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## 管子

GUANZI

III



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Chinese-English

管子

Guanzi

III



翟江月 英译、今译

*Translated into English and Modern Chinese*

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## 白心第三十八

### 【原文】

建当立有，以靖为宗，以时为宝，以政为仪，和则能久。非吾仪，虽利不为；非吾当，虽利不行；非吾道，虽利不取。上之随天，其次随人。人不倡不和，天不始不随。故其言也不废，其事也不堕。

原始计实，本其所生。知其象则索其形，缘其理则知其情，索其端则知其名。故苞物众者，莫大于天地；化物多者，莫多于日月；民之所

### 【今译】

建立常规常道，应当遵循虚无的原则，合乎时宜，并且坚持公正而不偏颇的准则。这三者协调一致，它们就能够持久。不合我的义的准则，虽然有利，我也不去做；不合我的做事的方式，虽然有利，我也不实行；不合我的常道，虽然有利，我也不采用。首先要顺应天道，其次要顺应人心。人们不提倡的事，不要去应和；上天不曾开创的事，不要盲从。这样，你的言论不会失效，行事也不会失败。

探讨事物的实质和它们产生的根源，就可以探索事物的本源。知道了现象就可以探索事物的形体，通过事物的规律就可以掌握它们的实情，找到事物的开端就知道它们的名称。所以，再也没有什么能比天和地包藏更多的事了；再也没有什么能比日月化育更多的事物了；再也没有什么比水火能给百姓带来更大的危害了。然而，上天不会因为偏



### 38. On Remaining a Pure Heart

Rules and regulations should be established according to the principle of emptiness, should acclimatise to the ever-changing situation of the four seasons and should stick to justice and righteousness as well. They can last for a long time if only these three factors cooperate with one another harmoniously. If it is against my principle of righteousness, I will not do it even though it might be profitable. If it is against my way of doing things, I will not enforce it even though it might be profitable. If it is against my understanding of Tao, I will not take it even though it might be profitable. It is of first importance to abide by the rules of Heaven. And then one should act according to the heart of human beings. Do not respond to it if it is in disagreement with the people. Do not follow anything new if it has not been created out of the will of Heaven. Thus your words will not be recalled and your action will not result in failure.

The origin of things can be mastered by examining their reality and the roots of their origin. The shape of things can be mastered if only you have known their appearance. The reality of things can be mastered if only you have known their regular patterns. The name of things can be mastered if only you have known their origin. So, nothing else can contain as many things as Heaven and Earth; nothing else can nurture as many things as the sun and the moon; and nothing else can be more dangerous to the common people than catastrophes



# 【原文】

急，莫急于水火。然而天不为一物枉其时，明君圣人亦不为一人枉其法。天行其所行，而万物被其利。圣人亦行其所行，而百姓被其利。是故万物均，既夸众矣。是以圣人之治也，静身以待之。物至而名自治之。正名自治之，奇名自废。名正法备，则圣人无事。不可常居也，不可废舍也，随变断事也，知时以为度。大者宽，小者局，物有所余，有所不足。

兵之出，出于人；其人人，入于身。兵之胜，从于敌；德之来，从于身。故曰祥于鬼者义于人，兵不义不可。强而骄者损其强，弱而骄者亟

# 【今译】

袒某一个事物而改变四时的秩序。英明的君主和圣人也不会因为出于对某一个人的偏爱而枉法。上天只是做自己该做的事情，世上万物都会从中受益。圣人也只是做自己该做的事情，老百姓都会从中受益。因此，万物平等，百姓也能够和平地生活。所以，当圣明的君主统治世界的时候，总是静心地等待（而不采取行动）。一种事物一出现，就循名责实地去治理它。如果名称符合事实，它自然能被治理好；如果名称不符合事实，它自然会被淘汰。如果名称正确、法度完备，圣明的君主就安闲无事。事物不是固定不变的，但也不是完全不稳定的。要根据不断变化的形势来裁断事物，并相应地制定合适的法度。如果法律适用的面太广，就会太宽泛；如果适用的面太窄，就会有太多的局限。事物发展又是参差不齐的，有的有余，有的不足。

军队被派遣出去是为了进攻敌人；敌人闯进我们境内是为了攻击我们。军事胜利可以通过征服敌人赢得，德行可以通过修炼自身获得。所以说：行义的人会得到鬼神赐福，因而不可发动不义战争。强盛的



such as flood or fire. However, Heaven does not change the order of the four seasons for the sake of anything out of favoritism. And both sage sovereigns and sages do not pervert the law for the sake of anyone out of impartiality. Heaven behaves itself as it should do, and everything in the world can benefit from it. Sages do whatever they ought to do, and the common people can benefit from it. Thus, everything in the world is treated evenly and the common people are living in peace. So the way a sage sovereign administers the world is waiting patiently without taking any action. When something comes into being, it will be supervised according to its name and the reality. If the name and the reality can match each other, it can be well administered; if the name and the reality cannot match each other, it will be washed out. If all names are correct and the policy system is well established, a sage sovereign will be in leisure. Things are not unalterable, nor are they totally unstable. So, they should be judged according to the ever-changing situation and suitable regulations should be made correspondingly as well. If the law is cover-all, it will be too loose. If the law can only be applied to a narrow case, it will be too limited. And it is natural that things are not the same. Some are superabundant and others are inadequate.

Troops dispatched out of the state aim at attacking others. When others break into our border, they aim at invading us. Victory can be gained by conquering the enemy troops. Victory can also be gained by restraining oneself. So it is said those who are righteous can be blessed by deities and



# 【原文】

死亡。强而卑义信其强，弱而卑义免于罪。是故骄之余卑，卑之余骄。

道者，一人用之，不闻有余；天下行之，不闻不足。此谓道矣。小取焉则小得福，大取焉则大得福，尽行之而天下服。殊无取焉则民反，其身不免于贼。左者，出者也；右者，入者也。出者而不伤人，入者自伤也。不日不月，而事以从；不卜不筮，而谨知吉凶。是谓宽乎形，徒居而致名。云善之言，为善之事，事成而顾反无名。能者无名，从事无事。审量出入，而观物所载。

# 【今译】

国家如果骄傲自大就会损害它的强大；弱小的国家如果骄傲自大就会加速它的灭亡。强盛的国家如果谦卑就可以增进它的强大；弱小的国家如果谦卑就可以免遭祸患。因此，骄纵会导致卑陋，谦卑会导致强盛。

道这个东西，如果只有一个人使用它，也不会有余；天下人都遵循道，也不会不足。这就是道。从小处遵循它，就会得到小福；从大处遵循它，就会得到大福；完全按道行事，就会赢得天下人信服；丝毫不按道行事，人民就会反抗，自身也会遭殃。左边代表出生，右边代表死亡，新出生的不会伤人，垂死的会伤害自身。遵循道，不必选择良辰吉日，一切行事都可以随人心愿；不用求神问卜，就可以知道吉凶。这叫保持身心闲适，也可以赢得好名声。即使说了好话，做了好事，事成之后还要回到无名的状态。有才能的人往往不注重名声，干实事的人往往显得悠闲。审察事物的出入来掌握它们的实质。



ghosts. Thus, unrighteous military action should not be taken at any rate. Power of strong states will be weakened if they behave arrogantly. Perdition of weak states will come soon if they behave arrogantly. Power of strong states can be enhanced if they behave humbly. And perdition of weak states will be removed if they behave humbly. So, arrogance will lead to flaccidity, and humbleness will lead to prosperity.

Tao is not superabundant even though there is only one person abiding by it, and it is not inadequate even though people all across the world abide it at the same time. That is Tao. If you abide by it a little bit, you will benefit from it a little bit. If you abide by it a lot, you will benefit from it a lot. If you abide by it totally, you will win over people all over the world. If you do not abide by it at all, the people will act against you, and your life will be endangered as well. The left side refers to life and the right side refers to death. Newly born babies will not hurt anyone, and the lives of those who are dying will be terminated. By abiding by Tao, everything will be in order even though you have not selected an auspicious day for taking action, and you can foresee good or bad fortune without referring to the result of augury. So, it is said that one can gain high reputation by living leisurely. Even though you say something good, even though you do something good, you should make sure that you will return to live unknown after you succeed. Talented people do not engage in gaining fame. Capable people usually appear to be at ease even when they are engaged in some great undertakings. Both of them examine the discrepancies of



## 【原文】

孰能法无法乎？始无始乎？终无终乎？弱无弱乎？故曰：美哉堦  
堦。故曰有中有中，孰能得夫中之衷乎？故曰：功成者隳，名成者亏。  
故曰孰能弃名与功，而还与众人同？孰能弃功与名，而还反无成？无成  
贵其有成也，有成贵其无成也。日极则仄，月满则亏。极之徒仄，满之  
徒亏，巨之徒灭，孰能已无己乎？效夫天地之纪。

人言善亦勿听，人言恶亦勿听。持而待之，空然勿两之，淑然自清。

## 【今译】

谁能做到不用遵循什么就遵循了一切？不用开创什么就开创了一  
切？不用完成什么就完成了一切？不用削弱什么就削弱了一切？这太  
美、太伟大了啊！所以说，不追求中正却能够保持中正，谁能领会中正  
的精髓？所以说，成功的人将会走下坡路，名声好的人将会有缺陷。所  
以说，谁能放弃功名而返回去做普通人呢？谁能做到放弃功名而回到  
尚无成就的本色中呢？对于没有成就的人来说，可贵的是取得成就；而  
对于有成就的人来说，可贵的是回到最初没有成就的状态之中。太阳  
到了最高点后，就会出现下斜；月亮到了最圆满的时候，就会走向亏缺。  
最高的要走向下斜，最满的要走向亏缺，最盛大的就将走向灭亡。谁能  
忘掉自身的存在？要效法天地的法则。

人们说好的东西，不要轻易听信；人们说不好的东西，也不要轻易  
听信。遵循道而等待着事物的发展，设法达到虚无的境界并忘掉所有



things to master their essentials.

Who can make it without anything to be abided by? Who can make it without anything to be started with? Who can manage to terminate it without doing anything to uproot it? Who can manage to weaken it without doing anything to endanger it? How great and beautiful it is! Hence, correctitude can be achieved by not pursuing it at all. Who can manage to know the essence of correctitude? So, it is said that those with great achievements will go down, and those with high reputation will have deficits. So, it is often asked: Who can leave all achievements and fame gained previously in oblivion and go back to lead ordinary life just like ordinary people do? And who can leave all achievements and fame gained previously in oblivion to return to the prime situation they experienced while they had no accomplishment at all? For people with no accomplishment, it is estimable for them to achieve success. For people with great achievements, it is estimable for them to return to their original situation they experienced while they had no accomplishment at all. The sun will move downward after it reaches the apogee. The moon will wane after it reaches its fullness. Inclination follows after the process of things reaches the apogee; decrease follows after it reaches fullness; and perdition follows after it reaches prosperity. Who can forget his own existence? Abide by the rules of both Heaven and Earth.

Do not believe it even though the others say something is good, and do not believe it even though the others say something is bad. Stick to Tao, wait for the development of

# 【原文】

无以旁言为事成，察而征之，无听辩。万物归之，美恶乃自见。

天或维之，地或载之。天莫之维，则天以坠矣。地莫之载，则地以沉矣。夫天不坠，地不沉，夫或维而载之也夫！又况于人？人有治之，辟之若夫雷鼓之动也。夫不能自摇者，夫或撻之，夫或者何？若然者也。视则不见，听则不闻，洒乎天下满，不见其塞。集于颜色，知于肌肤，责其往来，莫知其时。薄乎其方也，鞞乎其圜也。鞞鞞乎莫得其门。故口为声也，耳为听也，目有视也，手有指也，足有履也，事物有所比也。

# 【今译】

的一切，这样，任何事情终究会豁然明朗。不要把道听途说当成事实，要对形势进行审察，不听信任何花言巧语的辩说，根据道来考察一切。这样，事物的美、恶就自然显现出来了。

天似乎是有个什么东西在维系着，地似乎是有个东西在承载着。天如果没有东西维系着，就会坠下来；地如果没有东西承载着，就会沉下去。然而，天却不下坠，地也不下沉，或许正是有什么东西在维系着、承载着它们吧。何况人类呢？人也是有某种力量在支配着，如同鼓被敲击时就会发出声响一样。凡是自己不能推动自己的事物，就仿佛都有什么力量在推动着它们。这个力量到底是什么呢？它是这样一个东西——既看不见，又听不到，尽管它弥漫于天下，但却不能感觉它的实体。它能积聚在人的面部，停留在人的皮肤上，但没有人知道它什么时候来临，什么时候离去。遇到方的东西，它就是方的；遇到圆的东西它又是圆的，它是那么迷迷蒙蒙，没有人能够真实地把握它。因此，口因为它能发声，耳朵因为它能听声，眼睛因为它能看东西，手因为它能指示方向，脚因为它能行走，一切事物都是依靠它的。



things, and try to achieve emptiness of the heart and forget anything else, and subsequently, everything will be crystal-clear to you. Do not trust the opinions of others by regarding them as true to reality. Examine a situation yourself and overlook all blandishments. Inspect everything according to Tao, and you will know the truth.

It seems that Heaven is maintained by something and Earth is carried by something. If there is nothing maintaining Heaven, it will fall down. If there is nothing carrying Earth, it will descend. However, Heaven does not fall down, nor does Earth descend, possibly because there are really some things bolstering them there. Needless to say, what happens to human beings? Human beings are also supported by something, just like drums will roll when they are hit with the drumsticks. Possibly something is really there helping things not being able to move by themselves. What is the helpful thing then? It cannot be seen or heard, nor can it be touched even though it is prevailing in the universe. It can be accumulated on the countenance and can stay on the skin. However, no one knows when it comes or leaves. It is square when it is encountered by something square, and it is round when it is encountered by something round. It is so faint that no one can catch it firmly. Hence, the mouth can speak because of it; the ear can hear because of it; the eye can see because of it; the finger can point to things or directions because of it; and the foot can walk and run because of it. Thus, everything in the world is dependent upon it to perform their functions.



## 【原文】

“当生者生，当死者死”。言有西有东，各死其乡。置常立仪，能守贞乎？常事通道，能官人乎？故书其恶者，言其薄者，上圣之人，口无虚习也，手无虚指也，物至而命之耳。发于名声，凝于体色，此其可谕者也。不发于名声，不凝于体色，此其不可谕者也。及至于至者，教存可也，教亡可也。故曰：济于舟者和于水矣，义于人者祥其神矣。

事有适，而无适，若有适；觴解，不可解而后解。故善举事者，国人莫知其解。为善乎，毋提提；为不善乎，将陷于刑。善不善，取信而止。

## 【今译】

“该生的就生，该死的就死”。这句话是说事物无论在哪个位置，都有自己所应该遵循的轨道。定立了规章，它们真的能够规正事物吗？按照规章制度办事，它们真的能管理好人民吗？所以，能用书面形式表达的东西是令人厌恶的，能够用口头表达的东西是令人鄙薄的。最高的圣人，他们的口不徒劳地说，手不徒劳地指，他们只是在事物出现以后，根据它们的本质赋予合适的名称。能够叫得上名字、可以表现在外貌上的事物是可以说明的；那些不能够叫得上名字、不可以表现在外貌上的事物是不可以说明的。如果达到了最高的境界，教化之类的东西就是可有可无的了。所以说：能渡船的，自然会熟悉水性；能行义的，自然会得到鬼神赐福。

有的事情是能够被合理正确地解决的。有时看起来没有找到合适的解决方法，但最终却证明是正确的。用骨锥解绳结，也是在开始的时候看起来解不开，但后来却可以解开。所以，善于举事的君主，国人往往在开始的时候也不理解他们的做法。做了善事，不要张扬；做了恶事，接受处罚。好与不好，关键在取信于人民。时而在左，时而在右，还