

national soft power series
国家软实力丛书

GUAN ZI THE PHILOSOPHER: ANCIENT WISDOM FOR MODERN TIMES



Author: Guan Zhong
(in the Spring and Autumn Period)

Compiler: Guan Guoquan, Gong Wu

原著：（春秋）管仲 编著：管国全、龚武

 人民出版社
People's Publishing House

GUAN ZI
THE
PHILOSOPHER: ANCIENT WISDOM
FOR
MODERN TIMES

管子治理之道

Author: Guan Zhong
(in the Spring and Autumn Period)

Compiler: Guan Guoquan, Gong Wu
原著: (春秋) 管仲 编著: 管国全、龚武

责任编辑：阮宏波

图书在版编目（CIP）数据

管子治理之道 / （春秋）管仲 著；管国全，龚武 编著.
—北京：人民出版社，2016.1

ISBN 978-7-01-014819-9

I. ①管… II. ①管… ②管… ③龚… III. ①法家
②《管子》—研究 IV. ①B226.15

中国版本图书馆 CIP 数据核字（2015）第 091108 号

管子治理之道

GUANZI ZHILI ZHI DAO

（春秋）管仲 著 管国全 龚武 编著

人民出版社 出版发行

（100706 北京市东城区隆福寺街 99 号）

北京中科印刷有限公司印刷 新华书店经销

2016 年 1 月第 1 版 2016 年 1 月北京第 1 次印刷

开本：880 毫米 × 1230 毫米 1/32 印张：6.625

字数：102 千字

ISBN 978-7-01-014819-9 定价：18.00 元

邮购地址 100706 北京市东城区隆福寺街 99 号

人民东方图书销售中心 电话：（010）65250042 65289539

版权所有·侵权必究

凡购买本社图书，如有印制质量问题，我社负责调换。

服务电话：（010）65250042



序 言

国之四宝：“公”“法”“教”“治”

管国全

管子，名夷吾，字仲，生于公元前 723 年的周代蔡国颖上（即今安徽省颖上县，现存有管子衣冠冢和管鲍祠）；殁于公元前 645 年的齐国都城临淄（即今山东省淄博市临淄区，现存有管子陵墓，并建有管仲纪念馆）。

管子是中国古代杰出的政治家、思想家、政治经济学家、军事战略家、教育家、外交家，素有“管理学之父”、“诸子百家始祖”、“法家鼻祖”、“千古名相”之称。他担任齐国首相四十年，与好友鲍叔牙等齐心协力辅佐齐桓公（姜小白），禀承“仓廩实则知礼节、衣食足则知荣辱”的原则，兴修内政，牧民、富民、富国强兵，践行“以人为本”的理念，爱民、教民、使民，而“民无不服”；对外

高举“尊王攘夷”的大旗，扶弱济困，共襄周室，北伐山戎，南征强楚，终以“九合诸侯，一匡天下”的功业和英名而彪炳青史。

管子的生平事迹，见之于《左传》《国语·齐语》《史记》等史书，《论语》《晏子》《韩非子》等子书以及《吕氏春秋》《说苑》等典籍。而最集中体现并真实反映管子人品、性情、智慧、思想、实践和经验的则首推《管子》一书。

《管子》是先秦子书中部头最大的一本，由管子生前主持编修，由他各个时期的单篇文章集成，既有管子执掌齐国宫廷教席的“教科书”，有管子“经天略地”的策论、奏章，也有史官所作管桓君臣商议国务的内廷实录以及其他相关的重要史料档案（后左丘明编修《国语·齐语》或也依据于此）。全书主脑明晰，章法井然，史论互见，雅俗兼得，情辞信达，文质彬彬，浑然天成。

《管子》最初或为篇简卷帙，广泛流传于列国朝野，故韩非有“藏管、商之法者家有之”之说。司马迁指出：“吾读管氏《牧民》《山高》《乘马》《轻重》《九府》……详哉其言之也。”汉代皇家盛世修文，刘向奉诏整理诸子百家的著作，从秦统一列国后收藏于政要内府和民间的“中外书五百六十四篇”简牍中，剔除重复的“四百八十四

篇”，“定著八十六篇”。简牍作为造纸术发明之前的主要书写材料，笨重、昂贵且难以保存，《管子》在刘向整理之后以简牍包扎捆成卷存世，而且达二十四卷之多，保管的风险是可想而知的。后世王朝兵荒马乱，流亡迁徙，殃及《管子》，编绝简散，“亡佚”十篇，今存七十六篇，就是我们今天看到的《管子》。

无疑，《管子》在两千多年的保存、流传过程中，留下了后世编修者的时代烙印，因此引发了对《管子》的作者以及版本真伪的揣测，陈陈相因，形成“壁垒”。这个壁垒的形成和延续，大多可以解释为个体阅读学和阐释学的局限，本该是也完全是可以通过反复阅读或改变学术立场和方法加以慢慢改变的。倘若胶柱鼓瑟，老是躲在这个“壁垒”后面，就会“空入宝山，徒手而归”，很难汲取文化先贤留下的思想文化大餐。当然对广大的读者而言，分享管子的智慧，提供明易而切实有用的阅读文本，恐怕是当下更为紧要而迫切的任务。

《管子》十六万多言，卷帙浩瀚，体量宏大，为古体文而且语境距今天已经十分遥远。我们编写的这册语录本，虽是管子论著的冰山一角，但希冀“以一斑而窥全豹”。全书设八篇：“治国”“经济”“法治”“和谐”“军事”“外交”“哲思”“警世”，前七篇分别对应管子思想体系之政

治学、政治经济学、法学、社会学、军事学、国际关系学和哲学八个方面，最后一篇则具有综合性，承载警示、教化之意。

管子治国理政的经验和智慧博大精深，其中“公”“法”“教”“治”四位一体，堪为四宝。在古汉语中，“公”“法”“教”“治”既是名词又是动词，所以“公”既是社会治理目标，又是人人言行之标杆；“法”既是国家规制，又是权衡是非的标准或规则；“教”既是一种化育人心的文化，又是施教行为；“治”既是管理和治理呈现的状态，又是动态的管理和治理过程。

“公”，是人类文明的结晶。因为人性之“私”，社会人心之“私”，甚至王公贵族之“私”，都是人脱胎于动物界的特征。人类文明须“反其道而行之”，即在“私”的根苗上，产生一种崭新的“公”的文明价值，这一点被精确地反映并固定在汉字中，即许慎《说文·解字》所谓“背厶（私的古体字）之为公”。管子提出，国家最高管理者首要的是“任公不任私”，以至于“废私立公”，实现天下大治。西方直到十八、十九世纪，为解决自由经济瓦解社会人心的弊端，经由最先进的知识分子的发现和理论创新，才提出社会经济形态的“公有制”之“公”的价值观。

“法”，就是给天下树立规范和标准，并施行之。管子

认为法是从社会实践中产生，而体现人类社会客观规律的公器，是为圣贤和君王所掌握用于治理社会国家的重器。用管子的话说，就是要“立法”并“以法治国”，所谓“法者，天下之仪也。所以决疑而明是非也，百姓所县命也”。但管子强调，治国理政的权力不能“任性”，而要“任法不任智，任数不任术”。法律制定出来以后，统治阶级要“先民服也”，目的是达到“君臣上下贵贱皆从法”。在管子那里，法一旦产生，就必须依法办事，任何人不得超越法的权限而自行其是。

“教”，就是先有文化（先知先觉）的人，施教于后有文化（后知后觉）的人。管子不仅是人类社会的立法者，也是卓越的导师或施教者（“傅”）——他早年教学授业（《管子》中收录有《弟子职》篇）。管子为宰相，不但教人（如说“终身之计，莫若树人”）、教民（如说“利之之道，莫如教之以政”；“教民酒食，以孝敬也”；“民亦务本而去末”），也教官（如说“故先慎于己而后彼，官亦慎内而后外”），特别是教君（如说“有国牧民者，必务在四时，守在仓廩”；“勿创勿作，时至而随。毋以私好恶害公正，察民所恶，以自为戒”）。《管子》丰赡而与众不同的教育内涵对于建设学习型的现代社会具有巨大启示意义。

“治”，即社会（国家）通过一定权威形式去实现特定

的管理目标，让被管理对象处于理性、正常的运动状态。因此需要制定一定的标准和规则，通过施教让人们了解并自觉遵守这些标准和规则。在现代社会中，市场竞争讲究核心竞争力，所谓企业“一流卖标准，二流卖技术，三流卖产品”，讲的就是要制定标准，让尽可能多的人执行和遵从，并通过标准管理实现财富的增值。

当然，管子治国理政有更高的目标和要求：“任大道不任小物”，这源于他独创的“形、势、道”哲学思想。这一卓越的哲学思想主要体现于作为管子思想学术逻辑起点的《管子·形势》篇。管子从具有“形”“势”“道”内容的此岸存在开始述说，把阅读者引入“山”“渊”“天”“地”“春”“夏”“秋”“冬”“蛟龙”“虎豹”“风雨”“贵贱”“寿”等变与不变具象中，从而把握或领悟大千世界万物万有“形、势、道”的真谛。

“形”，指物质世界可以为人所感知的外在形状；“势”，指物质世界可以为人所感知的动作状态。“形”与“势”所呈现的或所依照的内在规律或法则，就是“道”。由此，“形、势、道”成为贯穿管子治国理政理论和实践的一条哲学红线。

“公、法、教、治”，就是管子“形、势、道”哲学之“大道”在治国理政方面的具体运用，也是这个哲学的重

要成果。管子制定的“公、法、教、治”的标准和规则，属于当今国际文化软实力和核心竞争力的范畴。因此，管子不仅是一位人类政治思想史上追求“知行合一”境界的伟大先驱，也是我们时代一位亲密的同行者。

FOREWORD

The Four Treasures of a Country: Justice, Law, Cultivation and Governance

Guan Guoquan

Guanzi (given name Yiwu and courtesy name Zhong) was born in 723 BC during the Zhou Dynasty in Yingshang, state of Cai (Today's Yingshang County of Anhui Province). A cenotaph and the Guanbao Shrine mark his birthplace. Guanzi died in 645 BC in Linzi, the capital of the State of Qi (Today's Linzi District, Zibo, Shandong Province), where his tomb and memorial hall were built.

An eminent politician, ideologist, political economist, military strategist, educator and diplomat, Guanzi was recognized as the father of management, forefather of all schools of thought,

ancestor of legalism, and a minister of unparalleled ability. He served 40 years as the prime minister of state of Qi along with his close friend Bao Shuya, assisting duke Huan of Qi (Jiang Xiaobai) to govern the state. He believed that “courtesy comes after a full granary, gracefulness comes after decent food and clothing”, he valued the management of domestic affairs, and he helped the people to achieve prosperity. He insisted on people-oriented ideas, loved the people, educated the people and trusted the people, so that all the people lived happy under the rule of the Duke. In external affairs, he believed that the whole state should unite as one to confront the enemy, help the poor, support the Zhou empire and fight the northern and southern states. He was famed for his role in “conquering all states and unifying the whole country”.

The life story of Guanzi is narrated in historical records such as *The Commentary of Zuo*, *Discourses of States* • *Qi*, *The Record of Historian*, *The Analects of Confucius*, *Yanzi*, and *Hanfeizi*, and in other classics like *Spring and Autumn Annals* and *Garden of Anecdotes*. However, *Guanzi* is the most highly-recommended book – it concentrates and reflects all his moral qualities, personality, wisdom, thoughts and experience.

Guanzi is the longest book among all the pre-Qin masters’

works and was compiled by Guanzi himself. The book consists of his articles of during different ages – a “textbook” on state management, governing strategy, and memorials to the king, documents on domestic affairs written by historiographers, as well as other important historical documents (on which Zuo Qiuming’s *Discourses of States* • Qi was possibly based). This book has a clear theme and well-formed structure; facts and criticism are well combined in an elegant and readable style.

Guanzi was first carved on bamboo slips. Hanfeizi said that it bore the skill of management. Sima Qian pointed out, “I have read Guanzi’s ‘Governing the People’, ‘Mountain-high’, ‘Economic Planning’, ‘Heavy and Light’, ‘Nine Mansions’ many times and am very familiar with it.” In the Han Dynasty, the emperor was an enthusiastic adherent of literature, and Liu Xiang was assigned to compile Guanzi’s work. He deleted “the redundant 484 articles from the 564 articles” in the imperial and folk editions of Pre-Qin period, and retained the “final 86 articles” to form the *Guanzi*, which was recorded in “Yiwenzhi” of the *History of Han Dynasty* by Ban Gu as “written by Guan Zhong”.

Bamboo slips were an important tool for writing before the invention of paper. However, they were heavy and expensive,

and difficult to preserve. After Liu Xiang's compilation, Guan's works were preserved on bamboo slips in 24 volumes. During the later period of war, people fled and migrated; Guan's works were also partly lost, so only 76 articles are extant today.

There is no doubt that *Guanzi* carries the marks left by its later compilers and editors during two thousand years of history, therefore, there has always been speculation about the authenticity of various editions, forming a barrier to research. The barrier can be viewed as the limitation of personal interpretation and hermeneutics, which is likely to change after further scrutiny and altering of academic stance. Unless one removes this barrier, one will gain nothing at all from these great works. For readers, the most important thing is to appreciate the Chinese cultural essence and share the wisdom of *Guanzi*, with the help of an easy-reading text and simple explanation.

Guanzi is a grand book with more than 160,000 ancient Chinese characters written in a style different from today's. This edition of *Guanzi*'s quotations is only a very small part of the original work, but it includes eight sections, namely, "On State Governance", "On Economy", "On Rule of Law", "On Military", "On Harmony", "On Diplomacy" and "On Philosophy", covering

the areas of economics, political economics, science of law, military science, sociology, international relations and philosophy. The chapter “On Precaution” serves as a general introduction to the book.

Guanzi had extensive and profound experience of governance, and was wise in all its arts. In ancient China, “Impartiality”, “Law”, “Cultivation” and “Governance” are called “the Four Treasures of a Country”; in ancient Chinese, these four words can be used as both nouns and verbs. That is why “Impartiality” is not only the goal of social governance, but also an example of one’s words and deeds; “Law” can be both a stipulation and a standard of judgment; “Cultivation” means a culture as well as a way of educating people; “Governance” is not only a state of administration and governance but also a dynamic process.

“Impartiality” is the crystal of human civilization, since self-interest is innate in human nature, society and the nobility, which derived from animalia. That is why humans have to “do exactly the opposite” to create a brand new civilization value out of self-interest — “impartiality”, which is exactly reflected and fixed in its Chinese character. As Xu Shen explained in his *Interpretation of Chinese Characters*, “impartiality” is the opposite of “self-

interest". Guanzi put forward the view that the primary standard of state should be "impartiality instead of self-interest", then a state ruler could "abolish self-interest and build impartiality", and further on run the whole country well. Not until the 18th-19th century did the West come up with the value system of "impartiality" of "public ownership", a social economic pattern brought forward by the most progressive intellectuals of the day, to deal with the problem of disintegration of society caused by free economy.

"Law" means setting up codes and standards for people nationwide and putting them into force. Guanzi held that "Law" was a public implement which originated in social practice and the objective law of human society was an important weapon for sages and monarchs to govern. As Guanzi put it, "Law is the convention of society, which settles cases and tells right from wrong. It concerns life and death", which suggested the need to "make law and govern by law". However, Guanzi emphasized that rulers should not exercise this power wilfully. A ruler should govern his country according to law and legal standards rather than his own knowledge and others' views. Once law was established, the ruling class should "set examples for the common