

# 爱民

/àimín/

Love the People

仁爱民众；爱护百姓。它不仅是治国者应该具有的对百姓的一种情怀，而且是治国理政必须遵循的重要原则。古人认为，治国者应该通过具体的政策、措施，使民众获利，安居乐业，免受痛苦和无端侵害。这也是治国者获得民众尊崇的前提或基础。“爱民”不仅是重要的政治理念，而且延伸到军事领域，成为兴兵作战的重要原则。依照这个原则，敌我双方的民众都应该受到爱护。它是中华“民本”“仁义”思想的展现。

This term means to love and care for the common people. This is not only a sentiment which those who govern should have for the common people, but also an important principle which must be adhered to in governance. The ancient Chinese believed that those who govern should use specific policies and measures to benefit the people and enable them to live and work peacefully, free from sufferings and unwarranted infringements. This is the precondition or basis for those who govern to win the respect of the people. “Loving the people” was not only an important political concept – it also extended to the military sphere and became an important principle when raising armies to make war. According to this principle, the people of both one’s own side and that of the enemy should receive caring love. This is a manifestation of the Chinese thinking “people first” and “benevolence and righteousness.”

## 引例 Citations:

◎文王问太公曰：“愿闻为国之大务，欲使主尊人安，为之奈何？”太公曰：“爱民而已。”文王曰：“爱民奈何？”太公曰：“利而勿害，成而勿败，生而勿杀，与而勿夺，乐而勿苦，喜而勿怒。”（《六韬·文韬·国务》）

（周文王问姜太公：“我想知道治理国家最重要的事情是什么，要使君主得到尊崇、民众得到安宁，应该怎么办呢？”姜太公说：“只要爱民就可以了。”周文王问：“怎样爱民呢？”姜太公说：“使民众获利而不去妨碍他们，帮助民众成事而不去毁坏他们，利于民众生存而不去伤害他们，给予民众实惠而不是从他们手中夺走，使民众快乐而不是使他们痛苦，使民众高兴而不是使他们愤怒。”）

King Wen of Zhou asked Jiang Taigong, “I would like to ask: what are the most important things in governing a country that must be done for the ruler to enjoy respect and the people to have peace?” Jiang Taigong replied, “Just love the people.” King Wen asked, “How does one love the people?” Jiang Taigong said, “Allow the people to gain profits and do not obstruct them; help the people achieve successes and do not ruin them; let the people live and do not harm them; give the people benefits and do not take them; bring the

people joy and not suffering; make the people happy and not angry.” (*The Six Strategies*)

◎古者以仁为本、以义治之之谓正。……战道：不违时，不历民病，所以爱吾民也；不加丧，不因凶，所以爱夫其民也；冬夏不兴师，所以兼爱其民也。（《司马法·仁本》）

（古人以仁爱为根本、以治军合乎道义为正道。……战争的原则是：不在农忙时兴兵，不在民众流行疫病时兴兵，为的是爱护自己的民众；不趁敌国有国丧时发动战争，不趁敌国有灾荒时发动战争，为的是爱护敌国的民众；不在冬夏两季兴兵，为的是爱护敌我双方的民众。）

The ancient people considered benevolent love to be the foundation of society, and the use of force in ethical ways as the proper way. ...The principles of warfare are to not assemble an army during the harvest season or when there is an epidemic among the people, because you love your own people; to not start a war when the enemy state is in mourning or has a natural disaster, because you love its people; to not assemble an army during the winter or summer, because you love both your people and your enemy's people. (*The General Commander's Treatise on War*)

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# 爱人以德

/ài rén yǐ dé/

Love the People in Accordance with Rules of Moral Conduct

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爱他人要以合乎道德规范为原则，不能无原则地偏私偏爱、迁就纵容。“德”即道德规范，也指人的道德品行，它是维护良好社会秩序的内在依据。“爱人”属于个人层面的情感，而“德”则是全社会应共同遵守的规范。“爱人”若不“以德”，则既违背了社会的共同规范，也损害爱人和被爱者的个人品德。“爱人以德”体现了尊崇道义、注重社会秩序及公共利益的精神。

Love of others must follow the rules of moral conduct, and not be unprincipled, selfish or indulgent. *De* (德) here refers to moral behavior and consciousness, and is the foundation for upholding proper social order. Loving the people is on a personal emotional level, while morality is a set of commonly accepted rules of social conduct. If not grounded in morality, loving the people will go against the common social norms, and harm the integrity of both giver and receiver. The term expresses a spirit of respect for morality, social order, and common good.

## 引例 Citations:

◎曾子曰：“……君子之爱人也以德，细人之爱人也以姑息。吾何求哉？吾得正而毙焉斯已矣。”（《礼记·檀弓上》）

（曾子说：“……君子爱人要遵循道德规范，小人爱人则是一味迁就求得安宁。我还求什么呢？死的时候都能合乎规范，这已经心满意足了。”）

Zengzi said, "...The man of virtue follows the codes of moral conduct when loving others, while the petty person is indulgent for the sake of peace. What do I wish for? I shall be more than satisfied that even by the time I die I will have followed all the codes of conduct." (*The Book of Rites*)

◎君子爱人以德，不可徇情废礼。（褚人获《隋唐演义》第二十三回）

（君子爱人要遵循道德规范，不能曲从私情而坏了规矩。）

The man of virtue follows the rules of moral conduct when loving others, and does not break them for purely personal reasons. (Chu Renhuo: *Romance of the Sui and Tang Dynasties*)

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# 安居乐业

/ānjū-lèyè/

Live in Peace and Work in Contentment

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安定地生活，愉快地工作。“安居”，安于居所，指平平安安地生活。“乐业”，乐于本业，以自己的职守为乐，指快乐地从事自己的本职工作。形容国家、社会治理得非常好，天下太平无事，人们各得其所，各安生计，幸福快乐。它是普通民众所抱有的基本社会理想，也是有所作为的政治家、管理者所追求的社会治理的目标。作为政治理想，它体现着以民为本、注重民生的基本精神。

Live a stable life and work happily. *Anju* (安居) literally means a secure house and by extension living a happy life. *Leye* (乐业) means enjoying one's work. Together they refer to the general state of good governance, with peace prevailing and everyone in their proper place, satisfied with work and content with life. It is the longing of the common people as well as the goal of good governance. It is a people-oriented political aspiration centering on securing people's livelihood.

## 引例 Citations:

◎至治之极……民各甘其食，美其服，安其居，乐其俗。（《史记·货殖列传》引《老子》）

（治理国家的最高境界……是使民众觉得吃的饭很香甜，穿的衣服很

漂亮，住的居所很安适，乐于遵从他们的习俗。)

The highest state of good governance is one in which people feel satisfied with their food, clothes, and housing, and willingly observe social norms. (*Laozi*)

○普天之下，赖我而得生育，由我而得富贵，安居乐业，长养子孙，天下晏然，皆归心于我矣。(仲长统《理乱篇》，见《后汉书·仲长统传》)

【普天下的人，依赖我而得以生存生长，因为我而得以享受富贵，安于居所，乐于本职，养育子孙，天下太平，那么人们就都会真心诚意地归附于我了。)

If I can ensure that all the people under heaven survive and develop, are well-off, live in peace and work in contentment, and raise their children in a secure world, then they will willingly pledge allegiance to me. (Zhong Changtong: *On Governance and Turmoil*)

# 百戏

/bǎixì/

*Baixi* (All Performing Arts)

中国古代歌舞杂技表演的总称。包括武术、魔术、驯兽、歌舞、滑稽戏表演，及空中走绳、吞刀、踏火等各种杂技，内容丰富，形式多样，表演比较自由而随意，追求娱乐效果，具有民间性和通俗性。汉代开始流行，随着各民族的文化交流与融汇，乐舞杂技表演形式也不断融合、丰富，“百戏”是表示其种类繁多。南北朝以后其义同于“散乐”。唐代进一步盛行。宋代以后，散乐侧重指文人创作、艺人表演的歌舞、戏剧，百戏则相当于民间杂技。有时，统治者会因为百戏耽误正业甚至影响风气而颁布禁令。总的来说，百戏孕育了歌舞、戏剧等高雅艺术，留下了中国杂技这一非物质文化遗产，丰富了人们的精神文化生活。

It's a generic term in history for performing arts, including martial arts, magic, taming animals, song and dance, farce, tightrope walking, knife swallowing, walking on fire, and other acrobatic performances. Such performing arts were diverse in both form and content and the performance could easily take place, the only criterion being to entertain the popular audience. Such performances began in Han times, and as culture and art forms from different ethnic groups were slowly integrated into local practice, performing arts and acrobatics came to be increasingly diversified. The term *baixi* (百戏) literally means "a hundred forms of performances," and suggests, different kinds of



performing arts. After the Southern and Northern Dynasties another term, *sanyue* (散乐), became synonymous with *baixi*. During the Tang Dynasty the performing arts became even more popular. In Song times *sanyue* came to refer mainly to song and dance performances or operas created by men of letters; while *baixi* came to mean principally acrobatic shows by folk artists. At times the authorities would impose a ban on *baixi*, believing that such performing arts exerted a bad influence on social customs. Still it is fair to say that *baixi* gave birth to high-brow song and dance as well as operas. It turned acrobatics into a form of intangible cultural heritage, enriching the cultural life of the people.

#### 引例 Citation:

◎秦汉已来，又有杂技，其变非一，名为百戏，亦总谓之散乐。（郭茂倩《乐府诗集》卷五十六引《唐书·乐志》）

（自秦汉以后，又加入了各种杂技，演变出的种类很多，总称为“百戏”，也总称为“散乐”。）

From the Qin and Han dynasties onward, there appeared different kinds of acrobatic shows and a great variety of performing arts, which were referred to as *baixi*, and were also called *sanyue*. (*The History of the Tang Dynasty*)

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## 边塞诗

/biānsàishi/

Frontier Poetry

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一种以塞外风光、边境战事及戍边生活为主要创作题材的诗歌流派。其作品或描绘奇异鲜明的塞外风光，或反映惨烈的战争场景与艰苦的戍边生活，有些则重点刻画戍边将士们的离别、思乡、报国之情或其配偶之闺怨及对前方亲人的思念等。边塞诗往往反映作者对战争的深切感受和思考，表现出个体生命价值与时代精神之间的一种张力。边塞诗以唐代为主，之后虽也有边塞之作，但规模与气象远不能与唐代相比。

Poems of this kind depicted frontier scenery as well as fighting along the northern border area and the life of soldiers garrisoned there. These poems described the scenic splendor north of the Great Wall, fierce war scenes, or hardships endured by frontier guards. Some of the works were about soldiers' agony caused by long separation from families and about their homesickness, but many such poems also extolled their patriotism. Some of the works voiced the longing for reunion of women left at home when husbands and sons went to the frontier. Frontier poems showed the poets' attitude towards and reflections on war, highlighting the tension between valuing individual lives and the need to respond to call to duty. The most compelling frontier poems were written in the Tang Dynasty. Frontier poems of later generations could not rival the powerful expression of Tang frontier poems.

### 引例 Citation:

◎盛唐诸公五言之妙，多本阮籍、郭璞、陶潜……边塞之作则出鲍照、吴筠（yún）也。唐人于六朝，率揽其菁华、汰其芜蔓，可为学古者之法。（王士禛《居易录》卷二十一）

（盛唐诗人们的五言诗，其精妙之处多取法于阮籍、郭璞、陶渊明等人的作品……而边塞诗则是学习鲍照、吴筠的作品。唐代诗人于六朝人的作品中，多能采撷它们的精华而去除它们芜杂枝蔓的毛病，这可以作为向古人学习的典范。）

Five-character-a-line poems written during the prime of the Tang Dynasty emulated the poetic style of Ruan Ji, Guo Pu, and Tao Yuanming, whereas frontier poems in this period were more influenced by Bao Zhao and Wu Yun. Tang poets drew inspiration from the poetry of the Six Dynasties while discarding its defects of random extension and disorderliness. Their poems were therefore representative of classical poetry that we should learn from. (Wang Shizhen: *Records of a Secure and Peaceful Life*)

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## 标举兴会

/biāojǔ-xìnghuì/

Distinctiveness and Spontaneity

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亦作“兴会标举”。“标举”有“标明、突出”之义，后来引申出“鲜明、高超、独特”等众多含义。“会”是会聚，“兴会”是创作主体为外物所激发的创作状态及由此产生的丰富的心理感悟，是文学创作时灵感勃发而自然生成的浓厚兴致与意趣。“标举兴会”指文学创作中由“兴”所生发的丰富的心理感悟与情感特征，亦指作品中所呈现的浓厚而强烈的兴致与意趣。“标举兴会”既是一个文学批评术语，也是一种创作理念，它与崇尚自然、反对造作的写作态度相对应，推崇创作者的才华与激情，强调直觉基础上的自由想象和灵感勃发状态下的自由创造。

Also “spontaneity and distinctiveness.” *Biaojū* (标举) originally meant “to mark out or stand out.” It later extended to mean “superior, unique, distinctive, and outstanding.” *Huì* (会) means “to get together.” *Xìnghuì* (兴会) refers to one’s passionate creative state and rich perceptions sparked by an object, and keen, naturally-inspired interest and charm in literary creation. The term, as a whole, indicates distinctive, spontaneous perceptions and emotions in literary creation, and intense interest and charm possessed by literary work. It is both a term of literary criticism and a concept of literary creation. Opposing false sentimentality, the term holds in esteem spontaneity, writers’ talents and enthusiasm, and emphasizes free imagination based on intuition and free creation in a state of bursting inspirations.

## 引例 Citations:

◎灵运之兴会标举，延年之体裁明密，并方轨前秀，垂范后昆。  
(《宋书·谢灵运传论》)

(谢灵运的诗作意旨鲜明、情致高超，颜延之的诗作结构严谨、语言明晰，他们都取法于前代作家的优秀传统，成为后辈写作的典范。)

The spontaneity and distinctiveness of Xie Lingyun's poems as well as the closely-knitted structure and lucidity of Yan Yanzhi's poems, which both draw inspiration from poets before them, have stimulated poets of later time. (*The History of the Song of the Southern Dynasties*)

◎一用兴会标举成诗，自然情景俱到。(王夫之《明诗评选》卷六)

(只要将直觉感受到的鲜明物象与灵感激发的独特感悟写成诗，自然有情有景，情景交融。)

A poem with spontaneity and distinctiveness will automatically blend one's sentiments and the natural setting. (*Wang Fuzhi: A Selection of Ming Poetry with Commentary*)

◎原夫创始作者之人，其兴会所至，每无意而出之，即为可法可则。……情偶至而感，有所感而鸣，斯以为风人之旨。(叶燮《原诗·内篇下》)

（推究诗歌的创作者，当兴会来临时，往往在无意间写出了至美的作品，这些作品即成为后世学习的典范。……心中的情偶然与外在的物相感，自然要将心中所感说出来，这就是诗人创作的本旨。）

A careful examination shows that a poet, when inspired, creates excellent works without knowing it. Such poems will thus become a model for future generations to emulate. ...When the poet's inner feelings interact with the external world, he naturally has the urge to express them. That is what poetry writing is all about. (Ye Xie: *Studies on the Purpose of Poetic Writing*)

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# 博爱

/bó·ài/

Extensive Love to Benefit All

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广泛地爱，惠及所有的人。“博”即广泛、广大；“爱”即“惠”，惠及众人。古人认为，“安民则惠”（使民众安定生活就是惠），“爱”是“仁”的体现，而“仁”则是与人亲密。“博爱”犹言爱民、惠民，首先是一种执政理念，意在使国家的制度、法令、政策、措施的受益面尽可能最大化，使更多的人得到好处。它也指与众人亲密相处、友善相待、相互扶助的一种社会伦理、个人品格或情怀。

*Bo* (博) means extensive, wide; *ai* (爱) is synonymous with *hui* (惠) which means benefit to all. Ancient Chinese believed that ensuring the people a life of peace and security is *hui*. Love in turn is an expression of *ren* (仁), or benevolence, which is based on close human relationships. The term applies primarily to a concept of governance of “love for and benefit to the people,” as demonstrated through its systems, laws, policies, and measures which should be as inclusive as possible. The term also refers to a kind of social morality and personal integrity based on harmonious engagement with others, goodwill, and mutual help.

## 引例 Citations:

◎先王见教之可以化民也，是故先之以博爱，而民莫遗其亲；陈之德义，而民兴行……（《孝经·三才》）

（从前的贤明君主发现教育可以感化民众，所以先倡导博爱，民众因此没有遗弃双亲的；向民众讲述道德、礼义，民众于是起而遵行……）

Wise rulers in the past discovered that education could change people for the better so they advocated extensive love, and consequently no people abandoned their parents. They taught people about morality and rules of conduct, and consequently they all acted accordingly... (*Classic of Filial Piety*)

◎人君之道，清净无为，务在博爱，趋在任贤……（刘向《说苑·君道》）

（君主的治国理念或原则，在于顺其自然、不随便干预，努力惠及更多的人，努力任用有才德的人……）

The principles of a ruler should be to govern according to natural laws without unduly interfering, to benefit as many people as possible, and to select the talented and upright for office... (Liu Xiang: *Garden of Stories*)

◎博爱之谓仁，行而宜之之谓义，由是而之焉之谓道，足乎己无待于外之谓德。（韩愈《原道》）



（广爱众人就叫做“仁”，践行“仁”而行为合宜就叫做“义”，遵循“仁义”而前行就叫做“道”，无需借助外力达到自身完满就叫做“德”。）

To have a broad love for humans is benevolence, to implement benevolence and behave in the correct way is to have righteousness, and to act with benevolence and righteousness is to attain the proper way. To achieve a consummate personal state without outside intervention is to attain virtue. (Han Yu: The Origins of Dao)