

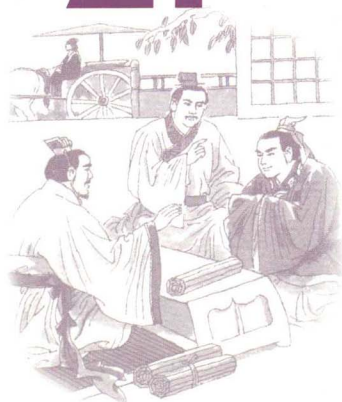


Wise Men Talking Series

GUAN ZI

管子说 Says

蔡希勤 编注



老人家说
系列丛书



华语教学出版社
SINOLINGUA

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老人家说

Wise Men Talking

俗曰：“不听老人言，吃亏在眼前。”

老人家走的路多，吃的饭多，看的书多，经的事多，享的福多，受的罪多，可谓见多识广，有丰富的生活经验，老人家说的话多是经验之谈，后生小子不可不听也。

在中国历史上，春秋战国时期是中国古代思想高度发展的时期，那个时候诸子并起，百家争鸣，出现了很多“子”字辈的老人家，他们有道家、儒家、墨家、名家、法家、兵家、阴阳家，多不胜数，车载斗量，一时星河灿烂。

后来各家各派的代表曾先后聚集于齐国稷下学宫。齐宣王是个开明的诸侯王，因纳无盐丑女钟离春为后而名声大噪。他对各国来讲学的专家学者不问来路一律管吃管住，给予政府津贴。对愿留下来做官的，授之以客卿，造巨室，付万钟；对不愿做官的，也给予“不治事而议论”之特殊待遇。果然这些人各为其主，各为其派，百家争鸣，百花齐放，设坛辩论，著书立说：有的说仁，有的说义，有的说无为，有的说逍遥，有

的说非攻,有的说谋攻,有的说性善,有的说性恶,有的说亲非亲,有的说马非马,知彼知己,仁者无敌……留下了很多光辉灿烂的学术经典。

可惜好景不长,秦始皇时丞相李斯递话说“焚书坑儒”,结果除秦记、医药、卜筮、种树书外,民间所藏诗、书及百家典籍均被一把火烧个精光。到西汉武帝时,董仲舒又上书提出“罢黜百家,独尊儒术”,从此,儒学成了正统,“黄老、刑名百家之言”成为邪说。

“有德者必有言”,儒学以外的各家各派虽屡被扫荡,却不断变换着生存方式以求不灭,并为我们保存下了十分丰富的经典著作。在这些经典里,先哲们留下了很多充满智慧和哲理的、至今仍然熠熠发光的至理名言,我们将这些各家各派的老人家的“金玉良言”编辑成这套《老人家说》丛书,加以注释并译成英文,采取汉英对照方式出版,以飨海内外有心有意于中国传统文化的广大读者。

As the saying goes, “If an old dog barks, he gives counsel.”

Old men, who walk more roads, eat more rice, read more books, have more experiences, enjoy more happiness, and endure more sufferings, are experienced and knowledgeable, with rich life experience. Thus, what they say is mostly wise counsel, and young people should listen to them.

The Spring and Autumn (770–476 BC) and Warring States (475–221 BC) periods of Chinese history were a golden age for ancient Chinese thought. In those periods, various schools of thought, together with many sages whose names bore the honorific suffix “Zi,” emerged and contended, including the Taoist school, Confucian school, Mohist school, school of Logicians, Legalist school, Military school and Yin-Yang school. Numerous and well known, these schools of thought were as brilliant as the Milky Way.

Later representatives of these schools of thought flocked to the Jixia Academy of the State of Qi. Duke Xuan of Qi was an enlightened ruler, famous for making an ugly but brilliant woman his wife. The duke provided board and lodging, as well as government subsidies for experts and scholars coming to give lectures, and never inquired about their backgrounds. For those willing to hold official positions, the duke appointed them guest officials, built mansions for them and paid them high salaries. Those unwilling to take up official posts were kept on as advisors. This was an era when “one hundred schools of thought contended and a hundred flowers blossomed.” The scholars debated in forums, and wrote books to expound their doctrines: Some preached benevolence; some, righteousness; some, inaction; some, absolute freedom; some, aversion to offensive war; some, attack by stratagem; some, the goodness

of man's nature; some, the evil nature of man. Some said that relatives were not relatives; some said that horses were not horses; some urged the importance of knowing oneself and one's enemy; some said that benevolence knew no enemy And they left behind many splendid classic works of scholarship.

Unfortunately, this situation did not last long. When Qin Shihuang (reigned 221–210 BC) united all the states of China, and ruled as the First Emperor, his prime minister, Li Si, ordered that all books except those on medicine, fortune telling and tree planting be burned. So, all poetry collections and the classics of the various schools of thought were destroyed. Emperor Wu (reigned 140–88BC) of the Western Han Dynasty made Confucianism the orthodox doctrine of the state, while other schools of thought, including the Taoist and Legalist schools, were deemed heretical.

These other schools, however, managed to survive, and an abundance of their classical works have been handed down to us. These classical works contain many wise sayings and profound insights into philosophical theory which are still worthy of study today. We have compiled these nuggets of wisdom uttered by old men of the various ancient schools of thought into this series *Wise Men Talking*, and added explanatory notes and English translation for the benefit of both Chinese and overseas readers fond of traditional Chinese culture.

管子说

GUAN ZI SAYS

管子，姓管名夷吾，字仲。春秋齐国人，初事公子纠，及公子小白（桓公）即位，公子纠死，管仲被囚在鲁国。鲁大夫施伯对鲁侯说：“管仲者，天下之贤人也，大器也。在楚，则楚得意于天下，在晋，则晋得意于天下。”鲍叔向齐桓公推荐管仲说：“君且欲霸王，非管夷吾不可。”于是管仲执齐国之政，通货积财，富国强兵，九合诸侯，一匡天下，使桓公成为春秋五霸之首，皆管仲之谋也。

管仲为政齐国，善因祸而为福，转败而为功。主张“仓廩实则知礼节，衣食足则知荣辱，上服度则六亲固”。管仲死后，“齐国遵其政，常强于诸侯”。孔子曰：“微管仲，吾其被发左衽矣！”

Guan Zi's name was Guan Yiwu, with the courtesy name Zhong. He was a native of the State of Qi in the Spring and Autumn Period. He initially served Prince Jiu, who died after Prince Xiaobai (Qi Huangong) ascended to the throne. Afterwards, Guan Zhong was

jailed in the State of Lu. Shi Bo, a senior official of the state said to the Duke of Lu: "Guan Zhong is a person of intelligence and integrity, and is a very talented man. Whichever state has him will surely establish itself as a great power." Guan Zhong's bosom friend Bao Shu, a senior official of Qi also recommended him to Qi Huangong: "Should Your Majesty wish to rule over the empire, none other than Guan Yiwu can help you to achieve this aim." Thus, Guan Zhong subsequently took charge of the state affairs of Qi by developing trade and accumulating wealth, and enriching the country and strengthening its military forces. All of this contributed greatly to making Huangong the first and most prominent of the Five Overlords of the Spring and Autumn Period.

When in charge of the affairs of Qi, Guan Zhong was adept at benefiting from adversity and converting defeats into victories. He believed that "when the granaries are full, men appreciate rites and obligations; when food and clothing are enough, men have a sense of honor and humility, and when people in power observe rites and abide by the law, their relatives will be on harmonious terms". After his death, the State of Qi continued following his policies, and thus maintained their dominance among the several states for a long span of time. Confucius once said: "Without Guan Zhong, we would have remained barbarian tribes and never become civilized."

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To issue orders without understanding the laws and regulations is just like erecting a sundial upon a pottery wheel ...

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Never pursue a goal which is unreachable; never seek something that is unattainable.

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Making unexpected military moves in spite of a long distance, so that a far off enemy may behold one's army in awe.

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G

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R

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S

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