濟而光明，地道卑而上行。天道虧盈而益謙，地道變盈而流謙，鬼神害盈而福謙，人道惡盈而好謙。謙尊而光，卑而不可踰，君子之終也。」

(卷一 周易)

[白話]《象傳》說：「謙卑，則亨通。天道的法則是向下周濟萬物，光明普照天下；地道的法則是位處卑下而地氣向上運行；天地溝通，陰陽和合，所以說『亨通』。天的法則是減損盈滿者，增益謙虛者；地的法則是改變盈滿者，充實謙虛者；鬼神的法則是傷害盈滿者，施福謙虛者；人類的法則是憎惡盈滿者，喜歡謙虛者。謙虛者若位居尊貴，他的道德更顯光明；即使位居卑下，他的道德也不可超越；君子處於尊位或卑位，均能終生保持謙虛的美德，同時獲得謙虛帶來的終生的福報。」

According to the book of *Tuan Zhuan*, the hexagram Humility (*Qian*) —“gets through”—indicates “progress and success”. In the way of heaven, to send down its beneficial influences below, where they are brilliantly displayed. In the way of earth, lying low, to send its influences upwards and (there) to act. It is the way of heaven to diminish the full and augment the humble. It is the way of earth to overthrow the full and replenish the humble. Spiritual Beings inflict calamity on the full and bless the humble. It is the way of men to dislike the full and love the humble. Humility in a position of honor makes that still more brilliant; and in a low position its virtuous accomplishment is unsurpassable. Irrespective of his position, a *superior person* will remain humble and virtuous, and enjoy lifelong blissfulness brought by humility.

Scroll 1: *Zhou Yi*

~ 123 ~

惟德動天，無遠弗届。滿招損，謙受益，
時乃天道。自滿者人損之，自謙者
人益之，是天道之常。

(卷二 尚書)

[白話]只有德行能感通天地，無論多遠的人都會來歸順。自滿會招來損害，謙虛會得到益處，這是自然的規律。

Only virtuous conducts can touch the heart of heaven and earth. And people, irrespective of where they live, will come and pledge their allegiance to the virtuous. Complacency brings harm; humility brings benefits. This is the law of nature.

Scroll 2: *Shang Shu*

~ 124 ~

《象》曰：「勞謙君子，萬民服也。」

(卷一 周易)

[白話]《象傳》說：「勤勞而謙恭的君子，必然會得到萬民的景仰和歸服。」

The book of *Xiang Zhuan* states that: “A diligent and humble *superior person* draws admiration and respect from tens of thousands of people to come and pledge to him their allegiance.”

Scroll 1: *Zhou Yi*

~ 125 ~

德日新，萬邦惟懷；志自滿，九族乃離。

日新，不懈怠也。

自滿，志盈溢也。

(卷二 尚書)

[白話] 德行天天進步，世界各國都會受到感化而遠來歸順；心志驕傲自大，連身邊最親近的家人也會離散。

When the virtues of a leader are renewed daily, the myriad states harbor affection for him. When he is self-satisfied and conceited, even his relatives will abandon him.

Scroll 2: *Shang Shu*

~ 126 ~

故《易》曰：「有一道，大足以守天下，中足以守國家，小足以守其身，謙之謂也。」

(卷四十三 說苑)

謙
虛

[白話]《易經》上說：「有一個道理，能按著去做，大能保住天下，中能保住國家，小能保全自身，這道理就是謙虛。」

The book of *Yi Jing* says: “There is a Way which, if adhered to, at best can keep the world at peace; to a lesser degree can safeguard the country; at the least can keep oneself from harm. The Way is—Humility.”

Scroll 43: *Shuo Yuan*

~ 127 ~

若升高，必自下；若陟遐，必自邇。言善政有漸，如登高升遠，必用下近為始，然後致高遠也。

(卷二 尚書)

[白話] 如果要登高，一定要從低處開始；如果要行遠，一定要從近處起步。因此無論做學問或處事，應從淺近處下手，然後循序漸進，慢慢深入，不可好高騖遠。

To climb up a mountain, one must start from the bottom. To journey afar, one must start from the closest step.

Scroll 2: *Shang Shu*

~ 128 ~

江海所以能為百谷王，以其善下之。江海以卑下，故眾

流歸之，若民
歸就王者。

(卷三十四 老子)

[白話] 江海所以能成為山谷河川匯集的地方，是因為它善於處在低下的地位。由此可知，君子應虛懷若谷，謙沖自下，德行才能日益增長。

The reason why the rivers and seas are able to receive the homage and tribute of all the valley streams is that they are lower than all the others. It is thus that they are the kings of them all.

Scroll 34: *Lao Zi*

~ 129 ~

君子常虛其心志，恭其容貌，不以逸群之才加乎眾人之上；視彼猶賢，自視猶不肖也。故人願告之而不厭，誨之而不倦。

(卷四十六 中論)

[白話]真正的君子，常保心態謙虛，舉止恭敬有禮，不以出眾的才能而高於眾人之上；他把別人都看作是賢能之士，而把自己看成是不賢之人。因此別人願意告誡他而不覺得厭煩，教誨他而不覺得疲倦。

A superior person is always humble and respectful, and his behavior is in accordance with propriety. Moreover, he never puts himself above others despite his outstanding abilities. He regards others as able and virtuous and sees himself as a less than capable person. Hence, other people are never tired of giving him advice or teaching him.

Scroll 46: *Zhong Lun*

~ 130 ~

汝惟弗矜，天下莫與汝爭能。汝惟弗伐，
天下莫與汝爭功。自賢曰矜。自功曰伐。言禹推善讓
人，而不失其能；不有其勞，而不失
其功；所以能
絕眾人也。

(卷二 尚書)

謙
虛

[白話] 你能不自以為賢能，天下才沒有人和你爭賢能。你能不自我誇耀，天下才沒有人和你爭功勞。換句話說，國君能時時保持謙恭謹慎的態度，天下才能永保穩固，不被推翻。

If you were not conceited, no one in the world would strive to surpass your position. If you were not boastful, no one in the world would strive to surpass your contributions.

Scroll 2: *Shang Shu*

~ 131 ~

夫人有善鮮不自伐，有能者寡不自矜。伐則掩人，矜則陵人。掩人者人亦掩之，陵人者人亦陵之。

(卷二十六 魏志下)

[白話] 人有善行，很少有不自誇的；有能力，也很少有不自傲的。自誇就會掩蓋別人的優點，自傲就會凌駕於別人之上。掩蓋別人的人，別人也會掩蓋他；凌駕別人的人，別人同樣也會凌駕於他之上。

Not many people can stop themselves from bragging about the good deeds that they have performed, and very few talented people can stop themselves from becoming egotistical. A boastful person will neglect the strengths of others, and an egotistical person will certainly dominate others. However, he who neglects others will also be neglected by others, and he who dominates others will also be dominated by others.

Scroll 26: *Wei Zhi*, Vol. 2

~ 132 ~

子曰：「如有周公之才之美，使驕且吝，其餘不足觀也已。」

(卷九 論語)

[白話] 孔子說：「如果一個人有周公那樣的才華和辦事能力，但是驕傲而且吝嗇，不肯分享，其餘雖有小善，也就不值得一觀了。」

Confucius said: "If a person had the talent and administrative ability as splendid as the Duke of Zhou, but then grew to become conceited and miserly, the rest of his good qualities would not be worth a glance."

Scroll 9: *Lun Yu*

~ 133 ~

「亢龍有悔」，何謂也？子曰：「貴而無位，高而無民，下無陰也。賢人在下位而無輔，賢人雖在下而當位，不為之助。是以動而有悔也。」……「亢」之為言也，知進而不知退，知存而不知亡，知得而不知喪。其唯聖人乎！知進退存亡，而不失其正者，其唯聖人乎！

(卷一 周易)

[白話]「處於極尊之位，應當以高傲為戒，否則會有敗亡悔恨之禍。」為何這麼說呢？夫子說：「地位極其顯貴，沒有比這再高的位置；身分極其崇高，沒有人能親善接近。賢人都處在下位，而無法在旁輔佐協助，因此一舉一動不謹慎就會引禍上身。」……「亢」字的意義，只知進取卻不知退守，只知存在卻不知會衰亡，只知獲得卻不知會喪失。這只有聖人的智慧，能知道如何進、退、存、亡，而不失正道，只有聖人才能如此吧！

The Book of *Yi Jing* divinized: “In the oracle *Qian*, the dragon seated at the highest position will have cause to repent.” Confucius interpreted this as being said: “When a man seeks to climb so high that he loses his place in the world, he becomes isolated. Nobody from below can reach him, so in every move he makes, he is bound to make mistakes, as no one can help him.” ...This foretells a person whose only ambition is to move ahead, and for that he discharges any possibility that calls for a retreat. He knows about existence but he ignores death; he wants success but cannot accept failure. Only a wise man will understand the law of advance, retreat, existence and death; yet remain on the right path. Only a wise man can do this.

Scroll 1: *Zhou Yi*

~ 134 ~

惟聖罔念作狂，惟狂克念作聖。惟聖人無念於善，則為狂人。

惟狂人能念善，則為聖人。言桀紂非實狂愚，以不念善故滅亡也。

(卷二 尚書)

[白話] 人人都有聖明的本性，一旦妄念生起，且相續不斷，則被煩惱纏縛，就會變成凡夫；凡夫克制妄念，保持正念，就會變成聖人。由此可知，「聖」與「狂」之分，只在罔念與克念之間。

When a sage lost sight of the truth, he became an unruly person. When an unruly person overcame his delusions, he became a sage.

Scroll 2: *Shang Shu*

~ 135 ~

傳曰：「從善如登，從惡如崩。」

(卷二十七 吳志上)

[白話] 《國語》上講：「為善如登山那樣艱難，必須時時克服自己的習氣；為惡如山崩那樣迅速墜落，一失足成千古恨。」

It was said in the book of *Guo Yu*: “Becoming virtuous is like struggling uphill but committing vice is like collapsing in a landslide.”¹⁰

Scroll 27: *Wu Zhi*, Vol. 1

10 In other words, it is difficult to follow the path of virtue but easy to succumb to vice.

~ 136 ~

《曲禮》曰：「毋不敬，禮主於敬。儼若思，
言人坐思，安定辭，審言語也。安民哉！」此三句可以安民也。

(卷七 禮記)

[白話]《曲禮》說：「對一切人、事、物沒有不恭敬的，舉止端莊穩重，像若有所思的樣子，談吐安詳穩定，條理分明，這樣才能安定人民啊！」

The book of *Qu Li* said: “Always, and in everything, let there be reverence. Be dignified as if one is thinking deeply, and speak with composure and clarity. This way will put people at ease.”

Scroll 7: *Li Ji*

~ 137 ~

位已高而意益下，官益大而心益小，祿已厚而慎不敢取。

(卷四十三 說苑)

[白話]地位愈高而態度愈要謙恭，官職愈大而內心更要謹慎，俸祿愈優厚而愈不敢妄取貪求。

The higher one goes the more humble he should become. The more important one's official role becomes the more cautious he should be. And the higher a salary he draws the more he should not be wanting for more.

Scroll 43: *Shuo Yuan*

~ 138 ~

生而貴者驕，生而富者奢。故富貴不以明
道自鑒，而能無為非者寡矣。

(卷三十五 文子)

[白話] 生來就顯貴的人，容易驕縱；生來就富足的人，容易奢侈。所以富貴之人，如果不以明白做人道理來自我反省觀照，而能夠不做錯事的就很少了。

It is easy for a person born into a privileged family to acquire an air of arrogance, and a person born into a rich family to acquire a taste for extravagance. If the privileged and the rich do not follow the right way to guard against arrogance and wastefulness, seldom will they not commit wrongdoings.

Scroll 35: *Wen Zi*

~ 139 ~

九三：「君子終日乾乾，夕惕若，厲，無咎。」何謂也？子曰：「君子進德修業。忠信，所以進德也；修辭立其誠，所以居業也。是故居上位而不驕，在下位而不憂。居下體之上，在上體之下。明夫終敝，故不驕也；知夫至至，故不憂也。故乾乾因其時而惕，雖危無咎矣。」惕，愴惕之謂也。

(卷一 周易)

[白話] 乾卦九三爻辭說：「君子整天勤奮不懈、自強不息，直到夜晚也警惕戒懼，這樣才能處於險境而避免禍害。」怎麼說呢？夫子說：「這是譬喻君子要增進道德、建立功業。做到忠誠信實，由此可以增進道德；對人民大興文教，自己以身作則，言行一致，保持真誠，由此可以積蓄功業。所以處在上位而不驕傲，處在下位而不憂慮。能夠整天勤奮不懈，隨時警惕戒懼，雖處險境也能避免禍害。」

In the third Nine of the hexagram *Qian*: “A superior person works hard and remains vigilant all day, and in the evening he is still careful and apprehensive; this way he can avoid being harmed in any dire situation.” What does this mean? Confucius said: “This is a metaphor about how a person advances in virtue and cultivates all the sphere of his duties. His devotion and trustworthiness are the means by which he advances in virtue. His attention to his words and establishing his sincerity are the means by which he excels in his duties. Therefore he occupies a high position without pride, and a low position without anxiety. Thus it is that, being diligent and vigilant, and forever careful and apprehensive, he will be safe from danger even when his position is perilous.”

Scroll 1: *Zhou Yi*

~ 140 ~

道也者，不可須臾離也，可離非道也。道，猶道路也。出入動作由之，須臾離之，惡乎從。是故君子戒慎乎其所不睹，恐懼乎其所不聞。莫見乎隱，莫顯乎微，故君子慎其獨也。慎其獨者，慎其閑居之所為也。小人於隱者，動作言語，自以為不見睹不見聞，則必肆盡其情。若有佔聽之者，是為顯見，甚於眾人之中為之也。

(卷七 禮記)

[白話]心是不可片刻偏離正道的，可以離開的就不是正道了。因此君子在人看不到的地方也常警戒謹慎，在人聽不到的地方也常惶恐畏懼。要知道，最隱暗且看不見的地方也是最容易發現的，最微細且看不見的事物也是最容易顯露的，因為念頭容易放逸，所以君子特別謹慎於一個人獨處的時候。

We cannot for one moment leave the *Dao* (the righteous path). What can be left out is not *Dao*. A superior person will remain discreet even at places where nobody is around, and he will remain

apprehensive at places where nobody can be heard. Beware that the most secretive place is also the easiest place to be found, and the tiniest thing is also the easiest thing to be seen, whenever one's thoughts are most unguarded. A *superior person* therefore is most watchful when he is alone by himself.

Scroll 7: *Li Ji*

~ 141 ~

行有四儀：一曰，志動不忘仁，二曰，智
用不忘義，三曰，力事不忘忠，四曰，口
言不忘信。慎守四儀，以終其身，名功之
從之也，猶形之有影，聲之有響也。

(卷三十六 尸子)

[白話]言行有四個準則：一是遵循志向的過程中，不忘仁愛；二是運用智能時，不忘道義；三是恪盡職守時，不忘忠誠；四是開口說話時，不忘信實。能謹慎遵守這四個準則，終生不忘，名譽和功業自然會隨之而來，就像身形有影子相隨，聲音發出會有迴響一樣。

Thus, the conduct of a *superior person* bears four features: He follows through his plans and never forgets to be kind. He deploys his expertise and never forgets to be righteous. He works hard and never forgets to be faithful. When he speaks he never

forgets to be truthful. If he can keep these features all his life, honor will follow him like a shadow to his form and an echo to his callings.

Scroll 36: *Shi Zi*

~ 142 ~

君子口無戲謔之言，言必有防；身無戲謔之行，行必有檢。言必有防，行必有檢，雖妻妾不可得而黷也，雖朋友不可得而狎也。是以不愠怒，而教行于閨門；不諫諭，而風聲化乎鄉黨。傳稱「大人正己而物正」者，蓋此之謂也。

（卷四十六 中論）

[白話]君子開口不說玩笑的言語，說話必定防範約束；自身沒有玩笑的行為，行為必定檢點謹慎。說話防範，行為謹慎，即使是妻妾也不敢因親近而無禮，即使是朋友也不敢因熟悉而輕慢。所以，君子不用嚴厲訓斥，而身教就能影響整個家族；不用規勸告誡，而良好的風氣就能教化整個鄉里。《孟子》中稱讚，「聖人端正己身，而身邊的萬事萬物也會隨著端正」，大概就是這個意思吧。

A *superior person* does not make jokes and his words are in line with propriety. He does not play pranks and his behavior is prudent. If his speech and his behavior are prudent, his wife will not act contemptuously toward him despite their intimate relation, and his friends will not slight him despite their close affiliation. Thus, a *superior person's* behavior is sufficient to influence the behavior of his family members without any need for harsh reprimands, and moral social customs will be spread across the land without any need for remonstrations. Thus, in *Mencius* it was said: “When a sage is upright, all the things around him will follow suit.”

Scroll 46: *Zhong Lun*

~ 143 ~

戒之哉！無多言，多言多敗；無多事，多
事多患。安樂必誠，雖處安樂，
必警誡也。無行所悔。

所悔之事，
不可復行。

(卷十 孔子家語)

謹
慎

[白話]要引以為戒啊！不可多話，多話容易因為輕慢
心而說錯話，最後招來禍害；不可多事，多事容易因
為內心浮躁而做錯事，最後引來禍患。處於安樂時要
提高警戒，不做會讓自己後悔的事。

Be warned! Do not talk too much. Much talk incurs
much trouble. Do not be too inquisitive. Much prying
will incur much harm. Stay alert even at a comfortable
place and refrain from doing anything that will cause
regrets.

Scroll 10: Kong Zi Jia Yu

~ 144 ~

子曰：「亂之所生也，則言語為之階。君不密則失臣，臣不密則失身，機事不密則害成。是以君子慎密而不出也。」

(卷一 周易)

[白話]孔子說：「禍亂之所以發生，是以言語做為途徑。君主出言不慎就會失去臣子，臣子出言不慎就會惹禍上身，機密大事不慎洩漏就會造成危害。所以君子謹慎守密而不隨意出言。」

Confucius said: "Chaos is created by indiscreet utterances. When a leader speaks indiscriminately he loses his ministers. If ministers speak indiscriminately they will bring troubles upon themselves. If classified information cannot be kept safe, catastrophes will happen. A superior person therefore is most discreet in keeping confidential matters unrevealed."

Scroll 1: Zhou Yi

~ 145 ~

夫輕諾必寡信，不重言也。多易必多難。不慎患也。是以聖人猶難之，聖人動作舉事，猶進退重難之，欲塞其源也。故終無難。

聖人終身無患難之事，由避害深也。

(卷三十四 老子)

謹
慎

[白話] 隨便地許諾，必定很少講求信用；把事情看得太容易，必將遭遇很多困難。因此聖人處事還要抱著艱難之心，所以終究沒有患難之事。

Laozi said: "One who makes promises lightly seldom keeps good faith. One who makes light of many things will encounter many difficulties. Therefore the sage sees difficulty even in what seems easy, and so never has any difficulties."¹¹

Scroll 34: *Lao Zi*

11 A sage will always prepare for the worst and therefore no difficulties can get the better of him.

~ 146 ~

孔子曰：「益者三樂，損者三樂。樂節禮樂，動則得禮，樂之節。樂道人之善，樂多賢友，益矣。樂驕樂，恃尊貴以自恣。樂佚遊，佚遊，出入不節。樂宴樂，損矣。」宴樂，沉荒淫黷也。三者，自損之道。

(卷九 論語)

[白話]孔子說：「對人有益的喜好有三種，對人有害的喜好有三種。喜好以禮樂來節制舉止，喜好讚揚別人的善行進而引導大家見賢思齊，喜好多結交賢德益友，這都可以使人受益；喜好以尊貴、才能驕人，喜好散漫遊蕩，喜好沉迷宴會飲酒、尋歡享樂，這都會使身心受到損害。」

Confucius said: “There are three kinds of enjoyment which are beneficial and three kinds of enjoyment which are harmful. The enjoyment of cultivation in music and ritual, the enjoyment of speaking of the goodness of others, and the enjoyment of having many friends of good character are all beneficial. The enjoyment of taking pleasure in arrogance, the enjoyment of aimless idling, and the enjoyment of drinking and feasting are all harmful.”

Scroll 9: *Lun Yu*

~ 147 ~

君子以儉德避難，不可榮以祿。

(卷一 周易)

[白話] 君子遭遇困頓險厄時，應以節儉為德來避免災難，不要以追求利祿為榮。

A superior person remains steadfast in the virtue of humility to avoid calamity. He should not take pride in chasing after fame and fortune.

Scroll 1: Zhou Yi

~ 148 ~

故君子之接如水，小人之接如醴；君子淡以成，小人甘以壞。水相得合而已，酒醴相得則敗。淡，無酸酢少味也。

(卷七 禮記)

[白話]君子之間的交往淡如清水，小人之間的交情蜜如甜酒；君子之交雖平淡卻能互相成就，小人之交雖親密卻易互相敗壞。因此，君子應審慎擇友以成就德行，提升道業。

The friendship offered by a *superior person* is plain like water; the friendship offered by a *petty person* is pleasing like sweet wine. Being friends with a *superior person* may not be exciting but the interactions are nevertheless beneficial to both sides. Being friends with a *petty person* may be exciting but may hurt in the end when no more selfish gains are to be made from it.

Scroll 7: *Li Ji*

~ 149 ~

故曰：與善人居，如入芝蘭之室，久而不聞其香，即與之化矣；與不善人居，如入鮑魚之肆，久而不聞其臭，亦與之化矣。是以君子必慎其所與者焉。

(卷十 孔子家語)

[白話] 所以說：與善人相處，就像進入有香草的屋子裡，時間一長就聞不到香氣，這表示自己已經融入其中，與香氣同化了；而與不善之人相處，就像進入鹹魚鋪子裡，時間一長就聞不到臭味，也是與臭味同化了。因此君子一定要謹慎地選擇朋友與環境。

Walking in the company of good people is like walking into a room full of fragrant lilies. After a while we cannot smell the fragrance as if we have become part of the fragrance. Walking in the company of unsavory people is like walking into a shop that sells salted fish. After a while we cannot smell the salted fish as if we have become part of the smell. Therefore, a *superior person* must choose carefully whom he befriends.

Scroll 10: *Kong Zi Jia Yu*

~ 150 ~

孔子曰：「益者三友，損者三友。友直，友諒，友多聞，益矣。友便辟，便辟，巧避人所忌，以求容媚。友善柔，面柔者也。友便佞，損矣。」便，辯也。謂佞而辯。

(卷九 論語)

[白話] 孔子說：「有益的朋友有三種，有害的朋友也有三種。跟正直無私的人交友，跟寬恕的人交友，跟見聞廣博的人交友，交這三種朋友對我們的德行都有益處。若跟諂媚逢迎的人交友，跟偽善奉承的人交友，跟巧言善辯的人交友，交這三種朋友都會損害德行。」

Confucius said: "There are three kinds of friendship which are beneficial and three kinds of friendship which are harmful. Being friends with people who are fair-minded, sincere, and knowledgeable is beneficial. Being friends with people who are deceptive, unprincipled and smooth talking is harmful."

Scroll 9: Lun Yu

~ 151 ~

學不倦，所以治己也；教不厭，所以治人也。

(卷三十六 尸子)

[白話]勤學不厭倦，這樣才能對治自身習氣，提升自身修養；教學不厭倦，這樣才能教育感化別人。

Never tire of learning for it will subdue our bad habits; never tire of teaching for it will educate and transform people.

Scroll 36: *Shi Zi*

~ 152 ~

君子學以聚之，問以辨之，以君德而處下體，資納於物者也。寬以居之，仁以行之。

(卷一 周易)

[白話]君子勤奮學習以積累學問道德，有疑難則虛心請教來明辨真諦，用寬恕厚道的存心來待人接物，用仁慈博愛的精神廣行於天下。

A superior person will study hard so that he can accumulate knowledge and improve his moral standing. He will ask questions to find out about the truth. He is considerate in his dealings with people, and he uses benevolence and compassion to guide his actions.

Scroll 1: Zhou Yi

~ 153 ~

工欲善其事，必先利其器；士欲宣其義，必先讀其書。《易》曰：「君子以多志前言往行，以畜其德。」

(卷四十四 潛夫論)

[白話] 工匠要想做好工作，必須先使工具精良；士人要想弘揚仁義道德，一定先要深入聖賢典籍。《易經》說：「君子應多多記取且用心領悟前人的嘉言善行，來積累培養自己的德行。」

If a craftsman wishes to perfect his skills he must first sharpen his tools. If a scholar wishes to promote the teachings of righteous virtues he must first study the classics written by the sages. The book of *Yi Jing* said: “A superior person must remember and learn from the many paths taken by the forefathers so that he can enrich his own moral cultivation.”

Scroll 44: *Qian Fu Lun*

~ 154 ~

曾子曰：「君子攻其惡，求其過，強其所不能，去私欲，從事於義，可謂學矣。」

(卷三十五 曾子)

[白話]曾子說：「君子盡力改正自己的缺點習氣，檢查反省自己的過錯，盡力突破自己所不能做的，去除私欲，符合道義的事，當下去做，這樣可以稱得上是真實學問了。」

Zengzi said: "A superior person will exhaust all efforts to correct his own faults. He will examine his own shortcomings, break through his limitations, get rid of his selfish desires, and do what is right in accordance with the righteous principles. This can be said to be true scholarship."

Scroll 35: Zeng Zi

~ 155 ~

子曰：「吾嘗終日不食，終夜不寢，以思，無益，不如學也。」

(卷九 論語)

[白話]孔子說：「我曾經整天不吃飯，通宵不睡覺，去冥思苦想，但毫無獲益，不如學習聖賢的經典。」

Confucius said: "I have tried to spend a whole day without eating and a whole night without sleeping in order to meditate but I got nothing out of it. I might just as well study the classics written by the sages."

Scroll 9: *Lun Yu*

~ 156 ~

見善，必以自存也；見不善，必以自省也。故非我而當者，吾師也；是我而當者，吾友也；諂諛我者，吾賊也。

(卷三十八 孫卿子)

[白話] 看到善行，必定一絲不苟地自我對照，並加以學習效法；看到不善，必定戒慎恐懼地反省檢點，並拿來警惕借鑑。所以批評指正我而又很恰當的人，就是我的老師；肯定贊同我而又很得當的人，就是我的益友；諂諛奉承我的人，就是禍害我的人。

I reflect upon the good deeds done by others and I will learn from them. I will also reflect upon the bad deeds done by others and warn myself against them. People who give me direct and accurate criticisms are my teachers. People who give me their support in a reasonable manner are my friends. People who fawn over me are the ones who will hurt me.

Scroll 38: Sun Qing Zi

~ 157 ~

合抱之木，生於毫末；從小成大也。九層之臺，起於累土；從卑至高。千里之行，始於足下。從近至遠。

(卷三十四 老子)

[白話] 兩手圍抱的粗壯大樹，是由細小幼苗長成的；九層高的樓臺，是由泥土堆積築成的；千里遠的路程，是從邁開腳下的第一步開始。

A tree you can barely get your arms around grows from a tiny shoot. A nine-story tower begins as a heap of earth. A journey of a thousand miles begins with a single step.

Scroll 34: *Lao Zi*

~ 158 ~

故不積跬步，無以至千里；不積小流，無以成河海。

(卷三十八 孫卿子)

[白話] 不積累半步前進，無法遠行千里；不匯聚滴水細流，無法成為浩瀚江海。由此可見，任何事情都是由小漸大累積而成，沒有一步登天的道理。

Without taking continuous steps, a journey of a thousand miles cannot be done. Without gathering water from small streams, no rivers or oceans can be formed.

Scroll 38: *Sun Qing Zi*

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九三：不恆其德，或承之羞。德行無恆，自相違錯，不可致詰，故或承之羞也。不恆其德，無所容也。

(卷一 周易)

[白話] 恆卦第三爻象徵：不能永恆地保持美德，或許將蒙受羞辱。不能永恆地保持美德，必然喪失操行，無法立足容身於社會。

In the third Nine of hexagram *Heng*, this is revealed: He who does not continuously maintain his virtues may face disgrace. He who does not continuously maintain his virtues will not be allowed by society to establish himself.

Scroll 1: *Zhou Yi*

為

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政

Chapter Four

ON THE SUBJECT
OF ADMINISTRATION

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孔子曰：「凡為天下國家者，有九經焉，曰：修身也，尊賢也，親親也，敬大臣也，體群臣也，子庶人也，來百工也，柔遠人也，懷諸侯也。修身則道立，尊賢則不惑，親親則諸父昆弟不怨，敬大臣則不眩，體群臣則士之報禮重，子庶民則百姓勸，來百工則財用足，柔遠人則四方歸之，懷諸侯則天下畏之。」

公曰：「為之奈何？」孔子曰：「齊莊盛服，非禮不動，所以修身也；去讒遠色，賤貨而貴德，所以尊賢也；爵其能，重其祿，同其好惡，所以篤親親也；官盛任使，所以敬大臣也；盛其官，任而使之也。忠信重祿，所以勸士也；忠信者，與之重祿也。時使薄斂，所以子百姓也；日省月考，既稟稱事，所以來百工

也；既稟食之，各當其職事也。送往迎來，嘉善而矜不能，所以綏遠人也；綏，安也。繼絕世，舉廢邦，朝聘以時，厚往而薄來，所以懷諸侯也。治天下國家有九經焉，其所以行之者一也。」

(卷十 孔子家語)

[白話]孔子說：「治理天下國家，有九條重要綱領：修正己身，尊重賢人，親愛家族，禮敬大臣，體恤眾臣，愛民如子，招徠各行工匠，撫慰遠方人民，安定各地諸侯。修正己身，則可樹立品德，不為外在名利所動搖；尊重賢人，如此小人自然遠離，君王就不受奸臣迷惑而做出錯誤決策；親愛家族，則叔伯、兄弟之間受到恩澤，自然不會有怨言嫌隙；禮敬大臣，如此和合共識、以禮相待，朝政就不會迷亂顛倒；體恤眾臣，則眾臣必深懷感恩而盡心報效；愛民如子，則百姓受到鼓舞而互相勸善；招徠各行工匠，國家才會

富裕充足；撫慰遠方民族，則四方人民受到恩惠，自然會歸順依附；安定各地諸侯，則天下人民敬畏誠服。」

哀公問：「該如何做到呢？」孔子說：「內心嚴肅誠敬，外表整齊端莊，不合禮義的事絕對不幹，這是修正己身之法；摒棄讒言、遠離女色，輕財物而重道德，這是尊重賢人之法；根據才能授以爵位，增加俸祿，理解對方的好惡，這是增進家族和睦之法；授予高官、委以重任，這是禮敬大臣之法；忠誠信實者，給予優厚俸祿，這是勸進賢士之法；農閒時節才役使人力，並減收賦稅，這是愛民如子之法；經常考核工作，並依考績發給酬勞，這是招徠各行工匠之法；款待來往的各方族群，獎勵善行而憐憫弱勢，這是撫慰邊遠人民之法；延續斷絕的世系，振興衰廢的國家，平時維持外交禮節，進貢雖薄而答禮豐厚，這是安撫諸侯之法。總之，治理天下國家有九條重要的綱領，而實行的關鍵，只在一個真誠。」

Confucius said: “In order for any ruler who wants to govern a country successfully, he must attend to the nine cardinal rules. These are:

1. Cultivating a ruler’s personal conduct.
2. Honoring worthy individuals.
3. Cherishing his kindred duties.
4. Respecting high ministers of the state.
5. Showing empathy to the whole body of public officials.
6. Loving the people as if they were his children.
7. Soliciting the services of different craftsmen and professionals.
8. Showing kindness to people from far countries.
9. Taking interest in the welfare of the other feudal lords.

When the ruler pays attention to the cultivation of his personal conduct, he will be able to build his virtuous character unaffected by fame and wealth. When the ruler honors worthy individuals, he will not be deceived by devious officials. When the ruler cherishes affection for his kindred, there will be no

disaffection among the members of his family. When the ruler shows respect to the high ministers of the state, he will not be prone to making mistakes. When the ruler shows empathy to the whole body of public officials, there will be a strong spirit of loyalty among the officials. When the ruler loves the people as if they were his children, the mass of the people will exert themselves for the good of the state. When the ruler is able to entice different craftsmen and professionals to live in the state, their presence will increase wealth and revenue for the state. When the ruler shows kindness to the people from far countries, they will be brought to pledge their allegiance to him from all quarters. When the ruler takes interest in the condition and welfare of the lords of the land, he will inspire awe and respect for his authority throughout the whole world.”

Duke Ai asked Confucius: “So how can this be achieved?” Confucius said: “By attending to sincerity and to the propriety and dignity of his attire, and in every word and act permitting nothing which is

contrary to good taste and decency: this is how the ruler cultivates his personal conduct. By banishing all flatterers and keeping away from the temptations of women, loathing possession of material goods but valuing moral qualities in people: this is how the ruler gives honor to worthy individuals. By raising family members to high places of honor and bestowing ample emoluments that correspond to their abilities, sympathizing with their tastes and opinions: this is how the ruler inspires love among members of his family. By conferring high government positions and giving them important duties: this is how the ruler shows his respect to the high ministers of the state. By bestowing a liberal scale of pay to the faithful and trustworthy: this is how the ruler gives encouragement to capable officials. By employing them only at the proper times, and making all taxes as little as possible: this is how the ruler shows his love for his people. By ordering daily inspection and monthly examination, rewarding each according to the degree of his workmanship: this is how the ruler is able to acquire the services

of the artisan class. By welcoming people from all over the world, commending what is good in them and making allowance for the weak: this is how the ruler shows kindness to strangers from far countries. By restoring broken lines of succession and reviving subjugated states, fixing specific time periods for the attendance of diplomatic envoys at court, lading them with abundant presents when they leave while exacting little from them in the way of contribution when they come: this is how the ruler takes interest in the welfare of the lords of the land. For everyone who is called to the government of nations, these are the nine cardinal bearings to be attended to, and the key by which they can be carried out, is through ‘Sincerity.’”

Scroll 10: *Kong Zi Jia Yu*

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民惟邦本，本固邦寧。言人君當固民以安國也。

(卷二 尚書)

[白話] 人民是國家的根本，唯有根本穩固，國家才會安寧。

People constitute the foundation of a nation. When the foundation is stable, the nation will become peaceful and harmonious.

Scroll 2: *Shang Shu*

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文武之政，布在方策。其人存，則其政舉；其人亡，則其政息。故為政在於得人。取人以身，修身以道，修道以仁。

(卷十 孔子家語)

[白話]周文王和周武王的施政道理及方法，都記載於典籍上。如果有像文武聖王那樣的人存在，那麼仁政便能實行；如果聖王消失了，那麼仁政便會跟著止息。所以施政的關鍵在於獲得聖賢人才。要想得到人才必須以修養己身來感召，修養己身必在於遵循道德倫理，遵循道德倫理的下手處，在於以仁愛存心。

The governing principles of King Wen and King Wu are recorded in the classics. Rulers such as them enable a benevolent government to be formed. Without rulers like them, benevolent governments will cease to exist. Hence, the key to forming a good government is in having good people to run the government, and good people will be drawn to leaders who are able and virtuous, whose character is in line with the principles of morality and ethics grounded in benevolence.

Scroll 10: *Kong Zi Jia Yu*

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昔者成王，幼在襁褓之中，召公為大保，周公為太傅，太公為太師。保保其身體；傅傅之德義；師導之教訓：此三公職也。於是為置三少，少保少傅少師，是與太子宴者也。故乃孩提有識，三公三少，明孝仁禮義，以導習之，逐去邪人，不使見惡行。於是皆選天下之端士，孝悌博聞有道術者，以衛翼之，使與太子居處出入。故太子乃生而見正事，聞正言，行正道，左右前後皆正人。……孔子曰：「少成若天性，習貫如自然。」

(卷十六 漢書四)

[白話]從前周成王年幼在襁褓中，便請來召公做太保，周公做太傅，太公做太師。保，是保護太子的身體；傅，是以道德仁義來教導他；師，是以聖賢教

誨來啟發他，這就是三公的職責。於是又設立「三少」，少保、少傅、少師，這是與太子生活在一起的人。所以當太子幼年懂事時，三公、三少就講明孝、仁、禮、義的道理，引導他落實，並驅逐奸邪之人，不讓太子見到不好的行為。因此選出天下品行端正的君子，以及孝順友悌、見聞廣博、有學問道德的人，保護輔助他，讓他們陪伴太子朝夕相處、同出同入。所以當太子生下來，所見的都是正事，所聽的都是正言，所行的都是正道，在他左右前後都是正人君子。……孔子說：「從小養成的品德就像天性一樣，自然而然會變成習慣。」

When King Cheng of Zhou dynasty was an infant, Zhao Gong was the crown prince's *Tai-bao*, whose duty was to safeguard the physical well-being of the crown prince. Zhou Gong, was his *Tai-fu*, whose duty was to guide the crown prince with moral and ethical codes of conduct. And Tai Gong, who was his *Tai-shi*, was responsible for inspiring the

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crown prince with the wisdom of the sages.¹² In addition to the Three Venerated Elders (*San-gong*) and their duties, another Three Supporting Elders (*San-shao*), namely—*Shao-bao*, *Shao-fu* and *Shao-shi* were established to accompany the crown prince in his learning on a daily basis. Thus, ever since the young prince could comprehend teachings, the three venerated elders and the three supporting elders had imparted lessons on the moral principles of filial piety, benevolence, propriety and righteousness to the crown prince, guiding him to implement these principles. Moreover, all deviant characters were banished from the vicinity of the prince so that he would not be corrupted by deviant behavior. Only individuals who were filial and respectful of kinship, knowledgeable and virtuous were chosen to live with the prince on a daily basis. Therefore, from the moment that the crown prince was born, all that he

12 *Tai*-Most senior. *Bao*-Guardian. *Fu*-Instructor. *Shi*-Teacher.

saw was proper, all that he heard was proper, and all that he practiced was proper because all the people by his side were righteous gentlemen. ...Confucius said: “Lessons learned from a young age will become so natural to an individual that they become natural habits.”

Scroll 16: *Han Shu*, Vol. 4

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國無賢佐俊士，而能以成功立名、安危繼絕者，未嘗有也。故國不務大，而務得民心；佐不務多，而務得賢俊。得民心者民往之，有賢佐者士歸之。

(卷四十三 說苑)

[白話] 國家沒有賢能的大臣輔佐和優秀的人才協助，而能成就功業且建立名聲、平定危亂且延續已滅絕的國家，是從來沒有的事。所以國家不必求大，而在求得民心；輔佐的大臣不必求多，而在求得賢良俊才。得民心的人，人民自然會擁護他；有賢臣輔佐的人，志士仁人自然來歸附他。

A country that can succeed in establishing a good reputation and turn crisis into peace without resorting to the help of the able and virtuous is something quite unheard of. Likewise, a country need not be big but the government must have the people's trust. The number of government officials need not be high but the government must have able and virtuous people to assist in its administration. People will support a government that is trustworthy, and able people will be drawn to a leader flanked by able and virtuous officials.

Scroll 43: *Shuo Yuan*

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肆·為政

公問曰：「敢問人道誰為大？」孔子對曰：「夫人道政為大。夫政者正也。君為正，則百姓從而正矣。」……公曰：「敢問為政如之何？」孔子對曰：「夫婦別，父子親，君臣信。三者正，則庶物從之矣。」

(卷十 孔子家語)

[白話] 哀公問孔子說：「請問人道之中什麼最重要？」孔子回答說：「人道之中，政治最重要。政的意思就是端正。君主自己先端正了，百姓也就跟著端正。」……哀公問道：「請問如何處理政事？」孔子回答說：「夫婦職責有所區別，父子之間互相親愛，君臣上下互相信任。這三個人倫關係端正了，則萬事萬物的關係也會跟著理順。」

Duke Ai asked Confucius: “What is the most important element in humanity?” Confucius said: “In the way of humanity, *Zheng*, proper governing is most important, and *Zheng* is ‘uprightness’. When rulers are upright, the populace will follow and become the same.” ...Duke Ai pressed further: “May I ask how should one govern?” Confucius replied: “Husband and wife play different roles; parents and children are affectionate toward each other; superiors and subordinates show trust toward one another. When these three relationships are properly in place, all other relationships will work out amicably.”

Scroll 10: *Kong Zi Jia Yu*

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天地為大矣，不誠則不能化萬物；聖人為智矣，不誠則不能化萬民；父子為親矣，不誠則疏；君上為尊矣，不誠則卑。夫誠者，君子之守，而政事之本也。

(卷三十八 孫卿子)

[白話]天地可以說是最博大了，但不真誠就不能化育萬物；聖人可以說是最睿智了，但不真誠就不能教化萬民；父子可以說是最親近了，但不真誠就會疏遠；君王可以說是最尊貴了，但不真誠就不會被人尊重。因此真誠，乃君子遵循的品德操守，更是治理國家的根本。

Heaven and earth may be enormous but without sincerity they will not be able to give life to thousands of things. Sages may be intelligent but without sincerity they will not be able to transform thousands of people with their teachings. Relationships between parents and children may be intimate but without sincerity they will drift apart. Kings are considered the noblest by status but without sincerity they will not be respected. Hence, “Sincerity” is that which a *superior person* will honor, and it is also the foundation of a good government.

Scroll 38: *Sun Qing Zi*

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子路曰：「衛君待子而為政，子將奚先？」問往將何所先行之也。子曰：「必也，正名乎！正百事之名也。名不正，則言不順；言不順，則事不成；事不成，則禮樂不興；禮樂不興，則刑罰不中；禮以安上，樂以移風，二者不行，則有淫刑濫罰矣。刑罰不中，則民無所措手足。」

(卷九 論語)

[白話]子路問孔子：「如果衛國的君主打算請您去輔助他治國，不知您將以何事為先？」孔子說：「那一定是先正名，使名分與事實（身分等）相符。如果名不正，則言語不能順理成章；言不順，辦事就不易成功；辦事不成功，禮樂的教化就不能興起；禮樂不興起，刑罰就會用之不當；刑罰不當，人民就會感覺手足無措，天下就亂了。」

Zilu asked Confucius: “If the ruler of Wei is anticipating your assistance in the administration of his state, what will be your top priority?” Confucius said: “What is necessary is to define terms more precisely. If terms are not precise, then what is commanded cannot be accurately obeyed. If what is commanded cannot be accurately obeyed, work cannot be accomplished. If work cannot be accomplished, propriety and music will not flourish. If propriety and music do not flourish, punishments will not be properly applied. If punishments are not properly applied, then people will have no standard to judge their actions.”

Scroll 9: *Lun Yu*

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《象》曰：「家人，女正位乎內，男正位乎外，天地之大義也。家人有嚴君焉，父母之謂也。父父、子子、兄兄、弟弟、夫夫、婦婦，而家道正，正家而天下定矣。」

(卷一 周易)

[白話]《象傳》上說：「『家人卦』，象徵女子守著正道，居於家內，相夫教子；男子守著正道，處理外務，承擔經濟重擔；男女各自安守正道，這是天地間的義理。家庭中有嚴明的君長，這就是指父母親。父親善盡父道，兒子善盡孝道，兄長善盡為兄之道，弟弟也善盡為弟之道，丈夫善盡夫道，妻子善盡婦道，這樣一來，家道就能端正，所有家庭都能端正家道，那麼天下就安定了。」

The book of *Tuan Zhuan* said: “In the hexagram *Jia Ren* (family members): A woman has her correct place on the inside, a man has his correct place on the outside. This is the great equitable way of heaven and earth. Each family is headed by ‘leaders’—a term referring to the father and the mother—who are serious and principled. When parents fulfill their duties as parents; when children fulfill their duties as children; when elder brothers fulfill their duties as elder brothers; when younger brothers fulfill their duties as younger brothers; when a husband fulfills his duties as a husband; when a wife fulfills her duties as a wife, then the family will live in harmony. When all families live in harmony, the whole world will become stable and harmonious.”

Scroll 1: *Zhou Yi*

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夫富民者，以農桑為本，以遊業為末；百工者，以致用為本，以巧飾為末；商賈者，以通貨為本，以鬻奇為末。三者守本離末，則民富；離本守末，則民貧；貧則陋而忘善，富則樂而可教。教訓者，以道義為本，以巧辨為末；辭語者，以信順為本，以詭麗為末；列士者，以孝悌為本，以交遊為末；孝悌以致養為本，以華觀為末；人臣者，以忠正為本，以媚愛為末。五者守本離末，則仁義興；離本守末，則道德崩。

（卷四十四 潛夫論）

[白話] 要使百姓富裕，以農事生產為本，以流動的職業為末；各種工藝，以實用為本，以雕琢裝飾為末；買賣經商，以流通貨物為本，以出售珍奇貨物來謀利

為末。這三者若能守住根本、遠離枝末，百姓就會富裕；如果遠離根本而守住枝末，百姓就會貧窮；百姓貧窮就會陷入困境而無心行善，百姓富裕就會安樂而容易教化。教育訓導，以道德仁義為本，以巧言善辯為末；言論話語，以誠信順理為本，以奇異華麗為末；知識分子，以孝順父母、友愛兄弟為本，以交友應酬為末；落實孝悌，以盡心奉養為本，以圖表面、講排場為末；身為部屬，以忠誠正直為本，以諂媚討好為末。這五者讓人們守住根本、遠離枝末，仁義的風氣就會興盛；假如遠離根本而守住枝末，道德就會敗壞。

To increase wealth for the people, first and foremost base the economy on farming and textile production above miscellaneous economic activities. To utilize the skills of craftsmen properly, place the priority on practical projects above decorative works. In business transactions, place proper distribution of goods to the populace above selling exotic items. People will become wealthier

if these three principles are followed. But if the least important became the most important, people will become poorer, and when they become poorer they will forsake proper behavior as opposed to what they would do if they were richer. Likewise, in the field of education, imparting lessons that enable people to become moral individuals is more important than training people to become artful debaters. In the use of language, being truthful and sensible is more important than the ability to use flowery and cunning descriptions. For a learned individual, being filial and respectful toward his parents and elders is more important than entertaining his friends. In the practice of filial piety, what is important is to perform one's duties with utmost reverence rather than lavishly displaying pomp and ceremony. For a subordinate, being loyal to his superior is more important than being a flatterer. If these five principles are followed, the practice of benevolence and

righteousness will flourish. Abandoning what is important and pursuing what is less important will lead to the decline of morality in society.

Scroll 44: *Qian Fu Lun*

務
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夫仁義禮制者，治之本也；法令刑罰者，治之末也。無本者不立，無末者不成。夫禮教之治，先之以仁義，示之以敬讓，使民遷善日用而不知也。

(卷五十 袁子正書)

[白話]仁義禮制，是治理國家的根本；法令刑罰，是治理國家的枝葉。沒有根本就不能長久建立，沒有枝葉就不能穩定建設。以禮義教化治國，首先要實行仁義，帶頭做到恭敬謙讓，使人民在日常生活中不知不覺就遷善改過。

The standards of benevolence, righteousness, and propriety form the roots of the administration. The standards of law and punishment form the offshoots of an administration. Without the roots, a nation cannot be established. Without the offshoots a nation cannot be developed. To engage propriety and righteous principles to guide a nation, the administration must first implement benevolent rule and lead the people to nurture respect and humility, making them akin to proper conduct without being aware that this is happening.

Scroll 50: *Yuan Zi Zheng Shu*

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孔子曰：「行己有六本焉，然後為君子。立身有義矣，而孝為本；喪紀有禮矣，而哀為本；戰陣有列矣，而勇為本；治政有理矣，而農為本；居國有道矣，而嗣為本；繼嗣不立，則亂之源也。生財有時矣，而力為本。置本不固，無務豐末；親戚不悅，無務外交；事不終始，無務多業。反本修跡，君子之道也。」

(卷十 孔子家語)

[白話]孔子說：「立身處世要先遵循六個根本準則，然後才能成為君子。立身合乎仁義，而孝是立身的根本；喪事要有禮節，而哀痛是喪事的根本；作戰布陣有行列，而勇是戰陣的根本；治理政務需有條理，而農業是政治的根本；安定國家有方法，而慎選繼承人是安國的根本；創造財富有一定的時機，而付出勞力是致富的根本。根本不能鞏固，就不要追求枝末小事

的完美；親戚之間都不能團結和睦，就不要致力於跟外人交往；做事情有始無終，就不要去從事多種事業。因此，回歸根本從近處做起，這是君子應該採取的原則和方法。」所以假如本末倒置，不只徒勞無功，還會產生嚴重的流弊問題。

Confucius said: “There are six fundamental principles that a person must be aware of before he is qualified as a *superior person*. They are: The basis of benevolence and righteousness is filial piety. The basis of funeral rites and rituals is the spirit of mournfulness. The basis of a brilliant military strategy is bravery. The basis of a sensible government policy is agricultural production. The basis of national peace and stability is the selection of successors. The basis of creating wealth at opportune times is through hard work. If all these bases are not strong, he should not pursue perfection in non-essential matters. If he cannot associate harmoniously with his relatives, he should not strive to extend friendship to others. If he cannot complete his tasks, he should not

accept additional tasks. In these situations, he should return to the basics and begin to work from the fundamentals. These are the approach and principles adopted by a *superior person*.”

Scroll 10: Kong Zi Jia Yu

~ 172 ~

諸葛亮之為相國也，撫百姓，示義軌，約官職，從權制，開誠心，布公道。盡忠益時者，雖讎必賞；犯法怠慢者，雖親必罰；服罪輸情者，雖重必釋；遊辭巧飾者，雖輕必戮。善無微而不賞，惡無纖而不貶。庶事精練，物理其本，循名責實，虛偽不齒。終於邦域之內，咸畏而愛之。刑政雖峻，而無怨者，以其用心平，而勸戒明也。可謂識治之良才，管蕭之亞匹矣。

(卷二十七 蜀志)

[白話] 諸葛亮擔任宰相時，安撫百姓，明示禮義規範，精簡官職，採用權宜的法制，以真誠待人，處事大公無私。對於盡忠、有益國家的，即使是仇人也必

定獎賞；觸犯法令、怠忽職守的，即使是親信也必定懲罰；誠懇認罪的，即使罪行嚴重也必定從寬開釋；巧言掩過的，即使罪行輕微也必定嚴懲不貸。就算善行再微小也要獎賞，惡行再微細也要指責。精通熟習各項政事，能從根本上解決問題，並依照職位來要求實效，弄虛作假之徒不予錄取。最終在蜀國境內，人人都敬畏和愛戴他。刑罰政令雖然嚴厲，人民卻毫無怨言，正是因為他處事公平，而且勉勵、禁戒都非常明確。他真可以說是懂得治理國家的優秀人才，能與管仲、蕭何相媲美了。

When Zhuge Liang became the prime minister of the Kingdom of Shu, he worked hard to reassure the people. He imparted to them the principles of propriety and righteousness; he ran a lean government which adjusted its policies as necessary to reflect changing circumstances; he was sincere and fair in making decisions. If a political adversary was loyal and beneficial to the country, premier Zhuge

would reward him. If a trusted aide broke the law and neglected his duty, he would punish him. Those who repented their errors would be sentenced less severely even though their offenses were serious. But those who tried to talk their way out of their offenses were sentenced more severely even though their offenses were slight. No matter how small a contribution might be he would give recognition to those who deserved it; no matter how small an offense might be he would impose punishment on the offenders. He was a master in dealing with matters of administration of the State, capable of resolving issues at their root. He would assess one's performance strictly in accordance with one's job requirement, giving no allowance to sham and hypocrisy. In the end, all the people in Shu (kingdom) venerated premier Zhuge. Although the laws imposed by him were strict, the people did not utter any grievances because he was fair and honorable, as the parameters of rewards and prohibitions were

clearly defined. Zhuge Liang was truly a remarkable politician and administrator, comparable to the caliber of Guan Zhong and Xiao He.

Scroll 27: *Shu Zhi*

~ 173 ~

子曰：「夫孝，德之本也，人之行莫大於孝，故曰德之本也。教之所由生也。」教人親愛莫善於孝，故言教之所由生。

(卷九 孝經)

[白話] 孔子說：「孝道，是德行的根本，一切教化都是從孝道的基礎上產生出來的。」

Confucius said: "Filial piety is the foundation of all virtues, and the source of all teachings."

Scroll 9: *Xiao Jing*

~ 174 ~

君子務本，本立而道生。孝悌也者，其仁之本與！
先能事父兄，然後仁可成。

(卷九 論語)

[白話] 君子為人必專心致力於根本，根本建立了，道德就會隨之產生。孝順父母、友愛兄弟，就是仁的根本啊！

A superior person concerns himself with the fundamentals. Once the fundamentals are established, virtues will emerge. Is not being filial to parents, and loving toward brothers and sisters fundamental to the enactment of benevolence?

Scroll 9: *Lun Yu*

~ 175 ~

子曰：「君子之事親孝，故忠可移於君；

欲求忠臣，出孝子之門，故可移於君。事兄悌，故順可移於長；以敬事兄，則

順，故可移於長也。居家理，故治可移於官。君子所居則化，所在則治，故可

移於官也。是以行成於內，而名立於後世矣。」

(卷九 孝經)

務
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[白話]孔子說：「君子奉事父母能盡孝道，因此能把這種孝敬心轉移去效忠君主；奉事兄長能盡悌道，因此能將這種恭敬心推移去順從長官；家居生活治理得當，因此能把治家的經驗移於處理政務。所以，在家中養成了孝、悌和善於理家的品行，在外才能建功立業，美好的名聲自然會顯揚於後世。」

Confucius said: “The faithfulness that a *superior person* has shown in serving his parents can be applied to serving his leader; the reverence that he holds in serving his elder siblings can be applied to serving his superior; the well-regulated operation

of his family can be applied to good government in any official position. Therefore, when a person is accustomed to filial and fraternal duties at home, and adept at managing family matters, he can venture to start a career and establish his name with future generations.”

Scroll 9: *Xiao Jing*

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孔子曰：「事親孝，故忠可移於君。」是以求忠臣，必於孝子之門。

(卷二十二 後漢書二)

[白話] 孔子說：「奉事父母做到孝順恭敬，因此能把這種孝敬心轉移去效忠君主。」所以尋找忠臣，一定要從有孝子的家庭中選拔。

Confucius said: “The filial piety with which a man serves his parents may be transferred as loyalty to the ruler.” Thus, in order to find a loyal subordinate one only needs to look from families with filial children.

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

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夫知為人子者，然後可以為人父；知為人臣者，然後可以為人君；知事人者，然後可以使人。

(卷十 孔子家語)

[白話] 懂得如何做一個好兒子，然後才知道如何做一個好父親；懂得如何做一個好臣下，然後才知道如何做一個好君主；唯有懂得如何事奉人，然後才懂得如何任用人。

Learn how to be a good son and one will know how to be a good father. Learn how to be a good subordinate and one will know how to be a good leader. Learn how to serve people properly and one will know how to appoint people to the appropriate tasks.

Scroll 10: Kong Zi Jia Yu

~ 178 ~

曾子曰：「慎終追遠，民德歸厚。」慎終者，喪盡其

哀。追遠者，祭盡其敬。人君行此二者，民化其德，皆歸於厚也。

(卷九 論語)

[白話] 曾子說：「對於父母過世的喪葬能謹慎守禮、竭盡哀思，對於已故的父母及祖先，都能依禮依時恭敬虔誠地追思懷念，不忘根本，則風俗民情必然趨向淳厚善良。」

Zengzi said: “When the people are careful about observing all final rites and rituals for their parents, and continue this reverence even after the ancestors and parents are long gone, the virtue of the people will return to its simple kindness.”

Scroll 9: *Lun Yu*

~ 179 ~

水泉深，則魚鱉歸之；樹木盛，則飛鳥歸之；庶草茂，則禽獸歸之；人主賢，則豪傑歸之。故聖王不務歸之者，而務其所

歸。務人使歸之，末也；務其所行可歸，本也。

(卷三十九 呂氏春秋)

[白話] 泉水很深，魚鱉就會聚集生存；樹木茂盛，飛鳥就會群集築巢；草叢茂密，禽獸就會依附棲息；君主賢明仁德，各方的豪傑自然會歸順效忠。所以，聖明的君主不求各方都來歸附，而是盡力創造使人們歸附的條件。

A deep spring will attract fish and turtles to dwell beneath its waters; a thick forest will attract birds to flock within it; a rich grassland will attract animals to rest upon it; a benevolent ruler will attract virtuous people from all over to serve him. Hence, a sage king need not beg others to serve him. Instead, he will work hard in creating conditions that will attract good people toward him.

Scroll 39: *Lü Shi Chun Qiu*

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夫為政者，莫善於清其吏也。

(卷四十七 劉廙政論)

[白話] 治理政事，沒有比使官吏清廉更好的了。

In the matter of governing, nothing is better than making an effort to run a bureaucracy that has integrity.

Scroll 47: *Liu Yi Zheng Lun*

~ 181 ~

子貢問政。子曰：「足食，足兵，民信之矣。」子貢曰：「必不得已而去，於斯三者何先？」曰：「去兵。」曰：「必不得已而去，於斯二者何先？」曰：「去食。」

自古皆有死，民不信不立。死者，古今常道，人皆有之，治邦不可失信。

(卷九 論語)

[白話]子貢問如何治理政事。孔子說：「備足糧食，充實軍備，取信於民。」子貢說：「如果迫不得已要去掉一項，在這三項中先去掉哪一項？」孔子說：「去掉軍備。」子貢說：「如果迫不得已再去掉一項，在剩下的兩項中先去掉哪一項？」孔子說：「去掉糧食。自古以來人都免不了死亡，假使人民不信任政府，國家的威信就建立不起來了。」由此可知，只要人民信賴政府，雖無充足的糧食，仍然可與國家共患難。一旦除去了信用，縱無外患，也有內亂，國家就不能安穩了。

Zigong asked about government. Confucius said: “Provide sufficient food, sufficient military equipment, and gain the confidence of the people.” Zigong said: “If it cannot be helped, and one of these must be dispensed with, which of the three should we forgo first?” “Military equipment,” said Confucius. Zigong asked again: “If it cannot be helped, and one of the remaining two must be dispensed with, which one of them should we forgo?” Confucius answered: “Part with the food. From ancient times, death has come to all men, but if people have no faith in their rulers, there is no standing for the state.”

Scroll 9: *Lun Yu*

~ 182 ~

我有三寶，持而保之。老子言我有三寶，一曰抱持而保倚之。 一曰慈，愛百姓若赤子。 二曰儉，賦斂若取之於己。 三曰不敢為天下先。執謙退，不為唱始也。

(卷三十四 老子)

[白話] 老子說：我有三種法寶，要保持而且要永遠守住。一是仁慈，二是節儉，三是凡事謙讓處下，不敢自傲居於天下人的前面。

Laozi said: "I have three precious things that I prize and hold fast. The first is compassion; the second is frugality; the third is not presuming to be at the head of the world."

Scroll 34: Lao Zi

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凡論人，通則觀其所禮，通，達。貴則觀其所進，富則觀其所養，聽則觀其所行，養則養賢也，行則行仁也。近則觀其所好，習則觀其所言，好則好義也，言則言道也。窮則觀其所不受，賤則觀其所不為。喜之以驗其守，守，情守也。樂之以驗其僻，僻，邪。怒之以驗其節，節，性。懼之以驗其特，特，獨也，雖獨不恐也。哀之以驗其仁，仁人見可哀者，則不忍之也。苦之以驗其志。八觀六驗，此賢主之所以論人也。論人必以六戚四隱。六戚，六親也。四隱，相匿，揚長蔽短也。何謂六戚？父母兄弟妻子。何謂四隱？交友故舊邑里門廊。內則用六戚四隱，外則以八觀六驗，人之情偽，貪鄙羨美（羨美作美惡），無所失矣，言盡知之。此先聖王之所以知人也。

（卷三十九 呂氏春秋）

[白話]大凡衡量一個人，當他顯達時，觀察他所禮遇的是哪些人；當他榮貴時，觀察他所提拔舉薦的是什麼樣的人；當他富有時，觀察他所供養款待的是哪些人；當他受到君主聽信時，觀察他言行是否一致；當他閒居在家時，觀察他的嗜好是否正當合法；當他親近君主時，觀察他的言談是否與正道相應；當他困苦時，觀察他是否對非分之財有所不受；當他處於卑賤時，觀察他是否對非義之事有所不為。使他喜悅，考驗他能否保持操守；使他歡樂，檢驗他是否有邪念惡行；使他發怒，檢驗他能否節制心中怒氣；使他恐懼，觀察他如何獨自應對而不害怕；使他哀傷，檢驗他是否心存仁慈；使他困苦，考驗他意志是否堅強。以上八項觀察、六項檢驗，是賢主用來衡量人才的方法。衡量和評定人才還必須依照「六戚四隱」。什麼是六戚？就是父、母、兄、弟、妻和子。什麼是四隱？就是朋友、熟人、鄉鄰和親信。在內就用六戚四隱為標準，在外則用八觀六驗的方法，如此一來，為人真誠虛偽、貪婪粗鄙或善惡等品性，就能一覽無遺了。這就是古聖先王辨識人才的方法。

In judging the character of a person, use the following Eight Observations:

1. When he is prosperous, observe to whom he pays courtesy.
2. When he is prominent and in power, observe whom he recommends or promotes.
3. When he is wealthy, observe whom he employs.
4. When he is trusted by the superior, observe whether his deeds fulfill his words.
5. When in recess, observe whether his recreational activities are in accordance with righteousness.
6. When he is serving under a superior, observe if his conversations correspond with *Dao* (the righteous path).
7. When he is in poverty and distress, observe whether he will accept ill-gotten gains.
8. When he is in a lowly position, observe whether he will insist on keeping his moral convictions.

And Six Tests:

1. Bring him pleasures to test whether he can

maintain his discipline.

2. Make him happy to test whether he will become evil.
3. Make him angry to test whether he is capable of controlling his anger.
4. Bring him fear to test whether he can maintain his disposition and integrity.
5. Make him feel sorrow to test his compassion and kindheartedness.
6. Put him in distress to test whether he can maintain a strong will.

The Eight Observations and Six Tests listed above are the methods used by the sage kings to assess the character of people. In addition, we can observe the way a person interacts with his Six Close Relatives and Four Relations to further our assessment. The term “Six Close Relatives” refers to the father, mother, elder brother, younger brother, wife and children. The term “Four Relations” refers to friends, acquaintances, neighbors and trusted aides. Observe a person’s interactions with his six close relatives and the

four relations from within, and assess a person's interactions with the outside world using the Eight Observations and the Six Tests. Whether he is truthful or fake, greedy or lowly, kind or evil, all will be revealed. This was the way the sage king used to identify capable people.

Scroll 39: *Lü Shi Chun Qiu*

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景公問求賢。晏子對曰：「通則視其所舉，窮則視其所不為，富則視其所分，貧則視其所不取。夫上難進而易退也，其次易進而易退也，其下易進而難退也。以此數物者取人，其可乎！」

(卷三十三 晏子)

[白話]齊景公問求取賢才的方法。晏子回答說：「當一個人仕途亨通時，要看他所推薦的人才如何；當困窮失意時，看他是不願做的事是什麼；當富有時，看他分享財物的對象是誰；當貧窮時，看他是否不取不義之財。一個上等的賢士，不貪祿位而一心向著道義，所以難於出仕而容易引退；次等的是向著祿位亦不背棄道義，所以容易出仕也容易引退；下等的是背棄道義而向著祿位，他們急於出仕卻難以引退。如果能用這樣的標準去考核選拔人才，應該就可以達到選賢舉能的目的了！」

Duke Jing asked Yanzi about the proper way to acquire virtuous and able people to serve under his lordship. Yanzi said: “If that person is prominent and prosperous, look at the people he employs or recommends. If that person is a non-achiever who is in despair, look at the things that he is unwilling to do. If that person is rich, look at with whom he will share his wealth. If that person is destitute, check whether he would refuse to accept ill-gotten gains. The most virtuous and able one is righteous and will not crave for any high paying position. This is why he may be reluctant to take up a post, but once he does, he is willing to step down when necessary. Next is the one willing to take up a post but not willing to defy righteousness. He is therefore equally willing to step down when necessary. The worst type is one who is not righteous but willing to take up high paying position. He will refuse to quit regardless of circumstances. These considerations should be enough to identify virtuous and able people.”

Scroll 33: *Yan Zi*

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居視其所親，富視其所與，達視其所舉，窮視其所不為，貧視其所不取，五者足以定之矣。

(卷十一 史記上)

[白話] 平時看他所親近的人，富裕時看他所交往或施與的人，顯達時看他所推舉的人，窮困時看他是不願做的事情，貧賤時看他是否不苟取。這五點足以確定宰相的人選。

From the following five observations we can determine whether a person is the right candidate for the post of prime minister. 1. Observe whom he likes to be with when he is not in office. 2. Observe whom he befriends, or to whom he grants offerings, when he is rich. 3. Observe whom he nominates when he is prominent. 4. Observe the things that he refuses to do when he is destitute. 5. Observe the things that he refuses to accept when he is poor.

Scroll 11: *Shi Ji*, Vol. 1

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一曰，微察（無微察
二字）問之以言，觀其辭。二曰，窮之以辭，以觀其變。三曰，與之間謀，以觀其誠。四曰，明白顯問，以觀其德。五曰，使之以財，以觀其貪（貪作廉）；六曰，試之以色，以觀其貞；七曰，告之以難，觀其勇；八曰，醉之以酒，以觀其態。八徵皆備，則賢不肖別矣。

（卷三十一 六韜）

[白話]鑑別人才有八種方法。一是向他提出問題，觀察他言辭是否條理分明；二是追問到底，觀察他的應變能力如何；三是暗中調查，觀察他是否忠誠不二；四是明確直接地提問，看他的回答是否有隱瞞或誇張之處，藉以觀察他的品德如何；五是讓他支配財物，觀察他是否廉潔；六是用女色試探，觀察他的節操如何；七是把危難的情形告訴他，觀察他是否勇敢；八是讓他喝醉酒，觀察他的酒品如何。這八種檢驗的方法都用上了，一個人的賢明或不肖就能分辨出來。

The military strategic book of *Liu Tao* sets out eight ways to investigate a good general, as it deemed the selection of the generals to be very important.

1. Ask him questions and observe whether his answers are clear and precise.
2. Then press him further to observe his response to different situations.
3. Commission somebody to conspire secretly with him to test his loyalty.
4. Ask him in no uncertain terms to find out about his virtuous standing.
5. Put him in charge of money and properties to test his honesty.
6. Lure him with lust to test his ability to restrain himself.
7. Expose him to danger to test his bravery.
8. Make him drunk and observe his behavior.

The difference between an exemplary man and an unworthy man will not be hard to tell once all the eight methods have been deployed and the results are found.

Scroll 31: *Liu Tao*

~ 187 ~

故聽言不如觀事，觀事不如觀行。聽言必審其本，觀事必按其實，觀行必考其跡。參三者而詳之，近少失矣。

(卷四十九 傅子)

[白話] 聽取言論不如觀察事情，觀察事情不如觀察行為。聽取言論必須審察其中的來源、動機，觀察事情必須驗證實際狀況，觀察行為必須考證行動留下來的效果。把這三方面綜合起來分析，比較不會出錯。

Rather than listening to hearsay, it is better to observe the events. Rather than observing the events, it is better to observe the behaviors. When listening to hearsay, one must investigate the sources of the hearsay and identify their motives. When observing events, one must verify their authenticity. When observing behaviors, one must investigate the effects they left behind. A careful analysis of the information gathered from these three aspects can help to minimize the occurrence of mistakes.

Scroll 49: *Fu Zi*

~ 188 ~

昔人知居上取士之難，故虛心而下聽；知在下相接之易，故因人以致人。

(卷四十九 傅子)

肆
·
為
政

[白話]過去的君主知道身處高位要選拔人才的困難，所以虛心聽取下屬的意見；君主知道身處下位的人與一般人來往容易，所以憑藉他人來感召人才。

The ancients knew that for a leader residing in a high position to recruit ideal candidates was not an easy task, so the leader would humbly seek the recommendations of his subordinates to look for the right candidates. Being in lower positions, the subordinates are able to mingle with the people easily, so it is ideal to use them to recommend the right candidates for government positions.

Scroll 49: *Fu Zi*

~ 189 ~

任己則有不識之蔽，聽受則有彼此之偏。所知者，以愛憎奪其平；所不知者，以人事亂其度。

(卷三十 晉書下)

[白話] (評定人選等級時) 依據自己的意見與好惡，就會有不能明察人才而妄斷的弊病；聽從他人之言之而不認真甄別，則容易因彼此認知上的侷限而產生偏差。對認識的人，會因品評中帶有個人愛憎好惡而有失公平；對不認識的人，又會因人情關係擾亂了國家選才的制度。

Our personal biases may impede us from recognizing the abilities of another. Hearsay or rumor may influence how people see each other. For those close to us, we may have judged them unfairly because of our personal feelings of love or hatred for them. For those who are strangers to us, personal relations may

influence our judgment and may destroy standard procedures for recruiting the best minds to the government.

Scroll 30: *Jin Shu*, Vol. 2

~ 190 ~

子曰：「君子易事而難悅也。不責備於一人，悅故易事也。悅之不以道，不悅也。及其使人也，器之。度才而官之。小人難事而易悅也。悅之雖不以道，悅也。及其使人也，求備焉。」

(卷九 論語)

[白話] 孔子說：「為君子做事容易，但要使他高興卻很困難。因為取悅君子而不合道理，君子是不會高興的。至於君子用人，總能適才適任。為小人做事難，但要使他高興卻很容易。因為取悅小人雖不合道理，他也會高興。至於小人用人，總是要求完美無缺。」

Confucius said: "It is easy to serve a *superior person* but difficult to please him. If you do not accord with the principles of virtue in attempting to please him, he will not be pleased. But when it comes to employing the services of others, a *superior person* only assigns people tasks they are fit to manage. On

the other hand, it is easy to please a *petty person* but difficult to serve him. Even if you do not accord with the principles of virtue in pleasing him, he will still be pleased. But when it comes to employing the service of others, a *petty person* demands others be able to handle everything.”

Scroll 9: *Lun Yu*

~ 191 ~

子曰：「鄙夫可與事君也哉？言不可與事君。其未得之也，患得之。患得之者，患不能得之。既得之，患失之。苟患失之，無所不至矣。」無所不至者，言邪媚無所不為。

(卷九 論語)

[白話] 孔子說：「見識淺陋又沒有學問道德的人，可以讓他事奉君主，替國家辦事嗎？當他還未得到官位利祿時，總是憂心得不到。一旦得到以後，又憂心會失掉。如果他憂心的是失掉官祿，完全不為百姓著想，那什麼壞事都幹得出來。」

Confucius said: "Can we allow an offensive person to serve a leader? Before he gets a promotion and the remuneration that goes with it, he worries about not getting it. Once he has it, he worries about losing it. When he worries about losing it, there is nothing which he will not do."

Scroll 9: Lun Yu

~ 192 ~

哀公問曰：「何為則民服？」哀公，魯君謚也。孔子對曰：「舉直錯諸枉，則民服；錯，置也。舉正直之人用之，廢置邪枉之人，則民服其上。舉枉錯諸直，則民不服。」

(卷九 論語)

[白話]魯哀公問孔子：「如何才能使百姓服從政府？」孔子回答：「舉用正直的人，把他的職位安排在邪惡不正的人上面，或廢除邪惡不正之人，百姓對政府有信心，自然會服從；若是舉用邪惡不正的人，職位又放得比正直的人高，百姓心中就不會服從。」

Duke Ai asked Confucius: "What should be done so that people will obey the government?" Confucius said: "Promote the upright men and set them above the crooked, or, dismiss evil and devious men from their posts, people will submit. On the other hand, if evil and devious men are hired and placed above the upright men, people will not submit."

Scroll 9: Lun Yu

~ 193 ~

天下樞要，在於尚書，尚書之選，豈可不重？而間者多從郎官，超升此位，雖曉習文法，長於應對，然察察小惠，類無大能。宜簡嘗歷州宰素有名者，雖進退舒遲，時有不逮，然端心向公，奉職周密。

(卷二十二 後漢書二)

任
使

[白話]天下最重要的職位在於尚書，尚書的選拔豈能不重視？然而現任尚書大多是從郎官提升上來的，儘管他們通曉文法，善於應對，但這只是小聰明，大多沒有辦大事的能力。因此應當選拔那些做過州官且素有名聲的人任職，他們應對雖然遲緩，有時比不上別人，但他們一心向著國家，忠於職守且辦事周密。

The most important post in the central government is that of a cabinet minister (*shang shu*). Therefore, the selection of a cabinet minister should not be taken lightly. The current ministers are often promoted

from lower ranked deputies (*lang guan*). Even though these deputies are proficient in rhetoric, mastery of such subjects is only considered as minor intelligence. Most of them actually do not possess the ability to handle important tasks. Hence, it is more appropriate to choose reputable former state officials to take on the post of a minister. While their response may be slower, and even inadequate at times, they are loyal to the country and thorough in their undertakings.

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

~ 194 ~

以言取人，人飾其言；以行取人，人竭其行。飾言無庸，竭行有成。

(卷八 周書)

[白話] 根據一個人的言論來判斷人品，人們就會用技巧來修飾言語；如果是依行為來判斷人品，人們就會盡力充實內在的德行。巧飾言語毫無用處，盡力完善德行必將會有成就。

If oratorical skills become the standard in choosing qualified people, people will work on their oratorical skills. If virtuous conducts become the standard in choosing qualified people, people will work on perfecting their virtue. Being cunning in talking is of little use, but to exert all efforts on good causes will guarantee good results.

Scroll 8: Zhou Shu

~ 195 ~

故明王之任人，諂諛不邇乎左右，阿黨不治乎本朝；任人之長，不強其短；任人之工，不強其拙。此任人之大略也。

(卷三十三 晏子)

[白話] 賢明的君主任用人選時，諂媚阿諛的人不放在身邊，結黨營私的人不得治理政事；用人要發揮他的優點，不強求他的不足；任用他的專長，不強求他的短處。這就是用人的基本原則。

A good leader will never put flatterers by his side or allow any clique with a private agenda to serve in the government. He uses people's strengths and does not pressure them to work beyond their abilities. He uses their expertise and does not force them to undertake tasks with which they are unfamiliar. These are general principles to bear in mind when working with the staffs.

Scroll 33: Yan Zi

~ 196 ~

故選不可以不精，任之不可以不信，進不可以不禮，退之不可以權辱。

(卷四十八 典語)

[白話] 選拔大臣，不能不精確恰當；任命大臣，不能不信任；進用為官，不能不以禮相待；辭退官職，也不能使他們受到屈辱。

Be assured when selecting senior ministers. Once appointed, trust them to do the job. Appoint them to a post with full honor and grant them dignity when they have to be dismissed.

Scroll 48: *Dian Yu*

~ 197 ~

故知清而不知所以重其祿者，則欺而濁；
知重其祿，而不知所以少其吏者，則竭而
不足；知少其吏，而不知所以盡其力者，
則事繁而職闕。

(卷四十七 劉廙政論)

[白話] 君主知道提倡清廉，而不懂得增加官員的俸祿，官員就會形成欺詐和貪污腐敗的風氣；懂得增加俸祿，而不知道怎樣減少官吏，財力就會空虛不足；知道減少官吏，而不懂得如何使他們發揮能力，事情就會繁多而顯得職位短缺。

If a ruler knows he must put forward a policy of austerity but does not know he must increase the remuneration for his staff at the same time, the practice of cheating and bribery will ensue. When he knows he must increase the remuneration for his staffs but does not know he must reduce the number of staffs, the government will soon run out of money. When he knows he must reduce the number of staffs but does not motivate the remaining staffs to optimize their efforts, the increased workload will make the shortage of staffs obvious.

Scroll 47: *Liu Yi Zheng Lun*

~ 198 ~

夫除無事之位，損不急之祿，止浮食之費，并從容之官。使官必有職，職任其事，事必受祿，祿代其耕，乃往古之常式，當今之所宜也。

(卷二十五 魏志上)

[白話] 撤除無事可幹的職位，減省不急需的俸祿，停發不做事、白領俸祿之人的費用，撤併無事可做的官員。讓每位官員一定有職責，有職責均需承擔事務，承擔事務一定要接受俸祿，用俸祿代替耕作，這是古代的常規，也是當今社會應該採取的原則。

Abolish useless posts to reduce and save on unnecessary official salaries. Stop all expenses paid to non-achievers, merge departments, and dismiss redundant officers. There must be a post for every member of the staff, and for every staff member with job responsibilities a salary must be paid which will replace their earnings from farming. This was a principle regularly applied in ancient times, but the principle should still be applicable to this day also.

Scroll 25: *Wei Zhi*, Vol. 1

任
使

~ 199 ~

故德厚而位卑者，謂之過；德薄而位尊者，謂之失。寧過於君子，而無失於小人。過於君子，其為怨淺矣；失於小人，其為禍深矣。

(卷三十二 管子)

[白話] 德行厚實的人反而屈居下位，這是君主的過錯；德行淺薄的人反而地位尊貴，這是君主的失誤。寧可委屈了君子，而不能誤用了小人。委屈了君子，他的抱怨不深；誤用了小人，他引發的禍患卻是最深遠的。

A virtuous man placed in an insignificant post is considered to be a mistake made by the ruler. An unvirtuous man placed in a senior post is considered to be a misjudgment made by a ruler. One would rather have wronged a *superior person* than to have employed a *petty person*, for a *superior person* will not harbor strong resentments but a *petty person* with power will cause far-reaching disasters.

Scroll 32: *Guan Zi*

~ 200 ~

使賢者為之，則與不肖者規之；使智者慮之，則與愚者論之；使修士行之，則與奸邪之人疑之。雖欲成功，得乎哉！

(卷三十八 孫卿子)

[白話]讓賢能的人為政，卻與不賢的人規正他；讓有智慧的人謀慮政事，卻與愚昧的人評論他；讓品德良好的人施行政令，卻與奸邪的人懷疑他。雖然想成功，怎麼可能辦得到呢！

When a leader appoints a good candidate to a government post, he allows unworthy people to impose restrictions on this person. When he appoints a wise person to devise policies, he allows unwise people to appraise this person. When he lets an ethical person implement government policies, he allows malicious people to cast doubts on this person. How can a leader achieve success if he condones these ironies?

Scroll 38: *Sun Qing Zi*

~ 201 ~

大道之行也，天下為公。選賢與能。公猶共也，禪位
授聖，不家之也。故人不獨親其親，不獨子其子，
孝慈之道廣也。使老有所終，幼有所長，鰥寡孤獨廢疾者，皆有所養。無匱乏者。是故謀閉而不興，盜竊亂賊而不作。是謂大同。同猶和平。

(卷七 禮記)

[白話]大道實現的時代，是天下為大家所共有共享的。選拔賢德之人，為天下人民服務。因此，人們不僅親愛自己的雙親，不僅慈愛自己的子女，而使所有老人都能安度晚年，使所有小孩能得到良好的教育，健康的成長，並使所有鰥夫、寡婦、孤兒、無後嗣的老人以及身殘和有病的人，都得到照顧和贍養。所以，人人都能真誠相處，就不會有勾心鬥角、損人利己的陰謀出現，盜竊作亂的事也不會發生。這才是真正的大同世界。

When the perfect order prevails, the world is like a home shared by all. Virtuous and able men are elected to serve the public. All men love and respect their own parents and children, as well as the parents and children of others. There is caring for the old, nourishment and education for the children, and means of support for widows and widowers, orphans, lonely people, as well as for the disabled and sick. Intrigues and conniving for ill gain are unknown, and villains such as thieves and robbers do not exist. These are the characteristics of an ideal world, the commonwealth state.

Scroll 7: *Li Ji*

~ 202 ~

天下者非一人之天下，天下之天下也。與天下同利者，則得天下；擅天下之利者，失天下。

(卷三十一 六韜)

[白話]天下不是一個人的天下，而是天下人的天下。能和天下人共享利益的人，可以得到天下；獨占天下利益的人，最後會失去天下。

The world is not a world for one but for all. He who shares benefits with the world will earn the support of the world. He who monopolizes benefits for himself will lose the world.

Scroll 31: *Liu Tao*

~ 203 ~

夫能通天下之志者，莫大乎至公。能行至公者，莫要乎無忌心。

(卷四十九 傅子)

[白話]能通達天下人心意的，最重要在於大公無私。能做到大公無私的人，最重要的是沒有猜忌之心，念念利益天下人民。

One needs to be impartial to understand the will of the people. And to be totally impartial, one needs to have no jealousy.

Scroll 49: *Fu Zi*

~ 204 ~

故君人者，愛民而安，好士而榮，兩者無一焉而亡也。明分職，序事業，拔材官能，莫不治理，則公道達而私門塞矣，公義明而私事息矣。如是，則德厚者進，而佞悅者止；貪利者退，而廉節者起。

(卷三十八 孫卿子)

[白話] 為人君者，愛護人民就可以使人心安定，喜好親近賢士就能使國家興盛，這兩者一項都沒有就會敗亡。明確各部門掌管的職務，依據事情的輕重緩急來安排工作，選拔賢才，任用有能力的人為官，一切都治理得井井有條，那麼為公家效忠的道路就會暢通了，而行私請託的門徑就會被杜絕了；為公義的風氣能彰顯，而個人謀私的事能止息。這樣一來，品德淳厚的人得到任用，奸佞諂媚的人受到遏止；貪圖利益的人被辭退，廉潔奉公的人受到重用。

A leader who loves his people will be able to make them feel safe and at peace. If he enjoys learning from the sages, he will be able to bring prosperity to the country. Without these, his own safety as well as that of the country will be placed in peril. When a ruler clearly understands the responsibilities of each department, and is able to distinguish the relative degrees of urgency in each of these tasks, he will choose virtuous and able people to take office and run the government well. Thus, serving in the public interests will proceed smoothly while using privileges to gain favor will be eliminated. The custom to serve in the name of righteousness will flourish and private side-deals will cease. Subsequently, virtuous and able people will be given important posts while flatterers will be restrained. Those who seek personal benefits will be dismissed, and those who are incorruptible will be entrusted with greater responsibilities.

Scroll 38: *Sun Qing Zi*

~ 205 ~

臣聞堯受命，以天下為憂，而未聞以位為樂也。

(卷十七 漢書五)

[白話] 臣（董仲舒）聽說堯帝接受天命成為天子，把天下的憂患當作自己的憂患，卻沒有聽說是因為坐上了天子的位置而高興。

I, (Minister Dong Zhongshu) have heard that when Emperor Yao was entrusted to be the emperor, he had taken upon himself all the world's concerns as his own concerns. He did not rejoice because he had become the emperor.

Scroll 17: *Han Shu*, Vol. 5

~ 206 ~

賈曰：「天下安，注意相；天下危，注意將。將相和，則士豫附；士豫附，天下雖有變，則權不分。」

(卷十六 漢書四)

[白話]陸賈說：「天下安定時，要注意行政首長的能力；動亂時，就要注意軍事將領的忠誠。將相和睦相處，賢士就樂於歸附；賢士歸附，天下即使有變化，權力也不會分散。」

The notable politician, thinker and Confucian scholar, Lu Jia, who lived during the Han dynasty, commented that: “When the world is at peace, pay attention to the prime minister. When the world is in crisis or at war, pay attention to the general. When the prime minister and the general can work together in harmony, virtuous people will come around and pledge their allegiance. When this happens, power will not be divided even when the world is undergoing change.”

Scroll 16: *Han Shu*, Vol. 4

~ 207 ~

顧吾念之，強秦之所以不敢加兵於趙者，徒以吾兩人在也。今兩虎鬥，其勢不俱生。吾所以為此，先公家之急，而後私讎也。

(卷十二 史記下)

[白話] 只不過我（藺相如）考慮到，強大的秦國之所以不敢發兵攻打趙國，那是因為有廉頗將軍與我在。如今我們兩虎相鬥，勢必不可能共存。我處處退避的原因，是以考慮國家的安危在先，而個人的私怨在後。

In my opinion, the powerful state of Qin has not attacked our state (of Zhao) because both of us are here. Now if we, the two tigers, have conflicts and fight among ourselves, we will no longer be able to work side by side. The reason why I am doing this is because I am putting the country's safety before my personal feelings.¹³

Scroll 12: *Shi Ji*, Vol. 2

13 Background story:

The “I” refers to Lin Xiangru, a senior minister in the state of Zhao during the Warring States period. He and General Lian Po served together in the government, and the metaphor of the “two tigers” refers to Lin and Lian. Because Minister Lin had been given credit for returning the precious Heshi jade to the Duke of Zhao, he was promoted to a more senior post than General Lian. Lian was very upset over this promotion and he encouraged his people to smear Lin's reputation. However, Lin had avoided confronting Lian by giving the excuse that Lin was sick and therefore unable to confront Lian. The quote was based on Lin's conversation with Lin's closest aides when the latter asked why he would not retaliate. When Lian Po came to know about this later, he was deeply ashamed. He took off his shirt and tied a bramble branch on his back and went to Lin's house to ask for forgiveness. The two finally became very good friends ready to serve the country and die for each other.

~ 208 ~

子曰：「性相近也，習相遠也。」君子慎所習。

(卷九 論語)

[白話]孔子說：「人的本性本來是相近的，都是純淨純善的，由於個人後天的習染不同，差異就愈來愈遠了。」

Confucius said: "People by nature were born good and pure, but bad habits cause them to lose touch with their natural goodness."

Scroll 9: *Lun Yu*

~ 209 ~

先王知人有好善尚德之性，而又貪榮而重利，故貴其所尚，而抑其所貪。貴其所尚，故禮讓興；抑其所貪，故廉恥存。

(卷四十九 傅子)

[白話]先王知道人一方面有喜好善良、崇尚美德的本性，另一方面又貪慕榮譽財利，所以就重視其所崇尚的，而抑制其所貪求的。重視其所崇尚的，所以禮讓之風興起；抑制其所貪求的，所以廉恥之心保全。

Ancient rulers knew that although people prefer decency and honor virtue, people are equally prone to greediness and profiteering. Therefore, they drew up policies that not only encouraged people to uphold virtues, but also discouraged them from acting out of greed. When virtue is honored, propriety and courtesy will flourish. When greed is discouraged, integrity will be preserved.

Scroll 49: *Fu Zi*

~ 210 ~

治民之道，務篤於教也。

(卷四十二 鹽鐵論)

[白話] 治理百姓最好的辦法，就是一心一意致力於推動教化。

The best way to govern people is to pay undivided attention to education.

Scroll 42: *Yan Tie Lun*

~ 211 ~

上為下效，然後謂之教。

(卷四十五 崔寔政論)

[白話] 在上者怎麼做，在下者就起而效法，這樣就稱為教化。

Education is “Whatever people in higher positions do will set an example for those beneath to follow.”

Scroll 45: *Cui Shi Zheng Lun*

~ 212 ~

古之仁人，推所好以訓天下，而民莫不尚德；推所惡以誡天下，而民莫不知恥。

(卷四十九 傅子)

[白話] 古代有德行的人，都能推己及人為天下人民著想，推行自己所崇尚的美德來教導天下，而人民沒有不崇尚美德的；以自己所憎惡的醜行來告誡天下，所以人民沒有不知道羞恥的。

Benevolent people of the past exemplified virtues to educate the populace and rarely would the populace not be moved by their deeds and learned to esteem the same virtues. They also let the populace know about the behaviors that they detested and so rarely would the populace be ignorant of what shamefulfulness is about.

Scroll 49: *Fu Zi*

~ 213 ~

子曰：「弟子入則孝，出則悌，謹而信，汎愛眾，而親仁。行有餘力則以學文。」

文者，古
之遺文。

(卷九 論語)

[白話]孔子說：「身為子弟，在家要孝敬父母，出外要恭敬長輩和上司，做事要謹慎小心，說話要言而有信，要博愛眾人，親近有仁德的人。實行這六事以外，再學習古聖先賢的典籍。」

Confucius said: "A good student is dutiful to the parents at home, and respects elders and superiors while away from home. He is cautious in doing things, trustworthy, loving all equally, and close to wise and virtuous people. In addition, he needs to further study the literatures passed down from the ancient sages and learned scholars."

Scroll 9: *Lun Yu*

~ 214 ~

先王見教之可以化民也，見因天地教化民之易也。是故先之以博愛，而民莫遺其親；先修人事，流化於民也。陳之以德義，而民興行；上好義，則民莫敢不服也。先之以敬讓，而民不爭；若文王敬讓於朝，虞、芮推畔於野。上行之，則下效法之。道之以禮樂，而民和睦；上好禮，則民莫敢不敬。示之以好惡，而民知禁。善者賞之，惡者罰之。民知禁，不敢為非也。

(卷九 孝經)

[白話] 古聖先王明白順從人性的教育可以感化人民，所以率先實行博愛，而人民受到影響，沒有人遺棄自己的親人；向人民宣揚仁義道德，人民感發，起而效法實行；率先做到恭敬、謙讓，人民就不會爭鬥搶奪；制定禮儀和音樂來引導、教育人民，於是人民就能和睦相處；賞善罰惡，明示人民應崇尚或應厭棄之事，人民知道禁令就不會違反。

The ancient sage kings on seeing how education could transform the people, would lead by example to implement universal love. When a king's conduct made an impact on the public, no one would abandon their relatives. Furthermore, the kings promoted benevolent, righteous and moral values. When the people were inspired by these principles, they began carrying them out and turning them into common practice. When the kings led the way in showing respect and courtesy, the public would learn not to fight with one another. When propriety and music were designed to guide and educate the lay people, people would learn to live together harmoniously. These kings made it known to the public what they revered and detested, and so the masses would not defy their prohibitions.

Scroll 9: *Xiao Jing*

~ 215 ~

子曰：「教民親愛，莫善於孝。教民禮順，莫善於悌。移風易俗，莫善於樂。夫樂者，感人情，樂正則心正，樂淫則心淫也。安上治民，莫善於禮。上好禮，則民易使。禮者，敬而已矣。敬，禮之本，有何加焉。故敬其父則子悅；敬其兄則弟悅；敬其君則臣悅；敬一人而千萬人悅。所敬者寡，悅者眾，所敬一人，是其少。千萬人悅，是其眾。此之謂要道也。」孝悌以教之，禮樂以化之，此謂要道也。

(卷九 孝經)

[白話]孔子說：「教導百姓相親相愛，沒有比弘揚孝道更好的了，因為孝是仁愛的原點。教導百姓遵循禮節，順從長上，沒有比弘揚悌道更好的了。改善社會風氣習俗，沒有比用良善的音樂去陶冶感化更好的了。安穩君長，治理人民，使上下各守本分，沒有比禮節更好的了。禮的意義，歸根結柢就在於一個『敬』字。因此，尊敬別人的父親，做兒子的就會

高興；尊敬別人的兄長，做弟弟的就會高興；尊敬別人的君王，身為臣子的就會高興；尊敬一個人，卻有千千萬萬的人感到高興。所尊敬的雖然是少數人，而感到高興的卻有許多人。這就是把推行孝道稱為『要道』的意義！」

Confucius said: “For teaching the people to be affectionate and loving, there is nothing better than filial piety. For teaching them propriety and obedience to their elders, there is nothing better than fraternal duty. For changing their manners and altering their customs, there is nothing better than music. For securing the repose of superiors and the good order of the people, there is nothing better than the rules of propriety. The rules of propriety are simply the principle of reverence. Therefore the reverence paid to a father makes all sons pleased. The reverence paid to an elder brother makes all younger brothers pleased. The reverence paid to a ruler makes all subjects pleased. The reverence paid to one man makes thousands of men pleased. The reverence

is paid to a few but the benefit extends to many. This is what is meant by an ‘All-embracing Rule of Conduct’.”

Scroll 9: *Xiao Jing*

~ 216 ~

孔子曰：「導之以政，齊之以刑，民免而無恥。導之以德，齊之以禮，有恥且格。」格，正。老氏稱：「法令滋章，盜賊多有。」

(卷十二 史記下)

[白話]孔子說：「用政治來教化人民，用刑罰來管理人民，這樣做，人民只想到如何免於刑罰，不會想到是不是可恥。但是用德行來教化人民，用禮義來管理人民，人民不但守法知恥而且能改過向善。」老子說：「法律政令愈繁複苛刻，走法律漏洞的盜賊反而愈來愈多。」

Confucius said: “Guide the people with policies and align them with punishment, and people will evade capture and gain no personal sense of shame. Guide them with virtues and align them with propriety, and they will gain their own sense of shame and thus

correct themselves.” Laozi said: “As law and orders are increasingly written, loopholes and thievery will become increasingly common.”

Scroll 12: *Shi Ji*, Vol. 2

~ 217 ~

子產治鄭，民不能欺；子賤治單父，人不忍欺；西門豹治鄴，人不敢欺。三子之才能，誰最賢哉？辨治者當能別之。

(卷十二 史記下)

[白話]子產治理鄭國，百姓不能欺騙他；子賤治理單父，百姓不忍欺騙他；西門豹治理鄴縣，百姓不敢欺騙他。這三個人的才能，誰最高明呢？善於明察且懂得治理的人，應當能夠分辨得出。

When Zichan governed the state of Zheng, the populace was not able to deceive him. When Zijian governed the county of Shan Fu, the populace did not have the heart to deceive him. When Xi Menbao governed the county of Ye, the populace did not dare to deceive him. Who among these three governors had the highest ability and wisdom? A wise and perceptive leader should be able to tell the difference and come up with the answer.

Scroll 12: *Shi Ji*, Vol. 2

~ 218 ~

不知禮義，不可以行法。法能殺不孝者，而不能使人為孔墨^(墨作曾)之行；法能刑竊盜者，而不能使人為伯夷之廉。孔子養徒三千人，皆入孝出悌，言為文章，行為儀表，教之所成也。

(卷四十一 淮南子)

[白話] 人民不懂得禮義，國家有了法律也實行不了。法律能將不孝之人處死，卻不能使人效法孔子、曾子那樣高尚的德行；法令能對盜竊的人處刑，卻不能使人像伯夷那樣清廉。孔子培養的學生有三千人，他們都能做到在家恪盡孝道，出外恭敬長上，說出的話能成為人們依循的規則，行為能成為人們的表率，這些都是教化的結果。

If people do not understand propriety and righteousness, the law will not be effective. For the law can sentence an unfilial son to death but it cannot make people behave like Confucius or Zengzi (the exemplary filial son). The law can also sentence thieves and robbers to prison but it cannot make people behave honestly like Boyi. Confucius had 3,000 disciples who could fulfill filial duties at home, and respect elders and seniors when away from home. Their words became guidelines for people to follow, and their deeds were sufficient to make them into role models. All these are due to transformation through education.

Scroll 41: *Huai Nan Zi*

~ 219 ~

文子問德仁義禮。老子曰：「德者民之所貴也，仁者人之所懷也，義者民之所畏也，禮者民之所敬也。此四者聖人之所以御萬物也。」

(卷三十五 文子)

[白話] 文子請教關於德、仁、義、禮的學問。老子說：「德是百姓所崇尚珍重的，仁是百姓所仰慕嚮往的，義是百姓所崇敬佩服的，禮是百姓所恭敬端肅的。這四個方面是聖人用來統領萬物的道德規範。」

Wenzi asked about morality, benevolence, righteousness and propriety. Laozi said: "Virtue is what people treasure. Benevolence is what people admire. Righteousness is what people venerate, and Propriety is what people respect. These are the four implements used by sages to lead and command the world."

Scroll 35: *Wen Zi*

~ 220 ~

顯賢表德，聖王所重；舉善而教，仲尼所美。

(卷二十六 魏志下)

[白話] 表彰賢德的人，是聖明的帝王所重視的；推舉善人使大家見賢思齊，是孔子所稱道的。

Honoring the virtuous and able as well as giving recognition to moral excellence is something to which a sage king would attach great importance. Promoting benevolence and transformation through education is what Confucius would speak of most approvingly.

Scroll 26: *Wei Zhi*, Vol. 2

~ 221 ~

一年之計，莫如樹穀；十年之計，莫如樹木；終身之計，莫如樹人。

(卷三十二 管子)

[白話] 如作一年的規劃，沒有什麼事比種植五穀更為重要；如作十年規劃，沒有什麼事比栽種樹木更為重要；如作終身規劃，沒有什麼事比培育人才更為重要。

If you are planning for one year, grow the five cereals. If you are planning for ten years, grow trees. If you are planning for a lifetime, educate people.

Scroll 32: *Guan Zi*

~ 222 ~

孔子曰：「君子有三畏：畏天命，順吉逆凶，天之命。畏大人，大人即聖人，與天地合德也。畏聖人之言。小人不知天命而不畏，狎大人，侮聖人之言。」

(卷九 論語)

[白話]孔子說：「君子有三項應當敬畏的事：敬畏因果報應的真相，敬畏有德或有地位之人，敬畏聖人的教誨。小人不知道因果報應，而肆無忌憚，輕佻地對待有德或高居上位之人，侮辱聖人的教誨。」

Confucius said: “There are three things that a *superior person* venerates. He venerates the law of cause and effect. He venerates virtuous people or people with superior status. He venerates the teachings given by saints and sages. A *petty person* on the other hand, is ignorant of the law of cause and effect and therefore does not venerate it. He also treats his superior frivolously and ridicules the teachings of saints and sages.”

Scroll 9: Lun Yu

~ 223 ~

儒家者流，蓋出於司徒之官，助人君、順陰陽、明教化者也。游文於六經之中，留意於仁義之際。祖述堯舜，憲章文武，宗師仲尼，以重其言，於道最為高。

(卷十四 漢書二)

[白話] 儒家學派，其源頭來自於掌管教化的司徒官，其宗旨就是輔助君主、順應陰陽、提倡教化。他們涵泳於六經的教誨中，時常留意推行仁義的機會。他們宗奉效法堯舜的作為而加以傳述，遵守周文王和周武王的典章而加以闡明，景仰崇敬孔子並奉為老師，尊重古聖先王的教誨，在各派道術中最为崇高。

The Confucian school of thought most probably originated from Si Tu, the government minister in charge of education. Their career goals are to assist the sovereign, follow the law of *Yin* and *Yang*, and promote the idea of transformation through education. They are dedicated students of the Six Classics focused on practicing benevolence and righteousness. They trace and reiterate the governing principles of Emperor Yao and Emperor Shun, adopt and explain the decrees and regulations issued by King Wen and King Wu, and regard Confucius as their master teacher. They venerate the teachings passed down from ancient sage kings and rank them as the highest among the schools that discussed the *Dao* (law of nature).

Scroll 14: *Han Shu*, Vol. 2

~ 224 ~

道家者流，蓋出於史官。歷紀成敗存亡禍福古今之道，秉要執本，清虛以自守，卑弱以自持，此君人南面者之術也。合於堯之克讓，《易》之謙謙。一謙而四益，此其所長也。

(卷十四 漢書二)

[白話] 道家學派，應當是出於史官。其著作記載了歷代成敗存亡禍福的道理，能掌握綱要和根本，以清靜虛無的修養來守住自己的本分，以謙卑柔弱的態度來克制自己的習氣，這是君王治國的方法。符合堯帝的謙讓及《易經》的謙德。能夠處處謙讓則能獲得天道、地道、鬼神、人道中，虧損盈滿而利益謙讓的好處，這是道家的長處。

The Daoist school of thought most probably originated from the official historians. Daoist writings recorded the reasons that contributed to the success, failure, survival, demise, fortune and disasters of different dynasties. Their works were succinct and cut straight to the core. They advocate “tranquil nothingness” to maintain their integrity, and humility to achieve self-control. These were the implements used by ancient rulers to govern a country in accord with the self-controlling and thoughtful way of Emperor Yao, in addition to the principles of Humility stated in the book of *Yi Jing*. Humility alone will enable a person to receive blessings from heaven, earth, spirits and human beings. Such is the strength of the Daoists.

Scroll 14: *Han Shu*, Vol. 2

~ 225 ~

人之所以貴於禽獸者，以有禮也。

(卷三十三 晏子)

[白話] 人之所以比禽獸尊貴，是因為人能奉行禮義。

The difference between human beings and animals is that human beings follow propriety.

Scroll 33: *Yan Zi*

~ 226 ~

故禮之教化也微，其正邪於未形，使人日徙善遠罪而不自知也，是以先王隆之也。

《易》曰：「君子慎始。差若毫釐，謬以千里。」此之謂也。隆，謂尊盛之也。始，謂其微時也。

(卷七 禮記)

禮
樂

[白話]禮的教化作用是潛移默化的，它防範邪惡於未形成前，能讓人在不知不覺中天天向善德靠近而遠離惡行，因此，先王都尊崇禮的教化作用。《周易》說：「君子重視事物的開頭。開頭若有一絲一毫的偏差，結果會造成千里之遠的錯誤。」說的就是這個意思。

The influence of propriety works very subtly. It prevents immoral conducts from developing and enables people to automatically stay away from malice and move toward virtuousness day by day without being aware of it. Hence, the kings from

ancient times venerated the transforming influence that propriety can bring. The book of *Yi Jing* said: “A superior person always pays attention to the beginning of any development. If there is a slight deviation or error in the beginning, the end result will differ greatly.” Such is the implication of the influence of propriety.

Scroll 7: *Li Ji*

~ 227 ~

道德仁義，非禮不成；教訓正俗，非禮不備；分爭辨訟，非禮不決；君臣上下，父子兄弟，非禮不定；宦學事師，非禮不親；班朝治軍，蒞官行法，非禮威嚴不行；禱祠祭祀，供給鬼神，非禮不誠不莊。班，次也。蒞，臨也。莊，敬也。

(卷七 禮記)

[白話]仁義道德，不藉助禮在細微曲折之間，體現出的等級秩序及具體的行為規範，就不能實現；欲通過身教和言教來移風易俗，扶正去邪，若不以禮作為根本標準，就不免要顧此失彼，而無法周到完備；分爭曲直，辨訟是非，若不以禮作準繩，就無法做出正確判斷；君臣、上下、父子、兄弟之間，沒有禮就無法定名位、盡本分；無論是學習從政，還是學習其他東西，不根據禮，師生之間就不可能使教者認真、學者專心而產生親近之情；朝班的整肅、軍隊的治理、官

員的就職、法令的頒行，沒有禮就不能彰顯威嚴；祈禱酬謝神靈，祭祀供養祖先，沒有禮就不能體現誠敬莊嚴。

Without propriety, acts of benevolence, righteousness, and virtues cannot be realized. Using teachings that contain no propriety to impart sagely values to the society will inevitably create discrepancies. Without propriety, quarrels and debates about what is right or wrong cannot be resolved fairly. Further, the roles and relationship played by leaders and subordinates, parents and children, as well as among siblings cannot be determined without the stipulation of propriety. In learning how to run a good administration or other areas of study, failing to observe propriety will make teachers slack in their teachings and students inattentive toward their studies. It will be difficult to foster a close bond between teachers and students. Be it the drawing of tables of government ranks or the organization of the army, the appointment of officials to task or the execution of laws: if they are

not done according to the proper protocol, they will lose their dignity and the confidence of the people. Whether making offerings to the deities and spirits, or commemorating the ancestors, if these were not done in accordance with proper rites and rituals, the ceremony will fail to express solemnity and respectfulness.

Scroll 7: *Li Ji*

~ 228 ~

夫禮者，所以定親疏，決嫌疑，別同異，明是非也。

(卷七 禮記)

[白話]禮的作用，就是用來確定親疏遠近不同身分行事之尺度，斷定疑難事情的恰當做法，分別尊卑地位的同異，明辨是非對錯。如此一來，社會才有秩序、人才有規矩。

They are the rules of propriety, that furnish the means of determining and the observances toward relatives, as near and remote; of settling points which may cause suspicion or doubt; of distinguishing where there should be agreement, and where difference; and of making clear what is right and what is wrong. By doing so society will enjoy orderliness and everyone will become well mannered.

Scroll 7: *Li Ji*

~ 229 ~

君子有禮，則外諧而內無怨。

(卷七 禮記)

[白話] 君子做到以禮治身，便能與一切人事物和諧共處，而內心平和毫無怨恨。

A superior person whose daily life conforms to the standards of propriety will be able to coexist harmoniously with all people and matters. His mind and heart are always serene without resentment.

Scroll 7: *Li Ji*

~ 230 ~

富貴而知好禮，則不驕不淫；貧賤而知好禮，則志不懾。懾，猶怯惑。

(卷七 禮記)

[白話] 富貴的人若樂於學禮守禮，就能做到不傲慢、不放縱；貧賤的人如樂於學禮守禮，就能在任何場合都心志不惑、不怯懦畏懼。

A rich and noble man who enjoy learning and abiding by propriety is neither arrogant nor licentious. A poor and lowly person enjoys learning and abiding by propriety is neither fearful nor skeptical about his aspirations.

Scroll 7: *Li Ji*

~ 231 ~

昏禮者，將合二姓之好，上以事宗廟，而下以繼後世也。故君子重之。男女有別，而後夫婦有義；夫婦有義，而後父子有親；父子有親，而後君臣有正。故曰，婚禮者，禮之本也。

(卷七 禮記)

[白話]婚禮，是締結兩個不同姓氏的家族交好。對上來說，可以奉事宗廟祭祀祖先；對下來說，可以傳宗接代、承繼香火。所以君子十分重視婚禮。男女各有分工且各盡其責，則夫婦之間才有道義；夫婦間的道義建立起來了，給後代做了榜樣，然後父子才能親愛和睦；父子之間有了親愛，然後君臣才能各正本位。因此說，婚禮是禮的根本。

The propriety of marriage unites two families with different surnames, to commemorate the ancestors with respects and offerings, and produce offspring

肆 · 為政

to carry on the family name and the teachings of the forefathers. Therefore, a *superior person* would value marriage as an important event. With a man and a woman playing different roles comes a righteous commitment between a husband and a wife. With a righteous commitment between a husband and a wife comes a filial closeness between parents and children. With parents and children displaying a filial closeness comes a rightful relationship between a superior and his subordinates. Hence, the propriety of marriage is the foundation of all proprieties.

Scroll 7: *Li Ji*

~ 232 ~

故朝覲之禮，所以明君臣之義也；聘問之禮，所以使諸侯相尊敬也；喪祭之禮，所以明臣子之恩也；鄉飲酒之禮，所以明長幼之序也；婚姻之禮，所以明男女之別也。夫禮禁亂之所由生，猶防止水之所自來也。故以舊防為無所用而壞之者，必有水敗；以舊禮為無所用而去之者，必有亂患。故婚姻之禮廢，則夫婦之道苦，而淫僻之罪多矣；鄉飲酒之禮廢，則長幼之序失，而鬥爭之獄繁矣；喪祭之禮廢，則臣子之恩薄，而背死忘生者眾矣；聘覲之禮廢，則君臣之位失，而背叛侵陵之敗起矣。

苦，謂不至不答之屬。

(卷七 禮記)

[白話]所以設朝覲之禮，是用來表明君臣大義；設聘問之禮，是為了使諸侯互相尊敬；設喪祭之禮，是用以表達為臣、為子的感恩之情；鄉飲酒之禮，是用以明確長輩和晚輩間的秩序；婚姻之禮，是用以辨明男子和女子在家中職責分工的。禮節，能禁止混亂發生的根源，就像堤防能阻止洪水氾濫一樣。所以，認為古老的堤防沒有用處而毀壞它，一定會遭遇水災；認為古老的禮儀沒有用處而廢棄它，一定會有禍亂發生。因此，婚姻之禮被廢除，夫婦應盡的道義衰微，相處就會痛苦，而淫亂的罪行便會增多；鄉飲酒之禮被廢止，長幼的順序喪失，爭鬥的刑事案件就會頻繁發生；喪祭之禮被廢棄，為人臣、為人子者的恩義淡薄，而背逆祖先、不忠不孝的人就會變多；聘問之禮和朝覲之禮被廢棄，則將失去君臣各自應有身分和地位，而反叛君主、侵凌鄰國的禍亂就會隨之產生。

The protocol of a court audience before the ruler serves to exemplify the rightful relationship between the ruler and his subordinates. The protocol of diplomatic

envoys serves to foster mutual respect among the dukes of neighboring states. The rites and rituals of funeral and memorial services serve to convey gratitude toward one's superior or parents.

The propriety of wine-drinking serves as a folk custom to let one understand the order between the older and the younger generations. The propriety of marriage serves to show the different roles played by husband and wife. Propriety, thus, prevents chaos just as embankments prevent floods. If we destroy an old embankment that we deemed useless, the inevitable outcome will be a flood. Similarly, if we abolish traditional propriety that we deemed outdated, disasters and chaos will eventually follow. Likewise, if we abolish the propriety of marriage, people will stop taking marital duties seriously and marital life will suffer as a result. This will lead to an increase in crimes related to sexual perversions. If we abolish the propriety of wine-drinking as a folk custom, the order and status of the young and old will be lost. This will lead to an

increase in crimes related to disputes and fightings. If we abolish the rites and rituals of funeral and memorial services, government officials and children will become ungrateful toward their superiors and parents. This will lead to more people to rebel against the teachings of their ancestors and a lack of gratefulness and loyalty toward the living. If we abolish the protocol of diplomatic envoys, or the protocol of court audiences before the ruler, the orderly relationship between the ruler and his officials will be lost. This will lead to chaos in the wake of treason, and the invasion of neighboring states.

Scroll 7: *Li Ji*

~ 233 ~

祭不欲數，數則煩，煩則不敬。祭不欲
疏，疏則怠，怠則忘。

(卷七 禮記)

[白話] 祭祀不可太頻繁，太頻繁就會產生厭煩情緒，一旦有了厭煩情緒就會不恭敬。祭祀也不可太稀疏，太稀疏就會使人怠慢，怠慢了就會漸漸忘卻祖先。

Paying respect and making offerings to our ancestors cannot be done too frequently since we will get tired of the rituals and end up becoming disrespectful toward them. However, it should not be performed too infrequently either since this will cause us to become too slack and we may gradually forget our ancestors.

Scroll 7: *Li Ji*

~ 234 ~

凡音者，生人心者也。情動於中，故形於聲。聲成文，謂之音。是故治世之音，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。

(卷七 禮記)

[白話]凡音樂的緣起，皆出於人心。感情在內心深處萌動之後，表現於外的就是發聲。聲成曲調，便成為音樂。因此太平盛世的音樂，安詳而愉快，因為政治寬厚和諧；亂世的音樂，怨嘆且忿怒，因為政令違背天理民心；亡國的音樂，悲哀而愁思，因為百姓處境困苦。

Music originates from the heart. When the inner emotion is stirred and then displayed, a sound is produced. Sounds combine to form melodies and this is what we call “music”. During times of peace and prosperity, the music played is serene and joyful because the political situation has been tolerant and harmonious. On the other hand, music played in tumultuous times is filled with anger because the government has violated the law of nature and the common aspiration of the people. When a country perishes, the music played is sorrowful and melancholic because people have been left in desolation.

Scroll 7: *Li Ji*

~ 235 ~

音聲之道，與政通矣。言八音和否隨政。宮為君，商為臣，角為民，徵為事，羽為物。五者不亂，則無怠（本書怠作怙）懣之音矣。五者，君、臣、民、事、物也。凡聲濁者尊，清者卑。怠懣，弊敗不和之貌也。宮亂則荒，其君驕。商亂則陂，其臣壞。角亂則憂，其民怨。徵亂則哀，其事勤。羽亂則危，其財匱。五者皆亂，迭相陵，謂之慢。如此則國之滅亡無日矣。君、臣、民、事、物，其道亂，則其音應而亂也。

（卷七 禮記）

[白話] 音樂的內在精神，是與政治相通的。五音中的「宮」代表君主，「商」代表臣子，「角」代表人民，「徵」代表各種事情，「羽」代表器物。君、臣、民、事、物五者能諧和不亂，就不會有敗壞不和的聲音出現。假如宮音一亂音樂就放散而無中心，反映君主驕傲、剛愎自用而賢人遠離。商音一亂音樂就會傾斜不正，反映臣子官品敗壞而利用國家制度謀

利。角音一亂音樂就會充滿憂愁，反映政令苛刻而百姓哀怨。徵音一亂音樂就會哀苦，反映徭役不休而百姓痛苦。羽音一亂音樂就會危急不安，反映賦稅沉重而百姓財用匱乏。如果五音全亂，則上下衝突、互相侵犯，稱為「慢音」，表示國政傲慢又怠惰。如此一來，國家滅亡的時間就不遠了。因此，真正的明君，為了替百姓謀福，一定會從音樂中體會民情，虛心調整政事。

The inner spirit of music is interconnected with politics. In the Chinese pentatonic scale, *gong* (宮) symbolizes the ruler; *shang* (商) symbolizes government officials; *jue* (角) symbolizes the people; *zhi* (徵) symbolizes incidents; *yu* (羽) symbolizes material things. If the five modes are harmonious, discordant sounds will not be heard. However, if the *gong* mode is disorderly, the music will appear scattered without any central theme. This reflects the arrogance of the ruler and the departure of wise government officials. If the *shang* mode is disorderly,

music will sound askew. This reflects the moral decadence of government officials. If the *jue* mode is disorderly, the music will be filled with worries reflecting a tyrannical government and the resentment of the people. If the *zhi* mode is disorderly, music will sound extremely sad. This reflects the never-ending exploitation of farm labor and the suffering of the people. If the *yu* mode is disorderly, music will sound of danger and oppression reflecting poverty and the lack of material wealth among the people. If all five musical modes are disorderly, crashing onto each other, and encroaching onto each other's space, this music is termed as "conceited music", indicating the government is conceited and sluggish. Once music has reached this point, a country will be destroyed in no time. Thus, a truly wise ruler will take heed of public sentiment expressed in the music they play, and humble himself in attending to the administration of the State.

Scroll 7: *Li Ji*

~ 236 ~

亂世之樂，為木革之聲，則若雷，為金石之聲，則若霆，為絲竹歌舞之聲，則若譟。譟，叫。以此駭心氣動耳目搖蕩生，則可矣；生，性。以此為樂，則不樂。不樂，不和。故樂愈侈，而民愈鬱，侈，淫也。鬱，怨也。國愈亂，主愈卑，則亦失樂之情矣。

(卷三十九 呂氏春秋)

[白話]亂世的音樂，演奏木製、革製樂器的聲音就像打雷，演奏銅製、石製樂器的聲音就像霹靂，演奏絲竹樂器的歌舞就像大嚷大叫。用這樣的聲音來擾人精神，震動耳目，放蕩性情，倒是可以辦得到；但用來做為音樂演奏，那就不能給人帶來和樂。所以音樂愈是奢華放縱，人民愈是抑鬱，國家就愈混亂，君主的地位就愈卑下，這樣也就失去音樂的本來意義了。

During tumultuous times, music played on wooden and leather instruments produces sounds that are like roaring thunder; music played on copper and stone instruments produces sounds that are furious and shocking; light dance music played on bamboo or silk instruments produces sounds that are like cawing outcries. These types of loud music can trouble people's minds, deafen ears and sway people to become licentious but they cannot bring happiness to people. Therefore, as music becomes more and more insolent, it will precipitate a greater incidence of depression, more chaos, and more disrespect for the ruler. Subsequently, music loses its original meaning and purpose.

Scroll 39: *Lü Shi Chun Qiu*

~ 237 ~

樂由中出，和在心也。禮自外作。敬在貌也。大樂必
易，大禮必簡。易、簡，若於清廟大饗然也。

(卷七 禮記)

[白話] 樂由內心深處發出，禮則體現於外在行為。偉大的音樂必定是平易近人的，莊嚴的禮儀必定是簡樸實在的。

Music comes from the heart, while propriety is expressed through a person's outward behavior. Grand music must be amiable and grand ceremonies must be simple and modest.

Scroll 7: *Li Ji*

~ 238 ~

利天下者，天下亦利；害天下者，天下亦害之。……仁人在位，常為天下所歸者，無他也，善為天下興利而已矣。

(卷四十九 傅子)

[白話] 能利益天下的人，天下人也會利益他；危害天下的人，天下人也會危害他。……有仁德的人在位時，天下人都依附他，沒有別的原因，只因為他善於為天下人謀求福利罷了。

For those who bring benefits to the world, the world will also bring benefits to them. For those who bring harm to the world, the world will also bring harm to them. ...A benevolent ruler will attract the populace to follow him because he is good at bringing benefits to the world.

Scroll 49: *Fu Zi*

~ 239 ~

所謂天子者，天下相愛如父子，此之謂天子。

(卷三十一 六韜)

[白話]所謂天子，是對天下人如子女一樣愛護，而天下人對他像父親一樣敬愛，這才稱得上是天子。

When a ruler loves his people as if they are his children, and all the people love him as if he is their father, the ruler can then be deemed as the Son of Heaven in its truest sense.

Scroll 31: *Liu Tao*

~ 240 ~

天地養萬物，聖人養賢，以及萬民。

(卷一 周易)

[白話] 天地養育萬物，使萬物各得茂盛生長，而聖人
頤養賢能之士，使他們為人民謀福利，將福澤推及萬
民的身上。

The heaven and the earth nourish all things and enable them to prosper and flourish. The sages take good care of the virtuous so that the latter can serve the society and bring happiness to all people.

Scroll 1: Zhou Yi

~ 241 ~

故善為國者，御民如父母之愛子，如兄之慈弟也。見之飢寒，則為之哀；見之勞苦，則為之悲。

(卷三十一 六韜)

[白話] 善於治理國家的君主，管理老百姓就如同父母愛護自己的孩子，如同兄長愛護弟弟。見到百姓飢寒，就為之哀痛；見到百姓勞苦，就為之悲傷。

Good leaders will love the people as if they were their children, and care for them as if they were their own kindred. They grieve for people who are starving and mourn for people who are toiling in hardship.

Scroll 31: *Liu Tao*

~ 242 ~

臣聞國之興也，視民如傷，是其福也；

如傷，恐驚動。其亡也，以民為土芥，是其禍也。

芥，草也。

(卷六 春秋左氏傳下)

[白話] 臣聽說國家的興盛，是因為看待人民如受傷的人一樣倍加體恤，這就是它的福祉；國家的衰亡，是因為看待人民如泥土小草一樣輕賤糟蹋，這就是它的禍患。

I have heard that a country is prosperous and strong because it treats its people tenderly as if they were injured. This is indeed the country's good fortune. On the other hand, a country is in ruin because it tramples on its people as if they were mud or grass under its feet. This is indeed disastrous for the country.

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

~ 243 ~

堯存心於天下，加志於窮民，痛萬姓之罹罪，憂眾生之不遂也。有一民飢，則曰此我飢之也；有一民寒，則曰此我寒之也；一民有罪，則曰此我陷之也。仁昭而義立，德博而化廣。故不賞而民勸，不罰而民治。先恕而後教，是堯道也。

(卷四十三 說苑)

[白話]堯帝對天下人都心存關懷，尤其對窮苦人民更加關愛，心痛百姓遭受罪罰，擔憂眾人不能順心如意。只要有一人挨餓，就說「這是我讓他飢餓的」；有一人受凍，就說「是我讓他受寒的」；有一人犯罪，就說「是我造成他犯罪的」。堯帝的仁慈彰顯而百姓就講道義；恩德廣博而百姓就全被感化。所以不用獎賞，而人民就能互相規勸；不用刑罰，而人民就能安分守己。先寬恕體諒，然後再教育他們，這就是堯帝治理天下的方法。

Emperor Yao cared about all the people in the world, especially for the poor. He felt pain for the crimes and punishments suffered by his subjects, and he worried that people could not lead a good life. If there was one person starving, Yao would say: “It was me who had caused him to suffer from hunger.” If there was one person freezing in the cold, Yao would say: “It was me who had caused him to suffer from the freezing weather.” If there was one criminal, Yao would say: “It was me who had provoked him to commit the crime.” As Yao’s kindness and benevolence became apparent he also set the trend in upholding righteousness. His virtues were so far-reaching and extensive that people encouraged each other to do good things without expecting any reward, and the government was able to govern without using penalties to punish the people. As Emperor Yao demonstrated, a good leader will first forgive people’s mistakes and then seek to guide them to correct their mistakes through education. That was the statesmanship of Emperor Yao.

Scroll 43: *Shuo Yuan*

~ 244 ~

子張問仁於孔子。孔子曰：「能行五者於天下，為仁矣。」請問之。曰：「恭寬信敏惠。恭則不侮，不見侮也。寬則得眾，信則人任焉，敏則有功，應事疾，則多成功。惠則足以使人。」

(卷九 論語)

[白話]子張向孔子問為仁之道。孔子說：「能實行五種品德於天下，便算是仁了。」子張請問是哪五種。孔子說：「恭、寬、信、敏、惠。對人恭敬就不會遭受侮辱；待人寬厚就可以得到大眾擁護；做人誠信就能得到別人的信任；做事勤奮敏捷就能獲得成功；能廣施恩惠於人，那麼人必願意效力盡忠。」

Zizhang asked Confucius about the principle of benevolence. Confucius said: "If you can practice five types of moral conduct in the world, then you can be considered a benevolent person." Zizhang then

asked: “Please tell me which five?” Confucius replied: “Be respectful, tolerant, trustworthy, perceptive, and kind. Respect others and you will not be insulted. Treat people with tolerance and you will gain their support. Be trustworthy and people will have faith in you. Do things perceptively and you will achieve success. Offer kindness to others and they will serve you with gratitude.”

Scroll 9: *Lun Yu*

~ 245 ~

丘也聞有國有家者，不患寡，而患不均，

不患土地人民之寡少，不患政治之不均平。 不患貧，而患不安。憂不能安民耳，民安國富。

蓋均無貧，和無寡，安無傾。 政教均平，則不患貧矣；上下和同，則不患寡矣；大小安寧，不傾危矣。

夫如是，故遠人不服，則修

文德以來之；既來之，則安之。

(卷九 論語)

愛
民

[白話]我曾經聽說有國的諸侯、有家的卿大夫，不擔心土地人民寡少，而擔心財富不平均；不擔心貧窮，而擔心上下不能安定。因為均平就能致富而沒有貧窮；和諧就能感召遠方人來歸附而不會寡少；百姓安定就不會招致外患而有傾覆的危險。誠能如此，遠方的人如果不歸附，我就修養文化道德來感召他們；等到他們來歸附以後，就讓他們生活能安定下來。

Confucius said: "I have heard that the feudal lords who preside over states, or the high officials who own family estates do not worry about poverty but they

worry that the distribution of wealth may be uneven. They do not worry that they will have too few people but they worry that they may not be able to live in peace. For when distribution of wealth is even, there will be no poverty. And when harmony prevails, there will be no scarcity of people. When there is such a contented repose, there will be no rebellion. In this spirit, if people from afar do not submit, civil culture and virtues are to be cultivated to attract them. Once they have been so attracted, they will be made contented and be able to settle down at ease.”

Scroll 9: *Lun Yu*

~ 246 ~

今之所謂良吏者，文察則以禍其民，強力則以厲其下，不本法之所由生，而專己之殘心。

(卷四十二 鹽鐵論)

[白話] 現在所謂好的官吏，動用嚴苛的刑法來禍害百姓，使用暴力強權來殘害下級，不根據法律的本意，而是專憑自己殘酷的心意行事。

The so-called good officials nowadays set strict laws to harass the people. They abuse their power and mistreat their subordinates. These officials have no intention of following the laws except to follow their cruel impulses to carry out their actions.

Scroll 42: Yan Tie Lun

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凡民有七亡：陰陽不和，水旱為災，一亡也；縣官重責，更賦租稅，二亡也；貪吏並公，受取不已，三亡也；豪強大姓（姓下有舊有家字刪之），蠶食無厭，四亡也；苛吏繇役，失農桑時，五亡也；部落鼓鳴，男女遮列，六亡也；盜賊劫略，取民財物，七亡也。七亡尚可，又有七死：酷吏毆殺，一死也；治獄深刻，二死也；冤陷無辜，三死也；盜賊橫發，四死也；怨讎相殘，五死也；歲惡飢餓，六死也；時氣疾疫，七死也。民有七亡，而無一得，欲望國安誠難。民有七死，而無一生，欲望刑措誠難。

(卷十九 漢書七)

[白話]造成百姓流亡的原因有七種：陰陽失調，乾旱和水災侵害百姓，此其一；官府加重索取，增加賦稅，此其二；貪官污吏假公濟私，收受賄賂不斷，此其三；有權勢的富家侵占百姓財物，貪婪無厭，此其四；殘酷苛刻的官吏徵招勞役，貽誤農時，此其五；鄉間村落常常響起警報聲，全村男女都得出動防衛，此其六；盜賊肆虐，搶奪百姓的財物，此其七。這七種流亡的情況還不算厲害，又有七種逼死百姓的情況：殘酷的官吏毆打、殺害百姓，此其一；審理案件太苛刻，此其二；冤枉陷害無辜的百姓，此其三；盜賊遍地，這是其中之四；冤家仇人相互殘殺，此其五；年景不好收成極壞，百姓忍飢挨餓，此其六；一時傳染病流行，百姓感染發病，此其七。百姓有七種流亡的原因，卻沒有得到一絲毫的利益，想要使國家安定實在是太難了。百姓有七種喪命的情況，卻沒有一絲毫生存的機會，想要廢棄刑法而讓百姓安穩過活，實在是太難了。

Seven Losses that can make people destitute:

1. Flood and drought caused by an imbalance between the *Yin* and *Yang* energies.
2. Heavy taxes imposed on farmers.
3. Briberies and the misuse of public funds.
4. The rich gentry exploiting the farmers endlessly.
5. Oppressive officials prolonging the duration of compulsory free labor supplied by farmers, and so hindering normal working hours for the farmers.
6. The countryside is drowned in the sound of drums alarming the inhabitants about robberies, and men and women have to rush out in all directions to make arrests.
7. Robbers and thugs stealing money, food and tools.

Worse than the Seven Losses are the Seven Deaths—the seven situations that can take away people's lives:

1. The beating and killing of people by cruel officials.
2. Harsh prosecution of criminal cases.
3. False accusations of innocent people.
4. Widespread robberies and thefts.

5. Vengeance among the enemies.
6. A year of poor harvest causing famine.
7. Rampant epidemics and diseases.

With the Seven Losses making people destitute, it will be difficult for a country to attain stability. With the Seven Deaths taking away people's lives, it will be extremely difficult to get rid of corporal punishment.

Scroll 19: *Han Shu*, Vol. 7

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肆·為政

富國有八政：一曰，儉以足用；二曰，時以生利；三曰，貴農賤商；四曰，常民之業；五曰，出入有度；六曰，以貨均財；七曰，抑談說之士；八曰，塞朋黨之門。夫儉則能廣，時則農修，貴農則穀重，賤商則貨輕，有常則民壹，有度則不散，貨布則並兼塞，抑談說之士則百姓不淫，塞朋黨之門則天下歸本。知此八者，國雖小必王；不知此八者，國雖大必亡。

(卷五十 袁子正書)

[白話]使國家富強的政策有八條：一是要節儉，使人民生活富裕充足；二是掌握農時，使人民收穫豐盈；三是重農抑商；四是使人民都有固定的職業；五是量入為出，開支有節制；六是以正確的貨幣政策調節財富；七是抑制高談闊論的人；八是杜絕結黨營私的門

路。節儉則資源財富運用久遠，按照時節勞作就保證收成，重視農業糧食價格就高，抑制商業貨物價格就低，如此社會才易穩定，職業固定則百姓工作專一，開支有度就會使財富不散，財貨均衡遍布各處則可抑制兼併發生，摒棄空談的人就會使百姓不迷惑混亂，堵塞朋黨之門則天下就會歸順君主。懂得這八者，國家雖小，必定能稱王。不懂這八者，國家雖大，最後必定滅亡。

There are Eight Policies that can make a country prosperous:

1. Exercise fiscal austerity to set aside more than adequate financial reserves.
2. Master the agricultural cycles to help farmers produce an abundance of commodities.
3. Attach more importance to agriculture than to trading.
4. Ensure the people have stable employment.
5. Control government expenses—live within your means.

6. Exercise monetary policy to equalize wealth.
7. Check the influence of lobbyists.
8. Put an end to cliques that band together for selfish purposes.

Thriftiness allows resources to be used for a longer period of time; laboring in accord with the seasons will guarantee a good harvest; value agriculture and food will boost their prices; devalue commercial goods will lower their prices. In this way society will gain stability, and when employment opportunities are unfaltering people will remain steadfast to their jobs. Well-planned expenses can preserve wealth; evenly distributed wealth and resources can prevent mergers; discontinue support for the empty rhetoric and people will stay away from bewilderment; and as the doors are closed to the cliques, everyone will revert their loyalty toward the ruler. The nation that practices these eight policies may be small but it will definitely be able to claim sovereignty. The nation that does not practice these eight policies may be large but will definitely fall in the end.

Scroll 50: *Yuan Zi Zheng Shu*

~ 249 ~

民有餘則輕之，故人君斂之以輕；民不足則重之，故人君散之以重。民輕之之時，為斂糶之；重之之時，官為散之。凡輕重斂散之以時，即準平，故大賈蓄家不得豪奪吾民矣。

(卷十四 漢書二)

[白話] 民眾有剩餘時，物價就比較低，所以君主就低價收購；民眾不夠用時，物價就高，所以君主就拋售。如果收購與拋售能合於時機且掌握恰當，供求就能平衡，物價就能穩定，那些囤積財貨的商人和富家就不能仗勢強奪百姓的利益了。

Prices of goods will decline when there is a surplus. The government can take this opportunity to buy the goods and stockpile them. When the demand is greater than the supply, the price will go up and the government can sell off the goods. If the buying and selling are timely, demand and supply will be

balanced and the prices of goods will be stabilized. Thus, big merchants and rich families that became rich by cornering the market will not be able to wrest benefits from the common people.

Scroll 14: *Han Shu*, Vol. 2

~ 250 ~

學古入官，議事以制，政乃弗迷。

言當先學古訓，然後入

官治政，凡制事必以古義，
議度終始，政乃不迷錯也。

(卷二 尚書)

[白話] 學習古訓才可以做官治理政務，根據古代的典章制度議論政事，政治就不會迷惑錯誤。

Study the lessons passed down from the ancients and take heed of what makes a good government minister. Ill-conceived government actions are less likely to happen if a government can base its decision-making on ancient wisdom and advice.

Scroll 2: *Shang Shu*

~ 251 ~

野諺曰：「前事之不忘，後事之師。」是以君子為國，觀之上古，驗之當世，參以人事，察盛衰之理，審權勢之宜，去就有序，變化應時，故曠日長久，而社稷安矣。

(卷十一 史記上)

[白話] 俗話說：「記取過去的經驗教訓，就是以後做事的借鑒。」因此君子治理國家，考察於上古的歷史，驗證以當代的情況，還要通過人事加以檢驗，從而了解興盛衰亡的規律，審慎權衡與之相適應的形勢，取捨有條理，並順應時代制定相應策略，因此歷時長久而國家安定。

A Chinese proverb goes: “Do not forget the experiences and lessons learned from the past for they shall serve as a reference for future undertakings.” A ruler will study history and verify the lessons in human affairs within a contemporary context to understand the rise and decline of a nation. They will also contemplate the balance of power and its corresponding scenarios, orderly weighing which ones to reject and which ones to adopt. Based on these considerations they will develop appropriate policies that over time will bring lasting peace to the nation.

Scroll 11: *Shi Ji*, Vol. 1

~ 252 ~

武王問尚父曰：「五帝之戒可聞乎？」尚父曰：「黃帝之時戒曰，吾之居民上也，搖搖恐夕不至朝；堯之居民上，振振如臨深川；舜之居民上，兢兢如履薄冰；禹之居民上，慄慄恐不滿日；湯之居民上，戰戰恐不見旦。」王曰：「寡人今新并殷居民上，翼翼懼不敢怠。」

(卷三十一 陰謀)

[白話]周武王問尚父：「古代帝王的自我警戒可以告訴我嗎？」尚父說：「黃帝時的警戒說，『我領導人民，憂慮不安，唯恐傍晚到不了明天早晨』；堯帝領導人民，戰戰兢兢好像走在很深的大川邊；舜帝領導人民，小心謹慎好像走在薄冰上；禹王領導人民，戰戰慄慄唯恐治理過不了今天；湯王領導人民，敬慎畏懼唯恐見不到天亮。」武王說：「我現在剛兼併了殷國，處於民眾之上，對他們恭敬謹慎，戒懼而不敢怠慢。」

King Wu asked his strategist, Shang-fu: “Can you tell me how the five ancient emperors kept vigilant of themselves?” Shang-fu said: “Emperor Huang warned himself with this saying: ‘When I lead the people, I am worried and fearful as if night will not turn to morning.’ When Emperor Yao was leading his people, he was extremely apprehensive as if he was standing on the brink of a deep abyss. When Emperor Shun was leading his people, he was extremely cautious as if he was treading on thin ice. King Yu was extremely watchful as if he would not live through the day. King Tang would stay on guard as if he would not live to see tomorrow.” King Wu said: “Now that I am leading the newly conquered subjects of the Yin nation, I must rule cautiously and remain vigilant without the slightest negligence.”

Scroll 31: *Yin Mou*

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天下之達道有五，其所以行之者三。曰君臣也，父子也，夫婦也，昆弟也，朋友之交也，五者，天下之達道也；智仁勇三者，天下之達德也。所以行之者一也。或生而知之，或學而知之，或困而知之，及其知之一也。或安而行之，或利而行之，或勉強而行之，及其成功一也。

(卷十 孔子家語)

[白話]天下所共同遵循的倫常大道有五種，而用以實踐的功夫則有三種。所謂君臣、父子、夫婦、兄弟姐妹、朋友之間的關係，這五種就是天下人所共同遵循的倫常大道；而智慧、仁愛、勇敢，這三種是天下人須具備的德行。踐行這些大道和美德，都要靠一個「誠」字貫徹始終。以上這些道理，有的人生下來就知道，有的人經過學習才知道，有的人要下苦功才能知道，等到明白以後，其中的道理都是一樣。有些人

心安理得的去實行，有些人為了得到利益去實行，有些人則需要勉強才會去做，等到做成功後，結果都是一樣的。

There are five types of relations that constitute the moral standards of mankind, and three elements of virtues that are conducive to the fulfillment of these relations. These five types of moral relations include those between the leader and subordinates, parents and children, husband and wife, among siblings, and among friends. The three elements of virtues are wisdom, benevolence and courage, forming the virtuous conduct of mankind. From start to finish, “Sincerity” must be present to enable the five moral relations and the three types of virtuous conduct to work out successfully. Some people are conscious of these moral relations and virtues from birth. Some people become conscious of them after learning about them, and some people become conscious of them only after they have put in tremendous efforts in understanding them. However, the end result is the same. As for actualizing these moral

relations and virtues, some people will do it naturally, some people will do it for the sake of acquiring personal benefits, and some people will do it reluctantly. In the end, the results will all be the same.

Scroll 10: *Kong Zi Jia Yu*

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仁義禮樂、名法刑賞，凡此八者，五帝三王，治世之術也。故仁以導之，義以宜之，禮以行之，樂以和之，名以正之，法以齊之，刑以威之，賞以勸之。

(卷三十七 尹文子)

[白話]仁、義、禮、樂、名、法、刑、賞，這八項措施是五帝三王用來治理天下的方法。用仁愛思想來教導人民要忠恕待人，用道義來判斷合於名分的事理，用禮儀來規範人民的行為，用音樂來調劑人情並且和睦相處，用名分來端正各階層的身分地位，用法律來統一人民的行為，用刑罰建立威信讓人民不敢作惡，用獎賞來勸勉人民行善。

The five emperors and the three sage kings of ancient times used eight elements—benevolence, righteousness, propriety, music, status, law, punishment and reward—to govern their states.

Benevolence was used in order to provide guidance for their people. Righteousness was used in order to guide the people to do the right thing. Propriety was used in order to regulate people's behavior. Music was used in order to mediate human relations. Status was used in order to define people's social roles. Law was used in order to align the people. Punishment was used in order to deter people from committing crimes. Reward was used in order to encourage people to do good deeds.

Scroll 37: *Yin Wen Zi*

~ 255 ~

仁者莫大於愛人，智者莫大於知賢，政者莫大於官能。有土之君，能修此三者，則四海之內供命而已矣。

(卷十 孔子家語)

[白話]真正仁慈的人莫過於愛護眾人，明智的人莫過於辨識賢才，為政的人最重要在於任用官吏的才能。擁有疆土的國君，能培養這三點，那天下人都會恭敬聽命。

Therefore, it was said that being benevolent is nothing more than loving and protecting the people. Being wise is nothing more than knowing who is virtuous; being an able government leader is nothing more than knowing whom to hire for the right job. If the leader of a state can fulfill these three conditions, people from all over the world will submit to him.

Scroll 10: Kong Zi Jia Yu

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天子聽男教，后聽女順；天子理陽道，后治陰德；天子聽外治，后聽內治。教順成俗，外內和順，國家理治，此之謂盛德也。

(卷七 禮記)

[白話]天子掌管男子的教化，皇后掌管教化婦女柔順的美德；天子負責陽剛之事，皇后負責陰柔之事；天子治理對外的一切政事，皇后處理後宮的內務。男主外、女主內的教育，形成了男女各司其職的風俗，內外都能做到和諧恭順，國事與家事都能治理得井井有條，這就是偉大的德行。

The king (Son of Heaven) was responsible for teaching the men, and the queen was responsible for teaching the ladies to be gentle. The king handled the tough masculine matters, and the queen handled the gentler feminine issues. The king managed the external affairs, and the queen managed the internal affairs. When the education of men and the gentleness of women became customary, and when external and internal affairs were harmonized, such that family and official affairs were managed equally well, this could be considered as the glorious exemplification of virtuous conduct.

Scroll 7: *Li Ji*

~ 257 ~

治天下有四術：一曰忠愛，二曰無私，三曰用賢，四曰度量。度量通，則財用足矣；用賢，則多功矣；無私，百智之宗也；忠愛，父母之行也。

(卷三十六 尸子)

[白話] 治理天下須遵循四項法則：一是誠心愛民，二是大公無私，三是任用賢才，四是規劃財政收支。財政收支規劃得當，則財用充足；任用賢才，治理國家就能成就諸多功績；大公無私，是智慧的根本；誠心愛民，就體現了愛民如子的行為。

There are four skills that enable a good government: First, be trustworthy and loving toward the people. Second, be fair and selfless. Third, appoint virtuous and able people to run the government. Fourth, manage financial resources carefully. Prudent financial management will ensure sufficient wealth for the nation. Employing virtuous and able persons to run the government will enable the government to make more contributions. Selfless devotion provides the source of wisdom, and loving the people trustingly embodies the conduct of parents loving their children.

Scroll 36: *Shi Zi*

~ 258 ~

倉廩實則知禮節，衣食足則知榮辱，上服度則六親固，四維張則君令行。四維不張，國乃滅亡。國有四維，一維絕則傾，二維絕則危，三維絕則覆，四維絕則滅。傾可正也，危可安也，覆可起也，滅不可復錯也。四維：一曰禮，二曰義，三曰廉，四曰恥。

(卷三十二 管子)

[白話]糧倉充實，人民有了儲蓄才會知道守禮節；衣食充足，人民吃穿不愁才會注意到榮辱；在上位的人能遵守禮制法度，六親眷屬就會團結和睦；而立國的四大綱維能夠發揚，融入民間，國家的政令才能通行無阻。四大綱維不能發揚，國家必會滅亡。因此，立國有四大綱維，一維斷絕，國家就會傾斜不安；二維斷絕，國家就會危險；三維斷絕，國家就會顛覆；四維都斷絕，國家就要滅亡。傾斜還可以扶正，危險

尚可以平定，顛覆尚可興起，可是滅亡了就沒有辦法再建立了！什麼是四大綱維？一是禮，二是義，三是廉，四是恥。

When the granary is replete with staple foods, people will comprehend the meanings of propriety. When they have sufficient food to eat and clothes to keep them warm, they will comprehend the meanings of honor and disgrace. When a leader obeys the legal standards of propriety, his close relatives will live in unity and harmony. When the four anchors in building a nation are upheld, the ruler's directives will be carried out without impediment. Dispensing with these four anchors will lead to the downfall of a nation. If one of these four anchors was broken, the country would become unstable. If two of these anchors were broken, the country would be in danger. If three of these anchors were broken, the government would be toppled. If all four anchors were broken, the state would be in ruin. A state that is unstable can still be restored to its equilibrium. A state that is in danger can still be restored

to its peaceful state. Even when the government is overthrown, it is still possible to save the country. But resurrecting a ruined country would become impossible. So what are these four anchors? They are: propriety, righteousness, integrity, and moral shame.

Scroll 32: *Guan Zi*

~ 259 ~

是故古之聖王未有不尊師也，尊師則不論貴賤貧富矣。

(卷三十九 呂氏春秋)

[白話] 古代的聖王沒有不尊重老師的，尊重老師就不會計較老師的貴賤貧富。

According to ancient customs, the social status of teachers was highly revered. Thus no sage king would show disrespect toward his teachers, irrespective of whether the teachers were nobles, low-ranking, wealthy or impoverished.

Scroll 39: *Lü Shi Chun Qiu*

~ 260 ~

湯曰：「何謂臣而不臣？」對曰：「君之所不名臣者四：諸父臣而不名；諸兄臣而不名；先王之臣，臣而不名；盛德之士，臣而不名；是謂大順也。」

(卷四十三 說苑)

[白話]商湯問：「什麼是用為輔佐的大臣卻又不可把他們當臣子看待？」伊尹回答說：「國君不稱臣子為臣子的有四種人：自己的伯父、叔父為大臣，不稱他們為臣；眾兄長是大臣，不稱他們為臣；父王的老臣為大臣，不稱他們為臣；德高望重的人為大臣，不稱他們為臣。這是順應倫常大道。」

King Tang asked: “When can a minister not be addressed as a minister by the king?” Yi Yin replied: “There are four scenarios where this can happen. Your majesty’s uncles are senior ministers whom you cannot address as ministers. Your majesty’s elder brothers are senior ministers whom you cannot address as ministers; ministers who had served under the late kings are senior ministers whom you cannot address as ministers. Furthermore, people who are most virtuous can become senior ministers but they cannot be addressed as ministers. This protocol is appropriate within the principles of moral law.”

Scroll 43: *Shuo Yuan*

~ 261 ~

子曰：「不在其位，不謀其政。」欲各專一於其職也。

(卷九 論語)

[白話]孔子說：「君子不擔任這個職位，就不去參與計劃這個職務範圍內的事情。」

Confucius said: "He who is not in any particular office has nothing to do with plans for the administration of its duties."

Scroll 9: *Lun Yu*

~ 262 ~

是以人君自任而躬事，則臣不事事矣。言君之專
荷其事，則臣下不復以事為事矣。是君臣易位也，謂之倒逆，倒
逆則亂矣。人君任臣而勿自躬，則臣事事
矣。是君臣之順，治亂之分，不可不察。

所謂任人者逸，
自任者勞也。

(卷三十七 慎子)

綱
紀

[白話] 君主凡事都要自己親自去做，那麼臣子就不主動治理好事務了。這是君臣互換位置，稱作顛倒錯位，顛倒錯位必然會造成混亂。所以，君主任用臣子而不用事必躬親，那麼臣子就會各司其職，盡職盡責完成任務。這是君臣倫理的正常關係，治世和亂世的區別所在，不能不審慎明察。

If a leader were to take charge of everything, his subordinates would not take the initiative to perform their duties. This would mean that the role of the leader and the subordinates is reversed,

a situation which would bring forth disorder. If a leader does the opposite, the subordinate will perform the duties that are appropriate to them and complete their appropriate tasks. Such is the orderly leader-subordinate relationship, which is the key to distinguishing peace and order from chaos and turbulence. This should be very well understood.

Scroll 37: *Shen Zi*

~ 263 ~

政不可多門，多門則民擾。

(卷二十九 晉書上)

[白話]政令不可由許多部門發出，因為這樣會困擾民眾，使他們無所適從。

Government regulations should not be issued by too many departments. Different instructions given on the same regulations will confuse people.

Scroll 29: *Jin Shu*, Vol. 1

~ 264 ~

古之明君，褒罰必以功過；末代闇主，誅賞各緣其私。

(卷二十三 後漢書三)

[白話] 古代的賢明君主，褒獎和懲罰都要依據當事人的功勞或過失；末代的亡國昏君，誅殺和封賞都順著個人私情。

Wise kings of the past would reward or punish an individual based upon his merits or misdeeds. The despots of tottering dynasties would punish or reward an individual based on their personal preferences.

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

~ 265 ~

夫當賞者不賞，則為善者失其本望，而疑其所行；當罰者不罰，則為惡者輕其國法，而怙其所守。

(卷四十六 中論)

[白話] 應當獎賞的不獎賞，那麼做善事的人就會失去本來的願望，而懷疑自己的行為是否有意義；應當懲罰的不懲罰，那麼做壞事的人就會輕視國家的法令，而肆無忌憚的繼續造惡。

If rewards are not given to the deserving individual, good people will lose their confidence and begin to doubt if their efforts are worthwhile. If punishments are not given to the perpetrators, evil people will disregard the laws and continue with their wrongdoings without any shame or fear.

Scroll 46: *Zhong Lun*

~ 266 ~

先王之教，進賢者為上賞，蔽賢者為上戮。

(卷四十九 傅子)

[白話] 古代聖王的教誨，推薦賢人的人受重賞，刻意埋沒賢人的人受重懲。

Hence the ancient sage kings have passed down this lesson to us: Those who recommend the virtuous to take on official posts will be rewarded handsomely; those who stifle the appointment of the virtuous will be punished severely.

Scroll 49: *Fu Zi*

~ 267 ~

爵祿者，國柄之本，而貴富之所由，不可以不重也。然則爵非德不授，祿非功不與。二教既立，則良士不敢以賤德受貴爵，勞臣不敢以微功受重祿，況無德無功，而敢虛干爵祿之制乎！

（卷四十九 傅子）

賞
罰

[白話]官爵和俸祿，是國家權力的根本，是達到富貴的途徑，不能不重視。既然如此，沒有美德就不應該授予爵位，沒有功勞就不能給予俸祿。授予爵位和俸祿的政教制度已經設立，那麼賢良的士人就不敢以淺薄的德行去接受高貴的爵位，有功勞的大臣就不敢以小功去接受優厚的俸祿，何況是沒有德行、毫無功勞的人，怎敢憑空冒犯爵位和俸祿的制度呢？

Official titles and stipends are the basis of a nation's authority, and they pave the way to wealth. Hence, the conferring of titles and stipends cannot be deemed

unimportant. If this is the case, anyone who is not virtuous should not be conferred any official titles; anyone who is not meritorious should not be given stipends. Once the rules and regulations regarding the conferring of titles and stipends are established, good officials will not dare to accept noble titles if their moral standing is unsatisfactory; dedicated ministers will not dare to accept handsome stipends if their contributions are meager. Under such circumstances, will men of small virtue and meager contributions dare to use deceptive maneuvers to meddle with the system of titles and stipends?

Scroll 49: *Fu Zi*

~ 268 ~

魏文侯問李克曰：「刑罰之源安生？」對曰：「生於奸邪淫佚之行也。凡奸邪之心，飢寒而起；淫佚者，文飾之耗。雕文刻鏤，害農事者也；文繡纂組，傷女功者也。農事害則飢之本，女功傷則寒之源也。飢寒並至，而能不為奸邪者，未之有也。男女飾美以相矜，而能無淫佚者，未嘗有也。……刑罰之起有源，人主不塞其本，而督其末，傷國之道也。」

(卷四十三 說苑)

[白話] 魏文侯問李克說：「刑罰產生的根源是怎樣的？」李克說：「刑罰生於奸邪淫佚的行為。凡是奸詐邪惡的心，由飢寒逼迫所引起；放蕩的行為，由過分裝飾而形成奢侈靡爛。雕梁畫棟，會妨害農業的生產；紡織追求華麗，會耽誤女工的勞作。農業生產

受到妨害，便是飢餓的起因，女工勞作被耽誤，就是寒冷的根源。飢寒交迫，而沒有奸邪行為的，未曾有過。男女互相以裝飾打扮來誇耀，而沒有放蕩行為的，也未曾有過。……所以，刑罰的產生是有原因的，君王不杜絕根本，而只有懲處已形成的罪惡，這是損害國家的做法。」

The Marquis Wen of Wei (state) asked Li Ke: “What factors contributed to the emergence of punishment?” Li Ke said: “Punishment was born as a means to subdue treacherous and promiscuous behaviors. Just as hunger and cold will compel people to commit treacherous acts, the consumption of overly decorative garments by high society will bring about dissolute behavior. When farm workers are forced to build lavish mansions with intricate carvings, this will hinder their agricultural production. When the female needleworkers are forced to make excessive ornamented garments, this will hinder their normal textile production. Delayed agricultural

production is the source of hunger, and delayed textile production is the source of not having enough warm clothing for the cold weather. Rare indeed were treacherous crimes that occurred where the ordinary people had not first been reduced to hunger and poverty. Rare indeed were promiscuities that had not been preceded by men and women showing off to each other in their excessive make-up and ornamented wardrobes. ...If the ruler does not rectify the root cause of punishment but seeks only to punish the people, surely this will be detrimental to the well-being of the country.”

Scroll 43: *Shuo Yuan*

~ 269 ~

先仁而後法，先教而後刑，是治之先後者也。夫遠物難明，而近理易知。故禮讓緩而刑罰急，是治之緩急也。

(卷五十 袁子正書)

[白話]先實行仁義然後才用法令，先進行教化然後才用刑法，這是治理國家的重要先後次序。深遠的道理不易明瞭，眼前的道理容易了解。所以禮讓的教化要恆久持續地進行，而刑法的治理要快，這是治理國家的緩急之別。

Try using benevolent means first before enforcing the law. Try using education to transform people first before using penalties to punish them. This is the order of importance in the governing of a country. Profound principles may not be easily understood, whereas apparent principles that are near at hand are easily grasped. Thus, education on showing courtesy must be perpetuated, while the imposition of penalties has to be brief. Herein lies the concept of prioritization in the governing of a country.

Scroll 50: Yuan Zi Zheng Shu

~ 270 ~

法非從天下，非從地出，發於人間，反己自正也。誠達其本，不亂於末；知其要，不惑於疑；有諸己，不非諸人；無諸己，不責於下；所禁於民者，不行於身。故人主之制法也，先以自為檢戒^(戒作式)，故禁勝於身，即令行於民矣。

(卷三十五 文子)

[白話] 法令制度不是從天上掉下來，也不是從地下生出來，而是人們制定出來的，又反過來約束人們端正自己。果真通達了根本，就不會在枝末細節上犯錯誤；掌握了綱要，就不會被疑難所困惑；人君自己能做到，也不會去指責別人沒做到；自己做不到，更不會要求臣民要做到；所禁止百姓不能做的事，自己首先不做。因此人君制定法令，自己先要做出守法的模範，而法律、禁令都能在領導者本身率先實踐，那麼，政令必然能在民間暢行無阻。

The legal system is neither bestowed by heaven nor born out of the earth. It is created by human beings to regulate and restrict their behavior. If we can get to the root of the problems, we will not make petty mistakes. If we can master the principles, we will not be trapped in doubts. If a ruler is able to handle a task competently, he will not reproach or criticize others for their inability to do the same. If the ruler is unable to accomplish a task, he will not demand others to accomplish the task for him. What he does not want others to do, he must first forbid himself to do the same. Therefore, a ruler must lead by example, and when legislators are able to follow and abide by the prohibitions that they have established, the populace will certainly become law-abiding.

Scroll 35: *Wen Zi*

~ 271 ~

凡我有官君子，欽乃攸司，慎乃出令，令

出惟行，弗惟反。有官君子，大夫以上也。歎而戒之，使敬所司。慎出令，從政之本也。令

出必惟行之，不惟反改。二三其令，亂之道也。以公滅私，民其允懷。從政以公

平滅私情，則民其信歸之。

(卷二 尚書)

法
律

[白話]周成王說，凡我的各級官長，要恭敬對待你們所管理的工作，慎重對待你們發布的命令。命令發出了就要實行，不能朝令夕改。用公正的心去掉個人的私情或恩怨，人民就會信任歸服。

King Cheng of Zhou dynasty said: "To my officials at all levels: You are expected to manage your work dutifully. You should be careful with any orders that you issue, and once an order has been issued, it must be carried out and cannot be changed at will. Be fair-minded and let go of personal interests or grievances. If you can do so, people will definitely trust and follow you."

Scroll 2: *Shang Shu*

~ 272 ~

《書》曰：「與殺不辜，寧失不經。」

(卷十七 漢書五)

[白話] 《尚書》說：「與其妄殺無辜，寧可犯不依常法的過錯。」也就是說，處理案件要體現仁政，司法的官吏要以仁德存心，避免冤獄。

Shang Shu said: “It is better to be faulted for not following the usual investigation procedures than to make a mistake and putting innocent people to death.”

Scroll 17: *Han Shu*, Vol. 5

~ 273 ~

子曰：「聽訟吾猶人。與人等。必也使無訟乎！」化之在前。

(卷九 論語)

[白話]孔子說：「審理訴訟案件，我跟別人的方式差不多。但我一定盡力使訴訟案件不發生才好。」

Confucius said: "In hearing lawsuits, I am no better than anyone else. What is imperative is to make it so that there are no lawsuits."

Scroll 9: *Lun Yu*

~ 274 ~

聖人之用兵也，將以利物，不以害物也；
將以救亡，非以危存也。……故曰：好戰
者亡，忘戰者危。

(卷四十七 政要論)

[白話] 聖人用兵的原則，是為了利益萬物，而不是殘害萬物；是為了挽救國家的危亡，而不是用來危害他國的生存。……所以說，愛好戰爭的必將走向滅亡，疏忽備戰的必有危機。

A good leader deploys military forces to save and not to harm, to salvage and not to create crisis. ... Thus it is said: "Warmongers will be annihilated, but he who fails to prepare for war will face danger."

Scroll 47: Zheng Yao Lun

~ 275 ~

兵者存亡之機，一死不可復生也。故曰：
天下難事在於兵。

(卷五十 袁子正書)

[白話]用兵是人民生死和國家存亡的關鍵，一旦陣亡就不可能再復活。所以說，天下難事在於用兵。

The art of war is a matter of life and death. No amount of effort can restore life to men killed in action. Thus, the deployment of war as an option is never an easy decision.

Scroll 50: *Yuan Zi Zheng Shu*

~ 276 ~

兵者不祥之器，兵革者，不善之器也。非君子之器。不得已而用之，謂遭衰逢亂，乃用之以自守也。恬惓為上，不貪土地，利人財寶。勝而不美。雖得勝不以為利美。而美之者，是樂殺人也。美得勝者，是為樂殺人也。夫樂殺人者，則不可以得志於天下矣。吉事上左，左生位。凶事上右。陰道殺也。偏將軍處左，偏將軍卑，而居陽者，以其不專殺也。上將軍處右，上將軍尊，而居右者，以其主殺也。言以喪禮處之。喪禮上右。殺人眾多，以悲哀泣之；傷己德薄，不能以道化人，而害無辜之民。戰勝則以喪禮處之。古者戰勝，將軍居喪主之位，素服而哭之，明君子貴德而賤兵，不得已誅不祥，心不樂之，比於喪也。

(卷三十四 老子)

[白話] 凡兵戈甲冑之類，都是不吉祥的器物，不是君子所使用的器物。萬不得已才使用它，最好以清靜淡泊為上策，不以驕傲貪欲的心態，即使打了勝仗也不要自鳴得意。如果感到得意，那就是喜歡殺人。若是

喜歡殺人，就不可能在天下實現他的志願。吉慶事以左邊為貴，凶喪事以右方為貴。不主攻的偏將軍站在兵車左邊，主攻的上將軍站在右邊，這是說明出兵打仗是按喪禮儀式來排列。戰爭中殺人眾多，要用哀痛的心情看待；打了勝仗，也要用喪禮的儀式來處置有關善後事宜。所以君子崇尚以德服人、以道化人，絕不輕易發動戰事。

Weapons are instruments of evil omen; they are not the instruments of a *superior person*. A *superior person* uses them only out of necessity. Calmness and repose are what he prizes; victory by force of arms is, to him, undesirable. To consider the latter desirable would be to delight in the slaughter of men. He who delights in the slaughter of men cannot instill his will in the world. On occasions of festivity, seats on the left are more prestigious. On occasions of mourning, seats on the right are more prestigious. In the army, the commander-in-chief has his place on the right, and the second in command has his place on the left.

This signifies that the army adopts the same principle as that of the funeral rites when they go to war. He who has killed multitudes of men should weep for them with the bitterest grief. The victor in battle has his place according to the funeral rites.

Scroll 34: *Lao Zi*

~ 277 ~

師之所處，荊棘生焉。農事廢，田不修。大軍之後，必有凶年。天應之以惡氣，即害五穀也。

(卷三十四 老子)

[白話]軍隊所到的地方，民生凋敝、田地荒蕪且荊棘叢生。所以大戰過後，殺傷和氣，上天用惡劣的天氣來回應，必有荒年。

Barren land with thorn bushes and people living in privation are remnants of an army's presence. After a war, bad years will follow.

Scroll 34: *Lao Zi*

~ 278 ~

十萬之師出，費日千金。故百戰百勝，非善之善者也；不戰而勝，善之善者也。

(卷三十七 尉繚子)

[白話] 十萬人的軍隊一出動，每天耗費千金。所以百戰百勝，不算最好的勝利；不戰而勝，才是最好的勝利。

Maneuvering an army of a hundred thousand soldiers will cost millions of dollars per day. Winning all battles is not necessarily the best strategy. Winning without waging a battle is the best strategy of all.

Scroll 37: *Wei Liao Zi*

~ 279 ~

救亂誅暴，謂之義兵，兵義者王；敵加於己，不得已而起者，謂之應兵，兵應者勝；爭恨小故，不勝憤怒者，謂之忿兵，兵忿者敗；利人土地貨寶者，謂之貪兵，兵貪者破；恃國家之大，矜民人之眾，欲見威於敵者，謂之驕兵，兵驕者滅。此五者，非但人事，乃天道也。

(卷十九 漢書七)

[白話] 拯救叛亂、討伐暴君，稱為義兵，用兵堅持正義可稱王；敵軍攻打我方，不得已而起兵應敵的，稱為應兵，因保衛國家的精神必能戰勝；為小事爭強鬥狠，壓制不住憤怒的，稱為忿兵，因憤怒而失去理智必會戰敗；貪圖人民的土地、財寶，稱為貪兵，只有貪欲而沒有良心必然破敗；自以為國勢強大，誇耀人口眾多，想在敵人面前逞威風，稱為驕兵，因驕傲自滿而輕視敵軍必被消滅。這五種情況，不僅僅是人的力量所為，也是天道的法則。

An army raised to rescue people from tyranny is a righteous army. It will win the support of the people. An army raised to defend the territory against invasion is a counteracting army. It will win in the end. An army raised to fight bitterly at the slightest provocation is a wrathful army. It will lose the war. An army raised without discipline will steal and rob people's belongings. It is a greedy army that will be dislodged. An army raised to believe that it is an army of a superpower state is an arrogant army. It will be annihilated. These five principles are not the doing of any human. They are the way of natural law.

Scroll 19: *Han Shu*, Vol. 7

~ 280 ~

故兵者國之大器，存亡之事，命在於將也。先王之所重，故置將不可不審察也。

(卷三十一 六韜)

[白話] 出師用兵為國家的大事，也是國家存亡的關鍵，而國運、人命全繫在將帥身上。所以先王（指文王）特別重視，在任命將帥時，不能不加以審慎考察。

The deployment of military forces is of vital importance to a state as it is a matter that will decide life or death. The fate of a state lies in the hands of the generals, and so kings in the past placed utmost importance on the selection of generals and commanders.

Scroll 31: *Liu Tao*

~ 281 ~

視卒如嬰兒，故可與之赴深谿；視卒如愛子，故可與之俱死。

(卷三十三 孫子)

[白話]對待士兵就像對待嬰兒那樣關懷照顧，那麼士兵就能與將帥共赴險境；對待士兵就像對待心愛的兒子那樣盡心愛護，那麼士兵就能與將帥生死與共。

Regard your soldiers as your children, and they will follow you into the deepest valleys; look upon them as your own beloved sons, and they will stand by you even unto death.¹⁴

Scroll 33: *Sun Zi*

14 Lionel Giles. transl.

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慎

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Chapter Five

RESPECTFULLY

CAUTIOUS

~ 282 ~

積善之家，必有餘慶；積不善之家，必有餘殃。

(卷一 周易)

[白話] 積累善行的人家，必然給後世子孫帶來福澤；積累惡行的人家，必然給後世子孫帶來禍殃。

A family that accumulates many good deeds will bring wealth and blessings to its descendants. A family that accumulates many bad deeds will bring calamities to its descendants.

Scroll 1: Zhou Yi

~ 283 ~

善不積不足以成名，惡不積不足以滅身。小人以小善為無益而弗為也，以小惡為無傷而弗去也，故惡積而不可掩，罪大而不可解也。

(卷一 周易)

[白話] 善行不積累就不足以樹立名聲；惡行不積累也不足以身敗名裂。小人做事，完全以利害關係為出發點，以為做出小小的善事不會得到什麼好處，便索性不去做，以為做些小的惡事無傷大體，便不改過，所以日積月累，惡行積累到不可掩蓋的程度，罪責大到無法解脫的地步。

If acts of goodness were not accumulated, one's name could not be established. If acts of evil were not accumulated, one's life could not be destroyed. To a *petty person*, a minor good deed that cannot bring him any recognition is not worthy of his effort; a minor bad

Chapter Five : RESPECTFULLY CAUTIOUS

deed that cannot bring him much harm is not worthy of correction. Hence, his wickedness grows until it cannot be concealed, and his guilt grows until it cannot be pardoned.

Scroll 1: *Zhou Yi*

~ 284 ~

夫十圍之木，始生而如櫟，足可搔而絕，手可擢而拔，據其未生，先其未形也。磨礮砥礪，不見其損，有時而盡；種樹畜養，不見其益，有時而大；積德累行，不知其善，有時而用；棄義背理，不知其惡，有時而亡。

(卷十七 漢書五)

[白話]十圍粗的樹，是從小小的嫩芽長起來的，當時用腳一碰就會折斷，用手一提就可以拔出來，因為它還沒有生長，沒有成形。在磨刀石上磨刀，看不見磨刀石被減損，到了一定的時候，卻被磨損殆盡了；栽種樹木、飼養家畜，看不見它們在成長，到一定的時候，卻不知不覺長大了；積累仁德和善行，並沒有感覺到它的好處，而到一定的時候卻發生作用；拋棄仁義，違背天理，並沒有感覺到它的壞處，到一定的時候卻走向敗亡。

A gigantic tree that ten people can wrap their arms around started as a young shoot. When the shoot was not well formed, it could be easily snapped with one step of our foot or uprooted by a simple pull. When we sharpen a knife on a whetstone, we may not see that it is wearing away the whetstone, but after a certain period the attrition will break the stone in half. When we plant trees and raise domesticated animals, we may not notice their growth, but after a certain time we can see that they have become mature. Likewise, when we accumulate virtue and benevolence, we may not see their benefits immediately, but after a certain period the effects that they produce will become visible. If we abandon benevolence and righteousness and go against the law of nature, we may not feel anything wrong now, but there will come a time when disasters will befall us.

Scroll 17: *Han Shu*, Vol. 5

~ 285 ~

傲不可長，欲不可從，志不可滿，樂不可極。
此四者，慢遊之道，桀紂所以自禍也。

(卷七 禮記)

[白話] 傲慢不可滋長，欲望不可放縱，志向不可過於自滿，享樂不可沒有節制。

Do not let arrogance grow; do not let desires fly loose; do not let ambitions become excessive; do not let pleasures flow unchecked.

Scroll 7: *Li Ji*

~ 286 ~

蓋明者遠見於未萌，知者避危於無形，禍固多臧於隱微，而發於人之所忽者也。

(卷十八 漢書六)

[白話] 見識高明的人在事情還未萌生前就能預見，有智慧的人在危險還未形成前就能避開；禍患大多藏在隱密細微之處，而在人們疏忽時發生。

Insightful people can anticipate troubles ahead of time. Wise people can anticipate danger before danger takes shape. Catastrophes always lurk in hidden places and appear at the moment least expected.

Scroll 18: *Han Shu*, Vol. 6

~ 287 ~

子曰：「人而無遠慮，必有近憂。」

(卷九 論語)

[白話]孔子說：「一個人如果沒有深遠的思慮，他必然隨時遭遇不可預測的憂患。」意謂，就辦事方面，無論大小，目標要遠大，辦法要周詳，又要預防流弊；做人方面，也要有遠大的志向、長久的規劃，否則憂患就在眼前。

Confucius said: "If a man takes no thought about what is distant, he will find sorrow near at hand."

Scroll 9: *Lun Yu*

~ 288 ~

子曰：「危者安其位者也，亡者保其存者也，亂者有其治者也。是故君子，安不忘危，存不忘亡，治不忘亂，是以身安而國家可保也。《易》曰：『其亡其亡！繫于苞桑。』」

(卷一 周易)

[白話]孔子說：「凡是招致危險的人，都是因為他先前安逸於他的職位上；滅亡的國家，是因為先前自以為國家可以長存；敗亂的國家，是因為先前自以為已經治理穩定。因此君子安居而不忘傾危，生存而不忘滅亡，整治而不忘敗亂，自身則可常安而國家可以永保。《易經》上說：『心中時時警惕著，將滅亡了！將滅亡了！天下的治安，就像繫在堅固的桑樹根上一樣安穩。』」

Confucius said: “He who rests safe in his seat will bring danger upon himself. He who presumes order is secured will face ruin. A nation that presumes its political environment is stable will face chaos. Therefore, a *superior person*, when resting in safety, does not overlook that danger may arise; when all seems stable he does not overlook that ruin may happen; when all is in a state of order he does not overlook that chaos may erupt. In this way his person is kept safe, and his states can be preserved for a very long time. The book of *Yi Jing* says: ‘(Always alert yourself) The end is near! The end is near! And the security of the state will be firm as if bound to a clump of bushy mulberry trees.’”

Scroll 1: *Zhou Yi*

~ 289 ~

禍兮福之所倚，倚，因，夫福因禍而生，人遭禍而能悔過責己，修善行道，則禍去福來。福
兮禍之所伏，禍伏匿於福中，人得福而為驕恣，則福去禍來。孰知其極？

禍福更相生，無知其窮極時也。

(卷三十四 老子)

[白話] 災禍啊！福氣倚靠在旁；福氣啊！災禍潛伏在它之中。誰能知道它們轉化的微妙呢？意謂人遭禍能反躬自省，斷惡修善，則禍去福來；人得福卻驕奢淫逸，則福去禍來。

Misery—happiness is to be found by its side!
Happiness—misery lurks beneath it! Who can tell what either will come to in the end?

Scroll 34: *Lao Zi*

~ 290 ~

「教人曲突遠薪，固無恩澤；焦頭爛額，反為上客。」蓋傷其賤本而貴末，豈夫獨突薪可以除害哉？……後世多損於杜塞未萌，而勤於攻擊已成，謀臣稀賞，而鬥士常榮。

(卷四十四 桓子新論)

[白話]「教人改彎煙囪、移開柴草的，卻不認為有恩澤；幫助救人而被燒得焦頭爛額的人，反而成為貴客。」這是痛感失火人家的本末倒置，哪裡僅僅是指改灶移柴可以免除災禍的這件事情呢？……後世的人大多在防患於未然方面做得不夠，卻努力於搶救已經造成的後果，謀臣們很少受到獎勵，而鬥士常常受到尊崇。

“People who advised others to curve the chimney and move the firewood away were not thanked with gratitude. In contrast, those who saved fire victims and got badly burnt and injured were treated as guests of honor.” This description laments the fire victims’ mistake of inverting priorities. So it is not just a story about curving the chimney and removing firewood to avoid a disaster. ... People often do not take adequate precautions. Instead, they do their best to control the damage after the fact. Rare indeed are strategists rewarded, while fighters are frequently honored.

Scroll 44: *Huan Zi Xin Lun*

~ 291 ~

玩人喪德，玩物喪志。以人為戲弄，則喪其德矣；以器物為戲弄，則喪其志矣。

(卷二 尚書)

[白話]不尊重他人，隨意輕慢戲弄，就會喪失做人應有的道德；沉溺於所喜好的事物之中，乃至於不能自拔，就會喪失自己原有的志向。

Being disrespectful and playing pranks on others will ruin our virtues. Over-indulgence in things that give us pleasure will ruin our ambitions.

Scroll 2: *Shang Shu*

~ 292 ~

箕子者，紂親戚也。紂為象箸，箕子歎曰：「彼為象箸，必為玉杯，為玉杯，則必思遠方珍怪之物而御之矣，輿馬宮室之漸，自此始，不可振也。」

(卷十一 史記上)

[白話]箕子是紂王的親戚。紂王開始使用象牙筷子時，箕子感嘆說：「紂王既然用象牙筷子，接下來必然用寶玉做杯，製造了玉杯，必然還會渴望得到遠方的奇珍異物以供自己享用，車馬、宮室逐漸奢侈華麗，從此開始，國家將無法振作、挽救了。」

Jizi was the uncle of the despot King Zhou. When King Zhou began using ivory chopsticks, Jizi lamented: “Since his majesty is using ivory chopsticks, he will start drinking from a jade goblet. After drinking from a jade goblet, he will start craving for exotic things to satisfy his appetites. And so the chase after luxurious horse-drawn chariots and palace chambers will begin. By then, our country will have no hope of reversing its misfortune.”

Scroll 11: *Shi Ji*, Vol. 1

~ 293 ~

圖難於其易，欲圖難事，當於易時，未及成也。為大於其細。

欲為大事，必作於小，禍亂從小來也。天下難事，必作於易；天下

大事，必作於細。是以聖人終不為大，

處謙虛也。故能成其大。天下共歸之也。

(卷三十四 老子)

[白話]圖謀難事要趁容易的時候下手，實現遠大目標要從細微處做起。天下的難事，必從容易時入手；天下的大事，必從小事做起。所以聖人始終不自以為偉大，只是踏踏實實從小地方做起，最終能成就大事。

Anticipate things that are difficult while they are easy, and do things that would become great while they are small. All difficult things in the world are sure to arise from a previous state in which they were easy, and all great things from one in which they were small. Therefore the sage, while he never does what is great, is able on that account to accomplish the greatest things.¹⁵

Scroll 34: *Lao Zi*

微
漸

15 James Legge, transl.

~ 294 ~

煖曰：「王獨不聞魏文侯之問扁鵲耶？曰：『子昆弟三人，其孰最善為醫？』扁鵲曰：『長兄最善，中兄次之，扁鵲最為下也。』文侯曰：『可得聞耶？』扁鵲曰：『長兄於病視神，未有形而除之，故名不出於家。中兄治病，其在毫毛，故名不出於閭。若扁鵲者，鑿血脈，投毒藥，割肌膚，而名出聞於諸侯。』」

（卷三十四 鶡冠子）

[白話] 龐煖說：「大王難道沒聽說過魏文侯曾問過扁鵲嗎？魏文侯說：『你們家兄弟三人，哪一位醫術最好？』扁鵲回答說：『大哥最好，二哥其次，我是最差的。』魏文侯說：『為什麼？能講給我聽聽嗎？』扁鵲說：『我大哥治病是看病人的神色，在疾病還沒有形成的隱微階段，就把病治好了，所以他的名聲不出家門。我二哥治病是在病情剛剛發作時，把病治

好，所以他的名聲不出巷子。而我治病，用扎針來疏通血脈、下辛烈的藥物、動手術來救治病人，因此我的名聲響遍諸侯。」」

Pang Nuan said: “My lord, haven’t you heard that Marquis Wen once asked Doctor Bian Que this question: ‘In your family of three brothers, whose medical skill is the best?’ Bian Que answered: ‘My eldest brother’s medical skill is the best, my second brother’s comes second, and mine is considered the last of the three.’

Marquis Wen asked: ‘Why do you say so? Can you explain it to me?’

Bian Que said: ‘When my eldest brother diagnoses a patient, he examines his appearance and complexion. Before the pathogen could cause a disease, he has already cured the patient. This is why he is not a well-known doctor; his reputation only stays within the house. My second brother is able to cure his patient immediately when the symptoms of an illness begin to manifest themselves, so he is better known. But his

reputation does not go beyond our neighborhood. As for me, I use acupuncture to improve blood circulation. I also prescribe medicinal soups that are potent, and I perform surgeries on my patients. That is why my good reputation is well known among the feudal lords.”

Scroll 34: *He Guan Zi*

~ 295 ~

眾賢和於朝，則萬物和於野。故四海之內，靡不和寧。

(卷十五 漢書三)

[白話]眾賢臣在朝廷內能和睦相處，那麼朝廷外的萬事萬物也能和諧共榮。所以四海之內沒有不和平安寧的。

When all the wise ministers can work with one another harmoniously in the government, then all things outside the government will also exist harmoniously with one another. So there is no reason why peace cannot prevail in the world.

Scroll 15: *Han Shu*, Vol. 3

~ 296 ~

百姓上下，睹利害之存乎己也，故肅恭其心，慎脩其行。有罪惡者無徼幸，無罪過者不憂懼，請謁無所行，貨賂無所用，則民志平矣，是謂正俗。

(卷四十六 申鑒)

[白話]從官員到人民，看到利害得失都與自己的行為息息相關，於是內心肅然恭敬，謹慎地修養德行。有罪惡的人不會心存僥倖逃避懲罰，沒有罪過的人不會擔憂恐懼，想靠關係走後門的人無處可行，想送禮賄賂的也沒有作用，這樣民心也就平和無怨了，這就是「正俗」。

When everybody, from civilians to officials, become aware of the fact that beneficial or adverse outcomes are closely related to their own behavior, they will establish a composed and respectful nature and discreetly cultivate virtuous conduct. As a result, no criminals can hope to escape from punishment and no innocent people will have to live in worry and fear. People stop trying to curry favor, and bribery no longer works. Thus, people become calm with few grievances. This state of affairs is known as the “correct social custom”.

Scroll 46: *Shen Jian*

~ 297 ~

君臣親而有禮，百僚和而不同，讓而不爭，勤而不怨，無事唯職是司，此治國之風也。

(卷四十六 申鑒)

[白話] 君主和群臣親近並且遵守禮法，百官和睦而不隨便附和，互相謙讓而不爭名邀功，勤勞於國事而沒有怨言，沒有變故時，堅守自己的職事，這就是國家安定太平的氣象。

The leader and his ministers are close to each other within the boundary of proper protocol. Officials remain cordial toward each other albeit they hold different points of view. They give way to one another and do not clamor for credit. They work hard with no complaints. In times of stability, they keep firmly to their respective duties. These are signs of a country that is enjoying stability and peace.

Scroll 46: Shen Jian

~ 298 ~

古之進者有德有命，今之進者唯財與力。

(卷二十三 後漢書三)

[白話] 古時候出仕做官，靠的是修養德行和改造命運；現在做官，靠的是賄賂和勢力來取得功名富貴。

In ancient times, people were appointed to government posts because they were virtuous and gifted. Today, people are appointed because they have money and powerful connections.

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

~ 299 ~

民之過在於哀死而不愛生，悔往而不慎來。善(善作喜)語乎已然，好爭乎遂事，墮(墮下有於字)今日而懈於後旬，如斯以及於老。

(卷四十六 中論)

[白話] 人的過失在於為死亡悲傷卻不珍惜有限的生命，常對過去的事情後悔卻不慎重考慮將來。總是常說「既然已經如此」，又喜歡爭辯過去的往事，荒廢於今日，更懈怠於將來的時光，就這樣一直到老。

The problem with most people is that they would rather mourn for the dead than to love the living, and to regret the past than to plan for the future. They love to talk about the past, and argue about things that have already been done. They waste their time and refuse to face the future until the day they die.

Scroll 46: *Zhong Lun*

~ 300 ~

《黃石公記》曰：「柔能制剛，弱能制強。」柔者德也，剛者賊也。弱者仁之助也，強者怨之歸也。舍近謀遠者，勞而無功；舍遠謀近者，逸而有終。逸政多忠臣，勞政多亂民。故曰，務廣地者荒，務廣德者強。有其有者安，貪人有者殘。殘滅之政，雖成必敗。

（卷二十一 後漢書一）

[白話]《黃石公記》上說：「柔能克剛，弱能勝強。」柔和是德行，剛強是賊害。柔弱者能感召仁義志士的幫助，剛強者容易遭受怨恨。捨近求遠的人，花費精力卻毫無收穫；捨遠求近的人，安逸而有好結果。安樂舒適的政治下多出忠臣，勞役繁重的政治下多出亂民。所以說，一心擴大領土的君王，朝政會荒廢；力求實行仁政的君王，國家就會強盛。滿足於自己所擁有的則平安無患；貪圖別人所擁有的則殘暴敗亡。殘暴敗亡的政治，雖然一時成功，最終也必然失敗。

It is written in the *Memoirs of the Elder Huang Shi*: “The gentle could overcome the tough, and the weak could overcome the ruthless.” Being gentle is virtuous, and being tough is harmful. Naturally, the weak receive help from benevolent people, but ruthless people will only arouse enmity. Individuals who give up what is near at hand and seek what is far away will achieve little success despite their efforts. Individuals who give up what is far and seek what is near will achieve success easily. This will help more loyal officials to serve the state better, but the futile efforts of the former will only cause more people to revolt against the government. Therefore, it is said that a lord who craves to conquer more lands will eventually find his own lands turning barren. A lord who works on inculcating good morals among the people will lead his state to become stronger. Cherishing possessions already owned results in peace, but craving for others’ possessions would make one become ruthless. Even when ruthless politics might bring success in the short run, in the long run it inevitably brings defeat.

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

~ 301 ~

子曰：「五刑之屬三千，五刑者，謂墨劓膺宮（宮下舊有割字刪之）大辟也。

而罪莫大於不孝。要君者無上，事君，先事而後食祿，今反要

君，此無尊上之道。非聖人者無法，非侮聖人者，不可法。非孝者無

親。己不自孝，又非他人為孝，不可親。此大亂之道也。事君不忠，侮聖人言，

非孝者，大亂之道也。

(卷九 孝經)

治
亂

[白話]孔子說：「古代五刑所屬的犯罪條列，有三千條之多，其中沒有比不孝的罪行更大的。脅迫君王的人，是眼中沒有君王的存在；詆毀聖人的人，是心中沒有禮法的存在；誹謗行孝的人，是心中沒有父母的存在。這三種人都是造成天下大亂的根源。」

Confucius said: "There are three thousand offenses against which the five punishments of the ancient times are directed, and not one of them is greater than being unfilial. Those who threaten the ruler are repudiating his superiority. Those who undermine

the authority of the sages are repudiating the validity of all laws and propriety. Those who malign filial piety are disowning the affection toward their parents. These three kinds of people will pave the way for anarchy.”

Scroll 9: *Xiao Jing*

~ 302 ~

上下交征利而國危矣。征，取也，從王至庶人，各欲取利，必至於篡弑。

(卷三十七 孟子)

[白話]上至國君，下到百姓，大家互相爭奪利益，必導致弑君篡位，國家就危險了。由此可知，不講道義、只重功利，天災人禍就避免不了。

If everyone in the country is fighting for their own interest, the country will be placed in danger.

Scroll 37: Meng Zi

~ 303 ~

哀公問於孔子曰：「寡人聞之，東益不祥，東益，東益宅也。信有之乎？」孔子曰：「不祥有五，而東益不與焉。夫損人而自益，身之不祥也；棄老而取幼，家之不祥也；釋賢而用不肖，國之不祥也；老者不教，幼者不學，俗之不祥也；聖人伏匿，愚者擅權，天下不祥也。故不祥有五，而東益不與焉。」

(卷十 孔子家語)

[白話]魯哀公問孔子說：「我聽說，向東邊擴建住宅是不吉祥的，真是這樣嗎？」孔子說：「有五種不吉祥的事，而向東邊擴建住宅不在其中。損人利己，是自身的不祥；遺棄老人只顧孩子，是家庭的不祥；捨棄賢明之人卻任用不肖之徒，是一國的不祥；老人不教育後代，年幼的人不肯學習，是社會風俗的不祥；

聖人隱退不出仕，愚人專權獨裁，是天下的不祥。總之，不吉祥的事有以上五種，向東邊擴建住宅並不包括在內。」

Duke Ai asked Confucius: “I have heard that building an extension on the east side of a house is inauspicious. Is this true?” Confucius said: “There are five inauspicious matters but building an extension on the east side of a house is not one of them. Damaging others to benefit oneself is inauspicious for oneself. Abandoning the old in favor of the young is inauspicious for the family. Dismissing the able and virtuous in favor of the unworthy is inauspicious for the country. When elders refuse to teach and the young refuse to learn, this is inauspicious for the society. When the sages are in hiding and the ignorant hold power, this is inauspicious for the world. All in all, these are the five inauspicious matters but building an extension on the east side of the house is not one of them.”

Scroll 10: *Kong Zi Jia Yu*

~ 304 ~

夫君者舟也，民者水也；水所以載舟，亦所以覆舟。君以此思危，則危可知矣。

(卷十 孔子家語)

[白話] 君主好比是船，百姓就好比是水；水可以載船，也可以使船翻覆。君主由此來思考危機，那麼危險就可想而知了。

A leader is analogous to a boat, while the people are analogous to water. Water can carry a boat, it can also capsize a boat. A leader should take heed of the danger told in this analogy and understand what could be dangerous.

Scroll 10: Kong Zi Jia Yu

~ 305 ~

天子之子，不患不富貴，不患人不敬畏，
患於驕盈不聞其過，不知稼穡之艱難耳。
至於甚者，乃不知名六畜，可不勉哉！

(卷二十九 晉書上)

[白話] 將要繼承王位的太子，不擔憂不富貴，不擔憂別人
不敬畏，要憂患的是過於驕奢而聽不到自己的過失，不知道農
耕勞動的艱辛。更過分的，甚至連六畜的名字都不知道，這樣
還不應該勉力上進嗎？

A crown prince need not worry about his wealth, or whether people will regard him with awe. He should instead worry about his insolence and expensive tastes, his isolation from criticisms of his faults, as well as not knowing how hard farmers have to work to make a living. What is worse is that he cannot even name the six domesticated animals. If this is the case, is it not time to study harder?

Scroll 29: *Jin Shu*, Vol. 1

~ 306 ~

孟子曰：「離婁子（無婁子）
之子之明，公輸子之巧，不以規矩，不能成方圓；師曠之聰，不以六律，不能正五音；堯舜之道，不以仁政，不能平治天下。言當行仁恩之政，
天下乃可平。……故曰，徒善不足以為政，徒法不能以自行。但有善心而不行之，不足以為政。但有
善法度，而不施之，法度亦不能獨自行。

（卷三十七 孟子）

[白話] 孟子說：「就算有離婁先生的極佳視力，有公輸先生的高超手藝，如果不用圓規和曲尺，也不能精確的畫出方形、圓形；就算有師曠的辨音聽力，如果不按六律，也不能校正五音；即使有堯舜的道德修養，如果不實行仁慈的政治措施，也不能治理好天下。……所以說，只有善心還不足以從事政治，只有好的政治制度，它也不可能自己實行。」

Mencius said: “Even with the powerful eyesight of Lilou and the craftsmanship of Gongshu, no perfect squares and circles could be drawn without the use of a compass and a carpenter’s square. Even with the acute ear of the music-master Shikuang, musical notes cannot be calibrated accurately without the use of the pitch pipes. Even with a virtuous character as good as that of emperors Yao and Shun, no government can secure order for the country without the benevolent laws laid down by the ancient sage kings. ...Hence it is said: ‘Virtue by itself is insufficient in forming a good government, and laws cannot run effectively on its own.’”

Scroll 37: *Meng Zi*

~ 307 ~

文王問太公曰：「君國主民者，其所以失之者，何也？」太公曰：「不慎所與也。人君有六守三寶。六守者，一曰仁，二曰義，三曰忠，四曰信，五曰勇，六曰謀，是謂六守。」文王曰：「慎擇此六者，奈何？」太公曰：「富之而觀其無犯，貴之而觀其無驕，付之而觀其無轉（轉作），使之而觀其無隱，危之而觀其無恐，事之而觀其無窮。富之而不犯者，仁也；貴之而不驕者，義也；付之而不轉者，忠也；使之而不隱者，信也；危之而不恐者，勇也；事之而不窮者，謀也。人君慎此六者以為君用。君無以三寶借人，以三寶借人，則君將失其威。大農大工大商，謂之三寶。六守長則國昌，三寶完則國安。」

（卷三十一 六韜）

[白話]周文王問姜太公：「治理國家和人民的君主，都想長久保住天下，卻為何會失去呢？」太公說：「那是因為不能謹慎選擇適當的人才。凡為人君者，必須注意六守以選拔人才，並謀劃三寶以經營事業。所謂六守，一是仁，二是義，三是忠，四是信，五是勇，六是謀，這就稱為六守。」文王又問：「如何慎重選擇符合六種德行的人呢？」太公說：「給他財富，觀察他是否不觸犯禮法；給他高貴的地位，觀察他是否不驕傲自大；授予他重任，觀察他是否不獨裁專權；使他處理事務，觀察他是否不隱瞞實情；讓他身處危難，觀察他是否能臨危不懼；讓他處理事變，觀察他是否能應變無窮。富裕而不觸犯禮法，是心中存有天理之公，這就是仁；高貴而不驕傲自大，是心中存有義理之明，這就是義；授予職權而不獨裁專政，是心中存有忠誠之操，這就是忠；處理事務而不隱瞞實情，是心中存有誠信之行，這就是信；身處危難而能不恐懼，是心中有勇往不屈之意，這就是勇；處理事變而能應對不窮，是心中具有機智之略，這就是謀。人君應慎重選拔具有這六項的人，加以重用。」

君主不可將處理三寶之權利給與他人；給與他人，君主將喪失權威。三寶乃是大農、大工、大商三種經濟組織。具有六守之賢才眾多，則國家昌盛；三寶之經濟制度完備，國家就能安定。」

King Wen asked Tai Gong: “How does the ruler of the state, the leader of his people, come to lose his position?”

Tai Gong answered: “He loses his position because he is not cautious about whom he associates with. He should have used the Six Characteristics to select capable men and safeguard the Three Treasures. The Six Characteristics being: benevolence, righteousness, loyalty, trustworthiness, courage, and the ability to strategize. These are the Six Characteristics to look out for when selecting capable men.”

King Wen asked: “How does one go about using these criteria to select good men?”

Tai Gong said: “Make them rich and observe whether they commit offenses. Put them in high positions and see if they become arrogant. Entrust them

with office and see if they stay. Make them solve a problem and see if they will conceal anything. Put them in the way of danger and see if they are afraid. Task them to manage an emergency and see if they are able to handle it well. If they are rich but do not commit offenses, then they are benevolent. If they are in high position but do not become arrogant, then they are righteous. If you entrust them with an office and they stay, then they are loyal. If they solve a problem without concealing anything, then they are trustworthy. If they are in danger and are not afraid, then they are courageous. If you task them to manage an emergency and they handle it well, then they are capable of making plans and strategizing. My lord can use these Six Characteristics to recruit capable men. In addition, the ruler cannot entrust the Three Treasures to other people, otherwise he will lose his authority. The Three Treasures are Agriculture, Industry and Commerce. When the Six Characteristics are conserved, the country will flourish. When the Three Treasures are flawless, the state is secure.”

Scroll 31: *Liu Tao*

~ 308 ~

景公問晏子曰：「臨國蒞民，所患何也？」對曰：「所患者三：忠臣不信，一患也；信臣不忠，二患也；君臣異心，三患也。是以明君居上，無忠而不信，無信而不忠者，是故君臣無獄（無獄作同欲），而百姓無恐（恐作怨）也。」

（卷三十三 晏子）

[白話] 景公問晏子說：「執掌國政管理人民，應該憂慮的是什麼？」晏子回答說：「應該憂慮的事有三件：忠誠愛國的臣子不被信任，這是憂慮之一；受信任的臣子不忠誠，這是憂慮之二；國君與臣子不同心，這是憂慮之三。所以賢明的國君身居高位，沒有忠臣不受信任，也沒有受信任卻不忠心的現象，因此君臣同一條心，百姓也就沒有怨言了。」

Duke Jing asked Yanzi: “What should a ruler worry about the most in the matter of governing a state and its people?” Yanzi replied: “There are three things that my lord should be most worried about:

1. A minister who is loyal to the ruler is not being treated as trustworthy.
2. A minister who is trusted by the ruler is unfaithful to the ruler.
3. A ruler and his ministers have different agendas in their mind.

With a wise ruler sitting in a position of authority, the incidents of a ruler distrusting his ministers will not happen, and the possibility of his trusted ministers betraying his trust will be eliminated. The ruler and his ministers share the same aspirations, and the populace will have no grievances.”

Scroll 33: *Yan Zi*

~ 309 ~

子墨子曰：「國有七患。七患者何？城郭溝池不可守，而治宮室，一患也；邊國至境，四鄰莫救，二患也；先盡民力無用之功，賞賜無能之人，三患也；仕者持祿，遊者憂佞（佞作反），君脩法討臣，臣懾而不敢拂，四患也；君自以為聖智，而不問事，自以為安強而無守備，五患也；所信者不忠，所忠者不信，六患也；蓄種菽粟，不足以食之，大臣不足以事之，賞賜不能喜，誅罰不能威，七患也。以七患居國，必無社稷；以七患守城，敵至國傾。七患之所當，國必有殃。」

（卷三十四 墨子）

[白話] 墨子說：「國家有七種禍患。這七患是什麼呢？內外城池都不能有效防禦，卻修建宮室，這是第

一種禍患；敵兵壓境，四面鄰國不願救援，這是第二種禍患；把民力耗盡在無用的事情上，賞賜沒有才能的人，這是第三種禍患；做官的人只求保住俸祿，遊學的士人只顧結交朋黨，國君修訂法律來懲治臣子，臣子畏懼而不敢直言勸諫，這是第四種禍患；國君自以為聖明睿智而不過問政事，自以為國家安穩強盛而不做防禦準備，這是第五種禍患；國君信任的人不忠誠，忠於國君的人卻不被信任，這是第六種禍患；儲藏和種植的糧食，不足以養活人民，大臣不足以承擔事務，賞賜不能使人高興，誅罰不能使人畏懼，這是第七種禍患。治國出現這七種禍患，必定亡國；守護城池出現這七種禍患，敵軍一到必定淪陷。這七種禍患存在於哪個國家，哪個國家必定遭殃。」

Mozi said: “A state may face the onslaught of the Seven Perils. What are these Seven Perils? They are:

1. The palace and its chambers undergo renovations while the four walls of a fortress and its surrounding defensive trenches can hardly withstand the attack of enemies.

2. None of your neighbors comes to the rescue while enemies invade your territory.
3. Valuable human resources are used on useless projects and unworthy people are rewarded.
4. The officials are only concerned about protecting their jobs and income; scholars without posts are only concerned about establishing circles of influences. Meanwhile, a ruler amends laws to deter his ministers from voicing their opinions.
5. The ruler overestimates his own cleverness and fails to question the progress of administrative affairs. He takes no precautions because he assumes everything is in order.
6. Trusted ministers betray his trust while loyal ministers are cast aside.
7. Reserves and food crops are insufficient to feed the people, and ministers are incapable of shouldering government responsibilities. Rewards cannot make the people happy and punishments cannot keep them in awe.

If a government runs into these Seven Perils, the state

will certainly meet its demise. If a fortress runs into these Seven Perils, the city within the four walls will certainly fall into the hands of the enemy. Wherever these Seven Perils dwell there will be disasters.”

Scroll 34: *Mo Zi*

~ 310 ~

十過：一曰，行小忠，則大忠之賊也。二曰，顧小利，則大利之殘也。三曰，行僻自用，無禮諸侯，則亡身之至也。四曰，不務聽治，而好五音，則窮身之事也。五曰，貪愎喜利，則滅國殺身之本也。六曰，耽於女樂，不顧國政，則亡國之禍也。七曰，離內遠遊，忽於諫士，則危身之道也。八曰，過而不聽於忠臣，而獨行其意，則滅高名，為人笑之始也。九曰，內不量力，外恃諸侯，則削國之患也。十曰，國小無禮，不用諫臣，則絕世之勢也。

(卷四十 韓子)

[白話] 十種過錯：一是奉行對私人的小忠，那就會損害大忠。二是只顧小利，那就會破壞大利。三是行為

乖僻又自以為是，對待諸侯無禮，那就會走向自取滅亡的道路。四是不致力於國事，而沉迷在聲樂中，那會讓自己陷入窮途末路。五是貪婪固執又追求私利，那是亡國喪身的禍根。六是沉迷於女色歌舞，不顧國家的政事，就會遭受亡國的災禍。七是離開朝廷到遠方遨遊，忽略諫議大臣的勸言，那是危害自身的做法。八是有過錯而不肯聽忠臣的勸諫，卻一意孤行，那就是自毀名譽，受人譏笑的開始。九是不考量國內的力量，而依賴國外的諸侯，那就有國土被分割的憂患。十是國家弱小而不講禮義，又不任用直言的諫臣，那是斷絕後嗣的趨勢。

The Legalist, Han Feizi, summarized the faults of a ruler into the following Ten Faults:

1. To practice loyalty in small ways, which betrays loyalty in big ways.
2. To esteem small advantages, which hampers big advantages.
3. To force personal biases, assert oneself, and behave discourteously before feudal lords, which leads to

self-destruction.

4. To neglect government responsibilities and indulge too much in songs and music, which plunges one into distress.
5. To be greedy, self-opinionated and rejoice in nothing but gain, which sows the root of destruction for the state and oneself.
6. To become infatuated with women singers, dancers and musicians, and neglect state affairs, which forecasts the demise of the state.
7. To leave home for distant travels and ignore remonstrations from the ministers, which is the surest way to endanger one's august position at home.
8. To commit faults, refuse to listen to loyal ministers, and enforce one's own opinions, which destroys one's high reputation and causes people to laugh at one's demise.
9. To take no account of internal strength but rely solely upon foreign allies, which places the state in grave danger of dismemberment.

10. To insult big powers despite the smallness of one's own country and take no advice from advisors, which paves the way to the extermination of one's posterity.

Scroll 40: *Han Zi*

~ 311 ~

亡國之主必(必下有)
自字驕，必自智，必輕物。

自謂有過人智，故
輕物，物，人也。

(卷三十九 呂氏春秋)

[白話] 亡國的君主，必定是自大驕傲，怠慢賢士；必定是自作聰明，專獨剛愎；必定是輕視一切人，所以才會招來禍患。

The leader who has caused the downfall of his state must have been a man of self-importance, arrogant and disrespectful of able and virtuous people. He must have perceived himself to be clever, indomitable, and hold all people in contempt.

Scroll 39: *Lü Shi Chun Qiu*

~ 312 ~

故禮煩則不莊，業眾則無功，令苛則不聽，禁多則不行。

(卷三十九 呂氏春秋)

[白話] 禮節太過繁瑣就不莊重，事業繁重則績效不彰，政令太苛刻則人民就不聽從，禁令過多就無法執行。

Tedious rites and rituals will make propriety appear less solemn. Taking up too many tasks will make achievements less evident. Harsh laws will stir the populace to defiance, and when there are too many prohibitions, they will become ineffective.

Scroll 39: *Lü Shi Chun Qiu*

~ 313 ~

鳥窮則喙，獸窮則攫，人窮則詐，馬窮則逸。自古及今，未有窮其下而能無危者也。

(卷十 孔子家語)

[白話] 鳥被逼到困境就會用嘴啄鬥，獸被逼到困境就會用爪奪取，人被逼到困境就會出現欺詐行為，馬被逼到困境就會逃奔。從古至今，沒有逼迫臣民走投無路，而君王自己卻能沒有危險的。

Birds will peck when they are desperate. Animals will bite when they are desperate. Humans will cheat when they are desperate, and horses will run away when they are desperate. To this day, no ruler could stay safe and free from danger if his officials and people were driven to desperation.

Scroll 10: Kong Zi Jia Yu

~ 314 ~

孔子曰：「君子有三戒：少之時，血氣未定，戒之在色；及其壯也，血氣方剛，戒之在鬥；及其老也，血氣既衰，戒之在得。」得，貪得也。

(卷九 論語)

[白話]孔子說：「君子有三件應該警惕戒備的事：少年時，血氣尚未穩定，應該警戒，不要把精力放縱在色欲上；到壯年時，血氣正旺盛，應該警戒，不要爭強鬥勝，而應以此飽滿的體力精神用於正當的事業；到老年時，血氣已經衰退，應該警戒，不要貪得無厭。」

Confucius said: "A superior person is on guard against three things: When he is a young man and his physical energies are not yet settled, he is on guard against lust. When he is in his prime and his energy is solid, he is on guard against combativeness. When he is old, and his physical power is weakened, he is on guard against greed."

Scroll 9: Lun Yu

~ 315 ~

古人闔棺之日，然後誄行，不以前善沒後惡也。

(卷二十九 晉書上)

[白話] 古人蓋棺之後，再來寫誄文哀悼，論定品行，不用以前的善行掩蓋後來的過惡。

In ancient times, on the day when a man is laid to rest, a eulogy will be written to attest to his virtues and contributions, as well as latter vices that cannot be concealed with the good deeds done earlier.

Scroll 29: *Jin Shu*, Vol. 1

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君子有三鑒：鑒乎前，鑒乎人，鑒乎鏡。
前惟訓，人惟賢，鏡惟明。

（卷四十六 申鑒）

[白話]君子有三種借鑒：明鑒於前事，明鑒於他人，明鑒於銅鏡。（可作借鑒的）前事應是可作典式準則的，（可作借鑒的）人應是賢人，（可作借鑒的）鏡應是明鏡。

A superior person uses three object lessons to guide himself: Taking lessons from history, taking lessons from people, and taking lessons from the mirror. From history he draws lessons that can serve as classical guidelines; From people he draws lessons from sages; From the mirror he draws lessons from reflections that are illuminating.

Scroll 46: *Shen Jian*

~ 317 ~

位也者，立德之機也；勢也者，行義之杼也。聖人蹈機握杼，織成天地之化，使萬物順焉，人倫正焉。

(卷四十六 中論)

[白話] 職位，好比是建立仁德的紡織機；權勢，好比是施行道義的梭子。聖人腳踏紡織機、手握梭子，編織成天地的美好教化，使萬物和順，人倫關係端正。

An official position is comparable to a loom used to weave benevolence; the authority is comparable to a shuttle facilitating righteousness. The sage steps on the loom and holds the shuttle, weaving educational lessons for the world, enabling all things to grow in harmony, and making the moral relations of human beings upright and proper.

Scroll 46: *Zhong Lun*

~ 318 ~

故聖人深居以避害，靜默以待時。小人不知禍福之門，動作(無作字)而陷於刑，雖曲為之備，不足以全身。

(卷三十五 文子)

[白話] 聖人隱居以避開禍害，安靜沉默以等待時機。小人不知道災禍和幸福從哪裡來，一有舉動就會受到刑罰，即使費盡心機想防備，也不足以保全自己的性命。

Sages live in seclusion in order to avoid danger, but quietly they make observations and wait for the next opportunity to arise. But *petty persons*, who do not know why good or bad fortune happens, would stumble into catastrophe every time they acted rashly, irrespective of how many precautions they might have taken to protect themselves.

Scroll 35: *Wen Zi*

~ 319 ~

子曰：「君子安其身而後動，易其心而後語，定其交而後求。君子修此三者，故全也。」

(卷一 周易)

[白話]孔子說：「君子必先使自己身心安穩，然後才可以行動；必先換個角度為人著想，使自己心平氣和，然後再開口說話；必先以誠信待人，建立信譽，然後才可以提出要求。君子能修養這三點，所以與人和睦相處，無所偏失。」

Confucius said: "A *superior person* must calm himself before he takes any actions; be at ease before he speaks; earn the trust of others before he asks any favor from them. If a *superior person* can exemplify these three traits, he will be able to exist harmoniously with others without misgivings."

Scroll 1: Zhou Yi

~ 320 ~

孔子曰：「君子有九思：視思明，聽思聰，色思溫，貌思恭，言思忠，事思敬，疑思問，忿思難，見得思義。」

(卷九 論語)

[白話]孔子說：「君子有九個方面值得深思熟慮。觀看，要思慮是否看得明白；聽受，要思慮是否聽得清楚；臉色，要思慮必須表現溫和；容貌態度，要思慮必須謙恭有禮；發言，要思慮必須誠實不欺；做事，要思慮必須認真嚴謹；有疑惑，要思慮必須請教提問；憤怒時，要思慮會有後患；看見可得的（財物名位），要思慮是否合於道義。」

Confucius said: “For a *superior person*, there are nine things he needs to take notice of: In seeing, he must seek to understand correctly. In hearing, he must listen with clarity. His demeanor must be one of cordiality. His countenance must be one of

respectfulness. He must be conscientious when he speaks, and serious in his tasks. When in doubt, he must seek advice. When in anger, he must seek to realize its negative impact. He must also think of what is right at the sight of gain.”

Scroll 9: *Lun Yu*

~ 321 ~

君子博學而淺(大戴禮)
淺作孱守之，微言而篤行之。行欲先人，言欲後人，見利思辱，見難思詬，嗜欲思恥，忿怒思患，君子終身守此戰戰也。

(卷三十五 曾子)

[白話]君子德學廣博，而以淺薄自守；言語簡約，重在切實地履行。行動在別人之前，說話在別人之後；若有利可得，要想想是否會招來恥辱；面對困難，如果退縮逃避，要想想是否會招來辱罵；貪求嗜欲要考慮會招致羞恥；忿恨怨怒就想到會有禍患。所以君子應終生保持這種謹慎戒懼的心。

A superior person is knowledgeable but he is humble. He says little but he puts principles into practice. He takes actions but allows others to do the talking. When he sees personal gains he contemplates whether these gains will bring forth humiliations.

When he wants to back off from a problem he contemplates whether this action will bring forth insults. As soon as greed arises, he can sense shamefulness. As soon as his anger arises, he can sense pending disasters. A *superior person* will hold on to this prudent attitude all his life.

Scroll 35: *Zeng Zi*

~ 322 ~

子曰：「君子欲訥於言，而敏於行。」
訥，遲鈍也。言欲遲，行欲疾。

(卷九 論語)

[白話] 孔子說：「君子致力於說話慎重，而做事敏捷。」由此可知，君子講究實行，不多言、不空談。

Confucius said: "A superior person strives to be discreet in speech but quick in action."

Scroll 9: Lun Yu

~ 323 ~

凡事豫則立，不豫則廢。言前定則不跲，
跲：事前定則不困，行前定則不疚，疚：病道前
定則不窮。

(卷十 孔子家語)

[白話]任何事情，事前有準備就可以成功，沒有準備就要失敗；說話前先有準備，就不會詞窮理屈而站不住腳；做事前先用有準備，就不會發生困難；行事前的計劃先有定奪，就不會發生錯誤、後悔的事；做人的道理，心中有準繩，則不至於行不通。

Success depends upon preparation in advance. Without such preparation there will be failure. Know what to say in advance and you will not be stuck for words. Know what to do in advance and you will not be trapped in difficulties. Take actions after a plan has been carefully laid out and you will not make regrettable mistakes. Once the principles of moral standards have been set in one's mind, it will not be difficult to put the principles into practice.

Scroll 10: *Kong Zi Jia Yu*

~ 324 ~

子夏為莒父宰，問政。莒父，魯下邑也。子曰：「毋欲速，毋見小利。欲速則不達，見小利則大事不成。」事不可以速成，而欲其速則不達矣。小利妨大，則大事不成矣。

(卷九 論語)

[白話]子夏當莒父縣的縣令，向孔子請問政事。孔子告訴他：「政治不能要求速成，不要著眼於小利益。因為操之過急，反而不能達到成效；著眼於小利，就不能成就大事。」

Zixia was appointed as the magistrate of county Ju Fu. He asked Confucius about governance. Confucius said: "Do not expect to achieve results quickly. Do not look at small advantages only. The desire to achieve quick results will lead to the opposite. The narrow view on gaining small advantages will impede us from achieving bigger successes."

Scroll 9: Lun Yu

~ 325 ~

嬰聞一心可以事百君，三心不可以事一君。故三君之心非一心也，而嬰之心非三心也。

(卷三十三 晏子)

[白話]我（晏嬰）聽說一心一意可以事奉百位君主，三心二意不能事奉好一位君主。所以三位君主的心意不一樣，但我的心意卻並不是三心二意。

Yan Ying said: "I have heard that one can serve one hundred kings with all his heart, but he cannot serve one king well with divided loyalties. While the wishes of the three lords are not the same, I, for one, am not a servant with divided loyalty."

Scroll 33: Yan Zi

~ 326 ~

國無九年之蓄，曰不足；無六年之蓄，曰急；無三年之蓄，曰國非其國也。三年耕必有一年之食，九年耕必有三年之食。以三十年之通，雖有凶旱水溢，民無菜色，然後天子食，日舉以樂。民無食菜之飢色，天子乃日舉樂以食也。

(卷七 禮記)

[白話] 國家沒有九年的儲備，屬於財用不足；沒有六年的儲備，屬於財用危機；連三年的儲備都沒有，那就是國不成國了。耕種三年，一定要有一年的儲備食量；耕種九年，一定要有三年的儲備食量。按三十年計算下來，即使遇到洪水或旱災的荒年，人民也不致於挨餓，這樣，天子每天都能安心的奏著音樂吃飯。

A country that does not have nine years of food in reserve is said to be deficient in its financial standing. If it does not have six years of food in reserve, it is said to be in a state of fiscal crisis. If it does not have three years of food in reserve, it is said to be a country that has lost its sovereignty. In every three years of farming, one year of surplus food must be reserved for emergency use; in every nine years of farming, three years of surplus food must be reserved. If we use thirty years as the base, the country will be able to have enough reserved food to withstand periods of drought and flood, and thus no famine will occur. The Son of Heaven can then be worry-free and be able to dine in fine music.

Scroll 7: *Li Ji*

應
事

~ 327 ~

慎終如始，則無敗事。終當如始，
不當懈怠。

(卷三十四 老子)

[白話] 審慎面對事情的結尾，就像剛開始一樣，自始至終謹慎對待，那就不會失敗。

If people were as careful at the end as they should be at the beginning, they would not ruin their success.

Scroll 34: *Lao Zi*

~ 328 ~

《詩》曰：「靡不有初，鮮克有終。」不能終善者，不遂其國（國作）君。

(卷三十三 晏子)

[白話]《詩經》上說：「人起初無不奮發有為，但很少能堅持到底的。」所以說，不能自始至終貫徹善政的人，就不能成為一個好君王。

The Book of *Shi Jing* states that: “In the beginning, all are good. But few prove themselves to be so in the end.” If a leader cannot maintain his virtuous actions until the very end, he cannot be a good leader.

Scroll 33: Yan Zi

~ 329 ~

蒙以養正，聖功也。

(卷一 周易)

[白話] 在童蒙時期培養孩子純正無邪的品行，這是一項神聖的功業。

Nurturing children at an early age to let them learn to become righteous people is the most sacred form of contribution to mankind.

Scroll 1: Zhou Yi

~ 330 ~

治身，太上養神，其次養形。神清意平，百節皆寧，養生之本也；肥肌膚，充腹腸，開^(開作供)嗜欲，養生之末也。

(卷三十五 文子)

[白話] 養生的方法，最上的在於修養精神，其次才是保養身體。神氣清朗，心念平和，自然全身安寧，這是養生的根本道理；若只是肥美外形，填滿肚腸，滿足嗜好和欲望，這只注重在養生的枝末小事而已。

In order to stay healthy, rest to attain mental tranquility first and maintain physical fitness next. When the mind is tranquil, the whole body will become healthy. This is the major part of a fitness plan. Plumping up the skin and satisfying the appetite constitute the minor part of a fitness plan.

Scroll 35: *Wen Zi*

~ 331 ~

和神氣，懲思慮，避風濕，節飲食，適嗜欲，此壽考之方也。

(卷四十五 昌言)

[白話] 調和精神氣息，克制憂慮，避免風濕邪氣的侵入，節制飲食，適當控制嗜好欲望，這些是長壽的良方。

Maintaining a tranquil spirit; overcoming negative thoughts; staying away from factors that can cause rheumatism; controlling eating and drinking habits discreetly; keeping indulgences in check. All these are tips for longevity.

Scroll 45: *Chang Yan*

明

辨

Chapter Six

辨

DISCERNING

~ 332 ~

子曰：「君子和而不同，小人同而不和。」

君子心和，然其所見各異，故曰不同；小人所嗜好者同，然各爭利，故曰不和也。

(卷九 論語)

[白話] 孔子說：「君子與人相處，和平忍讓，而其見解卓越，與眾不同；小人所見平庸，與眾相同，而其爭利之心特別強，不能與人和諧辦事，只能擾亂他人而已。」

Confucius said: "A superior person can live in harmony with others although his opinions excel and different from others. A petty person is mediocre and seems agreeable but in fact he is most anxious to compete for profit, which let him not able to live in harmony with others."

Scroll 9: Lun Yu

~ 333 ~

子曰：「君子成人之美，不成人之惡。小人反是。」

(卷九 論語)

[白話]孔子說：「君子成全別人的善舉，不促成別人的惡事。小人則相反，見人做善事就嫉妒、做惡事便贊成，這是天理所不容的。」

Confucius said: “A *superior person* perfects what is good in people. He does not perfect what is bad. A *petty person* does the opposite.”

Scroll 9: *Lun Yu*

~ 334 ~

君子掩人之過以長善，小人毀人之善以為功。

(卷四十八 體論)

[白話] 君子遮掩別人的過錯來長養自己的厚道美德，小人則詆毀他人的善心善行來標榜自己。

A superior person conceals the faults of others as a means to cultivate his own kindness. A petty person destroys the kind deeds of others as a means to show off his own greatness.

Scroll 48: *Ti Lun*

~ 335 ~

子貢曰：「君子亦有惡乎？」子曰：「有惡。惡稱人惡者，好稱說人惡，所以為惡也。惡居下流而訕上者，訕，謗毀也。惡勇而無禮者，惡果敢而窒者。」窒，塞。

(卷九 論語)

[白話]子貢說：「君子對人是否也有憎惡？」孔子說：「有憎惡。君子憎惡宣揚別人過失的人，因為做人應該包容掩藏他人的過失，宣揚他人的善行；憎惡居於下位而毀謗上位的人，因為上級有過時應該規勸而非背後毀謗，若不聽從則可離開，若背後毀謗，則有失忠厚；憎惡有勇卻不遵守禮法的人，因為容易以下犯上；憎惡果斷而不通事理的人，因為那樣往往容易敗事，而又損人。」

Zigong asked Confucius: "Will superior persons despise anyone?" Confucius said: "Superior persons despise people who expose the faults of others."

They despise subordinates who slander their superiors. They despise brave people who are discourteous, and they despise resolute people who are unreasonable.”¹⁶

Scroll 9: *Lun Yu*

-
- 16 We should avoid exposing the wrongdoings of others but propagate as many kind deeds as we can. When a subordinate sees faults in his superior he should propose some alternatives that can help his superior to change. If the superior insists on his own ways, the subordinate can choose to submit his resignation. But slandering one's superior behind his back is not an honorable thing to do. Bravery that is not in accord with protocols will easily compel one to rebel against one's superior; resoluteness that is not in accord with reasons will not only ruin a course but also hurt other people.

~ 336 ~

君子心有所定，計有所守；智不務多，務行其所知；行不務多，務審其所由；安之若性，行之如不及。小人則不然，心不在乎道義之經，口不吐乎訓誥之言，不擇賢以託身，不力行以自定，隨轉如流，不知所執。

(卷四十八 體論)

[白話]君子心中有堅定的使命和信念，每次考慮、謀劃都能堅守原則。道理、智慧不貪求多，只要知道了就一定付諸實行；行動不求其多，但行動前一定審思行動的理由。心安住在美好的信念中，像天性一樣自然不勉強；實行時，則唯恐來不及而精進努力。小人則不是這樣，心思不在道義的原則上，嘴裡說不出告誡勸勉的話，不選擇賢者親近求教來寄託身心，不努力落實道德來使自己心靈安定，而是隨波逐流，不知道自己該做些什麼。

Superior persons possess solid principles and goals, and every plan that they make is firmly grounded in these principles. They do not need to know too many principles, but whatever they know is applied in their daily lives. They do not need to do too many things, but whatever they do is done with good reasons. Their minds are calm and rest in good faith as if it is second nature to them. When they do good deeds, they are always apprehensive about not being able to put in their best efforts. *Petty persons* do the opposite. They do not care about moral principles, they cannot speak of remonstrations that are meaningful, they refuse to take lessons from the virtuous to improve themselves, and they cannot ground themselves in good deeds. They simply go with the flow, oblivious to their deeds.

Scroll 48: *Ti Lun*

~ 337 ~

人有六情，失之則亂，從之則睦。故聖王之教其民也，必因其情，而節之以禮；必從其欲，而制之以義。義簡而備，禮易而法，去情不遠，故民之從命也速。

(卷八 韓詩外傳)

[白話] 人有六種欲求，違背了，國家就會紊亂，合理地順從就能帶來和睦。所以聖王教化人民，一定會依據人情事理，而用禮法加以節制；也一定會隨順人民願望，而用道義加以規範。義理簡明而又完備，禮法易行而有規則，與人情相距不遠，所以人民就很容易遵從國家的法令。

Human beings have six types of emotions: Joy, anger, sadness, happiness, fondness, and hatred. If a sage king contravenes these emotions, chaos will arise. If he appeases these emotions, harmony will be achieved. While a sage king instructs his people in

accordance with human sentiments, he also imposes propriety to control these sentiments. While he yields to people's longings, he also establishes righteous principles to control these longings. If righteous principles are concise and complete, and propriety is orderly and humane, people will easily accept and follow the law and order.

Scroll 8: *Han Shi Wai Zhuan*

~ 338 ~

今彼有惡而已不見，無善而已愛之者，何也？智不周其惡，而義不能割其情也。

(卷四十七 劉廙政論)

[白話] 事奉君主左右的近臣有不良行為，而君主卻看不見，沒有做出利益國家的善行而君主卻溺愛他，這是什麼原因呢？因為君主的智慧難以盡見這些近臣為惡的一面，而行道義的決心還不能達到割捨私情。

Why is it that a leader cannot see the wrongdoings of the unscrupulous people around him and spoil those who are unrighteous? This is because he is not wise enough to recognize the wrongdoings of unscrupulous people. Also, his determination to uphold morality and justice is not strong enough to enable him to break free from personal bias and preference.

Scroll 47: *Liu Yi Zheng Lun*

~ 339 ~

行善者則百姓悅，行惡者則子孫怨。是以明者，可以致遠，否者以失近。

(卷四十 新語)

[白話] 君王能行善政，百姓就會喜悅；君王作惡，連子孫都會埋怨。所以明白這個道理的君王，可以使遠方的人歸附且影響久遠；假如違背，連最親近的人也會失去。

A ruler imposing virtuous principles to govern his state is appreciated by the people. A wicked ruler, on the contrary, is blamed and hated even by his own descendants. Therefore, a virtuous ruler can attract people from afar to submit to him, while a wicked ruler can even lose his closest relatives.

Scroll 40: *Xin Yu*

~ 340 ~

我聞忠善以損怨，為忠善，則怨謗息也。不聞作威以防怨。欲毀鄉校，即作威也。

(卷五 春秋左氏傳中)

[白話] 我聽說忠誠善良可以減少人民的怨言和批評，沒聽說倚仗威勢能防止抱怨的。

I have heard that loyalty, sincerity and kindness could reduce enmity and hatred, but I have never heard that wielding power and authority over others could prevent enmity and hatred from happening.

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

~ 341 ~

周公謂魯公曰魯公，周公之子，伯禽也。：「君子不施其親，施，易也，不以他人之親，易己之親。不使大臣怨乎不以。以，用也，怨不見聽用也。故舊無大故，則不棄也。無求備於一人。」大故，謂惡逆之事也。

(卷九 論語)

[白話]周公對兒子伯禽說：「君子不疏遠他的親族，不讓大臣抱怨不被任用。對老臣舊友，如果沒有惡逆等重大罪過，就不要遺棄他。不要對人事事要求做到完善無缺。」

The Duke of Zhou told his son Boqin, the Duke of Lu: "A superior person does not distance himself from his family and relatives, and he will never cause government officials to complain about not being assigned important duties. If an elderly minister or old friend has not erred terribly, do not abandon him. Do not demand perfection from a person."

Scroll 9: Lun Yu

~ 342 ~

君子所惡乎異者三：好生事也，好生奇也，好變常也。好生事則多端而動眾，好生奇則離道而惑俗，好變常則輕法而亂度。故名不貴苟傳，行不貴苟難。純德無慝，其上也；伏而不動，其次也；動而不行，行而不遠，遠而能復，又其次也；其下遠而已矣。（已矣作不近也三字）。

（卷四十六 申鑒）

[白話]君子所厭惡的異常行為有三種：喜歡生事、喜歡製造奇言怪論、喜歡改變常規。喜歡生事，就會製造事端而興師動眾；喜歡製造奇言怪論，就會離經叛道而惑亂風俗；喜歡改變常規，就會輕視法令而擾亂制度。因此人的名聲暫且得到流傳並不顯得可貴，勉強做了難以做到的事也並不顯得可貴。（只有遵循禮義才是可貴的。）純正的德行毫無偏邪，這是最上等的；能伏住邪念而心不妄動，是次等的；心有妄念而

不行動，雖有行動但不遠離正道，遠離正道了還能及時回頭，又再其次；最下等的是與正道愈來愈遠而不自知。

A superior person dislikes three types of behavior that diverge from the norm:

1. A fondness for stirring up controversies.
2. A fondness for creating bizarre mysteries.
3. A fondness for changing rules and regulations.

The fondness for stirring up controversies will create commotions. The fondness for creating bizarre mysteries will defy virtues and upset social customs and practices. The fondness for changing rules and regulations will undermine laws and confuse the standards of behavior. Thus, there is nothing noble about gaining temporary fame and popularity, or overcoming a difficult task resigned to circumstances. Only by following the principles of propriety and righteousness is most noble. The highest form of deed is one that is pure without any trace of wickedness. Next to it, is being able to subdue the

rising of improper thoughts. Next to that, is being able to stop improper thoughts from turning into actions. If when the improper thoughts are turned into actions, at least keeping the actions from becoming too outrageous, and steering these actions back to the right path without delay. The worst deed would be deviating too far from the right path without any awareness of this happening.

Scroll 46: *Shen Jian*

~ 343 ~

百言百當，不若舍趣而審仁義也。

(卷三十五 文子)

[白話]與其每次建言都適當而被採用，不如看存心是否合乎仁義。

Rather than hoping that everything we say is a suitable piece of advice that should be accepted, why not deliberate whether what we say is pertinent to benevolence and righteousness?

Scroll 35: *Wen Zi*

~ 344 ~

故作者不尚其辭麗，而貴其存道也；不好其巧慧，而惡其傷義也。

(卷四十七 政要論)

[白話]對於作者的著述不應崇尚文辭的華麗，而應貴在保存並承傳聖賢的道統；不應稱道其文字精巧聰慧，而擔心其中的言論會有傷義理。

A piece of writing should not be esteemed for its grandiose writing style. Instead, writing should be esteemed because it can preserve the tradition of virtue. The rhetorics need not be clever and decorative, but it should be careful not to injure morality.

Scroll 47: *Zheng Yao Lun*

~ 345 ~

故《洪範》曰：「無偏無黨，王道蕩蕩。」
蕩蕩，平易。

(卷三十九 呂氏春秋)

[白話]《尚書·洪範》上說：「不偏私，不結黨，先王的正道平坦寬廣。」

The book of *Hong Fan* said: "No favor to anyone, no cronies in the government. The righteous path taken by the former sage kings was fair and mighty."

Scroll 39: *Lü Shi Chun Qiu*

~ 346 ~

君以世俗之所譽者為賢智，以世俗之所毀者為不肖，則多黨者進，少黨者退，是以群邪比周而蔽賢，忠臣死於無罪，邪臣以虛譽取爵位，是以世亂愈甚，故其國不免於危亡。

(卷三十一 六韜)

[白話] 君主把世俗所稱道的人當作有才能智慧之人，把世俗所詆毀的人當作不肖之人，那就會使黨羽眾多的人被任用，不結黨的人被擠退，這樣奸邪勢力就會相互勾結而埋沒賢才，忠臣無罪卻被處死，奸臣用虛名騙取爵位，所以社會更加混亂，國家也就難免危亡了。

When a leader mistakes a person accepted by marketable social standard as a wise person, and mistakes another defamed by society as an unworthy person, this will cause people with the support of a

faction to be appointed while those who are not part of a faction cannot get any promotion. As a result, the malicious factions will band together to oust the virtuous and the able; loyal ministers who are innocent will be condemned to death, while ministers with undeserved reputation will be knighted. So the days will become more tumultuous and the survivability of the country will be numbered.

Scroll 31: *Liu Tao*

~ 347 ~

賢者狎而敬之，狎，習也，近也，習其所行。畏而愛之。

心服曰畏。愛而知其惡，憎而知其善。不可以己心之愛憎，誣人以善

(以善之以本書作之) 惡。

(卷七 禮記)

[白話]對於賢德的人，應親近學習而又禮敬尊重，內心畏服而又孺慕愛戴。對於喜愛親信的人，要了解他的短處；對於嫌棄憎惡的人，要了解他的長處，並且明白對方也有本性本善的良心。

Stay close to the virtuous but accord them with due respect. See them as formidable but regard them with admiration. Be aware of the shortcomings in those we love and recognize the goodness in those we detest.

Scroll 7: *Li Ji*

~ 348 ~

子曰：「君子泰而不驕，小人驕而不泰。」
君子自縱泰，似驕而不驕。
小人拘忌，而實自驕矜也。

(卷九 論語)

[白話]孔子說：「君子內心謙恭，所以自在舒泰而不驕傲；小人內心驕傲，唯恐失去尊嚴而處處牽掛，所以無法安詳自在。」

Confucius said: "A superior person is self-confident without being arrogant. A petty person is arrogant yet lacks self-confidence."

Scroll 9: Lun Yu

~ 349 ~

子曰：「君子不以言舉人，有言者，不必有德，故不可以言舉人也。
不以人廢言。」

(卷九 論語)

[白話]孔子說：「君子不因為一個人話說得有理而舉薦他，也不因為一個人的品德欠佳而捨棄他可取的言語。」

Confucius said: “A *superior person* does not recommend a person on account of what he says. Neither does he dismiss what is said on account of the speaker.”

Scroll 9: *Lun Yu*

~ 350 ~

得十良馬，不如得一伯樂；得十利劍，不如得一歐冶。多得善物，不如少得能知物。知物者之致善珍，珍益廣，非特止於十也。

(卷四十四 桓子新論)

[白話] 得到十匹好馬，不如得到一位善於相馬的伯樂；得到十把利劍，不如得到一位善於鑄劍的歐冶子。得到很多美好的物品，還不如得到少數善於鑑賞的人。善於鑑賞的人能搜集到珍貴的寶物，且會讓珍貴的寶物愈來愈多，那就不僅僅止於十倍了。由此可知，善於識別和培養人才的能力，比什麼都重要。

It is better to acquire one remarkable horse expert like Bo Le than to own ten superb horses. It is better to acquire one exemplary swordsmith like Ou Yezi than to own ten sharp swords. Acquiring many possessions is not as useful as acquiring a few experts who can identify exquisite items for you. The experts can help you to source and collect more valuable items, and the total number of possessions you own could be more than tenfold greater in the end.

Scroll 44: *Huan Zi Xin Lun*

~ 351 ~

傳曰：「不知其子，視其友；不知其君，視其左右。」靡而已矣！

(卷三十八 孫卿子)

[白話]古書上說：「不了解某人，看看他的朋友就清楚了；不了解君主，看看他左右的近臣就清楚了。」這都是潛移默化的影響使然啊！

An ancient text said: “If you do not understand a person, just look at his friends and you will find the answer. If you do not understand the leader, just look at the ministers by his side and you will find the answer.” Like-minded people will seek each other’s company.

Scroll 38: *Sun Qing Zi*

~ 352 ~

孟子曰：「仁之勝不仁也，猶水之勝火也。今之為仁者，猶以一杯水，救一車薪之火也，不息則謂水不勝火者，此與於不仁之甚者也。」

(卷三十七 孟子)

[白話] 孟子說：「仁德能勝不仁，就像水可以滅火一樣。如今行仁道的人，好比用一杯水去救一車正在燃燒的木柴，火不能熄滅，便說水不能滅火，這種說法很大程度助長了不仁的氣焰。(因為只會讓大眾連信心都喪失掉。)」

Mencius said: “Benevolence subdues its opposite just as water subdues fire. Nowadays, those who claim to implement a benevolent government do it as if with one cup of water they could save a whole wagonload of burning fuel, and when the flames are not extinguished, then say that water cannot subdue

fire. This is worse than a government that is not benevolent because in the end, even the small amount of benevolence will be lost.”

Scroll 37: *Meng Zi*

~ 353 ~

將叛者其辭慚；中心疑者其辭枝；吉人之辭寡；躁人之辭多；誣善之人，其辭游；失其守者，其辭屈。

(卷一 周易)

[白話] 將要叛變的人，說話時流露出慚愧；內心多疑的人，說話毫無條理，像樹枝一樣分散雜亂；吉祥善良的人，話少而且話好；性情浮躁的人，話多而且雜亂；誣害善良的人，言辭飄忽不定；失去操守的人，言辭表現出理虧。

Potential rebels would reveal shades of guilt on their faces when they speak. People who have doubt in their mind would speak incoherently like branches spreading out in a disorderly fashion. Kind people would speak little while impetuous people talk volubly. Those who malign the kind-hearted would speak without focus. As for those who have lost their personal integrity, their words would reflect the crookedness of their minds.

Scroll 1: *Zhou Yi*

~ 354 ~

國家將<sup>(舊無將
字補之)</sup>有失道之敗，而天乃先出災害，以譴告之；不知自省，又出怪異，以警懼之；尚不知變，而傷敗乃至。以此見天心之仁愛人君，而欲止其亂也。

(卷十七 漢書五)

[白話] 國家將要發生違背道德的敗相，上天會預先出現災害，用以譴責和提醒人君；如果不知道要自我反省，又會出現怪異現象，加以警告且讓人畏懼；再不知道悔改，那麼傷害和敗亡就會降臨。由此可見，上天對人君是仁愛的，希望阻止一切敗亂的行為。

When a nation is about to fall because of the prevalence of moral decadence, natural disasters will happen as a warning to the leader of the state. If the leader is still oblivious to this and does not know how to reflect upon himself, abnormal and strange events will occur to frighten him. If he still does not try to correct things, harm and defeat will set in. Thus, it can be seen that *Tian* (heaven) is kind to the leader and hopes to stop him from making disastrous decisions.

Scroll 17: *Han Shu*, Vol. 5

辨
物

~ 355 ~

惟上帝弗常，作善降之百祥，作不善降之百殃。祥，善也，天之禍福，唯善惡所在，不常在一家也。爾惟德罔小，萬邦惟慶；修德無小，則天下賴慶也。爾惟弗德罔大，墜厥宗。苟為不德無大，必墜失宗廟，此伊尹至忠之訓也。

(卷二 尚書)

[白話]上帝沒有親疏貴賤的分別，所以賜福、降災沒有一定，對行善的人就賜給各種吉祥，對作惡的人就降給各種災禍。你們行善修德不怕小，即使是小善小德，天下人也會感到慶幸；你們只要所行不善，即使不大，也可能導致亡國。

The Divine being will not bestow blessings or cast curses on one family alone. Those who do good deeds will be blessed with luck and fortune, while those who do bad deeds will be plagued with misfortune. Even small virtuous deeds can cause the whole nation to rejoice; while bad deeds, even if they are just minor offenses, may cause the whole nation to crumble.

Scroll 2: *Shang Shu*

~ 356 ~

存亡禍福，皆在己而已。天災地妖，弗能加也。

(卷十 孔子家語)

[白話]國家的存亡禍福，都決定於國君自己。自然的災害怪異，是不能強加給人的。由此可知，禍福皆由自身造成，天災地變是在警示我們，應當改惡向善才能轉禍為福。

Life or death, fortune or misfortune, are all but the result of our own doings. When people accumulate a multitude of meritorious deeds, no natural catastrophe will befall them.

Scroll 10: Kong Zi Jia Yu

~ 357 ~

上慢下暴，盜思伐之矣。慢藏誨盜，冶容誨淫。

(卷一 周易)

[白話]處上位的人輕慢疏忽，在下位的人暴虐凶殘，盜寇就計劃要攻打了。財物不妥當收藏，就會引人偷盜；容貌打扮太過妖艷，就會引人淫亂。

When higher-ranking officials are arrogant and lower-ranking officials are harsh and brutal, they will cause thieves and bandits to band and plot mischief. Valuable belongings that are not properly kept and hidden become targets for thieves and robbers. When attires and dispositions are overtly sensuous, they have the effect of seducing others to commit sexual misconduct.

Scroll 1: Zhou Yi

~ 358 ~

故見祥而為不可，祥必為禍！

(卷四十 賈子)

[白話] 見到吉祥的瑞兆卻去做惡事，吉祥反而會變成災禍！

When people behave badly upon the learning of good omens, the good omens will change to become disasters.

Scroll 40: *Jia Zi*

~ 359 ~

天作孽猶可違，自作孽弗可逭。孽，災也。逭，
逃也。言天災可
避，自作災
不可逃也。

(卷二 尚書)

[白話]自然的災害是可以避免的，只要人棄惡揚善；自身造作罪孽，不知悔改，災禍就不可能逃脫。

Natural disasters can be averted as long as people are willing to abandon their devious ways and do more good instead. But if they continue to commit bad deeds without remorse, they will never be able to escape the onslaught of misfortunes.

Scroll 2: *Shang Shu*

~ 360 ~

聖人執左契，古者聖人無文書法律，刻契合符，以為信也。而不責於人。

但執刻契信，不責人以他事也。有德司契，有德之君，司察契信而已。無德司徹。

無德之君，背其契信，司人所失也。天道無親，常與善人。天道無有親疏，唯與善

人，則與司契者也。

(卷三十四 老子)

[白話] 聖人待人守柔處下，就好像掌握左契，只給與人而不向人索取。有德者待人如同聖人執左契一樣；無德者待人就如同執掌賦稅，只向人索取而不給與人。天道毫無偏私，永遠降福給與而不取，完全合於天道的善人。

The sages are like creditors who hold on to the left side of a contract, but who do not use it to pressure debtors to return the borrowed goods. The virtuous, just like the sages, are always giving but not collecting. On the other hand, unscrupulous people are like tax collectors who are always collecting but not giving. In the way of heaven, there is no partiality of love; it is always on the side of the good man.¹⁷

Scroll 34: *Lao Zi*

因
果

17 In ancient China, the “contract” was a bamboo piece divided into half, with the list of borrowed items engraved on each half—the left half with the debtor’s name is retained by the creditor, the right half with the creditor’s name is retained by the debtor. When goods are returned, both halves are matched to authenticate the contract.

*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.

* The references are primarily from wikipedia.org, chinaculture.org, and chinaknowledge.org websites, and Lu *et al.*, *Qunshu Zhiyao Kaoyi*.

Chun Qiu Zuo Shi Zhuan

Chun Qiu Zuo Shi Zhuan 春秋左氏傳 (Commentary 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

** 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).

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.

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 (220-265) and the second son of the late Han dynasty (25-280) 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 (1046-771BC) 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 individual 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 *Familial 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 six 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 five-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.

Shen Zi

Shen Zi 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 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 荀况 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–AD 9). 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 (475–221BC). 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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