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吕氏春秋

THE SPRING AND
AUTUMN OF Lǚ BUWEI

III



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吕氏春秋

The Spring and Autumn of Lü Buwei

III

翟江月 英译、今译

Translated into English and Modern Chinese

by Zhai Jiangyue

广西师范大学出版社

Guangxi Normal University Press

图书在版编目(CIP)数据

吕氏春秋: 汉英对照 / 翟江月今译、英译.

桂林: 广西师范大学出版社, 2005. 5

(大中华文库)

ISBN 7-5633-5320-8

I. 吕… II. ①吕…②翟… III. 英语—对照读物,
哲学—汉、英 IV. H319. 4: B

中国版本图书馆 CIP 数据核字 (2005) 第 032199 号

策划编辑: 宾长初 朱荣所

责任编辑: 朱荣所 王 滢

大中华文库

吕氏春秋

翟江月今译、英译

©2005 广西师范大学出版社

出版发行者:

广西师范大学出版社

(广西桂林市育才路 15 号)

邮政编码: 541004

<http://www.bbtpress.com>

印制者:

深圳市佳信达印务有限公司印刷

(深圳市皇岗北路彩电工业区 402 栋 邮政编码: 518028)

开本: 960 mm × 640 mm 1/16 (精装) 印张: 81.125

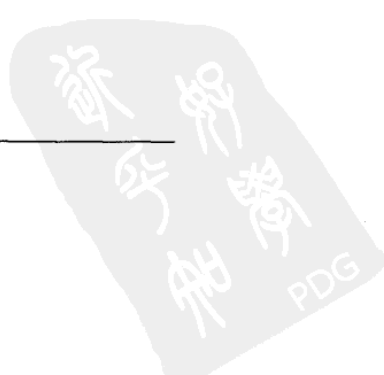
印数: 0 001~2 000

2005 年第 1 版 第 1 次印刷

ISBN7-5633-5320-8/B · 183

定价: 150.00 元

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离俗览第七 高义 上德 用民 适威 为欲 贵信 举难

离俗

【原文】

一曰——

世之所不足者，理义也；所有余者，妄苟也。民之情，贵所不足，贱所有余。故布衣人臣之行，洁白清廉中绳，愈穷愈荣。虽死，天下愈高之，所不足也。然而以理义斫削，神农、黄帝，犹有可非，微独舜、汤。飞兔、要褭，古之骏马也，材犹有短。故以绳墨取木，则宫室不成矣。

舜让其友石户之农。石户之农曰：“椿椿乎后之为人也，葆力之士

【今译】

世上所不足的，是理义；所有余的，是妄为与苟且。按照人之常情，人们注重所不足的东西，而轻视有余的。因此，平民、臣子当中那些品行高洁、清廉，举止合乎法度的，越穷困就越荣耀。即便他们死了，天下人也越发尊崇他们，这是因为这种人很缺乏的缘故。然而，假如按照理义的标准来衡量，即便神农、黄帝尚且有可以非难的地方，不仅仅是舜、汤。飞兔、要褭，是古代的骏马，它们的力气尚且有所不足。所以，严格依照墨绳取用木材，宫室房屋就不能建成了。

舜把天下让给自己的朋友石户之农。石户之农说：“君王的为人真是孜孜不倦啊！只不过是勤劳肯出力的人。”他认为舜的品德还不完



Views on Freedom from Vulgarly

1. On Freedom from Vulgarly

Normally, our world is deficient in reason and righteousness but superabundant in rash actions and perfunctoriness. According to the nature of human beings, people always pay attention to insufficient things and look down upon superabundant things. Hence, as for upright, incorruptible and lawful ordinary people or court officials, the more indigent they are, the more honourable they will become. People all over the world will pay more attention to them even after their death, because the everyday world is short of this kind of people. Nonetheless, when judged exactly according to the standard of reason and righteousness, not only Shun and Tang, but also people like Shen Nong and the Yellow King have some shortcomings as well. Even the sinews of the best swift horses such as Fei Tu (the name of one swift horse of ancient times. Literally, it means the flying hare) and Yao Niao are of some limits too. Hence, unless timbers straight enough to match the carpenters' marking line were collected, no house or palace could be built.

Shun wished to devolve his authority over the world onto his friend, the Farmer of Shi Hu. The Farmer of Shi Hu said, "Look, how diligently Your Highness has been working all the time. You certainly are a tough and assiduous



【原文】

也。”以舜之德为未至也，于是乎夫负妻妻携子以入于海，去之终身不反。舜又让其友北人无择。北人无择曰：“异哉后之为人也，居于畎亩之中，而游入于尧之门。不若是而已，又欲以其辱行漫我，我羞之。”而自投于苍领之渊。

汤将伐桀，因卞随而谋，卞随辞曰：“非吾事也。”汤曰：“孰可？”卞随曰：“吾不知也。”汤又因务光而谋，务光曰：“非吾事也。”汤曰：“孰可？”务光曰：“吾不知也。”汤曰：“伊尹何如？”务光曰：“强力忍诟，吾不知其他也。”汤遂与伊尹谋夏伐桀，克之，以让卞随，卞随辞曰：“后之伐桀也，

【今译】

备，于是就背负着自己的妻子、携带着孩子到海边隐居，离开以后终身没有再回来。舜又把天下让给自己的朋友北人无择。北人无择说：“君王的为人真是奇怪。本来居住在乡野之中，却从尧手里继承了王位。还不肯就此作罢，又想用自己的耻辱行为来玷污我，我感到羞愧。”因而自己跳进了苍领的深渊中。

汤即将讨伐桀，去找卞随谋划。卞随回绝说：“这不关我的事。”汤问道：“可以去找谁呢？”卞随说：“我不知道。”汤又去找务光谋划。务光说：“这不关我的事。”汤问道：“可以去找谁呢？”务光说：“我不知道。”汤问道：“伊尹怎么样？”务光说：“他能忍辱负重，别的我就知道了。”汤于是就跟伊尹谋划讨伐夏桀，打败了他后，汤把天下让给卞随，卞随谢绝说：“君王讨伐桀的时候，曾试图跟我谋划，必定是把我当作残忍的人



person!" He considered the virtue of Shun to be not perfect, so he carried his wife on the back, took his children and left for the coast. He did not come back again during his lifetime. Shun then tried to devolve his authority over the world onto the Northerner Wuze. The Northerner Wuze said, "You are really strange. You farmed in the field and then took over the throne from Yao. Nevertheless, you not only won't let it go, but also are planning to damage my reputation with that unbearable shameful idea. I am too ashamed of that." The Northerner Wuze then jumped into the abyss of Cang Ling and killed himself this way.

When Tang was going to attack Jie, he went to ask Bian Sui for instructions from him. Bian Sui rejected him and said, "I won't have anything to do with that." Tang asked, "Whom besides yourself do you think I could resort to then?" Bian Sui said, "I do not know." Then Tang went to ask Wu Guang for instructions from him. Wu Guang said, "I don't want to have anything to do with that." Tang asked him, "Whom do you think I could resort to then?" Wu Guang said, "I have no idea." Tang asked, "How about I talk it over with Yi Yin?" Wu Guang said, "He is a diligent and tough person. I do not know anything more about him besides that." Tang then planned with Yi Yin to launch military action against Jie, the Son of Heaven of the Xia Dynasty. After he defeated Jie, Tang proposed to devolve the authority over the world onto Bian Sui. Nevertheless, Bian Sui rejected it and said, "Well, before you took military action against Jie, you came over here to ask for my advice. You must have thought that I am a



【原文】

谋乎我，必以我为贼也。胜桀而让我，必以我为贪也。吾生乎乱世，而无道之人再来询我，吾不忍数闻也。”乃自投于颍水而死。汤又让于务光曰：“智者谋之，武者遂之，仁者居之，古之道也。吾子胡不位之？请相吾子。”务光辞曰：“废上，非义也；杀民，非仁也；人犯其难，我享其利，非廉也。吾闻之：‘非其义，不受其利；无道之世，不践其土。’况于尊我乎？吾不忍久见也。”乃负石而沉于蓊水。故如石户之农、北人无择、卞随、务光者，其视天下若六合之外，人之所不能察；其视富贵也，苟可得

【今译】

了。战胜了桀后又要将天下让给我，必定是把我当作贪婪的人了。我生逢乱世，无道之人却两次前来污辱我，我不忍心屡次听类似的话了。”于是跳进颍水自杀了。汤又把天下让给务光，说：“聪明的人谋划它，勇武的人夺取它，仁德的人享有它，这是自古不变的规律。您何不接受王位？请允许我辅佐您。”务光谢绝说：“废黜君王，是不义；战争中杀人，是不仁；别人冒战争的危险，我享受它带来的利益，是不廉。我听说：‘不符合道义，就不接受那份利益；天下无道，就不践踏那里的土地。’何况让我坐天下呢？我不忍心长期看到这种情形。”于是就背着石头自沉蓊水之中。所以像石户之农、北人无择、卞随、务光这样的人，他们看待天下，如同天外之物一样，这是常人所不能理解的。他们看待富贵，即



brutal person. Now you have defeated him, and you come again to persuade me to take up the authority over the world. You must have thought that I am a greedy person. Unfortunately enough, I was born in a troubled time and have been defamed by unscrupulous people like you twice. I do not want to hear this kind of thing any more." He then drowned himself in the Ying River. Tang then tried to devolve the authority over the world onto Wu Guang. He said, "Wise people plan it, brave people occupy it, and sensible people maintain it. This is a fixed law coming down from the very beginning of human history. Why not take over the throne? Please allow me to serve as your assistant." Wu Guang rejected his proposal and said, "It is against the principle of righteousness to dethrone one's sovereign; it is against the principle of benevolence to decapitate other people during the war; it is against the principle of probity for me to take advantage of the world at the cost of others who risk their lives to fight on the battleground. As far as I know, 'if a regime is against morality and justice, you should not accept the benefits provided by it. If the sovereign is tyrannical, you should not step on his territory'. Now you are going to enthrone me. I cannot bear this kind of situation any more." He then carried a stone on his back and drowned himself in the Mu River. Hence, as for people like the Farmer of Shi Hu, the Northerner Wuze, Bian Sui and Wu Guang, they consider the authority over the world as a trivial thing not having anything to do with them. It is not possible for ordinary people to understand that. As to wealth, they would



【原文】

已，则必不之赖；高节厉行，独乐其意，而物莫之害；不漫于利，不牵于执，而羞居浊世；惟此四士者之节。若夫舜、汤，则苞裹覆容，缘不得已而动，因时而为，以爱利为本，以万民为义。譬之若钓者，鱼有小大，饵有宜适，羽有动静。

齐、晋相与战，平阿之余子亡戟得矛，却而去，不自快，谓路之人曰：“亡戟得矛，可以归乎？”路之人曰：“戟亦兵也，矛亦兵也，亡兵得兵，何为不可以归？”去行，心犹不自快，遇高唐之孤叔无孙，当其马前曰：“今者战，亡戟得矛，可以归乎？”叔无孙曰：“矛非戟也，戟非矛也，亡戟得

【今译】

使可以得到，也不一定把它看作利益。他们有高尚的节操，一贯砥砺自己的品行，独自沉浸在坚持理想的快乐中，因而没有什么事物能对他们构成危害。不被利益玷污，不受权势牵制，而为自己身居浊世感到耻辱，只有这四位贤士才具备这样的节操。至于舜、汤，他们包容一切，覆盖一切，在迫不得已的情况下才采取行动，顺应时势而有所作为，把为百姓提供爱与利当作根本，把为万民谋利益作为准则。这如同钓鱼的人一样，根据鱼的大小，用适宜的钓饵，浮子也时动时静。

齐国与晋国交战，平阿邑的士卒丢失了自己的戟，得到一支矛，后退时，心中感觉很不高兴，对一个过路人说：“我丢失了自己的戟，得到了一支矛，可以回去吗？”过路的人说：“戟也是兵器，矛也是兵器，丢失了兵器又得到了兵器，为什么不能回去？”士卒继续往回走，心中还是不高兴，遇到高唐邑的孤儿叔无孙，拦在他的马前问道：“今天作战时，我丢失了戟，得到了矛，可以回去吗？”叔无孙说：“矛不是戟，戟不是矛，丢



not consider it to be a benefit even if they could obtain it. They stick to their sublime integrity, pay attention to improving their virtues constantly and enjoy the pleasure of pursuing their ideals, so nothing could cause them any damage. They cannot be baited with benefits or controlled by force, and they also feel ashamed of living in troubled times. Only the four above-mentioned sensible intellectuals are people of this kind of integrity. As for Shun and Tang, they could tolerate everything and provide shelter for everything. They took action when they were forced to do so and also made good use of the situation. They regarded taking good care of the common people and providing benefits for them as the most important things and their fixed values. That was somewhat like a fisherman choosing various baits according to the size of the fishes so that the float would react correspondingly.

During the battle between the state of Qi and the state of Jin, a soldier from Ping E lost his spear but found a halberd. When the troops retreated, he was worrying about it, so he asked a passer-by, "Could I go back if I have lost the spear but found a halberd?" The passer-by said, "Of course you can. The halberd is a weapon and the spear is also a weapon. You have lost one weapon but found another one. Why couldn't you go back?" The soldier walked on but still did not feel comfortable. He then came upon Shu Wusun, an orphan from Gao Tang. He stood in front of his horse and asked, "Today I have lost my spear during the battle but found a halberd. Could I go back?" Shu Wusun said, "A