



И(кв) - Прозг. и редакция кн. с. 100.

项目统筹:

安徽省淮南市广播电视局传媒产业发展中心

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Stories of

*HuaiNanZi*

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# 淮南子故事



金好



[英汉对照]



安徽人民出版社

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## Preface

## 序 言

The cultural classics *Huainanzi* emerged in the fertile land Huainan. Why is it so fascinating and popular in a history of more than 2000 years?

Gao You, a scholar of Dong Han Dynasty, held that the classics applied to matters big and small, timeless and universal. Liu Zhiji of Tang Dynasty spoke highly of conversance with things past and present. The great scholar Hu Shi praised the substantial content of the stories, deeming it "a perfectly written story". Author Liu An stated his purpose for writing *Huainanzi*: "to record and comment on the events of the present and to propose their meaning to the deeper understanding of the human condition." He believed that even if people could not grasp esoteric philosophies, these stories could engender a deeper awareness of these issues and prompt contemplation and consideration. Certainly, anyone who has read *Huainanzi* understands the special place it holds in Liu An's stories.

However, the views expressed in *Huainanzi* were not in keeping with the popular Taoist philosophies of the day. The controversial nature of

淮南这块沃土,诞生了文化经典《淮南子》。两千多年的历史长河中,它何以魅力四射,经久不衰?

东汉的学者高诱认为该书:"言之大则煮天载地,说之细则论于无垠。"唐代的刘知己评价"其书牢笼天地,博极古今。"而大学者胡适更是以"绝对奇书"来评价《淮南子》的丰富内容。而这一点,也正如刘安在《淮南子》"要略"中自述心声:就是要"纪纲道德,经纬人事,上考之天,下揆之地,中通诸理。"他认为只要读了这本书,就算不能把握自然、人生、社会的规律,但书中丰富的内容也足以让人们深入了解大千世界发展的始终。从刘安著书的追求,我们就可以了解《淮南子》之所以成为绝代奇书的原因。

然而,淮南王刘安叛逆的历史形象、非主流地位的道家学说、古典艰涩的文字,

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this writing, compounded by Liu An's abstruse style, rendered the work less accepted than one might otherwise expect of such a masterpiece of storytelling.

Passing through the gloomy when the thinkers of the day led the way to new paths of cultural development and prosperity, we begin to unearth treasure of *Huainanzi*, which is like a bright pearl of historical desert, and try to distill its essence. We established the *Huainanzi* research committee of Anhui, held several discussions on *Huainanzi* and produced successive publications on *Research of Huainanzi*. The authorities and native scholars came in a continuous stream, many guests of exalted rank were present, and they put forward intelligent views and contended and had confrontations of ideas, which laid a solid foundation of the development of *Huainanzi*.

The fine work of *Huainanzi* is rare and full of ideas. It speaks on all topics—nature, politics, astronomy, geography, military affairs, philosophy, medicine etc. How much could a scholar learn, if he devoted his life to these works?

Jin Yu, the quiet native scholar of *Huainanzi*, felt deeply that people need to argue, analyze and distillate without putting it in big desert or ivory tower where there are many educated people. *The Stories of Huainanzi*, which is a small part of *Huainanzi* has

使《淮南子》成了寂寞的星空、荒漠下的瀚海。

穿越晦明交错的历史时空隧道,直达到今天这个文化大发展、大繁荣的创新时代,我们才开始挖掘《淮南子》这一历史荒漠下的璀璨夺目的珍珠,提取辐射万方的轴矿,洗炼成色上等的黄金。我们成立了“安徽省《淮南子》研究会”,多次召开《淮南子》研讨会,连续出版《淮南子研究》刊物。国内大家、本土学者纷至沓来,高朋满座,深观宏论,交锋争鸣,为《淮南子》的挖掘和开发奠定了坚实的基础。

一部《淮南子》,万脉云集,元素众多,聚赤橙黄绿青蓝紫的多元之气,藏锡铅铜汞银铂金之思想瑰宝。自然、政治、天文、地理、军事、哲学、医药、天子之术、无所不包,无所不涉。一个学者穷其一生,从中挖掘又能有几何?

而金好就是默默挖掘《淮南子》的本土学者,她深深感到,《淮南子》的研究,既不能荒置于大漠,也不能封闭于思想文化人的象牙之塔,需要去剖辨、解析、升华、

come out with a slight fragrance of ink.

With the passage of time, it is hard to avoid abstruse and involved writing when reading the classics. *The Stories of Huainanzi* revealed the rich traditional culture of *Huainanzi* thoroughly with its appealing contents, full of strong and vivid plots and load usage questionable images.

The classics of *Huainanzi* related the stories again such as Preventing Trouble at All Times, Living and Dying, Misfortune and Happiness etc., which brought classics back to life by adapting to contemporary language and incorporating elements that made the stories applicable to the present. The stories of *Huainanzi* included folk tales, historical accounts, fables, and explains the source of many idioms and aphorism still in use today. From these two hundred stories, the reader gets a sense of how all-encompassing this work is.

Yao, a legendary monarch in ancient China brought good and removed all evil, a brass speculum, placed in the sun to generate enough heat to ignite dry grass, gaining victory with unstained swords, carve on gunwale of a moving boat, marking where a sword was dropped, the goddess of the moon (the lady in the legend who

蒸馏。《淮南子》是弱水三千,而她则取其一瓢饮。于是,《淮南子故事》带着淡淡的墨香,与读者见面。

由于年代久远,今天的读者阅读《淮南子》元典,难免有艰深苦涩之感。而《淮南子故事》一书,正是用着通俗化的旗帜,挖掘《淮南子》中最精彩的内容,以故事为主要形式,加上生动的情节和鲜明的人物形象,把《淮南子》元典中丰富的传统文化展示得淋漓尽致。

《淮南子故事》把元典中提到的“言事”——“古今治乱”、“存亡祸福”和“诡异瑰奇”,用现代人习惯的语言,进行了重新的讲述,让古典借助现代元素复活,本书主要包括了名人故事、历史故事、民间故事、神话故事、成语故事、季节故事和格言警句。从 200 多个故事上,我们可以感受到《淮南子》是如何“牢笼天地,博极古今”。

尧帝兴利除害、夏禹涂山会盟、九方埋相马、西门豹治邺、二桃杀三士、比干剖心、齐人盗金、阳燧取火、兵不血刃、刻舟求剑、嫦娥奔月……这 200 多个故事所形成的文化链条,足以把汉代以前的中国历史向我们精彩



swallowed elixir stolen from her husband and flew to the moon) . . . The cultural chain, formed by more than 200 stories, reveals Chinese history before the Han Dynasty brilliantly and vividly. We know not only history, but the customs, ethics, etiquette, social intercourses, inventions, creations and innovations. After reading these stories, people will gain a more complete knowledge of the events of Chinese history—the courage and bloodshed of war, the tides of power change, and so much more.

*Huainanzi* emerged in the land of Huainan, which is the favor of our ancestors. We should make this treasure benefit people and share that with people rather than conceal the treasure. Jin Yu's *The Stories of Huainanzi* is only a small part of *Huainanzi*. I hope more scholars and artists will study and develop the classics using different forms. Let the research development of *Huainanzi* become intellectual and artistic effloresce.

Dong Qing

Mar. 2008

而生动地展示出来。我们知道的不仅是历史,还是风俗、人伦、礼仪、交际,还有发明创造,还有革故鼎新……读这些故事,好生畅快,心中江涛海浪,满天云月星斗,好一个时代的风云际会、历史的血雨腥风,尽收眼底,尽刻胸中!

淮南这块土地上诞生了《淮南子》,这是祖先对我们的恩赐。今天的我们不能把这宝贵的财富藏之深山,而是要让它施惠于民,为人民所共享。金好撰写的《淮南子故事》,仅仅是展开了《淮南子》大幕的一角,我更希望更多的专家学者、艺术家们,用不同的形式,研究《淮南子》,开发《淮南子》,让《淮南子》研究和开发繁花似锦,星斗满天!

董庆  
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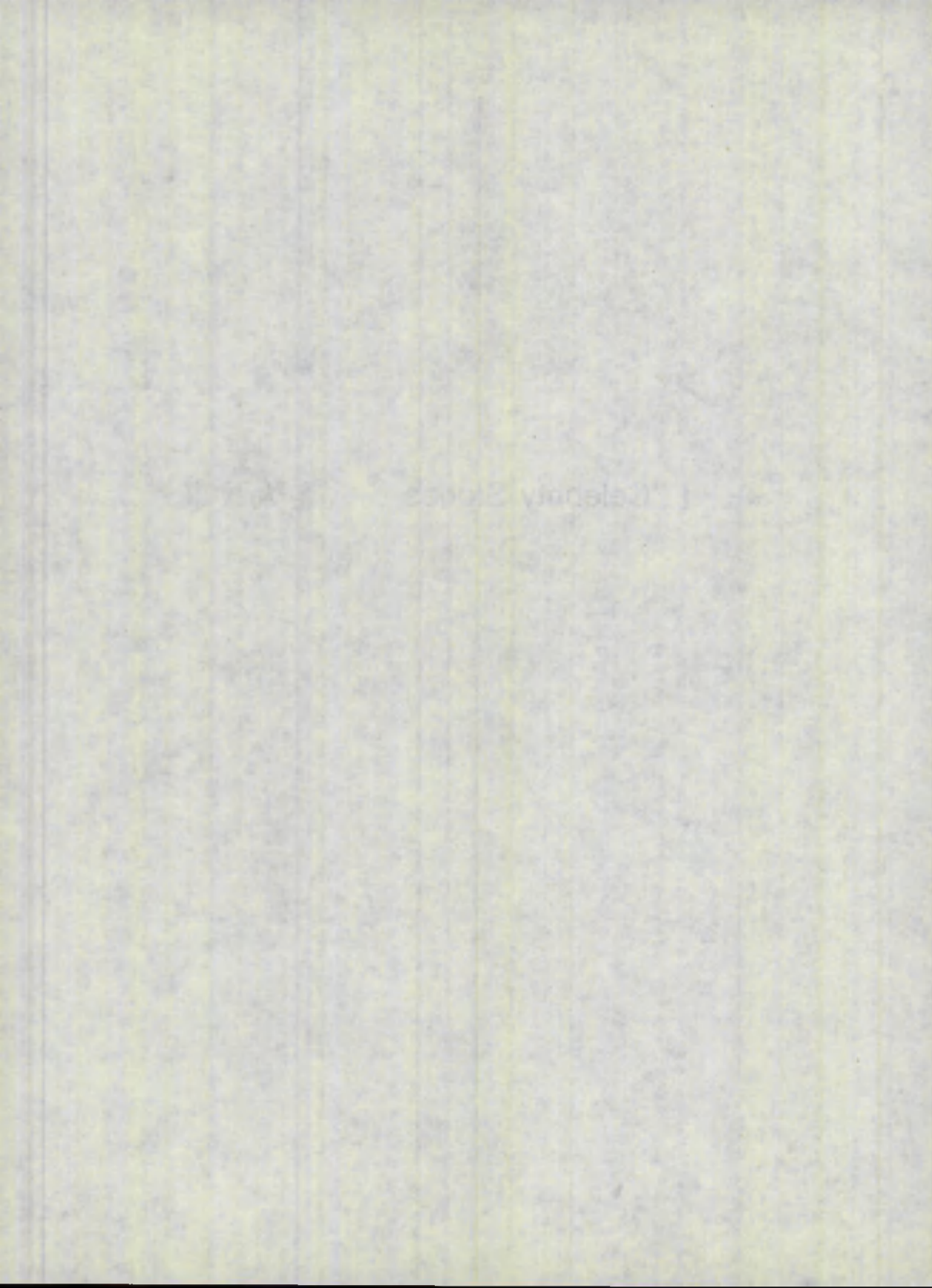
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I . Celebrity Stories 一、名人故事





1

## Promotion of the Beneficial & Abolishment of the Harmful—Emperor Yaodi's Stories I

### 兴利除害——尧帝的故事(一)

Legend goes that Emperor Yaodi had eyebrows of eight different colors and good ears and eyes. He was impartial to things, therefore, one word from Yaodi could make the masses be of one heart and people showed great respect to him because he eliminated the sources of many of their problems.

There were ten suns in the sky before Yaodi became the emperor. The ten burning suns rose together and burnt crops and vegetation to death. People suffered from great torment without the grain which they lived upon. Meanwhile, some harmful birds, ferocious beasts and poisonous insects such as Jiayu, Zaochi, Jiuying, Dafeng, Fengxi, and Xiushe also appeared to harm people. Seeing people suffering bitterly from these hardships, Yaodi decided to eliminate all these pests.

Then, Yaodi sent Houyi, who was known for his bravery and outstanding capacity to save people. Houyi fought a brave fight with the poisonous snakes and violent beasts and killed Jiayu after shooting down nine suns, Zaochi in Chouhua and Jiuying in the wicked water. He shot

传说尧帝的眉毛有八种颜色,耳聪目明,公正无私,一句话就能让万民齐心,受到人民的敬仰,因为,他能为民除害。

在尧帝还没有成为天子的时候,天上有十个太阳,十个火辣辣的太阳一起升起,烤焦了庄稼,晒死了草木,人民没有了赖以生存的粮食,遭受着痛苦的煎熬。而这个时候,猥输、凿齿、九婴、大风、封豨、修蛇等一些凶猛的禽兽毒虫,也出来祸害百姓。看到人民受苦受难,尧帝决心铲除这些祸害。

于是,尧帝派勇敢无畏又能力超众的后羿拯救百姓。后羿与毒蛇猛兽展开了英勇顽强的搏斗,射落了九个太阳后杀死了猥输,将凿

Dafeng dead in green mud swamp, cut off Xiushe in Dongting Lake and caught Fengxi in the mulberry forest.

Since the country realized peace, people were rap-turous. With cheering sound spreading in the air, people all supported Yao to take reign.

After becoming the emperor, Yao treated people as his own family. For the sake of the uncivilized people of the surrounding minorities, Yaodi made long and difficult journeys to the state of Womin in the west, Heichi in the east, Youzhou in the north and Jiaozhi in the south to cultivate and appease people there. Moreover, he banished the four vicious people for them—Huandou was banished to Mount Chongshan in the south; Youmiao was moved to Mount Sanwei in the west; Gonggong was exiled to State Youzhou in the north and Gun was killed in the east Mount Yushan.

Thereafter, the country presented a peaceful and prosperous scene.

齿杀死在畴华,在凶水中杀掉了九婴,用缴箭把大风射死在青丘泽,在洞庭湖斩断了修蛇,在桑林中捉到了封豨。

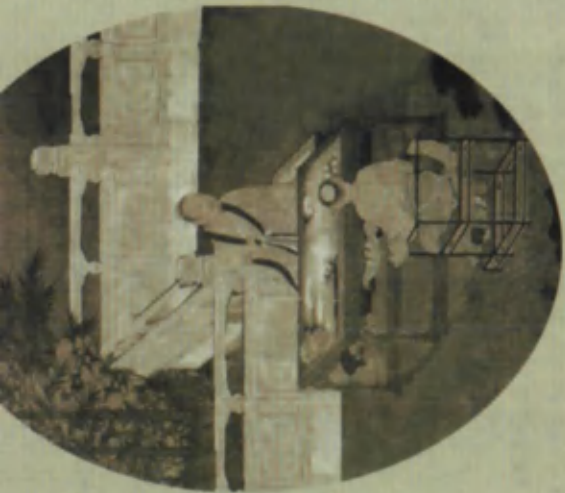
天下太平了,人民兴高采烈,大地上到处是欢呼之声,人们拥立尧为天子。

尧成为天子之后,对待人民如同对待自己的子女兄弟一样。为了四方没有开化的各族人民,尧帝西到沃民国,东到黑齿国,北到幽州,南到交趾,跋山涉水,不辞劳苦,对他们进行教化和安抚。而且为民除了四害——将欢兜流放到南边的崇山,把有苗迁到西边的三危,又将共工流放到北方的幽州,在东边的羽山上杀死了鲧。

此后,天下呈现出一派祥和兴旺的景象。

陸南亭詩集







漠然无为而无不为，澹然无治而无不治。

——《淮南子·原道》

（默默的无为而无不为，静静的无治而无不治。无为，指不超越事物而人为地去做。无不为，指顺应事物发展变化而行动。无治，指不改变事物的自然属性。无不治，指顺应了与事物相适应的条件。）

“Doing nothing” quietly can make everything done. “Governing nothing” silently can make everything governed.

——*Huainanzi The Original Doctrine*

## 2

### Coarse Clothing and Simple Food

#### ——Emperor Yaodi's Stories Ⅱ

#### 粗衣简食——尧帝的故事(二)

Yao, as the emperor, owned not only the earth and people, but also all the rare treasures and delicacies. However, instead of enjoying the wealth, rank, beautiful clothes and delicious food, Yaodi had rough rice and soup made of wild bean leaves and wore clothes of coarse cloth. In cold weather, he only wore deerskin to resist the cold.

Having no splendid palaces, Emperor Yaodi lived in a house of thatch without pruning, and the roof beam of oak tree was not chopped. His carriages, with no lace and paved with cushions weared by weed grass, were not glorious but very simple without decorative patterns carved on them. No flavor was added to the food for sacrificing the spirits and ancestors. Taking the lead to live a thrift life and advocating the principle of saving, Yaodi set a good example to all the people in the country.

Yaodi took his big simple carriage to trek over the country in order to cultivate good relationships with

成为天子的尧,不仅拥有天下的土地和人民,而且也拥有天下所有的奇珍异宝和山珍海味,但是,尧帝并没有锦衣玉食,享受荣华。他吃的是糙米做的饭,喝的是野菜豆叶煮的汤,穿的是麻布织的衣服,天寒地冻的时候用鹿皮抵挡严寒。

尧帝没有富丽堂皇的宫殿,住的是茅草房,而且盖房子的茅草都不加修剪,栝树大梁也没有削砍;坐的不是华美的车,简朴的车上没有雕刻花纹,铺的是用蒲苇编成的、没有花边的垫席;祭祀神灵祖先用的食品也不加五味调和。带头节俭,提倡节省,尧帝就是这样为天下人做出了榜样。

为了教化天下人民,尧帝坐着他那简朴的大车,踏遍三川五岳。日夜为天下操

people across the land. As he worked hard for his people days and nights, he looked thin and pallid.

During the several decades' reign of Yaodi, instead of enjoying personal pleasures, eating delicious food and wearing beautiful silks and satins, he put his whole heart into the causes of country and created a harmonious and flourishing society across the land.

In the era of Emperor Yaodi, people respected and loved each other with kindheartedness where there is no soil for wickedness. People lived simple and happy lives with the sureness in their hearts as their emperor did.

劳,尧帝呕心沥血,形容消瘦。

尧帝在位几十年,没有在天子之位上享受过安乐,没有吃过美味佳肴,没有穿过绫罗绸缎,只是一心一意地操劳天下,换来了天下和睦的盛世景象。

在尧帝那个时代,人们互敬互爱,人心善良淳朴,邪恶几乎没有生存的土壤。人民像他们的天子一样,生活朴素、内心充实,幸福而快乐。



### 3

## Winning Good Reputation When Taking Reign for Seven Decades—Emperor Yaodi's Stories Ⅲ

### 在位七十传天下——尧帝的故事(三)

Taking the lead to set good examples, Emperor Yaodi adopted moral strategies to civilize the people and govern the country. Therefore, people far around all went to him and universally supported him. At that time, society was in good harmony in that decrees were effectively implemented; all ethnics got along well and seniority was in neat order.

Emperor Yaodi became old and infirm after seven decades' management of his land, and he felt that the responsibility on his shoulder should be handed over to a young man. Then he began to look for a reliable successor.

Yaodi thought his own son, Dan Zhu, not qualified for the heavy responsibility. He also failed to find the right one from people around him. Since it had become urgent to hand over the throne, Yaodi released an official notice to require dukes and princes around to recommend talents who both had abilities and morality for the duty from those lower-ranked. Finally, Shun was the only person all the dukes unanimously recommended.

尧帝治理天下,以德教化,率先垂范,因此,四面八方的人民都想归属,尧帝得到了天下人的拥戴。那个时候,天下政令畅通,民族融洽,长幼有序,社会和谐。

治理天下70年,尧帝渐渐年老体衰,感到需要把肩上的这个重担交给年轻人,于是就物色能托付天下的接班人。

自己的大儿子丹朱,尧帝认为他不能担当这个重任;在自己的身边,尧帝也没有找到合适的人选。事业交接已成当务之急,尧帝就告示天下,要求四方诸侯从地位不高的人中推荐有德才的人。最后,四方诸侯推荐上来的都是同一个人——舜。



What was Shun like? Could he bear the heavy task of governing a country? These were important issues that determined the life of both the state and all people across the land. Yaodi wanted to make an overall and careful investigation into Shun.

In order to examine Shun's capacity of managing a family, Yaodi married his two daughters, Erhuang and Nuying to him. For inspection of Shun's talents in ruling a state, Yaodi passed to him the duty of managing hundreds of official officers. To see whether Shun would lose his direction, Yaodi had Shun in the thick forest and checked if he could come out after a violent storm. . .

Satisfied with the result after all such inspections, Yaodi committed his nine sons to Shun's care and gave him jade objects and silk fabrics as gifts. Then he abdicated his position and handed over the crown to Shun.

舜是个什么样的人?他能够担负得起治国的重任吗?这关系到国家的存亡、天下百姓生死的大问题,尧帝要全面认真地考察一番。

为考察舜的齐家能力,尧帝把自己的两个女儿——娥皇、女英许配给了舜;为了考察舜的治国才华,尧帝把管理百官的工作交给了舜;为了考察他是不是会迷失方向,尧帝就让舜进入茂密的森林之中,暴风骤雨以后看他有没有走出来……

如此这般的种种考察以后,尧帝对舜非常满意,于是就把自己的九个儿子都托付给舜,并以昭华美玉相赠,将天子之位正式禅让给了舜。

## 4

### Filial Piety, Kindheartedness, Benevolence

#### ——Emperor Shundi's Stories

#### 孝慈仁爱——舜帝的故事

It is said that Emperor Shundi had two pupils in his eyes and so had very extraordinary eyesight. Words flowed from his mouth as from the pen of a master and he had his appropriate way of doing things. He would do good deeds no matter how small they were and mend his mistakes no matter how minor it was. In order to hear various opinions from different people, Shundi had a wood bulletin specially put up for suggestions to be written on it.

Emperor Shundi extended his filial piety, benevolence and kindheartedness to all the people across the land. He was utterly anxious when the Water God Gonggong started a flood disaster which destroyed crops and villages. At that time, the Dragon Gate had not been dug and the area of LuLiang had not been excavated through. In addition to that, both the Yangtze River and Huaihe River were in flood. People who suffered from the flood disaster escaped to high ground and climbed up on big trees for shelter.

Shundi, distressed, sent Da Yu to tame the flood

传说舜帝眼睛重瞳,有奇特的眼力,出口成章,做事有法度。对于善事,无论大小都要做;对于过失,无论多少都要改。为了聆听天下各种不同的声音,舜帝让人立了一块专门供人写意见的谤木。

对待天下百姓,舜帝孝慈仁爱。当水神共工掀起了洪水,大水侵害农田、村庄的时候,舜帝万分焦急。那个时候,龙门还没有开凿,吕梁还没挖通,长江和淮河一齐泛滥,白浪滔滔。遭到水患的百姓逃到上岗,爬上大树。

舜帝焦虑之中派大禹去

by dredging the river tunnel, excavating rivers and streams, cutting through mountains and building ditches. The havoc of flood was tamed at last and the earth returned to its serene state after the water had gone.

After that, Shundi took only a short break. Shundi taught people to build houses with walls of mud and thatch roofs so that people all owned their own homes instead of living in desolate and wild places outside town or in caves. Ever since, people had their homes that could keep out the wind and rain.

In order to ease people's suffering and hardships and for the benefit of their safety and health, Shundi spared no effort and racked his brains. Therefore, as his face became dim, he was mentally and physically exhausted. When hearing about the upheaval of the San Miao minority in the south, Shundi went on an expedition without regard of his weariness. Unfortunately, as he was overworked and went on the journey day and night with no rest, he was infected with a serious and incurable disease and passed away in a place called Cang Wu.

疏通河道,挖通大江小河,劈山开渠,疏导洪水。洪魔终于被降服了,大水流走了,大地平静了下来。

此时的舜帝仅仅只是松了一口气。为了天下百姓能够拥有自己的家园,不再住在荒郊野外和山洞里,舜帝教人们建造房屋——用土筑成墙,用茅草盖屋顶。从此人们有了能够遮风避雨的家。

舜帝像尧帝一样为解除百姓的疾苦、为人民的安康而尽心尽力、殚精竭虑,操持得肤色黧黑、心力交瘁。当听到南方三苗发生动乱的时候,舜帝不顾疲惫前去征伐。一路上日夜兼程,劳累交加,不幸身染重疾,无法救治,长眠在苍梧。



## 5

### Get-together with Allied Dukes in Mount Tushan

#### ——Xia Yu's Stories I

#### 涂山会盟——夏禹的故事(一)

It is said that Xia Yu was extraordinary looking and had three holes in his ears. He was omnipotent; especially when it came to eliminating the harmful problems for people.

Before Xia Yu's reign, the ruler Xia Gun, ordered to build a city wall with the height of sixty or seventy Chi. Numerous common people toiled over this construction and had many complaints. Having eyes sharp enough to perceive the minutest detail, Xia Yu knew that construction of the city wall would arouse people's complaints, which could lead to chaos in the country. So he ordered that the tall city wall be pushed over, the city moat be filled, and both the exchequer and granary be opened. Besides, money, articles and grain were distributed to common people. Also armor and weapons used for war were destroyed.

With these actions, Xia Yu showed his intimacy with common people and his care for their sufferings and hardships, and that he never made people labor needlessly on building cities or fighting wars. People

传说夏禹生下来相貌就不平凡,耳朵有三个孔,他无所不能,尤其能够为民除害。

夏禹之前的夏鲧,为了巩固自己的统治地位,下令修建六七十尺高的城郭,无数百姓为修筑高城而劳累受苦,心中充满了怨言。夏禹明察秋毫,知道修筑高城将会引起民怨,民怨产生会导致天下大乱,于是,就推倒了高高的城墙,填平了城池,打开国库和粮仓,向百姓送钱财、送物质、送粮食,销毁战争用的铠甲和兵器。

夏禹用这些行动昭示自己亲近人民,关心民众疾苦,不会用修城和战争等手段来劳役人民。四海之外的民众看到夏禹的确是个慈爱可

outside of the country, seeing that Xia Yu was indeed an amiable and kindhearted emperor who had done many good deeds, came to pledge allegiance one after another. Dukes and princes from all directions were all willing to pay tribute to him.

One year, Xia Yu was to assemble dukes and princes across the country in Mount Tushan. Soon after the order was released, the dukes and princes all responded immediately. With boundless respect and admiration, they brought exquisite jade objects and beautiful silks to come for the assembly.

After this assembly, Xia Yu established the Xia Dynasty, and became the first emperor to rule over a unified China.

亲、仁德有为的君主,都一个跟着一个前来臣服,四方的诸侯们也都自觉自愿地向夏禹交纳贡赋。

这一年,夏禹要在涂山会盟天下诸侯,一声号令,四面八方的诸侯纷纷响应,他们带着精美的玉器和丝帛,怀着景仰的心前来朝会。

会盟天下以后,夏禹统一了中国,建立了夏朝,成为中国奴隶制社会第一位君主。

## 6

### Governing the Country with Five Finds of Musical Instruments——Xia Yu's Stories II

#### 五音治国——夏禹的故事(二)

Xia Yu was a wise and enlightened emperor in that he asked all the talented people in his country offer good advice and suggestions for ruling the country well. He had a bell drum, Qing, which is a kind of inverted bell, and Duo, an ancient Chinese bell used for issuing proclamations and Tao which was a rattle-drum set in the palace. He treated people with different sounds of the five music instruments. In this way, he dealt with the state affairs.

Then Xia Yu put up an imperial order to call up persons able and virtuous across the land. It read as "those who want to teach me principles can beat the drum; those who intend to persuade me with righteousness can knock the bell; those who come to tell me things can shake Duo; those who tend to share his sorrows and anxieties with me can hit Qing, and for those who demand a lawsuit, they can shake Tao."

Upon the release of the order, people from all walks of life went to Xia Yu's palace and the bell, drum, Qing, Duo and Tao all rang continuously. When

夏禹是个圣明的君主，为了治理好国家，让天下有才能的人都能献计献策，他悬挂了钟、鼓、磬、铎，设置了鼗，用这五个能发出声音的乐器来接待四面八方的人，以此处理天下事务。

夏禹为此下了一道诏令，号召天下的贤能，“要用道理教导我的人就来击击鼓，想用大义规劝我的人就来敲敲钟，要告诉我事情的人就来振振铎，想和我诉说忧愁的人就来击击磬，要诉讼官司的人就来摇摇鼗。”

号令一发出，天下想说话的各种人都来到夏禹的住所旁边，钟、鼓、磬、铎、鼗响个不停。任何一种乐器一



every instrument rang, Xia Yu would meet people himself and listen to them attentively. Sometimes, he was interrupted ten times in a meal and stopped three times when washing his hair. Moved by such an emperor, common people were willing to try their best to help and support him whole heartedly.

Working hard day and night for the prosperity of the country, Xia Yu had a sharp perspective on things. A man called Yidi created a kind of delicious wine and gave the wine to Xia Yu. He was intoxicated by the sweet flavor after tasting it and could not help drinking it more. Afterwards, Xia Yu felt the seriousness of this incident and ordered that Yidi be banished. He took the lead not to drink wine any more for he worried that people would be addicted to the sweet wine, which could cause a general mood of alcoholism and pleasure-seeking in society.

响,夏禹就要亲自接待,当面聆听。有时,吃一顿饭要中断十次;洗一次头要停下三次。百姓看了非常感动,对这样的君主他们愿意竭尽心智地帮助他,全心全意地爱戴他。

为国家兴亡日夜操劳,夏禹能够以小见大,以近知远。有个叫仪狄的人制造出了美酒,送给夏禹,夏禹喝了以后感到味道的确甘美,让人禁不住喝了还想喝。事过之后,夏禹感到事情严重,下令将仪狄流放,自己带头不再喝酒,他是害怕人们沉湎于美酒之中,导致嗜酒成风,安图享乐。

蘇東坡詩集  
卷之四



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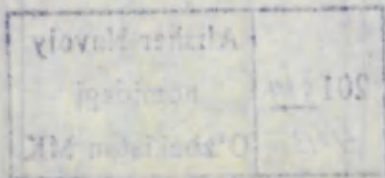
兵之所以强者，民也；民之所以必死者，义也；义之所以能行者，威也。

——《淮南子·兵略》

（军队之所以强大，是得益于人民的支持；人民之所以视死如归，是因为心中有道义；道义之所以能够推广，是因为推广的人有威望。）

Thanks to people's support, the army gets strong; owing to people's moral principles in heart, they can take death calmly; due to the promoter's prestige, the moral principles can be promoted.

——*Huainanzi: Military Strategy and Tactics*



7

Yellow Dragon Loaded on the Boat

—Xia Yu's Stories III

黄龙负舟——夏禹的故事(三)

For the sake of relieving people's hardships and eliminating the disastrous flood, Xia Yu practiced what he advocated and spared effort to regulate rivers and watercourses, so that his hands and feet were rubbed with thick calluses.

There were violent storms and strong winds and people were faced with the dangerous flood. In such violent weather, Xia Yu, carrying large bamboo and wicker baskets on his back and spade in his hand, led people to excavate the Yangtze River and the Huang River, cut through the dragon gate, opened Yique, and built the dyke of Pengli. He set on road day and night by boat or by riding horses and carriages. To inspect the earth there and dredge river courses, he had been to swamps, rivers and streams, plains, and high mountains. In order to lead the flood to the sea, he constructed a channel by chopping down trees to make marks when encountering high mountains along his way.

Traveling and working despite wind and rain and

为了解除百姓的疾苦，消除水患，夏禹竭尽全力治水，身体力行，手脚都磨出了厚厚的老茧。

天上下着暴雨，刮着狂风，人民面临着水患的危险。夏禹就在这样的暴风骤雨中，背着箩筐竹篓，手里拿着锹，带领人们疏通了黄河长江，开凿了龙门，开辟了伊阙，修筑了彭蠡的堤防。他日夜兼程，乘坐着舟船车马，下沼泽，过江河，穿平原，越高山，查勘地情，开凿河道。为了将洪水因势利导流入大海，遇到高山挡住去路，他就顺着山势砍下树木作记号，开出一条通道。

就这样栉风沐雨、艰辛

experiencing all kinds of hardships, Xia Yu tamed the flood and settled one thousand and eight hundred states back to normal in the end.

Once, Xia Yu made an inspection tour of the south. When he passed the Yangtz River, a big yellow dragon in the water carried the ship on his head and rocked it violently. People on the ship all panicked and turned pale, but Xia Yu was very calm and laughed at the drowning ship, saying "I receive instructions from the heaven to work my best for the commons. I am standing in the universe while I am alive, I will return to the great nature when I am dead. There was no need to worry about the transient life and death." The yellow dragon, having heard Xia Yu's remarks, was moved by his spirit of having no regard for his life and swam away with his tails swaying.

万苦,夏禹最终制服了洪水,安定了一千八百个国家。

一次,夏禹到南方巡视,过长江的时候,有条大黄龙在水下顶着船,船摇晃得很厉害,船上的人惊慌失色,唯独夏禹镇定自若,面对将要翻沉的船,哈哈一笑,说:"我受命于天,竭尽全力为百姓操劳。活着,置身于天地之间;死了,回归于大自然。没有必要为一瞬间的生死害怕烦恼。"黄龙听了夏禹的一席话,被他置生死于度外的精神所感动,就摇着尾巴游走了。



## 8

### Taking Off the Clothes to Save Time

#### ——Xia Yu's Stories IV

#### 解衣趋时——夏禹的故事(四)

Xia Yu didn't harness the rivers by stopping the water, but by making the best use of the rules of the water flowing direction. In another words, the mystery of how Xia Yu succeeded in taming the flood lies in his abiding by the rules of nature.

Xia Yu had been to many states in the course of harnessing the rivers and had seen different customs there. He didn't require people with the ethical codes of the Central Plains to familiarize them with the custom there.

When he came to the state of the Naked, paying respect for the local customs, he took off his clothes to enter the state and put on them when leaving the frontier. He knew that there was reason why different places had different customs and he would win people's support only by respecting their customs. It could save both the time and labor. He believed that it was right never to transform them without sense, or much energy would be wasted and huge confusions would be caused.

夏禹治水没有用堵塞的方法,而是以水为老师,按着水流向的规律来因势利导。遵循自然规律是夏禹治水成功的一大法宝。

夏禹在治水过程中到过许多国家,看到不同地方有不同的风俗,对此,夏禹没有用中原国家的礼教来要求他们,没有用中原地区的风俗来改造他们。

当夏禹来到南方的裸国,为了尊重当地的习俗,在边境前,他脱下了衣服进入这个国家;离开这个国家来到边境的时候,他再穿上衣服。夏禹知道,各地风俗的形成是有一定道理的,尊重它才会获得当地人的拥戴,省时省力;不要无谓地去改造它,否则会耗费许多精力,引起很大乱子。

Time was ultra important to Xia Yu. It was such a big country and so many things to see to, he would cherish every minute and second. In order to catch up with the time, Xia Yu, worried about people's safety, was so busy working that he gave no regard to his shoes when they were dropped and didn't turned his head when his cape was caught by the tree trunk. He knew time waits for no man that he could settle the state in peace and stabilization only by chasing the time.

As the Emperor Yaodi and Emperor Shundi, Xia Yu was called a sage emperor by his descendents. All of the three paid no heed to beautiful jade of one foot long, but attached great importance to one second of time.

时间对夏禹来说非常宝贵,天下这样大,要处理的事情这样多,他分分秒秒都要珍惜。为追赶时间的脚步,心忧天下人民的安危,奔忙中的夏禹,鞋子掉了来不及拾,帽子挂在树干上来不及回头。他知道时间不等人,追赶时间,才能安定天下。

夏禹和尧帝、舜帝一样,被后人称为圣王。他们不看重一尺长的美玉,却看重一寸长的光阴。



## 9

### Going on a Punitive Expedition Against King Jie of Xia Dynasty—King Tang's Stories |

#### 征讨夏桀——商汤的故事(一)

In the late years of Xia Dynasty, King Jie of Xia was a pleasure-seeking tyrant. His palaces were built out of beautiful jade; the balcony was built of precious jade stone; the corridor was decorated with ivory; his bed was made of wonderful jade. Under the reign of such a fatuous tyrant, people lived in misery and suffered great hardships, and the country was faced with death.

In order to save people from bitter sufferings and overturn the rule of the fatuous and self-indulgent king, Shang Tang intended to fight for justice by rebelling against King Jie. He led three hundred troops and horses to surround King Jie in Nanchao. He listed Jie's cruel and greedy behaviors one by one and began to attack him. Before justice, the soldiers of Xia Dynasty went to stand under the flag of Tang in succession.

The benevolent Tang didn't kill King Jie, but banished him to Xiatai in Mount Li and kept him in prison there. Then, he established a brand-new regime—the Shang Dynasty.

King Tang of Shang Dynasty began to ascend the

在夏朝末年,夏王桀是个贪图享乐的残暴君主,他的王宫是用玳玉建造的,楼台是用玉石搭建的,走廊是用象牙装饰的,床榻是用美玉做成的。在昏庸贪婪君主的统治下,人民受苦受难,国家面临灭亡。

为了救民于水火,推翻一代昏君,商汤要伸张正义,征讨夏桀。在南巢,他带领300兵车包围了夏桀,将夏桀残暴、贪婪的行为一一罗列出来,进行声讨。在正义面前,夏朝的士兵们都纷纷站到了汤的旗帜下。

仁慈的汤并没有杀掉夏桀,只将他流放囚禁到历山的夏台。然后,建立了一个崭新的政权——商朝。

商汤作为一代圣明之君

historical stage as a wise emperor of virtue.

In order to represent common people's views, King Tang appointed Yi Yin, who had been a cook, to take charge of the national affairs. He also specially assigned officers to monitor the justice of law so that people's opinions could be heard.

Yi Yin was the first prime minister who was born of a common family in Chinese history. He was very clever and diligent in study and grew up to be a knowledgeable and versatile man. At that time, King Jie, seeing that Yi Yin was a learned scholar, wanted to put him in an important position, but Yi Yin was not willing to aid King Jie in his tyrannical rule and so he withdrew from society and lived in solitude.

King Tang of Shang, having heard of that, visited Yi Yin's place personally and consulted him with the state affairs. Yi Yin was moved by Tang's sincerity and assisted him to achieve great accomplishments.

Embracing the state and people's benefit in mind day and night, King Tang exhausted his brain and energy. He reduced taxes so that people could live a wealthier life; he took good care of both people's physical and mental health to relieve the poor across the land. He often paid visits to the poverty-stricken people, consoled people who suffered from illness, condoled the dead, and helped raise the orphans and widows.

King Tang of Shang enjoyed the love and esteem of the people. Meanwhile, government decrees were implemented very smoothly.

的形象,从此登上了历史的舞台。

为了代表民众的意见,商汤任用了曾经做过厨师的伊尹管理国家事务;为了倾听民众的意见,商汤设置了专门管司法公正的官员。

伊尹是中国历史上第一位平民宰相。伊尹从小就聪明好学,长大后成为一个博学多才的人。当时夏桀看他很有学问,就想重用他。而伊尹却不愿助桀为虐,就归隐起来。

商汤听说以后,亲自到伊尹隐居的地方拜访,向他咨询天下事。伊尹被商汤的诚意所感动,就辅助商汤,成就了大业。

商汤日夜想着国家和民众,用尽了全部的心力。为了让天下百姓生活得比较宽裕,他减轻了赋税;为了救济天下的穷人,他在物质上精神上都给予他们一定的照顾。他经常访贫问苦,慰问生病的人,凭吊死亡的人,供养孤儿寡妇。

百姓非常爱戴商汤,政令无比通畅。

## 10

### Praying for the Rain from Heaven

——King Tang's Stories Ⅱ

祈求天雨——商汤的故事(二)

During the reign of King Tang of Shang Dynasty, a rare drought took place when there was a continuous seven-year drought.

Rivers and streams dried up; mountains and hills became shriveled and withered; the earth was parched and grasses were devastated. The country was encountering unprecedented difficulties. King Tang was suffering from the drought the same as the commons and he kept thinking to himself: hadn't he tried his best for the benefit of the country and people in his position as an emperor? Or was that because his behavior disgraced his identity as a king or he had done wrong deeds so that the heaven was punishing him?

Refusing to drink, eat and having no sleep, King Tang spent several days and nights in introspection and self-accusation. One day, he felt very sad, his complexion languished. He decided to pray in the mulberry forest. He knelt on the earth with his face towards the sky and both his palms put together. Tears fell down while he spoke the praying words for rainfall from heaven. He

在商汤执政天下的时候,发生过罕见的旱情,连续七年天下大旱。

江河干枯,山陵焦黄,土地干裂,寸草不生。国家遭受到前所未有的困难。这个时候的商汤,和人民一样饱受着痛苦,他不断地反省自己:是不是自己在君主位置上对国家和人民没有尽心尽力?或者,自己的行为有失天子的身份,产生了过错,上天在惩罚自己?

不饮不食,不寝不寐,日夜的反省和自责以后,这一天,面色憔悴、内心痛苦的商汤决定在桑林进行祈祷。他跪在地上,面向苍天,双手合十,声泪俱下地说着祈祷苍天下雨的祷告词。他说,“如果上天要惩罚有罪的



said, "If heaven must punish the guilty, then just come to me alone! Please show mercy to the masses! Give us rainfall! Let the rivers not dry any more, the earth not be parched any longer! Let the common people receive the grace of heaven and be moistened by the rainfalls! So my wishes are satisfied. I would take any punishment from heaven!"

King Tang's voice resonated in the earth and heaven. Civil and military officials and masses of people were all moved.

The earth returned to quietness as if it was waiting for Heaven to make a decision.

All of a sudden, a drop of rain fell down and melted into the parched earth. Then, the rain dropped in succession, falling on people's wizened faces. All the people cheered, "it's raining! It's raining!" Bells and drums were knocked on to celebrate the rainfalls from the heaven.

With people's rejoicing voices, the rain became heavier and heavier and bells and drums were knocked harder and harder.

In this way, King Tang Shang moved the heaven with his wholeheartedness.

人,就惩罚我一个吧,请苍天怜惜众生,降下雨水,让江河不再干枯,土地不再干裂,让天下人接受苍天的恩德,接受雨水的滋润吧!我的心愿就满足了。我甘愿接受苍天的任何处罚!"

商汤的声音在天地间回响着。跪在后面的文武百官和民众无不感动。

大地安静下来,好像在等待苍天做出决定。

突然,一滴雨水落了下来,溶进干枯的土地。接着,一滴又一滴的雨降了下来,落在人们消瘦的脸上。人民欢呼起来,"下雨啦!下雨啦!"钟鼓敲了起来,庆贺苍天降下了甘露。

在人们的欢呼声中,雨越下越大,钟鼓越敲越欢。

商汤,用自己的诚心感动了上天。

# 11

## Encouraging Virtue and Renovating the Policy —Stories of King Wen of Zhou Dynasty |

### 砥德修政——周文王的故事(一)

It is said that King Wen of Zhou Dynasty was born with four breasts which was a sign of great benevolence. Therefore, common people all wished to be close to him and came to pledge allegiance to him.

During the reign of King Zhou of Shang Dynasty, Zhou was just a small tribe on the Wei River, which was granted as “count” according to the rank of nobility as “duke, marquis, count, viscount and baron”. Count Zhou, named Ji Chang, owing to his good quality, moral conduct and his good sight and method for governing a country, owned two thirds of feudalized property across the land.

To summarize the successes and failures of the ancestors in governing the country, Ji Chang had a very careful investigation into the reason why a wise emperor received the support of people and into the source that a fatuous ruler lost the favor of people. He took down all those summaries and stored them in the hall of enlightened rule so that he and his descendents could learn them by heart.

传说周文王姬昌一出生就有四个乳房,这是大仁的象征,所以,百姓都想亲近他,天下都想归附他。

在商纣王的时候,周还是渭河边的一个部落,按照当时“公、侯、伯、子、男”五等爵位,周部落被商朝封为“伯”。周伯姬昌由于修养出很高的德行,对治理国家也有很高的见地和办法,仅仅三年时间,天下就有三分之二的诸侯国归属了他。

为了总结先王治理天下的得与失,姬昌认真考察先贤圣王得天下的原因以及昏王暴君失天下的根源,一一写下来,存放在明堂,让自己和后代牢记。

King Zhou of Shang, seeing that all neighboring holdings were all going to pledge allegiance to King Wen of Zhou, became very upset. He said to Chong Houhu, "I worked from dawn to dusk to compete with Count Ji of Zhou, which pains my heart and tires my body. If I leave Ji Chang like this, I'm afraid he would attack me someday."

Chong Houhu replied, "Count Ji of Zhou was indeed an extraordinary man. What he did were deeds of benevolence and kindheartedness. Besides, he is resourceful and astute. His son, Ji Fa, is brave and decisive. One of his younger sons, named Ji Dan, is polite, thrift and knows much about how to run a country. As your majesty said, if we do not take some actions against them, we would have unbearable disasters and misfortunes one day and even the death of our kingdom. We will still wear the hat even if it has been worn out. We should come up with some resolution to contain them before they get stronger."

商纣看到天下诸侯纷纷归附周文王,心里非常紧张,他担心地对崇侯虎说:"我起早贪黑,与周伯姬昌竞争,苦心劳形。现在如果要纵容姬昌这样下去的话,恐怕有一天他要来讨伐我。"

崇侯虎说:"周伯姬昌的确是个不凡的人,他所作所为都在行仁义之举,而且善于谋略;他的太子姬发勇敢又果断;中间有个儿子叫姬旦的恭敬节俭而又了解天下。正像大王您说的那样,如果纵容了他们,日后我们就有忍受不了的灾祸;如果放纵了他们,日后我们就会有国灭身亡的危险。帽子虽然破了也要戴在头上。趁他们还没有真正成大气候,我们应及早想办法制服他们。"



## 12

### Keeping Ji Chang in Captivity in a Place Called Youli—Stories of King Wen of Zhou Dynasty II

#### 囚禁羑里——周文王的故事(二)

King Zhou of Shang Dynasty, seeing that the small Zhou tribe developed very quickly under the leadership of Ji Chang, which had been a threat for his reign, discussed with his men about the counter-measures. Finally, he sent Qu Shang to put Ji Chang in captivity in a place called Youli.

People of the Zhou tribe, worried about the imprisonment of Ji Chang, did not want to lose such a wise and virtuous leader. A man named San Yisheng thought up an idea to rescue Ji Chang from prison.

First, San Yisheng spent thousands of pieces of gold finding the rare treasures in the country; he then got many fantastic beasts and horses such as Quyu and Jisi, black jade and shells such as Baigong and Baipeng, and a thousand boxes of fur such as Xuanbao, Huangpi, Qinggan, and Baihu. Having obtained such rare treasures, he made a minister called Fei Zhong hand them to King Zhou of Shang with the hope that they would be exchanged with the freedom of Ji Chang.

商纣看到小小的周部落在姬昌的治理下,发展壮大很快,威胁到自己的统治,于是就与手下人商量对策,最后,派屈商把姬昌囚禁在羑里这个地方。

周部落的人民对姬昌被囚禁非常担心,他们不能失去这样一位有德有才的首领。有个叫散宜生的人为救姬昌想了一个办法。

散宜生首先用千金来搜寻天下的奇珍异宝,最后得到了骆虞、鸡斯这样的奇兽神马,百工、百朋这样的黑玉、大贝,还有一千盒玄豹、黄罴、青干、白虎的毛皮。得到这些罕见的珍宝以后,散宜生通过商的一个叫费仲的大臣,将珍宝交给了商纣,想用这些珍宝换回姬昌的自由。

Receiving these treasures, King Zhou, glad, ordered the release of Ji Chang and had cows butchered to feast him.

During the seven years Ji Chang was kept in jail in Youli, he wrote a book named Zhou Yi. He returned to his tribe seven years later when he felt it was still not the right time for attacking King Zhou of Shang. He decided to wait. Then a lot of actions were taken to bewilder King Zhou of Shang.

Ji Chang built gates of jade in the territory of the Zhou tribe and constructed a hall for worship of heaven. He was also found with some beauties as companions, seeking pleasure with bells and drums beaten. Seeing all of this, King Zhou of Shang smiled with relief and said, "Count Ji of Zhou changed after all, I would not be afraid of him any more." After that, he did whatever he liked. He installed the cruel torture tool called "Baoluo", took the heart of his uncle Bi Gan and killed ministers who dared to say the truth and give bold suggestions.

Since King Zhou pushed a reactionary policy like this, the death of Shang Dynasty was imminent.

商纣看到这些珍宝以后,非常高兴,就下令释放姬昌,并且杀牛宴请了一番。

在羑里被囚禁了七年的时间里,姬昌写出了《周易》。七年之后,姬昌回到了周部落。这个时候,他感到消灭商纣现在还不是时机,要等待机会。于是就用一些行为来迷惑商纣。

看到姬昌在周的土地上建造起了玉门,修筑起了灵台,以美女相伴,击钟敲鼓以乐,商纣放心地笑了,他说:“周伯姬昌终于改变了,我不用担心了。”于是,他开始肆无忌惮地为所欲为,设置“炮烙”酷刑,挖出叔叔比干的心脏,杀害敢于说真话的大臣。

如此倒行逆施,商汤灭亡的日子不远了。

雜雨亭詩集





兰生幽谷，不为莫服而不芳；舟在江海，不为莫乘而不浮；  
君子行义，不为莫知而止休。

——《淮南子·说山》

（兰草生长在幽深的山谷，不会因为没人佩戴就不芳香；船在江海上行驶，不会因为没人乘坐就不航行；君子行义，不会因为没人知道就停止行动。）

The fragrant thoroughwort living in the deep and quiet valley will keep its fragrance even if no one wears it. The ship sailing on the lake or the sea will not stop even though no one boards it. The nobleman will not stop doing good deeds even if no one knows his action.

——*Huainanzi The Teachings on the Mountain*

## 13

### Going on a Mission of Revenge Against King Zhou Shang Dynasty—Stories of King Wu of Zhou I

#### 征讨商纣——周武王的故事(一)

In the late period of Shang Dynasty, King Zhou, addicted to alcohol and sex, was possessed by the pleasures of drinking wine and eating. The whole palace was busy like a market. He wantonly extorted large sums from the people. Those who were against him were burnt to death on a bronze burning column.

Ji Chang, King Wen of Zhou, although he wanted to eliminate the fatuous ruler for the people, was dead before he could do it.

King Wen of Zhou was dead at the age of 97. Then Ji Fa, his elder son who was already 80 years old became the leader of the Zhou tribe. Carrying on his father's cause and taking advantage of good chances for the expedition to the east, Ji Fa declared war on King Zhou under the guidance of L Shang, also called Jiang Taigong.

Wearing the war robe on his shoulders and holding high the flag of Zhou, Ji Fa ran in the very front of the expedition troops.

When they were crossing the Yellow River in Mengjin, there happened to be a strong wind, then the

商朝末期,商纣沉湎酒色,以酒为池,以肉为林,宫殿就像市场一样热闹。对天下百姓大肆搜刮,把反对他的人绑在烧红的铜柱子上烙死。

周文王姬昌想为天下除害,但事业未竟身先死。

周文王九十七岁去世以后,已经八十多岁的大儿子姬发当了周部落的首领。姬发继承了父亲的事业,在姜太公吕尚的指点协助下,选择商纣东征的机会,开始了伐纣的战争。

姬发身披战袍,高举周的旗帜,驰骋在伐纣部队的最前面。

在孟津横渡黄河的时候,突然狂风四起,天昏地

sky darkened and a huge wave of water leaped skywards. Ji Fa was standing at the head of the ship, holding the army's flag in his right hand and Huangmao, a kind of weapon, tight in his left hand. He said with his glaring eyes looking forward in a great rage, "I'm shouldering the responsibility of saving the world, who dares to harm me here?" Right at the moment he finished his words, the wind subsided and the waves calmed down.

Troops from different tribes came to attack the fatuous King in succession and joined forces with Ji Fa's army. When the troops of about forty or fifty thousand soldiers came to the place called Muye, Ji Fa held a meeting to pledge mass effort. Facing the passionate and excited soldiers, Ji Fa vowed to the heaven that he was determined to attack the cruel King Zhou and overturn the reign of a fatuous dynasty. It is said that a comet appeared in the sky and the tail of it pointed to the capital of Yin Shang.

The war against King Zhou broke out. Suddenly, the sun lost its bright light and then there was a strong wind blowing violently and a heavy rain falling. Ji Fa's army was swept away all obstacles. King Zhou's troops, just made up of temporary slaves, were beaten quickly.

King Zhou's army were defeated badly. In the hail of denouncement, King Zhou knew that he had no other way out. At last, he went to Lutai tower and burnt himself to death.

Ji Fa realized his father's aspiration and established Zhou Dynasty. His father was posthumously declared as King Wen of Zhou.

暗,巨浪滔天。姬发站在船头,右手高举着军旗,左手紧握黄钺,双目圆瞪,怒视前方,大声说道:“我肩负着天下的重任,谁敢在此谋害我!”话音一落,四周变得风平浪静。

各地讨伐不义之君的队伍纷纷前来,与姬发的军队会师。当四五万人的伐纣大军来到牧野的时候,姬发举行了誓师大会。面对群情激昂的士兵,姬发向天发誓,一定要讨伐残暴的商纣,推翻昏庸王朝的统治。传说这个时候,天上出现了彗星,彗星的帚柄正好指向殷都。

讨伐战争打响了,突然间,太阳失去了光亮,接着,狂风骤雨。姬发率领的军队所向披靡;商纣临时用奴隶组成的队伍也纷纷反攻倒戈。

商纣的军队一败涂地,在一片声讨呐喊声中,商纣感到无路可走,最后,登上鹿台自焚而死。

姬发实现了父亲的愿望,建立了周朝,追封父亲谥号为文王。



## 14

### Loving the People

#### —Stories of King Wu of Zhou II

#### 爱抚百姓——周武王的故事(二)

Right before Ji Fa started the punitive expedition against King Zhou of Shang, he asked Jiang Taigong, also called Lu Shang, for advice about how to overcome the enemy and win the war. Lu Shang said to Ji Fa, "The fatuous King Zhou who has cruelly injured and killed the common people has lost people's support. As opposed to his way of ruling, we must love the people and extend a policy of benevolence and kindheartedness. If we gain people's respect and support, we will definitely win this war."

The remarks of Jiang Taigong were ingrained in Ji Fa's heart. After his victory in this war, he opened the granary in Ju Qiao to distribute the grain there among the people. Money which King Zhou had stored in Lutai was given to the people. Those persecuted by King Zhou were all pardoned and refused to society. Ji Fa refined Bi Gan's tomb whose heart was took out by King Zhou; Ji Fa freed Ji Zi from imprisonment who was put into jail just because he always bewailed the upcoming death of Shang dynasty when he saw King Zhou eating

姬发在即将发动战争、征讨商纣的时候,曾经向姜太公吕尚讨教克敌制胜的方法。吕尚对姬发说:“纣王因为暴虐,残害天下百姓,失去了民心,我们必定要与纣王相反,要抚爱百姓,以仁德贤能来对付纣王的昏庸无道。倘若我们赢得民众的心,得到他们的拥护,一定就能够取得胜利。”

姬发把姜太公的话记在心上。当他取得讨伐战争的胜利之后,打开巨桥的粮仓,把粮食发放给百姓;把商纣存放在鹿台的钱财拿出来,分给民众。对那些受到商纣迫害的人,姬发一一给他们洗清耻辱。比如,对被商纣挖去心脏的比干,姬发修高他的陵墓;对看到拿着象牙筷子吃饭的商纣就哀叹其末日不远的箕子,把他从囚

with ivory chopsticks. He personally paid a visit to the Shang Tang Temple and paid his respects to the man who was respected by all people across the land.

One day, Ji Fa met a man who was sick with sun-stroke, and he supported him to a tree. Sitting beside the man, Ji Fa held him in his left arm and fanned him with his right hand. Such actions showed him a wise and virtuous emperor in the common people's heart.

He didn't estrange the old ministers who worked for King Zhou and put them in important positions if they were talented. He didn't show too much intimacy to his old men in that the appointment of them was carried out just according to the standard that people who were talented and capable got the right position.

Everyone got what they deserved, lived in their own homes, grew their own crops, and dealt with their own things. The country were peaceful and in neat order.

In order to alert him not to make mistakes, Ji Fa set up a little drum and he would strike it whenever he perceived some signs that he was going to make a mistake.

禁中解放出来;亲自到商汤庙去朝拜深受天下人尊敬的商汤。

一天,遇到一个中暑的人,姬发就让人把他扶到大树下,自己坐在他身边,用左胳膊接着他,右手给他扇扇子……这样的行为,让天下百姓看到一个贤明的君主形象。

对商朝的旧臣,不因为他们以前为商纣做过事就疏远他们,只要有才华,姬发就重用。对自己的老部下,姬发也没有在感情上特别亲近,用人按照任人唯贤的标准。

人人都各得其所,住自己的房子,种自己的田地,有自己的事做,天下安定有序。

姬发为了警戒自己少犯或不犯错误,立了一面小鼓,一旦发现有失误的苗头就敲一敲。

## 15

### Asking Yin Yi for the Administration of the Country—Stories of King Cheng of Zhou

#### 问政尹佚——周成王的故事

King Wu of Zhou, named Ji Fa, established the Zhou Dynasty not long after his father's death. At that time, the country hadn't achieved real peace and people from all sides hadn't been completely satisfied. Therefore, Ji Fa put his father's (King Wen of Zhou) coffin between columns in the hall with the purpose that the moral spirit of King Wen could set a good example for the distant minority groups. This also formed the tradition that people kept vigil beside the coffin for three years for their ancestors.

King Wu of Zhou reigned for just three years and then died. His son, Ji Yong, ascended the throne and was called King Cheng of Zhou. Since little Ji Yong was still in his infancy at that time, his uncle Ji Dan was taking charge of state affairs. King Cheng was expected to take over power when he became an adult.

During the reign of King Cheng of Zhou, once he asked Yin Yi, who was the prime minister then, for advice on the administration of power. He said to Yin Yi, "what can I do to become close to common people?"

周武王姬发在父亲过世不久就建立了周朝。那个时候,天下还没真正平静,四海还没得到真正安抚,于是,他把父亲周文王的灵柩放在厅堂的楹柱之间,想用文王的精神品德感化远方的异族。为此形成了守孝三年的习俗。

周武王做了三年的天子就去世了,他的儿子姬诵继承了王位,称周成王。当时,幼小的姬诵还在襁褓之中,他的叔叔姬旦管理国家大事。等到周成王成年之后,接管天下。

周成王有一次问太史尹佚有关执政方面的问题。他对尹佚说:“我要怎样做才能使天下民众亲近我?”



Yin Yi replied, "you should make people labor in correspondence with the call of time instead of pushing them too much and also your own behavior should be prudent and respectable in accordance with the time."

"How should I do to achieve my purpose?" King Cheng then asked.

"You should feel like facing the deep sea of trouble and stepping on the surface of thin ice," answered Yin Yi.

Having heard this, King Cheng signed and said, "Being an emperor is so frightening!"

Then Yin Yi said, "In the scope of the whole universe, if you treat people nice, people are submissive to you. But if you not, they would be your enemies. In the past, people of Xia and Shang Dynasty revolted against Xia Jie and King Zhou of Shang but alleged allegiance to Shang Tang and King Wu of Zhou. Those things are well known by everyone. How come emperors don't feel terrified?"

尹佚回答道：“让天下百姓的劳作要符合时宜，不要过分；自己的行为要恭敬谨慎，顺应时宜。”

周成王又问：“如何才能做到这样呢？”

尹佚回答：“你每天要有面临深渊，走在薄冰上的感觉。”

周成王听了以后感叹道：“做天子，真是太可怕了！”

尹佚说：“天地之间，四海之内，善待百姓，百姓就是您的顺民；不善待百姓，百姓就会成为您的敌人。过去，夏朝和商朝的人民反叛夏桀、商纣，而臣服商汤和周武王，这些事情尽人皆知，做君王的怎么不害怕呢！”

## 16

### Playing Three Important Roles on Different Stages

—Stories of Duke Zhou |

#### 一身三变——周公的故事(一)

Zhou Gong, also called Ji Dan, was a son of King Wen of Zhou and the younger brother of King Wu of Zhou.

When King Wen of Zhou was alive, Zhou Gong was a prestigious dutiful son. He served tea to his father with great care as if he were holding things which weighed a thousand jin. He spoke at very small volume as if he could not articulate a sound; and his body was as weak as if it could not bear the clothes. When working for King Wen, he was cautious and never acted on his own or decided for himself.

At the time when King Cheng of Zhou was still young, Zhou Gong was a prominent administrator. Ji Yong, King Cheng of Zhou, the youngest son of King Wu of Zhou, ascended the throne after King Wu died. Since King Cheng was too young to take care of the state affairs, Zhou Gong, also named Ji Dan, helped his nephew shoulder the responsibility of operating the country. At that time, he was very resolute in dealing

周公名姬旦,是周文王的儿子,周武王的弟弟。

当周文王在世的时候,周公是个有名的孝子。为周文王端茶递水,好像捧着千斤重的东西一样,唯恐有所闪失。说话好声细小得好像发不出声;身体柔弱得好像承受不了衣服的重量。为文王办事小心谨慎,不敢自己做出主张,不敢自己独立行事。

周成王年幼的时候,周公则是个有名的执政者。周武王去世以后,年幼的儿子姬诵做了天子,成为周成王。由于周成王太小,周公姬旦就替侄儿担负起料理国家的事务,承担起天子的职责。这个时候的他,处理国事果断坚决。平定了西方夷狄的叛乱;制止了内部管叔、蔡叔

with the nation's affairs in that he calmed the rebellion of Yidi in the west and prevented the inside conspiracy of Guan Shu and Cai Shu who were both important ministers of the royal court. In the position as an emperor, he received respect from princes and dukes of all sides and decided whom to reward and whom to punish. All was determined by him. His authorities and influences awed the whole world.

However, when King Cheng grew up, Zhou Gong became a renowned, devoted minister. Seeing his nephew Ji Song was able to take charge of the state, Zhou Gong promptly handed over the power to him and stood by King Cheng's side to think up ideas for him. He neither prided himself with his credit for the country nor acted arbitrarily. Instead, everything he did was permitted by King Cheng before implementation.

From a dutiful son to an administrator and then to a loyal minister, Zhou Gong played these three important roles in his lifetime. In his positions he achieved his goal to be a "dutiful son", "capable administrator", and "competent minister".

的谋乱。此时的周公，坐在天子的位子上，接受四方诸侯的朝拜，赏赐谁诛戮谁，都由他自己做出决定。他的威风震天动地，他的声势震慑天下。

周成王成年的时候，周公又是有名的忠臣。看到侄儿姬诵有能力处理国家政务以后，周公及时地把国家政权交给了周成王，自己站在成王的身后，为他出谋划策。这个时候的周公，没有居功自傲，没有独断专行，凡事一定请示了成王以后才去办理。

从孝子到执政者再到臣子，周公就是这样，一身经历了三个角色。在三个位子上做到了“能子”、“能武”、“能臣”。



## 17

### Building a Palace on the Taihang Mountain

—Stories of Duke Zhou Ⅱ

#### 修宫太行——周公的故事(二)

Although it owned only a small piece of land, the kingdom of Zhou managed to defeat the powerful Shang dynasty by the means of policy of benevolence and kindheartedness. So, whether you can win or lose a war is based upon whether the people are for or against.

After King Zhouwu defeated Shang Zhou (the last king of Shang dynasty) and established the Zhou dynasty, King Zhouwu intended to build a palace on the Taihang Mountain. Taihang Mountain was lofty and grand, splendid and dangerously steep. King Zhouwu's idea was that he could protect the Zhou Dynasty's land using the natural barrier of the Taihang Mountain. At the same time, the grandness and magnificence of the Taihang Mountain was also the symbol of the country.

But, King Zhouwu's idea was opposed by his younger brother Ji Dan. Ji Dan told King Zhouwu "This idea can't be carried out, because though the Taihang Mountain is lofty and grand, it is located in a remote mountainous district, we can own the land of heaven by virtue and morality, however, the people and the dukes

周国凭借着仁德之政、慈爱之心,虽然只拥有一小块国土,却战胜了强大的商朝。所以,胜败在于是否得民心。

周武王打败了商纣,建立了周朝以后,打算在太行山修建宫殿。太行山巍峨雄伟,山势险峻,景色壮观。周武王的想法是,凭借太行山天险,保住周朝的江山社稷;同时,太行山的雄伟壮丽也是国家的象征。

但是,周武王这个想法遭到了弟弟姬旦的反对。姬旦对周武王说:"这个想法不能实行。因为那太行山,虽然高大雄伟,但是地处偏僻的地方,山势险要,要是我们能够用仁德拥有天下,那

in the four seas have to walk long roads to worship us, besides, if the roads are difficult to walk, people who come to worship and pay tribute will become resentful and will utter complaints. If we are cruel to our people when we are in power, people who will want to rebel against the tyranny. We will lose the support and supervision of people by the use of Taihang Mountain and the Zhou dynasty will not last for long time. ”

King Zhouwu thought Ji Dan's words were reasonable, so he didn't build his palace on the Taihang Mountain but built the capital in Kaojin.

When King Zhoucheng ruled the nation, Ji Dan who had already become the Duke Zhou assisted King Zhoucheng with all his heart. He dealt with national affairs even when he was having meals, for that, he had to stop several times during one meal. At that time, the country was governed well, the world was peaceful and the society was stable.

么四海之内前来朝拜我们的诸侯和人民就会走很远的路,而且,道路难走,那些朝拜进贡的人心里也会产生不满和怨言;要是我们在执政过程中,残暴待民,那么天下想讨伐暴政的人民就会遇到很大的苦难。凭借太行山,我们就会失去人民的拥护和监督,周朝的江山也不会很长久。”

周武王觉得姬旦的话在理,就没有在太行山修建宫殿,把都城建在镐京。

周成王执掌天下以后,已经成为周公的姬旦,为辅佐周成王,尽心尽力。他吃饭的时候还在处理国家大事,为此,吃一顿饭要停下好几次。那个时候,国家被治理得太平兴旺,社会安定。

## 18

### Being Authorized with Kingdom Lu

#### ——Stories of Duke Zhou Ⅱ

#### 受封鲁国——周公的故事(三)

When King Zhoucheng was young, his uncle Duke Zhou held court. At that time, Duke Zhou's two younger brothers Uncle Guan and Uncle Cai conspired to overthrow the King Zhoucheng and bring Duke Zhou down from his position, so they planned to stage a coup. Duke Zhou noticed it and stopped the so called Rebellion of Guan and Cai which may cause the turbulence in Zhou dynasty; he killed Uncle Guan and exiled Uncle Cai.

Under the government of Duke Zhou, King Cheng's political power became stable and the country was also governed well. After King Cheng grew up, Duke Zhou gave back the national power to King Cheng, he himself acted as a minister who followed King Cheng's instructions and dispatching as well as helping King Cheng run the state.

Duke Zhou didn't want his existence to be an obstacle to the King Cheng when he saw King Cheng could administer the country alone, so Duke Zhou put forward his idea that he wanted to retire from the imperial court. King Cheng repeatedly urged Duke Zhou to

周成王小的时候,叔叔周公听政。当时,周公的两个弟弟管叔和蔡叔想推翻成王,把周公赶下台,于是,就商议好发动政变。周公闻讯后,及时制止了这场会引起周王朝动荡的“管蔡之乱”,杀死了管叔,放逐了蔡叔。

在周公的掌管下,成王政权渐渐稳定,国家治理得也很好。当成王成年以后,周公把国政交还给了他,自己作为一名大臣听从成王的吩咐派遣,协助成王管理国家。

当看到成王能够独自掌管天下的时候,周公不想因为自己的存在影响成王,就向成王提出了退隐朝廷的想法。成王万般挽留,但周公主意已定,于是,成王就把鲁



stay, but Duke Zhou had already made his decision, so King Cheng authorized the kingdom Lu to Duke Zhou.

When he arrived in kingdom Lu, Duke Zhou inculcated the local people with morality, changed the customs there by rite and governed the country by policies of benevolence. The kingdom Lu became a model that carried out the traditions of Zhou dynasty, the country was peaceful and stable.

Later, Confucius was born in the kingdom Lu. He invented the etiquette of the Zhou dynasty and spread it to the whole nation according to the traditions of kingdom Lu. Confucius let his students dress the clothes of the Zhou dynasty and educated them by Duke Zhou's admonishment and from this came Confucianism.

国封给了周公。

周公来到鲁国以后,用德教化人民,用礼法改变这里的风俗,用仁政管理国家,鲁国成为施行周朝礼法的一个典范,国家安定有序。

后来,出生在鲁国的孔子,就是根据这里的礼法,研究出周朝的礼制,从而推广天下的。孔子让他的弟子们穿周朝的服装,用周公的训导来教育他们,从而产生了儒教。

## 19

### Being Honored as King Su

#### ——Stories of Confucius I

#### 尊为素王——孔子的故事(一)

Confucius was a genius with exceptional ability; he possessed talents and abilities of many aspects. He was smarter and braver than common people, he could run so fast that he could catch up with cunning hare; his strength was such that he could raise the thick stick on the city gate. But, people didn't know Confucius had those talents, they didn't know he was actually a brave man with such powerful physical strength, because Confucius chose the job that fit himself best—preaching and educating. He devoted all his life to this job, concentrated on it and trained 3000 students and 72 persons of virtue, so he was honored as King Su.

In the year 242 of the Spring and Autumn Period, 52 countries were destroyed and 36 monarchs were killed by their ministers. To those things happened in the time of the Spring and Autumn Period, Confucius collected good deeds, got rid of evil things and compiled a book named The Spring and Autumn Annals. He knew history well and advocated spreading kingly ways and

孔子是个通才,他具有多方面的才华和能力。他的智慧超出常人,他的勇敢压倒一般人,他腿脚快速灵敏的程度能够赶得上狡兔,他的力气之大能够举起城门上的杠子。可是,人们并不了解孔子有这些才能,不知道他竟然还是勇敢的力大无比的人。因为孔子只选了一样最适合自己的职业——传道授业。他把一生的精力都放到这上面了,专心致志,培养出了三千弟子七十二贤人,被尊称为“素王”。

春秋时代 242 年,灭亡了五十多个国家,被臣子杀掉的国君有三十六位。对发生在春秋时代的这些事情,孔子采集善事,隐去恶行,编著成一部《春秋》。他对历史了解得很深,主张弘扬王道,施行仁义。

applying humanity.

In order to propagate and accomplish his political views, Confucius traveled around the various nations. In the nation of Song, Confucius was surrounded by thugs. Though he was in danger, Confucius remained calm without turning a hair and did things reasonably; between life and death, Confucius sung songs and played qin, looked undaunted.

Confucius worked as Sikou (judges) in kingdom Lu in his later years, he dealt with law cases cautiously and under his government there came out a phenomenon that no one picked up and pocketed anything lost on the road and no one forced up prices in the market in the kingdom Lu. In this age, young people showed great respect to the elders, the elders needn't to carry things on their shoulders and backs. Society was stable, the relationships between young and old people kept order.

为了宣传和实现自己的政治主张,孔子周游列国。在宋国的时候,被匡人围困。身处危难,孔子面不改色,据理行事;生死之间,孔子弹琴唱歌,毫无惧色。

孔子晚年担任鲁国司寇,处理案件非常谨慎细致,鲁国在他的治理下,出现了路不拾遗、市场上没有高抬物价的现象。这个时期的鲁国,年轻人处处都让着年长的,老年人不用肩背手提重东西。社会安定,长幼有序。



## 20

### Following Confucius' instruct

#### —Stories of Confucius II

#### 为夫子役——孔子的故事(二)

Someone asked Confucius "What kind of person is Yanhui?"

Confucius answered "Yanhui is a benevolent gentleman; I am not as good as him."

The person asked again "What kind of person is Zigong?"

Confucius answered "Zigong is a man who has the gift of gab; I am not as good as him."

Once more, the man asked "What kind of person is Zilu?"

Confucius answered "Zilu is a brave man; I am not as good as him."

The person who listened to Confucius' answers then asked "From that, Yanhui, Zigong and Zilu they are all better than you, but why are they all your students?"

Confucius answered "To myself, I am kind as well heartless; I have the gift of gab but sometimes I'm slow at speech; I'm a brave man but sometimes I'm timid. I won't agree if you changed that three men's strong

有人问孔子说：“颜回是个什么样的人？”

孔子回答：“颜回是个仁人，我不如他。”

又问道：“子贡是个什么样的人？”

孔子回答：“子贡是个能说会道的人，我不如他。”

还问：“子路是个什么样的人？”

孔子回答：“子路是个勇敢的人，我不如他。”

这个人听了以后对孔子说：“这样看来颜回、子贡、子路都比您强，但是他们都听从您的教导，这是为什么呢？”

孔子说：“我呢，既仁慈又能够狠下心；既擅长说话有时候又有点嘴笨；既勇敢有时候又有些胆怯。用他们

points with one quality of mine.”

Confucius knew how to reveal and use his talents with most appropriate.

三人的长处来换我的一种道术,我都不会愿意的。”

孔子知道如何能恰如其分的展示和运用自己的才能。

## 21

### Knowing Far from Near

#### —Stories of Confucius Ⅲ

#### 由近知远——孔子的故事(三)

Once, Zilu saved a man who fell into the water. The man sent a cow to Zilu in gratitude and Zilu received it.

Confucius approved of this action very much; he said "From that, we can form the current tendencies about saving people in kingdom Lu." Through the action Zilu received acknowledgement, Confucius saw that this action can lead and to some extent cultivate people to adopt the attitude to favor good things and do good acts.

Once again, in order to save a man of kingdom Lu, Zigong used his own money and ransomed him back. To praise the action of Zigong, the government gave money to Zigong as reward, but Zilu didn't accept it.

Confucius strongly disapproved Zigong's action and said "If we all did things like that, then there won't come out those good actions like using money to ransom people in kingdom Lu."

From the fact that Zigong didn't accept the award,

一次,子路看到一个落水的人,就把他救了上来。被救的人为感谢子路,就送了一头牛给子路,子路收下了。

孔子很赞成这样的举动,说:"这样一来,鲁国就会形成救人的风气。"从子路接受答谢的举动上,孔子看到,此事可以引导,进而培养人们向善行德的品行。

又有一次,子贡为解救一个鲁国人,就用自己的钱把他赎了回来。官府为表彰子路的行动,就奖励了子路金钱,但是,子路没有要这些钱。

孔子不赞成子贡的做法,说:"如果这样做的话,鲁国不会再出现用钱赎人的事了。"

从子贡不接受奖赏的行为上,孔子看到,此事会导致



Confucius saw that this matter would make people not want to do kindhearted and good things.

Confucius was that kind of person who could know bigness from smallness, farness from nearness. Why saints can be saints, that's because he could predicted the final results from the very slight traits at the beginning.

人们不愿做一些善心善行的事情。

孔子就是这样能够由小知大,由近知远。圣人之所以成为圣人,就在于他能够从事物开始的细微迹象上,预知到最后的结果。

雜甫子故學



人不小学，不大迷；不小慧，不大愚。

——《淮南子·说山》

(人不满足于小觉悟，就不会犯大错误；人不满足于小聪明，就不会做大的蠢事。)

Those who are not satisfied with trivial consciousness will not err seriously; those who are not content with being intelligent in small ways will not commit a big folly.

——*Huainanzi: The Teachings on the Mountain*



## 22

### Reducing it When it Brims Over

#### —Stories of Confucius IV

#### 益而损之——孔子的故事(四)

Once, Confucius led his students to visit the temple of Duke Luhuan and saw a vessel called *youzhi*.

Confucius told his students gladly "Great to see this vessel here." Then he asked one of his students to fetch water and pour it into the *youzhi*, when it was half filled with water, *youzhi* was smooth and steady, but when it's full, it fell down. Confucius used this phenomenon to teach his students "This is the consequence of brimming over."

Zigong asked Confucius from one side "So how can we deal with it?"

Confucius answered "Reduce it when it brims over."

Zigong asked again "Why should we do that?"

Confucius answered "Everything will fall to decay when it brims over. Happiness to the extreme will be sorrowfulness. Sun will fall down to the west after midday.

一次,孔子带着他的学生去参观鲁桓公的庙堂,看到庙堂里有个叫做宥卮的器皿。

孔子高兴地对学生们说:"好啊,我能够在这里看到这种器皿。"然后就叫一个学生取来水灌进宥卮里,水灌到一半,宥卮还是平平稳稳的,等水灌满了的时候,宥卮就倒了。孔子用这个现象教导他的学生说:"这就是满盈的后果。"

子贡在一旁问道:"请问如何正确对待满盈?"

孔子回答说:"益而损之,满盈就要减损它。"

子贡又问:"为什么要益而损之?"

孔子回答:"任何事物旺盛了都要衰败;快乐到极点就会产生悲哀。太阳升到中天后就会西落;月亮成为

The moon will become waning moon after full moon. So people should use silliness and clumsiness to show that they are wise and farsighted; use ignorance and ill-informed to show they are very learned and informed; timid and overcautious to bravery and resolute; simple and plain to rich and noble; modesty and comity to benevolent love. Those five principles are the essential reasons that the late king could have and hold the country rather lose it. No one can avoid danger if he violated those five principles. ”

满月后就会变成残月。因此,人要是聪明睿智就要用愚蠢笨拙来表现,多闻博辩就要用孤陋寡闻来表现,勇敢刚毅就要用胆小怕事来表现,富有高贵就要用节俭朴素来表现,德施天下就要用谦虚礼让来表现。这五条是先王能够守住天下不丧失的根本。违反这五条,没有不遇到危险的。”

## II . The Story of History 二、历史故事





## 23

### Huishi Made Laws

#### 惠施立法

Huishi made laws and decrees for the kingdom Liang, when finished, he brought it to some elder and learned men and they all said the laws were written well.

Then, Huishi gave the written laws and decrees to the King Lianghui, the king also felt very happy when he saw it and he gave it to Zhai Jian, Zhai Jian said it's good as well.

So King Lianghui said "As all of us believed the laws and decrees were well written, let's carry it out."

But Zhai Jian said "No, we couldn't."

King Lianghui was surprised, he asked "Didn't you said it's well written? Why can't it be carried out?"

Zhai Jian answered "I can give you, My Lord, an example, you must have seen the image of carrying wood; those people who carry wood in front shout out *hangyo*, the other people at the back will all respond to it. People will sing this kind of song when they carry heavy things. But shall we say there are no songs that

惠施为梁国制定法令，写好了以后，拿给一些年长的有学识的人看，这些人都说写得很好。

于是，惠施就把写好的法令交给梁惠王，梁惠王看了也很高兴，就把它拿给翟煎看，翟煎看了以后也说写得很好。

梁惠王说：“既然大家都认为这个法令制定得好，那就实施吧。”

翟煎说：“不能实施。”

梁惠王很诧异，说：“你不是说这部法令写得好好吗，为什么不能施行呢？”

翟煎回答：“我给大王您举个例子。您看过抬木头的情景吧，那些抬木头的，前面的人喊‘杭育’，后面的就跟着应和。抬重东西的时候，人们都唱这样的歌。难

sound better? In the kingdom Wei or Zheng, there are a lot of agitated and miserable songs, but why do people shout out *hangyo* rather sing these songs? Because *hangyo* is a working song sung to synchronize movement, it suits the working situations. It is same about governing a country; we just need right not these well written or adorned laws and decrees. ”

It's written in *Huainanzi*—“So, Laozi (a wise man in China) said ‘the more carefully and clearly the laws are made, the more crime rate there will be.’ ”

道说就没有比这好听的歌吗？郑国、卫国激越的、凄楚的音乐有的是，为什么人们就不唱那些音乐而喊‘杭育’，就是因为‘杭育’这种劳动号子音乐，适合劳动的场合。治理国家也同样，只需要礼法，不需要文辞修饰得好的法令。”

《淮南子》曰：因此，老子说“法令制定得越细致明确，犯罪的就越多。”



## 24

### Zhao Xiangzi Knew Powerfulness and Weakness

#### 赵襄子知强弱

The kingdom Jin was the land Duke Zhou authorized to Shuyu (the younger brother of King Zhoucheng). Then, the power of Jin was gradually taken over by the ministers and the monarch of Family Ji became a puppet.

At that time, the kingdom Jin was governed by four major families—Family Zhi, Han, Zhao and Wei. Zhao Jianzi, one of the ministers, wanted to make heir, but the person was not the son given birth by his first wife, one family minister named Dong told Zhao Jianzi “This son was emerged from poverty and obscurity, why did you choose him as the heir?” Zhao Jianzi answered “I had already found out, though this son was emerged from poverty and obscurity, he could endure humiliation for our country, he is a good and young successor.”

When Zhao Jianzi was dead, that son became the minister of kingdom Jin and was called Zhao Xiangzi. Once, Zhao Xiangzi and another minister Zhibo drank wine together, suddenly, Zhibo hit once on the head of Zhao Xiangzi badly. After that, the men under Zhao

晋国是当年周公封给周成王弟弟叔虞的土地。后来,晋国的大权逐渐被卿大夫把持,姬姓的国君成了傀儡。

当时,晋国由“四大家门”的人主政——智氏、韩氏、赵氏和魏氏。卿大夫之一的赵简子,想立继承人,但他要立不是正室生的儿子,一个董姓家臣对赵简子说:“这个儿子出身低下,为什么一定要让他接替您呢?”赵简子回答说:“我已经看出来,这个出生低下的儿子为国家能够忍辱负重,是块好的材料。”

赵简子去世以后,这个出生低下的儿子就成为晋国的卿大夫,被称为赵襄子。有一次,赵襄子和另一个卿大夫智伯一起喝酒的时候,

Xiangzi asked for permission to kill Zhibo, because Zhibo's action humiliated Family Zhao. Zhao Xiangzi didn't agree, he said "why had my father chosen me as his heir, because I can endure humiliation and not kill people."

After ten months, Zhibo led the army and surrounded Zhao Xiangzi in Jinyan. Zhao Xiangzi was never frightened and fought against Zhibo to the end. Zhibo attacked Jinyan for a year but he never succeeded.

Zhao Jianzi sent his men to contact the Family Wei, Han and Zhao; the three Families united to fight against Zhibo. Zhao Xiangzi led the army and attacked at the front; he killed Zhibo by himself and used Zhibo's head as a vessel to hold water.

It's written in *Huainanzi*—"the story of Zhao Xiangzi proved one saying in the book *Lao Zi*, 'Knowing firmness and staunchness; defending weakness and softness, you will be like the deep valley in remote mountains.'"

智伯突然向赵襄子头上猛击一掌。事后,手下人向赵襄子请命要杀掉智伯,因为智伯的行为侮辱了赵氏家门。赵襄子没有同意,他说:"父亲之所以让我做他的继承人,是说我能够忍受耻辱,并没有说我能杀人。"

过了十个月,智伯率领军队在晋阳包围了赵襄子。赵襄子毫不畏惧,与智伯对抗到底。智伯的军队围攻了一年,晋阳城都没有攻下。赵简子派人联络韩氏和魏氏,于是,韩、赵、魏三家联合了起来,共同抗击智伯。

赵襄子率领军队正面进攻,亲手杀死了智伯,用他的头颅作为盛水的器皿。

《淮南子》曰:赵襄子的这个故事,应验了《老子》上的一句话:"懂得刚强,守住柔弱,就会像深山里的大峡谷那样。"

## 25

### Zhao Xiangzi Gave Rewards

#### 赵襄子赏功

When Zhao Xiangzi was surrounded by Zhibo's army in the city of Jinyang, his family ministers offered advice and made suggestions to help him defend Jinyang. Then, his family ministers gave advice about how to disintegrate enemies, to contact with the army of Family Han and Wei in the kingdom Jin and to fight against Zhibo together. Finally, Zhao Xiangzi and his members defeated Zhibo successfully.

After they had won the war, Zhao Xiangzi gave rewards to the people with fine records service. There are all five persons and among them Gaohe won the first reward.

The other family ministers complained "When Jinyang was surrounded, Gaohe didn't give advice to resolve that danger but now he won the first reward, we want to know the reason."

Zhao Xiangzi said "When Jinyang was surrounded, Family Zhao as well as the kingdom Jin was in danger. All family ministers were thrown into panic and confusion except Gaohe. He behaved respectfully and

赵襄子被智伯的军队围困在晋阳城,左右家臣为他献计献策,让他守住晋阳。后来,家臣们又献计如何瓦解敌人,联络晋国的韩氏和魏氏两大家门的军队,共同对抗智伯。最终,打败了智伯。

胜利之后,赵襄子奖励有功的人员,共有五人,高赫列为首功。

左右的家臣有些不满,说:"晋阳被围的过程中,如何解除晋城之围,高赫没有出谋划策,现在却得了头赏,不知道这是什么原因。"

赵襄子说:"晋阳被围,赵氏家门危急,晋国也面临危险,家臣之中没有不惊慌失措的,只有高赫举动恭敬,



unhurriedly, he didn't lose sight of the relationship between monarch and ministers. Fine service can benefit this time, but the relationship can last forever, shouldn't Gaohe get the first reward for that reason?"

It's written in *Huainanzi*—"Giving rewards to just one person can have the effect that all the ministers of the country are loyal to the monarch. This kind of reward, though small, can encourage many kindhearted people."

不慌不乱,不失君臣之礼。功在于一时,礼垂于万世,高赫以此受到头赏,难道不应该吗?"

《淮南子》曰:"赏赐一个人,能收到天下之臣没有不尽忠于国君的效果。这就叫赏赐虽少却可以勉励很多为善之人。"

## 26

### Zhao Xiangzi Surrounded Zhongmou

#### 赵襄子围中牟

Zhao Jianzi, the minister of kingdom Jin, died and before he was even buried, the defending general of the city Zhongmou betrayed and surrendered the kingdom to the kingdom Qi. Zhao Xiangzi who took the position as the minister buried Zhao Jianzi and five days later, he sent army to surround the city Zhongmou and suppressed the betrayers.

Just at the time that Zhao Xiangzi's army surrounded and began to attack the city Zhongmou, the wall of the city collapsed and opened a tear of ten *zhangs long*.

Zhao Xiangzi saw the image and sounded the bugle to withdraw troops. The generals under him didn't agree, they said "you led us to fight against the guilty betrayers in the city Zhongmou, now, the wall collapsed, it's God who helps us, why do you want us to withdraw?"

Zhao Xiangzi said calmly, "I have heard one saying of Shu Xiang: 'A gentleman won't take advantage to attack his enemies or force them when they are in

晋国的卿大夫赵简子去世,还没下葬的时候,中牟城的守将叛变投降了齐国。接替卿大夫之位的赵襄子把赵简子安葬后的第五天,开始带领军队围攻中牟城,讨伐叛降者。

就在赵襄子的部队包围了中牟城,正要进行攻击的时候,中牟城的城墙倒塌了,开了一个十丈长的大口子。

赵襄子看到这个情景后,立即命令鸣金收兵。手下的将领不同意这样做,对赵襄子说:"您带领我们来讨伐中牟城叛变的有罪之人,现在,城墙倒塌,是老天帮助我们,您为什么要我们撤走?"

赵襄子平静地说:"我听叔向说过这样一句话:'君子不在有利的情况下去

danger. ' Now, the situation is good to us, but not good to the rebel troops in the city, so let them build the wall then we continue our attack. "

The rebel troops in the city heard Zhaoxiangzi's words, they thought Zhao Xiangzi was a benevolent and kindhearted gentleman and one they shouldn't betray. So, they opened the gate and surrendered to Zhao Xiangzi.

It's written in *Huainanzi*—"So, Laozi said if you don't fight with any other people, then no one will fight with you in the country either. "

攻击别人,不在别人危险的时候去强迫他。'现在这样的情况对我们有利,而对中牟城里的叛军不利,还是让他们把城墙修好以后,我们再来攻打他们吧。"

中牟城里的叛军听到赵襄子的这番话,认为赵襄子是个有情有义的君子,不该叛变,于是,就打开城门,向赵襄子投降。

《淮南子》曰:所以老子说,不和别人争,天下也就没有人与你争。



## 27

### Zhao Xiangzi Won but Worried

#### 赵襄子胜而忧

Zhao Xiangzi, the minister of kingdom Jin, led army to fight against Zhaidi in north and won great victory and got two counties: Youren, Zhongren immediately.

The ambassador called to pay respects to Zhao Xiangzi and saw him having dinner, with worried expressions on the face.

The ambassador was confused when he saw this image. The man besides Zhao Xiangzi asked him "We have captured two counties in the morning; even the ambassador has come to call on you, why do you still felt unhappy?"

Zhao Xiangzi thought deeply and said "I have heard that when the Changjiang and Huang river rise, they just last three days and fall down; when a violent storm comes, it just stays a little moment and then the sun will come out. Now, we, the Family Zhao, haven't accumulated lots of moral conducts but we had acquired two counties; it made me feel unpeaceful. I'm afraid that everything would change in a twinkling of an eye and disaster would follow."

晋国的卿大夫赵襄子，率兵攻打北边的翟地大获全胜，一下子就攻下了尤人、终人两个邑镇。

使者来拜见赵襄子的时候，看到赵襄子正准备吃饭，一脸的忧愁。

使者见状，感到很不解。赵襄子身边的人对赵襄子说：“一个早晨就攻下了两个城镇，使者都来拜见您了，您为什么还是满脸的不高兴？”

赵襄子深有远虑地说：“我听说长江、黄河水大涨的时候，不过只有三天，过后也就下去了；狂风暴雨的时候，不过只有一会儿，过后太阳就会出来了。现在我们赵氏还没有积攒下很多的德行，就一下子取得了两个城镇，让我感到很不安，我怕就在一眨眼的工夫，一切都变

Confucius' comment on it was "If Zhao Xiangzi could say that, it means Family Zhao will become prosperous."

Later, the power of Family Zhao really developed, after Family Zhao, Wei, Han divided up the kingdom Jin, Family Zhao became one of the dukes' countries.

It's written in *Huainanzi*—"Worry is the reason that countries become prosperous; arrogance and complacency the reason that countries decline. To win the war is not very hard, but to hold fruits of victory is the most difficult thing. The monarch who has both ability and political integrity to always worries about the situation will hold the fruits of victory and share it with offspring."

样了,灾祸要随之降临。”

孔子对此的评价是:赵襄子能够说这样的话,表明赵氏要兴旺起来了。

后来,赵氏的势力的确发展起来,赵、韩、魏三家分晋以后,赵成为周的一个诸侯国。

《淮南子》曰:时常忧虑,是国家昌盛的原因;骄傲自满,是国家衰亡的开始。打胜仗不是难事,保持胜利成果才是最难的事。有德才的君主就是以忧虑之心来守住胜利成果,让后代子孙分享。

雜用子時筆





祸与福同门，利与害为邻。

——《淮南子·人间》

(祸与福同出一门，利与害就像邻居。)

Disaster and fortune always stay together; wealth and calamity usually come together and seem to be good neighbors.

——*Huainanzi The World*

## 28

### Zigong ransomed people

#### 子贡赎人

There was one law in the kingdom Lu provided that: If someone ransomed people of the kingdom Lu who were slaves or concubines in the other countries, he would be rewarded with money from national treasury.

Duan Muci was Confucius' student, styled Zigong. Zigong used his own money and ransomed one person of the kingdom Lu, but he didn't receive the money promised by the country.

Confucius said "Duan Muci was wrong, everything done by Saints will be able to change prevailing customs and habits, to have the effect on educating people and to influence later ages, we should not just pay attention on our own behaviors. In today's kingdom Lu, the rich are in small number and most people are very poor. So, if received money for ransoming people is considered dishonest and unclean, then people won't go and ransom the slaves and concubines in other countries. Duan Muci's action will have the consequence that the people of the kingdom Lu shall never ransom people from the other dukes."

鲁国有一条法律规定：要是有人把给其他国家做奴隶、做妾的鲁国人赎回来的话，就从国库里拿出金钱进行奖赏。

端木赐是孔子的学生，字子贡。子贡就用自己的钱赎回了一个鲁国人，但是没有拿国家给他奖赏的钱。

孔子说：“端木赐这样做错了。圣人每做一件事，要能够移风易俗，对人民起到教化的作用，而且还能对后世产生影响，不能只顾自己的品行。今天的鲁国，富裕的人只是少数，大多数的人还很贫穷。如果认为赎人回来而要奖金是不廉洁的话，那么，人们就不会去赎人了。端木赐的行为，会导致以后的鲁国人再不会从其他国家赎人回来了。”

It's written in *Huainanzi*—"So, Laozi had said one sentence 'To be able to observe subtle things is to be called perceptive. ' "

《淮南子》曰：所以，老子说过这样一句话：“能够观察到事物细微之处的叫做‘明’。”



## 29

### Duke Qihuan Appointed Ningqi

#### 齐桓公用宁戚

Ningqi from the kingdom Wei wanted to call and pay respects to Duke Qihuan who was one of the five overlords in the Spring and Autumn Period, because he was very poor and had no money to go to the kingdom Qi, he drove carts for businessmen. One evening, he drove carts outside the gate of the kingdom Qi and prepared to live here.

Just at that time, the gate opened, for Duke Qi went to the outskirts to welcome his guests and guards dispelled unconcerned people around. When Duke Qi's troops came near Ningqi, the torches illuminated all around, Duke Qi walked with many attendants. Ningqi, who was feeding cows beside the road, saw the image and suddenly felt sorrowful. He couldn't help knocking the horn and singing the intensive and sorrowful Shang songs loudly.

Duke Qi was attracted by his songs; after listening to the song, he patted the hands of the man besides him and said "Great, the person who sung this song must be extraordinary." So he ordered men to bring the person

卫国人宁戚想拜见春秋五霸之一的齐桓公,由于他很贫穷,没有钱去齐国,就替做生意的人赶车。一天晚上,他赶着车来到齐国城门外,准备在这里住下。

就在这时,城门打开了,齐桓公要到郊外迎接客人,卫兵向四周驱赶着闲人。当齐桓公的人马走到宁戚附近的时候,火把把四周照得通明,卫兵前呼后拥的跟着齐桓公。正在车边喂牛的宁戚看在眼里,悲从心来。情不自禁地敲起牛角,高声唱起激越悲凉的商歌。

齐桓公被歌声吸引住了,听完了歌,他拍打着身边人的手,说:"神奇啊,唱歌的一定不是平凡的人。"于是,命令后面的车子把唱商

who sung the song back to the city.

When Duke Qi came back, his attendants asked how to arrange the man who sung the Shang songs, Duke Qi vouchsafed Ningqi a set of clothes and said he wanted to see him.

Neatly dressed, Ningqi talked at length about the policy of governing the country when he saw Duke Qi. Duke Qi was very glad and wanted to appoint Ningqi.

The ministers had different opinions, they said to Duke Qi "This man is from kingdom Wei; it's not far from us. We shall send someone to investigate him, if he was a man with real talents and morality, then it's not late to put him in important positions."

Duke Qi said "We shouldn't do that, if we did, I am afraid we would find out some shortcomings in him. We forget somebody's good qualities and desert him just for his small shortcomings, it's the reason that some monarchs lose some genius."

It's written in *Huainanzi*—"It's hard to be perfect, weigh his good qualities and shortcomings; use his good qualities. Duke Qi had done very well on this point."

歌的人带回城里。

齐桓公迎客回来以后,手下人向齐桓公请示如何安置那个唱商歌的人,齐桓公赐了一套衣帽,说要见见这个人。

穿戴一新的宁戚,见到齐桓公后就大谈治理天下之策,齐桓公听了非常高兴,想任用宁戚。

大臣们有不同的看法,他们对齐桓公说:"这个人是卫国人,卫国离我们齐国不远,派人去调查调查,要真是有个有德才的人,您重用他也不迟。"

齐桓公说:"不能这样做,要是去调查了,我担心会查出他的小毛病。因为有点小毛病就忘掉了一个人的大长处,弃之不用,这正是有些君王失去天下有识之士的原因。"

《淮南子》曰:一个人难得非常完美,权衡他优点缺点的轻重,用他的长处,齐桓公在这方面就做得非常好。

離角子詩卷





壹快不足以成善，积快而成为德；壹恨不足以成非，积恨而成怨。

——《淮南子·缪称》

（做一件让人愉快的事不能成为美德，但做这样的事积累下来就会成为美德；做一件让人不高兴的事不能成为指责对象，但做这样的事积累下来就会怨声载道。）

Only one good deed can't be regarded as virtue, a lot of good deeds accumulated together will bring about virtues. Only one evil deed will not be blamed, plenty of evil deeds accumulated over the years will make complains heard everywhere.

——*Huainanzi: The Distinct Saying*

# 30

## Duke Qi and Lunbian

### 齐桓公与轮扁

Duke Qi read books in the hall, and Lunbian made wheels outside the hall.

Seeing Duke Qi reading books, Lunbian put down the awl and chisel in his hands and asked Duke Qi "What are you reading, My Lord?"

Duke Qi answered "Saints' books."

Lunbian "Is the Saint still alive?"

Duke Qi answered "No."

Lunbian heard that and said "So, it seems this book is just the dross left by the Saint."

Duke Qi flew into a rage, he said angrily "I read Saints' books. How dare you, a worker making wheels, jeer at them? If you can give the reasons, it's ok. If you can't, you will be executed."

Lunbian said "My Lord, of course I have my reasons. I can explain that by using my experiences of making

齐桓公在堂上读书,轮扁在堂下做车轮。

看着读书的齐桓公,轮扁放下手中的锥子、凿子,问齐桓公说:"国君您读的是什么书?"

齐桓公回答:"是圣人的书。"

轮扁问:"这个圣人还活在世上吗?"

齐桓公回答:"已经不在世上了。"

轮扁听到这里,就说:"这样看来,这书只不过是圣人留下的糟粕罢了。"

齐桓公一听,勃然大怒,气愤地说:"我读圣人的书,你一个做车轮的工人,怎么能这样讥讽圣人?你要是能说出道理,就算了;要是说不出来,只有被处死!"

轮扁说:"国君,我这样说自然有道理。我用我做车轮

wheels. If we made wheels impatiently, the tenon and the mortise would not conform to each other; if we did it with too much attention, then the tenon and the mortise would not conform to each other solidly. Only through neither hurriedness nor slowness, can you link your heart with your hands, then you could make the perfect wheels. I can't explain this profound secret with words to teach my son and my son can't learn it from me either. So I am an old man in seventies and I am still live on making wheels. Today, My Lord, you read Saint's books but I felt that the wonderful ideas had gone with the dead Saint and all that is left are just some useless things."

It's written in *Huainanzi*—"The truth that can be spoken out is not the truth that can last forever; the same of one of the name that can be spoken out."

的经验来说明这个问题。做车轮要是太急躁了,榫头、榫眼就难以相合;做得太细致了,榫头、榫眼相合得不结实。只有不快不慢,才能心手相应,做出来的车轮才是最完美最理想的。这其中的奥妙我不能用语言来教给我儿子,我儿子也没办法从我这里学到。所以,我已经是七十多岁的老人了,还要以做车轮为生。今天国君看的是圣人的书,我觉得圣人精妙的思想已经随他故去了,留下来的只是没多大用的东西。”

《淮南子》曰:所以,老子说:“能够用语言说出来的道,不是永恒的道;能够称呼出来的名,不是永恒的名。”



# 31

## Zihan Seized the Kingdom Song

### 子罕相宋

When Sicheng Zihan was the minister of the kingdom Song, he told the monarch "whether the country is safe or not; whether common people are well governed or not, all rely on whether the rewards and punishments carried out by monarch are suitable or not. People all like be offered official posts and improved salary or be granted with money. This authority is controlled by you, My Lord. People all hate to be punished and disposed or be sentenced and killed, I will undertake this power." The monarch of the kingdom Song was very glad and said "Ok, I receive people's praise and you bear people's resentment so that I won't be laughed at by the other dukes for that."

After Zihan and the monarch divided power, people all knew Zihan controlled the authority of life and death. Ministers all gathered around Zihan, no one dared displease him and people were also afraid of him. In less than a year, Zihan who controlled the authority killed the monarch and seized all the power in the county.

It's written in *Huainanzi*—"So Laozi said rightly

司城子罕做宋国宰相的时候,他对宋国国君说:"国家的安与危,百姓的治与乱,全在于君主实行的赏罚是否适当。封官加禄、赏赐钱财,是人们都喜欢的,这个大权由您掌握;惩罚处置、用刑杀戮,是人们所不喜欢的,这个权力我来承担。"宋国国君很高兴地说:"行。我来接受人们的赞美,你来承受人们的怨恨。我知道这样就不会受到诸侯的嘲笑了。"

子罕和宋国国君这样分工以后,人们都知道子罕掌握着生死大权,于是,大臣们都围在子罕的四周,不敢得罪他,人民也都害怕他。不到一年,大权在握的子罕就把宋国国君杀掉了,夺得了宋国的所有大权。

《淮南子》曰:所以还是老

“The fishes can't leave the abyss and the sharp weapons of the country shouldn't be transferred to others carelessly.”

子说得对：“鱼不能离开深渊，国家的利器不能随便拿出来给人。”

離南子詩集





画者谨毛而失貌，射者仪小而遗大。

——《淮南子·说林》

（画画的人只注意到画好毛发就会失去全貌，射箭的人有细微的偏差就会相差很远。）

If a painter only focuses on the trivial matters of the whole picture such as hair and skin he will lose the complete picture. If an arrow shooter has a little deviation he will miss his target totally.

——*Huainanzi: The Teachings on the Forest*

## 32

### Jiu Fangyin Judged Horses

#### 九方堙相马

One day, Duke Qinmu told Bole "You are getting older and older, is there someone in your family who can look horses to judge their worth?" Bole said "The common good horses can be recognized from the outward appearance and body form, but it's not easy to recognize good horses in the world. Because the characteristics of this kind of horse are partly hidden and partly visible, you can not seize them easily. They can run fast and lightly, you can't even see clouds of dust flying up or find footprints on the ground. My sons are all mediocrities, I just told them how to find common good horses but I couldn't teach them how to recognize the winged steeds in the world. I have a friend called Jiu Fangyin who once cut firewood with me, his ability to judge horses is no less than me, let me introduce him to you."

So, Duke Qinmu met Jiu Fangyin and asked him to find good horses in the world.

Three months later, Jiu Fangyin came back and reported to Duke Qinmu "I had found a good horse, it was just at Shaqiu."

一天,秦穆公对伯乐说:  
“你的年纪越来越大了,你家族里面有没有能相马的?”伯乐说:“一般的好马,能够从外表体型上来识别,但是要识别天下的好马,不太容易。因为这种马的特点若有若无,很难把握。它跑起来又轻又快,让人看不到飞扬的尘土,找不到地上的脚印。我的儿子们都是下材,只能告诉他们如何去找一般的好马,但教不会如何去识天下的千里马。我有一个一起打过柴的朋友,叫九方堙,相马的本领不比我差,我把他引见给您。”

秦穆公见到九方堙以后,就叫他去寻找天下的好马。

三个月过去了,九方堙回来禀报秦穆公说:“我找到了一匹好马,就在沙丘。”

Duke Qinmu was very glad; he asked "It's a male or female horse? What's the color?"

Jiu fangyi answered "It's a male horse, yellow."

Duke Qinmu asked someone to fetch the horse back but saw a black and female horse.

Duke Qinmu was unpleasant, he found Bole and told him "The man introduced by you is bad, he even couldn't make clear the sex and color of horse, how can he recognize winged steeds?"

Bole listened and sighed "The ability of Jiu Fangyin of judging horses can even reach to this state, it is his good quality which surpasses me thousands of times and to some extent invaluable. He observed the natural function of horses, found the quintessence but forgot the crude appearances outside. He looked at the inner quality of horses but ignore their outside characteristics. He just observed what he needed; found what he needed to investigate. The value of Jiu Fangyin's ability of judging horses is more precious than winged steeds.

Duke Qinmu asked someone to lead the horse and let it run; it really was a winged steed.

It's written in *Huainanzi*—"That proves one saying of Laozi a straight line often appears curving, a man of great wisdom often appears slow-witted."

秦穆公高兴地问：“是公马还是母马？什么颜色？”

九方堙回答说：“是匹公马，黄色的。”

秦穆公叫人把这匹马牵了回来，看到的却是一匹黑色的母马。

秦穆公非常不高兴，把伯乐找来，对他说：“你推荐的那个人真不行，连马的颜色、雌雄都分不清，怎么能识别千里马？”

伯乐听了以后，感叹一声，说：“九方堙相马的水平，竟然达到这样的境界，这就是他超出我千万倍以至于无法估量的长处！他所观察的是马天然的机能，找到了马的精华而忘掉了马的粗表的东西，看到了马内在的素质而忽视了马外在的特征。他观察他要观察的，其他的東西不去观察；看到他所要查看的，其他的不去查看。九方堙这种相马的价值比千里马还宝贵。”

牵来了九方堙相中的马，让它跑，果然是匹千里马。

《淮南子》曰：这正验证了老子的一句话：“大直若曲，大巧若拙。”



## 33

### King Chuzhuang Didn't Attack the Kingdom Jin

#### 楚庄王不击晋

When king Chuzhuang governed the country, the kingdom Jin attacked the kingdom Chu, invaded 90 *li* of its territory and still continued.

The ministers asked the king Chuzhuang for the order to fight back. The king Chuzhuang didn't agree and said "When my father was still live, the kingdom Jin dared not attack our country, now I am the monarch, the kingdom Jin comes and attacks our country, this is my fault, how could I let you ministers suffer and insulted with me?"

The ministers heard the king Chuzhuang blamed himself, they said with one voice in unison "When the former ministers were still live, the kingdom Jin dared not attack us, now we are the ministers but the kingdom Jin comes and attacks us, it's our fault, please send the order and let us fight back."

Hearing these words from the bottom of their hearts, the king Chuzhuang lowered his head and let the dropping tears wet his clothes. He stood up and ex-

楚庄王的时候,晋国攻打楚国,侵入楚国领土九十里还不停止。

楚国的大臣们向楚庄王请求进行还击的命令。楚庄王没有同意,说:"先王在世的时候,晋国不敢攻打楚国,现在是我为楚国君主,晋国来攻打楚国,这是我的过错,怎么能让你们这群大臣跟着受苦受辱呢!"

大臣们听楚庄王这样自责自己,异口同声地说:"前辈的大臣们在世的时候,晋国不敢攻打楚国,现在我们当大臣的时候,晋国来攻打楚国,这是我们这些做臣子的过错,请君王下令让我们去还击吧!"

听到这些发自肺腑的声音,楚庄王低着头,流下的眼泪打湿了衣襟。他站起身向大臣们深深致谢。

pressed his thanks to the ministers.

The army of the kingdom Jin heard these things, they said one after another “the king and the ministers of the kingdom Chu rushed to bear the fault, the king Chu didn't care about his own status and treated his ministers modestly and courteously. We can't fight this country anymore.” So they withdraw troops from the front the same night.

It's written in *Huainanzi*—“Laozi was right, ‘Who can bear the humiliation of country is the real leader of this country.’”

晋国的军队听到这些事情,纷纷说:“楚国的君主和大臣争着承担过失,而且楚王还不顾自己的身份,谦和恭敬地对待臣子,这样的国家我们不能再攻打了。”于是,连夜班师回到了晋国。

《淮南子》曰:还是老子说得对:“能够承担国家的耻辱,才是国家的真正主人。”

## 34

### Song Jingong Didn't Transfer Disaster

#### 宋景公不移祸

When Song Jingong was the monarch, the Yinghuo star (Mars) moved to the position Xin. Song Jingong was afraid, so he called in Taishi Zi Wei and asked "The Yinghuo star moved to the position Xin, what does it mean?"

Zi wei said "Yinghuo star is in charge of punishment in the sky; the position Xin is the dividing line of the kingdom Song in the sky. The Yinghuo star moved to the position Xin, it means disaster will befall on you, My Lord. But despite this, I can help you avoid disaster, if only you transferred the disaster to the minister."

Song Jingong didn't think so, he said "The minister is the man who manages the country; if we transfer disaster to him, it's not a good idea."

Zi Wei continued "Then we can transfer it to common people."

Song Jingong thought the idea was even worse, he said "If we transferred disaster to common people and they all died, while I was their monarch, I'd rather die

宋景公的时候, 荧惑星运行到心宿的位置上, 宋景公害怕, 召见太史子韦, 询问道: "荧惑星到了心宿, 这表明什么?"

子韦说: "荧惑星, 在天上是主管惩罚的; 心宿, 在天上是宋国的分野。荧惑星运行到心宿, 表明有灾祸要降临到君王您的头上。虽然这样, 还可以替您避免灾害, 只要把灾祸转嫁到宰相身上就行了。"

宋景公一听, 认为不可, 说: "宰相是管理国家的人, 要是把灾祸转移到他身上, 不是好主意。"

子韦接着说: "那么可以转移到百姓身上。"

宋景公认为更不行, 他说: "要是转移到百姓身上, 他们都死了, 我还做谁的君



by myself. ”

Zi Wei said once again “We could transfer it to the annual revenue. ”

This idea met Song Jingong's opposition again. He said “Annual revenue is the life blood of people. If annual revenue was not good, people will be starved to death. If the monarch lived but let people die, who will support me as monarch? Now the astronomical phenomena show that my life comes to the end, Zi Wei you needn't say any more. ”

Zi Wei turned around, facing north, and gave a great salute to Song Jingong, he said “Let me venture to congratulate you, My Lord, the heaven will hear what you have said. You have said three sentences about how to be monarch and the heaven will give you three rewards. Tonight, the yinghuo star will move out of the three positions of Xin, Di and Fang, My Lord, your life will be lengthened 21 years. ”

Song Jingong asked “How did you know?”

Zi Wei answered “My Lord, you have said three sentences of how to treat minister, common people and annual revenue, so the heaven will give you three rewards and let the yinghuo star move out of the three positions of Xin, Di and Fang. Every time it moves, it will surpass seven constellations. Seven multiply three is twenty-one, so My Lord, your life will be lengthened 21 years. If My Lord doesn't believe me, I beg to bend over the steps and wait, if the yinghuo star doesn't move, I beg you My Lord to grant me death. ”

主啊,我宁肯一个人去死。”

子韦接着又说:“还可以转移到年成上。”

这又遭到宋景公的反对,他说:“年成,是老百姓的命根子。年成不好,老百姓就会饿死。做人君的让百姓去死而自己活下来,还有谁会让我做国君呢?现在这样的天象表明我的生命已经到了尽头,子韦你就不要再说了。”

只见子韦转了个圈,面向北,向宋景公深深行了一个大礼,说:“让我斗胆地恭贺君王您,上天能够听到您说的话。您说了三句如何做人君的话,上天一定会给您三次奖赏。今天晚上,荧惑星会移出心、氐、房三宿,君王您的寿命会延长二十一年。”

宋景公问:“你怎么知道的?”

子韦回答:“君王您刚才讲了如何对待宰相、百姓、年成三句话,为此上天要奖赏您三次,让荧惑星移出心、氐、房三个星宿,每移一个星宿,要越过七座星,三七二十一,所以,君王您的寿命要延长二十一年。君王您要是不相信的话,我请求伏在台阶下等候,如果荧惑星不移走,我请君王赐我死。”

Song Jingong said with half-believing and half-doubting "Ok."

This night, the Yinghuo star did move out of the three positions of Xin, Di and Fang.

It's written in *Huainanzi*—"what Laozi said was right 'Only those who can bear disasters of country can be the king of kings.'"

宋景公半信半疑地说：“好吧。”

这天晚上，荧惑星果然移出了心、氐、房三个星宿。

《淮南子》曰：还是老子说得对：“能够承担国家的灾祸，才能称得上天下之王。”

## 35

### Gongsun Long Employed Skillful People

#### 公孙龙用能士

Gongsun Long once said to his disciples when he was in the State of Zhao, "I will not have interactions with someone with no extraordinary ability."

One day, a man wearing coarse and short clothes with a hemp rope around his waist came to Gongsun and said, "I am good at shouting."

Gongsun Long looked at his disciples and asked, "Is there anyone among you who can do this?"

His disciples replied, "None of us can."

Then Gongsun said to his subordinates, "Put that man's name in the list of my disciples."

A few days later, Gongsun Long came to the bank of the Yellow River with his disciples on his way to canvass the King of the Yan State. They were going to cross the river. However, not a boat was in sight except one ferry boat on the other side of the river.

At this time, Gongsun asked the man with shouting ability to prove his talent. The man lifted his voice as

公孙龙在赵国的时候，曾经对他的弟子们说：“一个人要是没有什么特殊技能的话，我不会同他交往。”

一天，有个身穿粗布短衣、腰上系着麻绳的人来见公孙龙，说：“我会呼叫。”

公孙龙看着他的弟子们，问：“你们中间有没有会呼叫的？”

弟子们回答：“没有。”

于是，公孙龙对手下人说：“把这个会呼叫的人列入弟子名册。”

几天以后，公孙龙要到燕国去游说燕王，带着弟子一行人来到黄河边上，准备过河。但是，渡口没有船，摆渡的船停在河的对岸。

这个时候，公孙龙把那个会呼叫的弟子叫了出来，让他展示一下自己的技能。



expected. As a result, having heard his voice, boatmen on the opposite bank rowed their boats over and carried Gongsun and his disciples across the river.

*Huainanzi* says, "This is why a sage will not reject a person with proficiency in a particular line."

这个会呼叫的人果然行，一亮开嗓门，多少里外都能听到。河对岸的船夫听到了这边的呼叫，就把船摇过来了，把公孙龙一行人载过了黄河。

《淮南子》曰：所以说圣人处世，不会拒绝有一技之长的人。

## 36

### Zi Fa Not Accept Awards

#### 子发不受封

Zi Fa, a general of the Chu State, returned to Chu in triumph after he led troops to attack the State of Cai. King Xuan of Chu (reigning in 369 B. C. -340 B. C. ) went to the outskirts to welcome him and prepared to award him a hundred hectares of fertile fields and confer him a title of nobility named Zhi Gui. However, Zi Fa declined the king and said, "It is the moral integrity of a monarch to run a state and establish national policies to make vassals come over and pledge allegiance; it is the power and prestige of a general to issue orders and win without fighting a battle; and it is the result of all soldiers to work with one heart to line up in battle array and be ready to fight against enemies. So I will be heartless if I claim all credit for myself and accept high official position and riches."

*Huainanzi* says, "It is definitely true of words by Laozi: 'Disclaim all achievements one has made, then he will not lost his credit.'"

楚国将领子发率兵攻打蔡国,胜利归来,楚宣王到郊外去迎接他,要封赏他百顷良田和执圭的爵位。子发谢绝了楚宣王,不接受这样的封赏,他说:“治理国家,确立国政,使诸侯归顺,这是国君的德行;发号施令,不战而敌退,这是将军的威风;摆好阵势和敌人作战,胜利了,这是全体士兵同心协力的结果。如果我把众人的功劳归在自己身上,接受功名利禄的封赏,那就太不仁义。”

《淮南子》曰:还是老子说得好:“功成但不居功。就是因为不居功,所以功劳就不会失去。”

## 37

### Zi Fa Employs A Thief

#### 子发用善偷者

Zi Fa, a general of the Chu State, liked to take in people with proficiency in a particular line. One day a man good at stealing came to his army and said, "I heard that the general wants to find people with professional skill. I am a thief and I am willing to become a soldier by right of my pilfering skill." Zi Fa was so glad to hear this that he came out to welcome that man in certain etiquette even before he finished tying the belt of his clothes and putting on his hat upright.

People under him said to him after that, "Thieves are robbers everywhere under the sun. Why did you treat him with such courtesy?" Zi Fa answered, "What I did is beyond the comprehension of people as you."

Soon after that, troops from the Qi State assaulted Chu. Though Zi Fa with his soldiers rose in resistance, his troops retreated mile after mile because of the powerful offense from Qi. Generals and ministers all racked their brains to think of ways to salvage the defeat. Bu it

楚国大将子发喜欢收留有一技之长的人。一天,楚国有个善于偷盗的人来到了子发的部队,说:"我听说将军想找有特殊技能的人。我是个小偷,愿意以偷盗技术的特长,成为军队里的一个士兵。"子发听到这个偷盗技术很高的人来了,高兴得衣服带子都没系好、帽子也没有戴正,就出来按照一定的礼节接待了他。

事后,子发手下的人对他说:"小偷是天下的盗贼,您为什么要这样以礼相待他?"子发说:"我这样做不是你们这些人所能理解的。"

没过多久,齐国派兵攻打楚国,子发带领部队进行抵挡,但是,齐国军队攻势强劲,楚军连连后退。楚国的将士大臣想尽办法、绞尽脑汁挽回败局,但是都没有成



was useless. The more battles the Qi army took part in, the braver they became.

At this moment, the man good at stealing came to Zi Fa and said, "I want to help you with this tough situation with my trifling skill." Zi Fa said OK and let him go to display his special ability without saying another word.

Then the man managed to get the canopy of Qi's general at that night and took it to Zi Fa. However, Zi Fa sent it back to Qi's general with his following words, "My soldiers picked it up when collecting firewood and now I return it."

On the second night, the same man got that general's pillow and Zi Fa sent it back again. The same thing happened when the skillful man got the hair clasp of that general.

People in troops of Qi felt surprisingly afraid after hearing of such things. The general said to his subordinates when in discussion, "We had better go back, or I am afraid that they will come to cut my head." Therefore, Qi retreated out of Chu.

Huainanzi says, "That's why we say that it is inappropriate to say a person's skill is insignificant or significant, good or bad. The key point is how a leader uses it. Even a bad skill can be fruitful as long as it is properly used."

功,齐军越战越勇。

这个时候,那个善于偷盗的人来见子发,说:"我想利用我的雕虫小技来为您解决难题。"子发看了看他,说:"行。"没再说什么就让他施展自己的特殊技艺去了。

夜里,这个善于偷盗的人把齐军将领的帷帐偷来了,送给子发。子发就派人把帷帐送还,带话给齐军将领说:"我的一个士兵去打柴的时候得到了将军的帷帐,现在将帷帐还回去。"

第二天夜里,这个善于偷盗的人把齐军将领的枕头偷来了,子发又派人把枕头送了回去。第三天夜里,这个善于偷盗的人把齐军将领的簪子偷来了,子发仍然派人把簪子送了回去。

齐国军队听说了这些事情,都很吃惊害怕。齐军将领和手下军官商议,说:"我们还是撤军吧,要是不撤,楚国将领恐怕要来取我的头了。"于是,齐军就从楚国撤了回去。

《淮南子》曰:"所以说,人的技艺能力不分大小、好坏,完全在于君主如何去用它。只要善于运用,不好的技艺也能发挥作用。"

## 38

### Gong Yixiu Did Not Accept Fish

#### 公仪休不受鱼

Gong Yixiu, the prime minister of the State of Lu, was fond of having fish, which people in the whole state knew about. So they tried to send fish to Gong Yixiu, but none did he accept.

His students asked him, "Why did you not accept the fish sent to you though you like eating fish?"

Gong answered: "It just because I like eating fish. It will be unlikely for me to keep my hobby if I accept the fish sent to me because I will lose my position after doing that. While I will still be a prime minister if I refuse to do so. Then I can have fish by right of my own salary for a long time so that I can keep my hobby."

*Huainanzi* says, "It confirms words by Laozi: "A person content with his lot will not bring disgrace to himself."

公仪休是鲁国宰相,他喜欢吃鱼,国人都知道他这个爱好,争相送鱼给他,公仪休一条鱼都不接受。

他的学生问他:“您爱吃鱼,为什么不接受送来的鱼呢?”

公仪休回答:“正因为我爱吃鱼,所以才不能接受鱼。如果我接受了人们送来的鱼,以后就有可能连吃鱼的爱好都保不了,因为接受送来的鱼会使我失去相位;我不接受送来的鱼,我的相位就不会失去,我就能够长久地凭着我的俸禄吃鱼,我喜欢吃鱼的爱好也能够长久地保住。”

《淮南子》曰:这应验了老子的一句话:“知足不辱。”

## 39

### Sun Shuao Avoided Three Resentments

#### 孙叔敖免三怨

An old man in Huqiu said to Sun Shuao, the officer of Chu, "Do you know there are three things that could lead to resentment?"

Sun asked, "What are they?"

The old man answered, "They are one's title of nobility, his official position and salary. If you have a high title of nobility, other officials will envy you; if you have a high official position, the king will detest you; and if you enjoy an abundant salary, common people will complain about you."

Then Sun said, "The higher title of nobility I have, the smaller my desire is; the higher official position I have, the smaller my ambition is; and the more abundant salary I enjoy, the more alms I give. Do you think it works to avoid such three resentments?"

*Huainanzi* says, "It is definitely true of words by Laozi: 'Nobility lies in humbleness and those in high position depend on common people.'"

孤丘老人对楚国令尹孙叔敖说：“人有三种招致怨恨的东西，你知道吗？”

孙叔敖问：“哪三种东西？”

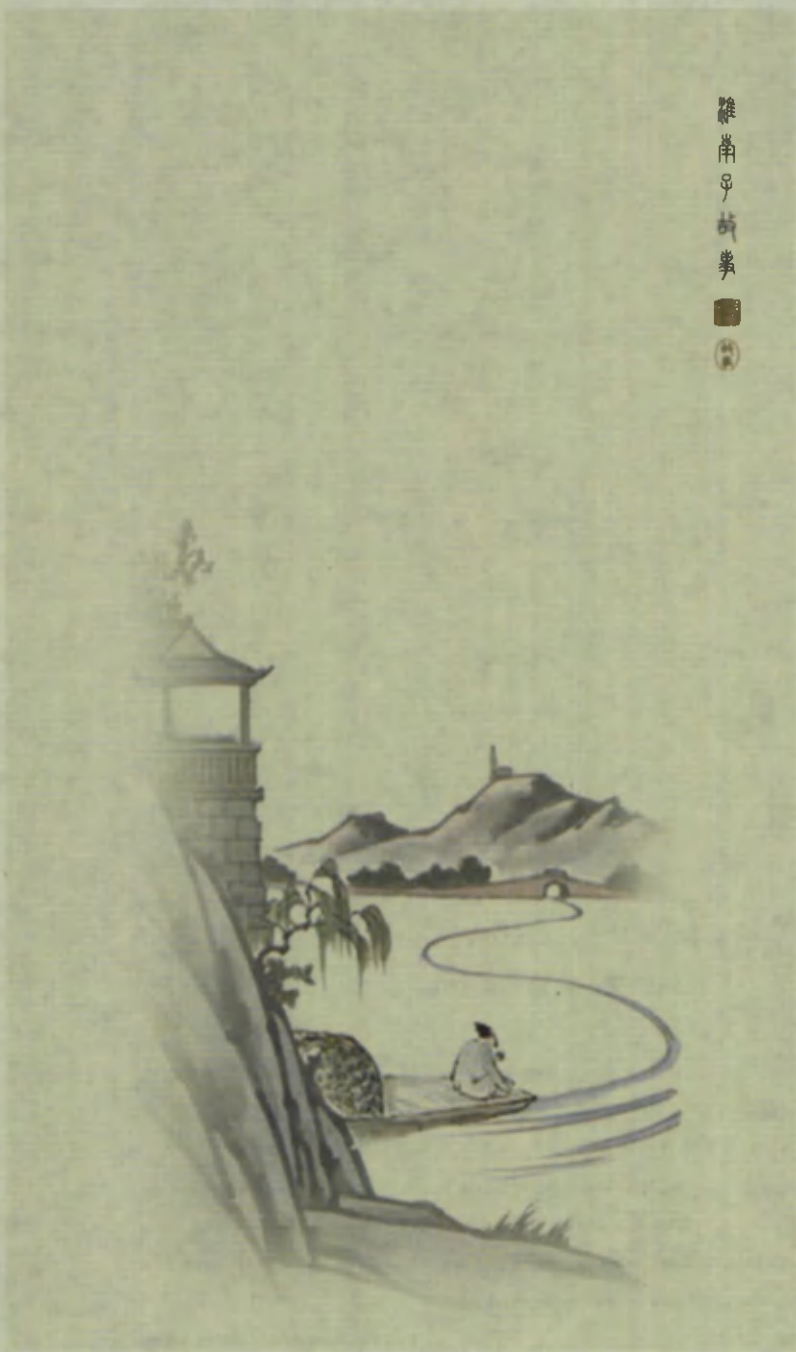
孤丘老人说：“爵位高了，当官的人就会嫉妒你；官做大了，君王就会厌恶你；俸禄丰厚了，百姓就会埋怨你。”

孙叔敖说：“我的爵位越高，我的欲望越小；我的官做得越大，我的野心越小；我的俸禄越丰厚，我布施得越广。用这些来避免三怨，你看可以吗？”

《淮南子》曰：还是老子说得好：“贵必以贱为本，高必以下为基。”



離南子詩卷



天下有至贵而非势位也，有至富而非金玉也，有至寿而非千岁也；原心反性则贵矣，适情知足则富矣，明生死之分则寿矣。

——《淮南子·缪称》

（天下有最珍贵的东西，但不是权势地位；有最富的东西，但不是黄金珠宝；有最长的寿命，但不是活到一千岁，回到本心、返回天性就是最珍贵；适宜性情、知足常乐就是最富有；明白生和死的区别就是最长寿。）

In the world, the most precious thing is not the power, influence and position but the natural instincts; the richest thing is not gold and jewelry but the happiness derived from contentment and proper disposition; the longest longevity is not the age of 1000 years but the understanding of differences between life and death.

——*Huainanzi: The Distinct Saying*

## 40

### Sun Shuao Asks for Qinqiu for an Award

#### 孙叔敖请封寝丘

When Sun Shuao (630B. C. -593B. C. ) was in the position of Lingyin in Chu, after being encircled by troops headed by King Zhuang of Chu (? -591B. C. ) for three months, the capital of Zheng was captured by Chu. The King Xiang of Zheng was named Routan was pledged allegiance to Chu. Then troops from the Jin State came to help Zheng after crossing the Yellow River. So King Zhuang of Chu and Sun Shuao led soldiers to attack the ones from Jin and defeated them. Sun rendered outstanding service during the battle. So after returning to Chu, King Zhuang of Chu wanted to award him, but Sun politely refused.

Sun got seriously ill in his late years. He said to his son before his death, "The king will definitely give you riches and confer you a title of nobility, but you surely can't accept those fertile fields. Choose fields of sandstones by yourself. I have thought things about for you. There is a piece of land called Qinqiu near the border of Yue. People in both Chu and Yue nearby all consider it a bad place because of its in fertility and

孙叔敖担任楚国令尹的时候,楚庄王率领楚军包围郑国三个多月,攻破了郑国的都城,郑襄公肉袒牵羊臣服楚王。晋军渡过黄河来救郑,楚庄王和孙叔敖各率一部分楚军共同攻打晋军。晋军大败,孙叔敖立了大功。回国后,楚庄王要封赏孙叔敖,孙叔敖婉言谢绝。

晚年,孙叔敖得了重病,在临死的时候对儿子说:"我死了以后楚王一定会封赏你,到时候,你一定不要接受富饶的封地,自己选择沙石之地。我都为你想好了,靠近越国的边界有一块土地叫寝丘,因为贫瘠地名又难听,附近的楚人、越人都认为



unpleasant name. Ask the king for Qinqiu. It can ensure the safety of you and your descendants. ”

It happened exactly as expected after Sun's death. Following his instruction, his son chose Qinqiu instead of abundant land. At that time, the title of nobility and official's salary would not last longer than two generations for ordinary descendants of meritorious officials, but it was an exception for Sun's descendants.

*Huainanzi* says, “This is what we say that one can benefit more in other respects from losing a little self-interest. ”

那里不好。你就请求楚王把寝丘封赏给你,这块土地能保证你和你的子孙都平安无事。”

孙叔敖死后,楚庄王果然要封肥沃的土地给孙叔敖的儿子,儿子听从了父亲的话,他没要富饶之地而选择寝丘。当时楚国的情况,一般的功臣子弟传承爵位和俸禄到两代人的时候就保不住了,而孙叔敖的子孙后代是个例外。

《淮南子》曰:“这就叫做损失了某一点利益,却在其他方面得到更大的收益。”

離南子故集



事成而身弗伐，功立而名弗有。

——《淮南子·修务》

(事业成功了不夸耀，功劳立下了不要名声。)

Don't boast the successful undertakings; don't seek reputation after rendering meritorious service.

——*Huainanzi·The Study on Affairs*



# 41

## King Mu of Qin Attacked Zheng

### 秦穆公袭郑

When King Mu of Qin (? - 621 B. C. ) was assembling his troops in preparation for attacking Zheng, Jian shu, an old official said to the king: "You'd better not do so. I have heard that you can only attack another state with chariots successfully no more than 100 miles and soldiers within 30 miles. Only in this way can the battle plan not be leaked, the drive of soldiers not be lost, the food supply be ensured and common people not be involved. We can achieve success only when the morale and combat effectiveness is kept high. Now your troops will march thousands of miles and cross the lands of other states before attacking Zheng. I don't know whether it will work. Please consider it seriously."

However, the king didn't follow Jian Shu's words and the army set out. So Jian Shu saw them off in mourning apparel and wept farewell to his son.

On the way from Qin to the east, the army came across Xian Gao, a businessman from Zheng when they

秦穆公集合部队,准备攻击郑国。秦国老臣蹇叔对秦穆公说:“最好不要这样做。我听说要是袭击别国,兵车不要超过一百里,士兵不要超过三十里,这样的话,才能不泄露作战计划,兵甲的锐气才不会丧失,粮食给养才能得到保证,人民才不会受到连累。只有保持高昂的士气和旺盛的战斗力,才能袭击成功。现在,您要指挥的军队,行军几千里,还要多次穿过其他诸侯国的领地,才能偷袭郑国,我不知道到底行不行,请您慎重考虑。”

秦穆公没有听从蹇叔的话。部队就要启程的时候,蹇叔披麻戴孝地前去送行,哭着与儿子告别。

部队从秦国出发,经过周朝的都城再往东行驶,这

came to the capital of Zhou. Xian Gao feasted them with twelve cattle, saying that he had waited here under orders by his king that he provide them with good food and drink after they had marched such a long distance.

The three commanders in the Qin army became anxious, so they had a discussion. "We walked thousands of miles in order to take a sneak-raid on Zheng. But they have known our coming before we arrived. They must have made adequate preparation. So we can't do that again." Then they retreated.

When they were passing across the Jin State, King Wen of Jin (697 B. C. -628 B. C. ) had not been buried after his recent death. They didn't inform Jin of their arrival so as to avoid blowing their cover. Xianzhen, a high minister of Jin, was quite angry when he heard this. So he said to the newly enthroned King Xiang of Jin (? -621 B. C. ), "Everyone know that King Wen of Jin and King Mu of Qin used to be on good terms with each other. Now our ex-king has just died and is not buried. But King Mu of Qin didn't send a single emissary to express his condolence. What's more, he didn't inform us when crossing our land. Does he want to bully us, thinking that our old king has just died and the new king was weak? I ask for forces to attack Qin." Then King Xiang of Jin agreed his request.

So Xianzhen led troops to fight with Qin in the Xiaoyang Mountain. After they defeated Qin and held the three commanders of Qin captive, they returned in triumph.

这个时候遇到郑国的商人弦高。弦高杀了十二条牛宴请了秦军的将士,说自己奉郑国国君的命令,在此等待秦军,秦军走了这么远的路,要好好犒劳一下。

秦军的三位统帅担心起来,商量说:“我们行军几千里想偷袭郑国,还没到郑国,郑国人已经知道我们来了,肯定做好了准备,我们不能再去偷袭了。”就带领部队往回撤。

秦军经过晋国的时候,正赶上晋文公去世,还没有安葬。秦军经过这里为了不泄密就没有跟晋国打招呼。晋国大卿先轸知道后非常气愤,对才即位的晋襄公说:“以前我国君晋文公与秦国的秦穆公交情好,天下之人和天下的诸侯国没有不知道的,现在,我们的先君刚刚去世,还没安葬,秦穆公不但没有派人来吊唁,而且大军经过我们国家的时候也不打招呼,这是不是认为我们先君去世了,新君幼弱,想欺负我们。老臣请求带领人马攻打秦军。”晋襄公同意了先轸的请求。

于是,先轸率领晋军在崤地与秦军交战,晋军将秦军打败,活捉了秦军的三位统帅,胜利而归。

秦穆公听到战事的情况

After King Mu of Qin heard about that war, he came to the Ancestral Temple with the livery of grief and confessed his faults to everyone.

*Huainanzi* says, "It is definitely true of words by Laozi: 'It is acceptable to pretend to be unacquainted with what one has already known while it is bothersome to pretend to know what one doesn't know. ' "

后,穿着一身白色的衣服,来到祖庙,面向众人,承担自己的过错。

《淮南子》曰:老子说得对:“知而不知,尚矣;不知而知,病矣。”



## 42

### King Mu of Qin Did Not Hurt People Who Ate His Horse

#### 秦穆公不伤食马者

Once when King Mu of Qin was on his way to hunting, his carriage was broken and the horse on the right ran away.

Having heard that his horse had been caught by a group of peasants, King Mu of Qin took some soldiers to chase them. When the king came to a village at the south of the Qi Mountain, he saw the peasants were eating the meat of his horse whose bones were in a pot.

King Mu of Qin was very quietly sad for his horse. However, he didn't reveal his feeling. He just said to those peasants, "If you don't have a drink right after having horsemeat, it will be harmful to you health. I came specially to bring you wines, then you will not be hurt."

Then he gave wines to those peasants and let them have both meat and wine. So those peasants were very grateful to King Mu of Qin and later became soldiers of him.

One year later, King Mu of Qin was caught in a

一次,秦穆公出去打猎,走到半路上,车子坏了,右驾的那匹骏马跑了。

听说这匹骏马被一群乡下人捉住了,秦穆公就带人去追,追到岐山南边的一个农庄的时候,看到一群乡下人已经把骏马杀死,正煮在锅里,吃着它的肉。

看到这情景,秦穆公暗自为马伤心。但没有任何表露。只听他对这群乡下人说:“吃骏马的肉,如果不立即喝酒的话,会伤身子的。我是特地赶来给你们送酒的,就怕你们伤了身子。”

于是,就把酒送给乡下人,让他们一边喝酒一边吃肉。这群乡下人非常感激秦穆公,后来成为秦穆公手下的士兵。

一年以后,秦穆公与晋国交战,晋军围住了秦穆公

battle against Jin by one soldier of Jin after his chariot was surrounded. Just at that critical moment, the three hundred soldiers who ate the horsemeat rushed over to fight against their enemies. At last, they killed all the Jin soldiers and protected their king.

That battle ended with Qin's victory.

*Huainanzi* says, "This is an example in which a monarch obliged many people at very little cost and at last was rewarded good."

的战车，一个晋兵甚至拉住了战马，抓到了秦穆公。就在这危急关头，那群吃过马肉的三百士兵冲了过来，与晋兵展开了殊死的搏斗，最后，杀死了所有的晋兵，保护了秦穆公。

这场战斗以秦军胜利而告终。

《淮南子》曰：“这就是国君花费很少的代价，但施惠很多人，最后得到好报的例子。”

## 43

### King Wei of Qi Set a Large Pot

#### 齐威王设大鼎

One day when King Wei of Qi (? -320B. C.) was on the throne of the Qin State, he ordered a large pot to be set in the hall of the imperial court. The fire under the pot was burning while water in it was boiling.

The king sent for the county magistrate of Wu Yan and asked him to stand near the pot around which were all lieges. Then King Wei of Qi stood up and pointed to the magistrate. "I have heard words in praise of you for a long time. But I only saw deserted fields, empty warehouses and filled prisons when I was conducting an investigation into your achievements. You treated me with trickery and intrigue." He said.

Then the king enumerated crimes committed by that county magistrate and finally said, "He deserves execution." He gave orders to throw the magistrate into the pot in the public eye.

This was how King Wei of Qi sternly ran his state.

*Huainanzi* says, "During the twenty-three-year

齐威王执政齐国的时候,一天,他把一尊大鼎架在朝廷的厅堂之间。火在大鼎下面燃烧着,大鼎里的水烧得滚开。

齐威王让人把无盐县令带上来,让他站在大鼎旁边。四周围满了臣民。这时,齐威王站起来,手指着无盐县令,严厉地说:"赞誉你的话一天天传到我的耳朵里,但我考察你的政绩,看到的是田野荒芜、仓库空虚、监狱满满的,你是用奸计和阴谋来对待我。"

接着,齐威王一一列举无盐县令的罪状。"罪当处死!"齐威王在众目睽睽之下,下令把无盐县令扔到大鼎里烹了。

齐威王就是这样治国严厉。

(《淮南子》曰:齐国从此三



time from then on, no one picked up things lost by others on the road. This was an example in which a penalty could forbid evils though it was light. ”

十二年间,在道路上没有人拾取丢失的东西。这是刑罚少却可以禁止奸邪的例子。

## 44

### The Duke of Xue Presented Jade Earrings

#### 薛公献齐王珥

King Wei of Qi was going to appoint a new queen after his former queen died, but he had not decided on the suitable person, so he asked ministers to discuss who was the best one in the palace.

The king had a son named Tianying whose posthumous title was Mr. Jingguo. He was also called Duke of Xue because his manor was in Xue. He wanted to guess correctly the thoughts his father so as to carry favor with him. So he presented ten jade earrings to the king and pointed out the most beautiful one.

Early on the next morning, Tianying began to inquire which imperial concubine was wearing the most beautiful jade earring. After he knew clearly who she was, he recommended her to the king.

Then King Wei of Qi appointed the concubine whom Tianying had recommended as the queen. She was also the one who had already caught his fancy.

King Wei of Qi was especially glad and conse-

齐威王的王后去世了，齐威王打算立一个新王后，但是还没有定下是哪一个，就让大臣来商议宫中谁是最好的人选。

齐威王有个儿子叫田婴，号靖郭君，由于他的封地在薛地，也被称为薛公。靖郭君田婴想猜中父亲齐威王的心思，有意迎合他，于是，就献给齐威王十枚玉珥，并指出哪一枚玉珥最漂亮。

第二天一早，靖郭君田婴就打听那枚最美的玉珥戴在哪位妃子耳朵上。打听清楚了是谁以后，就向齐威王推荐了这位妃子。

于是，齐威王就把靖郭君田婴推荐、其实是自己早已中意的妃子立为王后。

齐威王特别高兴，对靖郭君田婴也就特别信任。

雜庸子詩集



卷一





明光之光，可以远望而不可以细书；甚雾之朝，可以细书而不可以远望寻常之外。

——《淮南子·说林》

(明月之光可以用它看到远处，但不能在月光下写小字；早晨的大雾下可以写小字，但不能看到一两丈远的东西。)

We can see a distant place in the moonlight but we can't write small characters under it; we can write down small characters in thick morning fog but we can't see a thing for 2 zhangs (a unit of length = 3 1/3 meters) away in thick morning fog.

——*Huainanzi The Teachings on the Forest*

quently had special trust in Tianying.

*Huainanzi* says, "It is why we say that if a monarch reveals his desire and hobbies, he will be confined by his subjects."

《淮南子》曰：“所以说，君主的欲望和爱好要是表露在外面，就会因此受到臣子的制约。”

## 45

### Ji Zijian Administered Danfu

#### 季子贱治亶父

When Ji Zijian (Mi zijian), one of the students of Confucius', was in his third year governing Danfu, Wu Maqi (another student of Confucius') wanted to examine the effect of Ji's administration and he disguised himself before leaving. He took off his hat and wrapped his bun with cloth. He also put on coarsely short clothes and made some changes to his looks.

When Wu arrived in Danfu, he saw someone catching fish on the riverside. But the man freed a little fish back to the river after he caught it. Wu Maqi asked confusedly, "A fisherman surely wants to catch fish. Why did you free the fish after you caught it?" Then the fisherman said to Wu, "Ji Zijian doesn't allow us to catch little fish. So I let the little fish free after I got it just now."

Wu reported this to Confucius after his return. He said, "Ji Zijian runs the county with the highest degree of benevolence so that he can make people do good deeds voluntarily. When people are doing good, they

孔子的学生季子贱(宓子贱)治理鲁国亶父这个地方三年了,孔子的另一名学生巫马期想暗地里考察季子贱的治理效果,临行前,他做了一番化装:脱掉平时戴的帽子,用布把发髻包起来,穿着粗布短衣,容貌也做了些改变。

粗衣短打的季子贱来到了亶父,看到有人在河边捕鱼,捕到了小鱼,又放回了河里。季子贱不解地问捕鱼人:“捕鱼的人就是想捕到鱼,刚才你已经捕到了鱼,为什么又放了回去?”捕鱼人对季子贱说:“季子贱不让我们捕小鱼。所以我刚才捕到了小鱼就放掉了。”

巫马期回去后就把看到的这件事向孔子做了汇报,说:“季子贱的德政做到了最好的程度,他能够让人自



feel that there is no cruel torture nearby. How can Ji Zijian do this?"

Confucius said, "I have heard a famous remark which says giving instructions in trifles can have a significant effect, and it can even play the same function as criminal laws. I'm sure what Ji Zijian adopted this as method."

*Huainanzi* says, "It is definitely true of words by Laozi: 'Discard the ineffectual and select the beneficial.'" The fisherman who let the little fish go would get the name of virtue and kindness.

觉行善,自觉行善的时候,就像有严刑在身边一样。季子贱是如何做到这样的?"

孔子说:"我曾经听说一句有关治理之事的名言,是这样说的:在小事上经常教导百姓,就会产生重大的甚至像刑法一样的作用。季子贱肯定是用的这个方法。"

《淮南子》曰:老子说得好:"去彼取此。"捕鱼人放掉了小鱼会得到德善之名。

## 46

### Zhao Wenzhi Inquired Shuxiang

#### 赵文子问叔向

Zhao Wenzhi, whose real name was Zhao Wu, was the father of Zhao Xuanzi. The Zhao clan was one of the several family clans in power in the State of Jin. At the time of Zhao Wenzhi, there was six big families in Jin as follows: Han, Zhao, Wei, Fan, Zhi and Zhongxing. Once Zhao Wenzhi inquired the future political situation of Shuxiang, a famous statesman in Jin, "In your opinion, which of the six generals in Jin will be the first to become extinct?" Shuxiang replied, "The clans of Zhongxing and Zhi, I guess." Then Zhao Wenzhi asked, "Why do you think so?" Shuxiang answered, "Both the clans of Zhongxing and Zhi consider carping as perceptive, intrusive as wise, fussy and overcritical as faithful and crafty as meritorious. This is just like expanding leather. It seems bigger as a result of being desperately tugged, but it will ultimately crack."

Afterward, the situation went just as what Shuxiang had anticipated. The Zhongxing and Zhi clans were ruined at first while Han, Zhao and Wei with mighty force carved Jin up and became three vassal states among the

赵文子赵武是赵简子的父亲。赵氏是晋国执政的几大家门之一。在赵文子时期,晋国有韩、赵、魏、范、智、中行等六大家族。一次,赵文子向当时晋国著名的政治家叔向询问晋国未来的政治格局,说:"我们晋国的六大将军,您看哪一家先被灭亡?"叔向回答:"我认为是中行氏和智氏。"赵文子问:"您为什么这样认为?"叔向说:"中行氏和智氏这两家把吹毛求疵当成明察,把刨根问底当成英明,把繁琐苛求当作忠,把诡计多施看作立功。这就好像扩展皮革,拼命地拉,看似拉大了,但却会导致破裂。"

后来,形势的发展正是叔向所预料的那样,中行氏和智氏先被灭亡,韩、赵、魏势力强大,三家分晋以后,成

seven ones in the Epoch of Warring States.

*Huainanzi* says, "It is definitely true of words by Laozi: 'People will be simple and honest in face of loose politics while they will be resentful facing rigorous politics.' "

为三个诸侯国,跻身战国七雄之列。

《淮南子》曰:老子说得好:“政治上宽松,人民就纯朴;政治上苛刻,人民就怨恨。”



## 47

### Marquis Wen of Wei Gave a Banquet in Quyang

#### 魏文侯曲阳设宴

Marquis Wen of Wei gave a banquet in Quyang to entertain ministers in the court. Just when everybody was happiest, he sighed sentimentally, "Why is there no person like Yu Rang to be my minister?"

Yu Rang was a distinguished swordsman and assassin who lived in Jin when the six ministers contended with each other and he was especially favored and trusted by Zhi Bo. After Zhi Bo was defeated by Zhao Xiangzi (457 B. C. -425 B. C. ), Yu Rang not only swallowed charcoal to change his voice but also smeared poisonous dope on his body to make it swollen. He performed his mission of assassinate Zhao Xiangzi with his loyalty to Zhi Bo. However, he didn't accomplish his task and committed suicide.

A minister called Jian Zhong lifted his wine cup to offer it to Marquis Wen of Wei after the sigh and said, "Your Majesty, please allow me to ask you to drink a cup of wine as a punishment."

Marquis Wen of Wei asked, "Why?"

魏文侯在曲阳设酒宴招待朝廷的大臣们,当酒喝到大家兴致正浓的时候,魏文侯伤感地叹了一口气说:"怎么没有像豫让那样的人来做我的大臣啊!"

豫让,是晋国著名的侠士、刺客,他生活在六卿角逐的晋国时代,是智伯宠信的人。当智伯被赵襄子打败之后,豫让生吞木炭,改变声音;把毒漆涂抹在身上,使身体脓肿改变形体。以对智伯的忠心,行使刺杀赵襄子的使命。最后刺杀不成自杀而死。

魏文侯这声感叹之后,大臣蹇重举起了酒杯,献给魏文侯说:"君王,请您允许我罚您一杯酒。"

魏文侯问:"为什么?"

Jian Zhong replied, "I have heard that presents with good fate do not know the idea of dutiful children and rational kings do not know the concept of loyal officials. What about Zhi Bo, the master of Yu Rang? He was killed anyway at last. On the contrary, it is lucky that Your Majesty do not have a minister like Yu Rang."

Marquis Wen of Wei accepted the cup and drank off, "Zhi Bo had no ministers of high talents and morals like Guan Zhong and Bao Shu. So Yu Rang had the opportunity to achieve his honor."

*Huainanzi* says, "It is definitely true of words by Laozi: 'Loyal officials only appear in chaotic states.'"

蹇重回答：“我听说有这种说法：命好的父母不知道什么是孝子，有道的君主不知道什么是忠臣。豫让的主子智伯最后又怎么样了，不还是被人杀了。君王您没有像豫让那样的大臣，倒是一种幸运。”

魏文侯接过酒杯一饮而尽，说：“智伯没有管仲、鲍叔那样的有才有德的大臣，所以才让豫让成就了功名。”

《淮南子》曰：还是老子说得好：“国家混乱，才会出现忠臣。”

## 48

### Chun Zikun Tries to Canvass the King of Wei

#### 淳于髡说魏王

Chun Zikun, a citizen of the State of Qi, came to canvass King of Wei with the strategy of Hezong, hoping that Wei could unite with several states lining up from north to south to fight against strong ones. King of Wei considered him valuable, so he prepared ten carriages for Chun Zikun to visit Chu to canvass the King of Chu.

Chun Zikun felt quite happy to gain the recognition and trust from the King of Wei and he went to bid goodbye to the king. At that time, some ministers near the king thought that the strategy of vertical integration was somewhat faulted, so they suggested the king consider it carefully.

No sooner had Chun Zikun heard different opinions than he changed his attitude and told the king the strategy of Lianheng, namely to attack some weak states while depending on a great power. He once again let loose a flood of eloquence, speaking plausibly and at length as the time he told the strategy of Hezong.

After the King of Wei saw Chun finish his speech,

齐国人淳于髡用合纵的策略来游说魏王,要魏国跟几个南北纵列的国家联合起来,共同对付强国。魏王认为他能说会道,就准备了十辆车,让淳于髡出访楚国,去游说楚王。

淳于髡得到魏王的看重和信任,自己感到很高兴,在临行前去向魏王辞行。这时候,魏王身边有的大臣认为,淳于髡所讲的合纵的策略还有不足,建议魏王慎重考虑。

淳于髡看到有不同意见,马上转变态度,把连横的策略讲给魏王听,要魏王拉住一个强国为靠山,去攻击另外一些弱国。跟先前讲合纵一样,淳于髡讲得口若悬河,振振有词。

魏王听他讲完了以后,



he canceled his mission of visiting Chu as an envoy and estranged him gradually.

Chun not only did not realize his program of He-zong, but also couldn't make a successful Lianheng, which was caused by himself.

*Huainanzi* says, "One must have ideas of his own in speaking and grasp the essence in handling affairs, or he will not accomplish great things even if he is of great skill."

取消了他出使楚国的使命，并且渐渐疏远了他。

淳于髡既没有实现他合纵的计划，又没能成功连横，这过错是由他本人造成的。

《淮南子》曰：说话要有主见，办事要抓住根本，如果失去了主见和根本，再有技巧，也成不了大事。

## 49

### Ziyang in Zheng Was Keen on Punishing Others

#### 郑子阳好罚

Ziyang ( the Shang Qing of Zheng ), a fiery and forthright man , was fond of punishing others and he was never softhearted when doing this.

Once after breaking a bow , a retainer in his house thought up a way to murder Ziyang to save himself because he was afraid that he could be killed due to this fault. First he made the dog in the house mad and then he killed Ziyang in the chaos when people were chasing the mad dog.

Ziyang died because of himself. That is to say , he was too cruel and was never lenient with others so he came to a sticky end.

*Huainanzi* says , " One will seem to be cowardly if he only blindly implements policies by favor and then he will has no prestige ; fierce if he only blindly practises severe policies and then there is no harmony ; indulgent if he blindly implements policies with kindheartedness no one would be obedient ; violent if he only blindly carries out penalty , so nobody dares to approach him . "

郑国的上卿子阳,性格刚烈而且喜欢处罚人。他处罚人的时候,决不手软。

有个家臣,折断了一只弓,害怕因为这个过错遭到子阳的杀害,于是就想了个保全自身、杀死子阳的办法。让家里养的狗发疯,趁狗发疯的时候,杀死了子阳。

子阳之死是死在他自己身上,因为他的性格酷烈,从不宽松对人,才有这样的后果。

《淮南子》曰:只是一味地推行恩德,就会显得懦弱,懦弱就没有威信;只是一味地实行严政,就会显得猛烈,猛烈就不能和睦;只是一味地推行仁爱,就会显得放纵,放纵就没人服从;只是一味地实行惩罚,就会显得暴虐,暴虐就没人亲附。

## 50

### Chen Sheng Started an Army in Daze

#### 陈胜兴于大泽

Emperor Qin II (230B. C. -207B. C.), whose name was Hu Hai, was so wealthy that all the places that people can get to and ships can dock at were within Qin's territory. However, he indulged his desire for women and songs and led the most extravagant life. Moreover, he requisitioned tens of thousands of vehicles to build the Epang Palace, disregarding that people were hungry and cold. He also called up farmers to guard frontiers and collected most of the common people's harvest as levied taxes. People suffered terribly at times. As a result, tens of thousands of people died along the road.

People all over the country felt anguish under the rule of Emperor Qin II as if they were seared by fire or harmed by poisonous wine. As the whole country was unsafe, people were helpless.

At that time, Chen Sheng raised a rebellion in the village of Daze. He called people to rise up. When he had found a regime called Da Chu, there was a united response to him around the whole country. His army

秦国二世皇帝胡亥,富有天下,人能够到达的地方,舟船能够通往的地方,都是秦国的领土。但是,他放纵自己的声色欲望,穷尽奢华糜烂的生活。不顾人民的饥寒困苦,征调数以万计的車輛修建阿房宮。还让乡下的百姓去戍守边防,把百姓一年收成的一大半征为赋稅。人民随时遭受酷刑,死在道路上的人一天就有成千上万。

秦二世的統治,使天下痛苦得就像被火烤焦、被毒酒喝伤一样,上下不安穩,人民无依无靠。

这个时候,陈胜在大泽乡揭竿而起,他赤裸右臂,高呼起义,自立大楚政权,天下人纷纷响应。起义的部队没有坚固的铠甲、锋利的兵器、



had no armors, sharp weapons or tall chariots, so they fixed awl and chisels to thorns and jujubes they had felled to make spears. They also cut bamboo poles sharp-pointed and brandished shoulder poles as well as hoes to fight against the strong force of the Qin soldiers. No matter which city they assaulted, they would have the Qin army surrender.

All below heaven was boiling like a cauldron under the lead of Chen Sheng. Troops in revolt formed by various kinds of people swept across the land as long as a thousand li as the winds rolled up clouds.

*Huainanzi* says, "Though Chen Sheng was humble with weak battle outfit, he was supported by most of the people. This was because rancor had already smoldered in people's hearts."

强劲的弓箭和高大的战车，他们砍伐荆棘和枣树，安上锥子凿子就做成了矛。削尖竹竿，挥动扁担和锄头，来和秦军的强弩长剑作战，他们攻城略地，所到之处秦军没有不投降的。

天下在陈胜的带领下，沸腾起来了。各路起义的军队就像风卷残云，席卷千里之地。

《淮南子》曰：“陈胜的地位很低贱，而且武器装备也很差，但是，他揭竿而起，天下人都纷纷响应。这是因为人民心中积满了对秦二世的怨恨。”

## 51

### Yang Hu Injured Someone

#### 阳虎伤人

Yang Hu, once a retainer in the family of Jisun in Lu, raised in revolt, so the king of Lu gave orders to close the city gate to arrest him. The one who would be able to catch Yang Hu would be high awarded while the one who released Yang Hu would be severely punished.

Yang Hu was surrounded layer upon layer. He was so helpless that he lifted his sword to commit suicide. At this moment, a guard at the gate said to him, "The world is quite large. I will let you out."

When Yang Hu heard this, he ran to the city gate with his sword being held high. Then the guard let him free. However, Yang Hu returned after he had run out of the city. Grasping the guarder and pushing him with a dagger, he stabbed the guard. The guarder said to him angrily, "Though we are neither kith nor kin, I run the risk of being executed to rescue you. But you stab me now. You ought to be arrested and brought to justice."

阳虎是鲁国季孙氏的家臣,后来在鲁国起事作乱,鲁国国君下令关上城门,捉拿阳虎。如果谁捉住了阳虎,有重赏;谁要是放了阳虎,就有重罪。

阳虎被一层层围住了,眼看着跑不了,他举起了剑要自杀。这个时候,看城门的一个卫兵阻止了他,说:"天下很大,我放你出去。"

阳虎听到这话,就高举着剑跑到城门口,那个看守城门的卫兵就把他放了。阳虎跑出了城门后又返回来,抓住守城的卫兵,用戈推着他,刺破了他的衣服和腋下。卫兵生气的对阳虎说:"我和你非亲非故,为教你一命,我冒着被处死的重罪,可你现在还刺伤了我。你这个人就应该被捉拿归案。"

The king of Lu was very angry because Yang Hu was out of the city and he inquired from which gate he had run away. After that, he sent soldiers to catch all the guard keeping watch at the city gate. The official in charge of this matter thought that the wounded guard had certainly fought with Yang Hu and the unwounded ones were suspected to let Yang Hu free. Therefore, he handled it as follows: the wounded guard would be rewarded while the unwounded would be punished. So the one who had let Yang Hu go was awarded.

*Huainanzi* says, "This example illustrates that doing harm to a person sometimes can be of advantage to him."

阳虎跑出城了,鲁国的国君非常生气,查问是从哪个城门跑出去的。派人把守城的卫兵都抓了起来,负责此事的官员认为受伤的卫兵肯定与阳虎搏斗过,没有受伤的卫兵有放走阳虎的嫌疑,于是,就做了这样的处理:奖赏受伤的卫兵,处罚没受伤的卫兵。那个放走阳虎的卫兵因此受到了奖赏。

《淮南子》曰:这个事例说明了一个道理:有时候,伤害别人会对此人有利。



## 52

### Yang Gu Presented Wine

#### 阳谷献酒

When troops from Chu and Jin were fiercely engaged in Yanling, King Gong of Chu ordered a ceasefire because his eyes were hurt.

Sima Zifan, a general of Chu, was so thirsty that he searched something to satisfy his thirst. So a little official named Yang Gu carried a jar of wine to present it to Sima Zifan. Sima was fond of drinking at normal times, therefore he was so glad to see wine that he tucked it away until he was drunk and lay in his blankets.

At this time, King Gong of Chu wanted to wage war again against Jin, so he sent someone to give orders to Sima Zifan. But Sima didn't want to fight again, saying that his heart was aching.

Then King Gong of Chu came to look in on Sima Zifan in his chariot. No sooner had he arrived at the tent than he smelled strong odor of wine. The king was quite vexed when he saw a disheveled Sima, saying, "Today I came to the battlefield personally and had been seriously wounded. The following battles all count

楚国的军队和晋国的军队在郟陵交战,战斗打得非常激烈,楚恭王因为眼睛受伤而下令休战。

楚国将领司马子反口渴,我能解渴的东西喝。小官阳谷就捧着酒献给了司马子反。司马子反平时就很爱喝酒,看见阳谷捧来的酒非常高兴,痛快的畅饮起来,一直喝到醉了就躺在帷帐里。

楚恭王想再次交战,派人给司马子反下命令,司马子反以心痛为理由不愿再开战。

楚恭王坐着战车,亲自来看望司马子反,走进帷帐里就闻到了浓烈的酒味。看到司马子反醉醺醺的样子,楚恭王非常恼怒,说:"今天这场战斗,我亲临阵地,受了重伤。后面的战斗就指望司

on you. But look at yourself. How can there be the state in your heart and how can you lead your soldiers to combat against Jin?" So King Gong of Chu ordered his generals to withdraw his troops. After returning to Chu, he put Sima to death, charging him with delaying opportunities for combat.

*Huainanzi* says, "The reason why Yang Gu presented wine to Sima Zifan was that he wanted to show tender affection toward Sima instead of plotting a frame-up against Sima. But it led to the fatal disaster on Sima. This example illustrates that deeds that one consider helpful to another person will sometimes be harmful to him."

马你了,可你现在这个样子,心里哪有楚的江山社稷,又哪能率领将士们进行战斗!"于是,楚恭王下令撤军。回国后,以贻误战机的罪名处死了司马子反。

《淮南子》曰:阳谷献酒,不是想谋害司马子反,是因为爱怜他,结果却让他遭受杀身之祸。这个事例说明一个道理:有时候,想为别人做好事,但反而会害这个人。

## 53

### Yue Yang Ate His Son

#### 乐羊食子

Yue Yang as a senior general was sent by Marquis Wen of Wei to attack the State of Zhongshan, but his son was imprisoned in Zhongshan.

When Yue Yang's army surrounded the city of Zhongshan, people in Zhongshan was so anxious that they tied the son of Yue Yang's and suspended it on the city wall to let Yue Yang see him. After seeing his son, Yue Yang said, "An official must be loyal to the king and dutiful, so I can't hold up the mission the king has given." So the Wei army assaulted Zhongshan more fiercely. Then Zhongshan also employed a very ruthless device, that was to boil the son of Yue Yang's and sent a pot of broth as well as the head of his son's to Yue Yang, who fondled the head crying, "How can this be my son!" And then he kneeled down to the emissary from Zhongshan and drank three cups of broth.

The emissary from Zhongshan reported to his king after returning, "Yue Yang is so block-headed that he can be subdued in no way." In a tight corner, what

乐羊作为魏国的大将，被魏国国君魏文侯派去攻打中山国，他的儿子被中山国的人囚禁在城内。

乐羊的军队包围了中山国的城池，中山国的人急了，就把乐羊的儿子绑起来悬吊在城墙上，让乐羊看到。乐羊看到儿子后说：“臣子要为国君尽忠尽责，我不能因为儿子误了魏国国君交给我的使命。”于是，就越发猛烈的攻打中山国。中山国接着也使下了狠招，把乐羊的儿子煮了，派人给乐羊送去了一锅肉汤和儿子的人头。乐羊抚摸着儿子的人头，哭着说：“这是我的儿子啊！”然后对着中山国的使者跪下，喝下三杯肉汤。

中山国的使者回去向他的国君报告说：“乐羊是个死脑筋的人，没有办法降服



Zhongshan could do was only to surrender.

Thus Yue Yang rendered meritorious service to Marquis Wen of Wei, but he was gradually estranged by the marquis because what he did was too immoderate.

*Huainanzi* says, "Making contributions is what officials pursue, but why is it sometimes suspected? Because the person in pursuit of honor and rank lapses from gratitude and kin affection. The above example is just a fine proof."

他。”中山国走投无路,最后只有投降。

乐羊就这样为魏文侯立下了大功,可魏文侯对他却一天天的不信任。因为乐羊做得太过分了。

《淮南子》曰:立功,是臣子们要追求的,有时候立功却被怀疑,为什么?因为追逐功名的人背离了亲情和恩义。这个事例就是很好的说明。

## 54

### Sea, Big, Fish

### 海大鱼

When Mr. Jing Guo (Tian Ying) was the prime minister of Qi, his brother, King Xuan of Qi was in bad terms with him. So he wanted to build city walls and ancestral temples in his fief Xue to expand his power. Though people tried to dissuade him from doing that, he was not willing to accept their advice. What's more, he said that he would not meet with anyone who came to admonish him.

One day, a man came to request to be granted an interview, saying, "I will only say three words, or let me be boiled to death."

Tian Ying considered it very interesting, so he asked him in.

This person came towards Tian Ying swiftly. After he kneeled down and knocked his head twice to make a courtesy call for twice, he stood up and said, "Sea, big, fish." Then he turned round and began to run.

Tian Ying shouted to stop him, "I want to hear something more specific."

The man said, "I dare not to run the risk of

靖郭君田婴,他做齐国宰相的时候,哥哥是当时的齐宣王。由于他与齐宣王不太和睦,就想在自己的封地薛地上,建筑城郭宗庙,发展自己的势力。人们纷纷劝阻,他听不进去,下令不接见任何劝谏的人。

这时,有一个齐国人请求接见自己,说:"我只说三个字,多一个字,就把我煮杀掉。"

田婴觉得很有意思,就请他进来。

这个人快步向前,向田婴拜了两拜,起身说了句:"海大鱼"后,回头就跑。

田婴喊住他,说:"我想听你说具体一些。"

这个人说:"我不敢拿

mylife.”

Then Tian Ying said, “Sir, you come here from a long distance in order to tell me what you want to say to me and now I would like to hear your suggestion very much.”

So the man said, “Do you know big fish in the sea? They can be neither fished out by fishing nets nor hooked by barbs, but once they are washed out of the sea, they will become the food in the mouth of ants. Today's Qi is just like water to you where you are a fish. Now that you are in the shelter of the whole Qi State, why do you want to erect a city in Xue? It will be unprofitable to build a very nice city in Xue if there was no Qi.”

Tian Ying nodded while he was listening and said, “That's right.”

So he stopped the construction of building a city in Xue.

Therefore there was no civil strife in Qi, both Xue and Qi were able to be preserved. Afterwards, Tian Wen, the son of Tian Ying, inherited his fief as well as the rank of nobility and was conferred a posthumous title of Mr. Meng Chang.

Huainanzi says, “This example illustrates that sometimes one can reach his goal with novel words. As showed above, the three words ‘sea; big; fish’ are more efficient than ‘Don't found a city in Xue.’ to advise Tian Ying.”

生命冒险。”

田婴说：“先生你远道来到这里，就把想对我说的话全部告诉我，我很想听。”

这个人说：“您知道海里的大鱼吗，渔网捞不住它，鱼钩也钩不住它，可一旦被冲出水面，就成了蚂蚁的口中之食。今天的齐国对于您来说，就像水一样。您在齐国，如同鱼在水中。有整个齐国庇护着您，为什么还要在薛地筑城？如果失去了齐国，就是把薛城筑得非常好也没有用。”

田婴听了，连连点头，说：“讲得对。”

于是就停止了在薛地筑城。

正是因为这个缘故，齐国才没有发生内乱，齐国和薛地都能够保全。后来，田婴的儿子田文继承了他的封地和爵位，号孟尝君。

《淮南子》曰：这个事例说明，有时候讲些新奇的话却能达到真正的目的。用“不要在薛地筑城”这样的话来劝阻田婴，不如用“海大鱼”三个字讲得更有效果。



## 55

### Chenpianzi Fled to Xue Area

#### 陈骈奔薛

Tangzi of Qi State spoke ill of Chen Pianzi in front of the King Qiwei, causing King Qiwei wanted to kill the Chen Pianzi, so Chepianzi took his family and disciples fled the Capital City of Qi to Xue Area. Mengchangjun Tian Wen sent the carriage to welcome them.

After Chen Pianzi came to Xue Area, what he had for three meals every day were slap-up foods, which were made of meat and refined food grains, what he wore in winter were the thick clothes which were made of fur, and what he wore in summer were thin ones which were made of silk. When he went out, fine carriages and horses will be prepared.

One day Mengchangjun asked Chen Pianzi: "Master, you were born in the capital and grew up there, is there anyone you miss in the capital?"

Chen Pianzi said: "I miss Tangzi."

Mengchangjun asked: "The Tangzi who slandered you?"

齐国人唐子在齐威王面前毁谤陈骈子,齐威王要杀掉陈骈子,陈骈子就和他的家人弟子一起逃出了齐国都城,往薛地方向奔。孟尝君田文派车马迎接他们。

陈骈子来到薛地之后,每天三顿饭吃的都是肉食细粮做成的美味佳肴。冬天穿的是裘毛厚服,夏天穿的是丝布薄衣。要出门的话,有好车乘坐,或者良马相骑。

一天,孟尝君问陈骈子说:"先生您生在都城,长在都城,都城里有您思念的人吗?"

陈骈子说:"我思念唐子。"

孟尝君问:"是不是毁谤您的那个唐子?"

Chen Pianzi said: "That is him."

Mengchangjun asked: "Why do you miss him?"

Chen Pianzi said: "When I was in the capital, what I ate was the food made of coarse food grains, what I drank was soup made of potherb, and I suffered the fierce cold in winter and cruel hotness in summer. But after being slandered Tangzi, I came here for shelter, what I eat were meat and refined corn, what I wore were thick and warm clothes and what I rode were the first-class horses and carriages. Because of that, I miss Tangzi."

*Huainanzi* says: "Don't commit libel lightly, sometimes the scandalous word will help the people who had been slandered fulfill their wishes."

陈骈子说：“就是他。”

孟尝君问：“您为什么思念他？”

陈骈子说：“我在都城的时候，吃的是粗米做的饭，喝的是野草煮的汤。冬天寒冷受冻，夏天酷暑煎熬。自从唐子毁谤我，我投奔到这里以后，吃的是肉食细粮，穿的是轻暖衣服，坐的是良马好车。就因为这，我思念唐子。”

《淮南子》曰：所以说涉及毁誉的话，一定不要乱说。有时候，毁谤别人反而会成全了这个人。

## 56

### Ximenbao Governed Ye City

#### 西门豹治邺

When Ximenbao governed the Ye City, there was no money in the treasury, no arms in the armory, no grains in the barn, and no record of collection and expenditures in the feudal official. Many people regarded this to be the fault of his governance, so they reported this to Weiwenhou.

One day Weiwenhou came to the Ye City in person, what he saw was the same as what he had heard about. Weiwenhou asked Ximenbao: "You are commended to govern the Ye City, but the city is in a complete mess now, so give the reason for the current circumstance. If you can't, you will be punished severely."

Ximrnbao said: "I have heard about that the King who practices the kingcraft will make the people live a rich life, the King who practices the arbitrariness will make the soldiers live a rich life, but the King who wants to ruin the country will make the exchequer rich. My lord, if you doubt my word, please allow me to step

西门豹治理邺城,粮仓里没有积蓄的粮食,钱府里没有储备的钱币,武器库里没有成堆的兵器,官府里没有征收的记录和支出记录。不少人把这些当作西门豹治理邺城的过失,禀报了魏文侯。

一天,魏文侯亲自来到邺城,看到的情况和听到的一样。魏文侯对西门豹说:“你是被人推荐来治理邺城的,现在邺城被你治理得一团糟,你说说看,看你能不能说出一番道理出来,如果说不出来,将对你严厉处罚。”

西门豹说:“我听说实行王道的君主,是让人民富裕;实行霸道的君主,是让兵甲富裕;而亡国的君主,是让国库富裕。今天国君您想走王道和霸道之路,所以我就把积蓄藏在民间。国君您要



on the city tower to strike the drum, then the army, arms and commissariat will present to you immediately.”

Weiwenhou agreed and Ximenbao stepped on the city tower, after the first blast of drumbeating, the people put on the corselet, took the arms and walk out of their houses one after another, after the second blast of drumbeating, packages of corns were taken to the city by the carriage or shouldered by the people.

When Weiwenhou saw this, said to Ximenbao :  
“All right, let them be scattered.”

Ximenbao said: “I have this stipulation of drumbeating with people, and I have abided it for a long time. If the people feel that they have been deceived, then the stipulation will be of no use. Now the Yan State in the north has seized eight cities of our Wei, so I beg you allow me to lead the army to attack the Yan State and redaimed the lost territory. !”

So, Ximenbao led the troop of the City Ye to attack the Yan State and reclaimed the lost territory then returned to the Ye City.

*Huainanzi* says: this is the example that the fault of the governing proved to be the success of the governing in fact, and it made a great contribution at last.

是不信,请允许我登上城楼击鼓,军队、武器、粮食会立即出现在您面前。”

魏文侯点头允许。西门豹登上城楼,第一阵鼓点响起以后,人民纷纷披上铠甲、戴上武器,走出家门;第二阵鼓点敲响之后,一袋袋粮食,车里装着、肩上扛着,运到城下。

魏文侯看到这里,对西门豹说:“好了,让大家散去吧。”

西门豹说:“我和人民有这个击鼓的约定,遵守它不是一天两天的事。如果让人民感到受骗了,以后这个约定就没有用了。如今,北方的燕国侵占了我们魏国的八座城镇,请求国君您允许我带兵攻打燕国,收复失地!”

于是,西门豹率领着集合在城下的邲城部队,去攻打燕国,收复了失地后返回邲城。

《淮南子》曰:这是个起因是因为治理上的过错,但实际上却是治理成功、并立下大功的例子。

離南子故夢



天下是非无所定，世各是其所是而非其所非，所谓是与非各异，皆自是而非人。

——《淮南子·齐俗》

(天下的“是”与“非”没有固定的标准，不同时代的人都把自己认为正确的当作“是”，把自己认为不正确的当作“非”。所说的“是”与“非”都不一样，但都把自己的认为“是”别人的认为“非”。)

Here are no solid standards for the rights and wrongs in the world. People in different ages regard what they think right is right and the one they think wrong is wrong. Rightness and errors are various in different people's eyes. People always think highly of their own ideas and regard them as true while they think nothing of others' ideas and regard them as false.

——*Huainanzi The Uniform Customs*



## 57

### Xuangao Refused to Accept the Award

#### 弦高辞赏

Qinmugong intended to send a sneak attack on Zheng State, and old minister of Qin State couldn't persuade him to abandon the plan, so the troop of Qin marched east via the capital of Eastern Zhou.

Businessman XuanGao and his fellows encountered the troop of Qin. He discussed with other businessmen: "The troops of Qin have marched thousands of kilometers and crossed several countries, they seem to be planning a surprise attack on our Zheng. In order to attack successfully, they will have to take action when we are not prepared. Now, if we make Qin know that we are already readied, I am sure they would not dare to attack us anymore."

Thus, XuanGao pretended to send his King's orders and said to the troop of Qin that they were waiting for the officers and soldiers of Qin who had already trudged thousands of kilometers and killed twelve cattle to reward them particularly.

Three generals of Qin discussed the current situation and said: If we want to send the sneak attack on

秦穆公想派秦国的军队偷袭郑国,秦国老臣蹇叔劝阻不成,秦军通过东周的都城向东进发。

郑国商人弦高的一行人马正好遇到了秦军。他和在一起的其他商人商量:“秦军行军几千里,越过了几个国家,看样子是去偷袭我们郑国。要想偷袭成功,必须在对方无防备的情况下。现在,我们要是让秦军知道我们郑国已经有所防备,他们肯定不敢去偷袭了。”

于是,弦高就假托自己奉郑国国君的命令,说,在此等候秦军,为了犒劳远途跋涉的将士,特地杀了十二头牛以慰问。

秦军的三位将领分析眼前的局势,说:“偷袭别人,一定要在别人不知道的情况

others successfully we should not let them be aware of it. And now Zheng already knows our purpose, they must be well prepared, if we still attack, we will fail absolutely. "So they led their troops backward.

Xianzhen of Jin attacked the troops of Qin who were on their way back because that they traveled the territory of Jin State without permission, and the Qin were defeated utterly.

The King of Zheng wanted to reward XuanGao because his action had protected the country from being ruined, but XuanGao declined the reward politely, he said: "My behavior is a kind of fraud, and if I were rewarded because of the fraud, then the credibility of Zheng will be destroyed. It is a kind of corrupting if we govern the country without morals. Rewarding such a person will ruin the soul of the country, and people who are just won't gain reward by means of fraud."

Later, XuanGao moved to the Dongyi with his businessmen, and never returned to Zheng till his death.

*Huainanzi* says: "This example shows a truth that 'The loyal minister won't gain the utility by means of fraud. '"

下才能成功。现在郑国已经知道了我们的目的,一定做好了防备,我们再去偷袭的话肯定不会成功。”就率领军队往回撤。

晋国的先轸以秦国过境不打招呼为由,率领晋国军队袭击了归途中的秦军,秦军大败。

郑国国君因为弦高的这个举动保全了国家而要奖赏弦高,弦高谢绝了奖赏,他说:“我这个举动用的是欺诈的手段,如果因为欺诈而获得奖赏,那么,我们郑国的信誉就被我给毁坏了。治理国家不讲信用,是败坏风气。奖赏一个人而败坏国家的风气,用欺诈来获得奖赏,有仁有义的人都不会这样做。”

后来,弦高就带着他做生意的那帮人马,迁到东夷去了,到去世都没返回郑国。

《淮南子》曰:这个事例说明了一个道理:忠臣不用苟且的手段牟取功利。

## 58

### Zhang Mengtan Persuaded Han and Wei

#### 张孟谈劝韩魏

Zhi Bo of the State of Jin intended to destroy Zhao's family in order to take the reign of Jin for himself, and then he led the troops to besiege the city of Jinyang. He was anxious because the city of Jinyang was still not taken after a long time. Then someone thought up an idea to attack the city by flooding it, so the soldiers of Zhi Bo excavated the Jin River to let the water flood in. People inside the city all climbed up the trees and cooked with the pots hung in the air.

Zhang Mengtan, the family official of Zhao, seeing the dangerous situation, said to Zhao Xiangzi, "How can people like us be called as resourceful if we, in the face of death and danger, are not able to turn the dangerous situation back into a safe one? I want to go out of town to see the other two big families of the State of Jin—Han and Wei and to ask them to join us and fight the Zhi's family."

Zhao Xiangzi consented to Zhang Mengtan's request. Then Zhang Mengtan stealthily went out of the city of Jinyang and made it to see the leaders of Han

晋国的智伯,要消灭赵氏,独掌晋国大权,就率领军队包围了晋阳城。但晋阳城久攻不破,智伯很着急。这个时候,有人给智伯出主意,用水灌城。于是,智伯的军队就挖开晋河的水灌进城。城里的人都爬到树上,悬挂着锅煮饭。

赵氏的家臣张孟谈眼看局势危险,就对赵襄子说:“面临死亡,身处危难,如果我们这些人不能转危为安,还算什么智谋之士?我想出城,去见晋国另外两大家族——韩氏和魏氏,说服他们,争取和他们联手对抗智氏。”

赵襄子同意了张孟谈的请求。于是,张孟谈就偷偷出了晋阳城,见到韩氏和魏氏的首领,对他们说:“我听



and Wei. He said to them, "I have heard of one saying that with bared lips, the teeth feel cold. Now Zhi Bo leads his troops to attack us Zhao and Zhao's family is about to be eliminated. If Zhao dies, the next to die is yours. Thus if we don't unite to fight against Zhi Bo, disaster is going to be fall your family right away."

Leaders of Han and Wei said, "Since Zhi Bo is an imperious and merciless person, things will end badly if the news that we are united is given away. In case this happens, what do you think we should do?"

Zhang Mengtan said, "No one knows what we plan except us here now? Besides, people in the same situation and with the same interest should help fulfill each other's wishes and share a common destiny. I hope you two will think carefully about it."

After talking about all of these factors, the leaders of Han and Wei then consulted with Zhang Mengtan and decided on the strategy to deal with Zhi Bo together, and a date was chosen.

Zhang Mengtan went back to the city of Jinyang and reported to Zhao Xiangzi on the result of his consultation with the other two.

When it was the night before the date that they had agreed on, the troops of Zhao killed the soldiers of Zhi Bo who were guarding the dike and excavated the dike to let the water flood Zhi Bo's troops, who, in order to block up the water, were in chaos.

At that time, Han's and Wei's troops, coming from

过一句话:唇亡而齿寒。现在,智伯率领军队攻打我们赵氏,赵氏将要被消灭。如果赵氏灭亡,下一个灭亡的就是你们。要是我们现在不联合起来共同对抗智伯的话,灾祸马上就要降临到你们身上。”

韩氏和魏氏的首领说:“智伯这个人骄横寡情,要是我们联合起来的事情泄露出去的话了,肯定就坏事了。如果出现这种情况,你说怎么办?”

张孟谈说:“我们所谈的话,从两位的嘴里出来,就到了我的耳朵里,哪个人会知道?而且,处于同一境况下、利益一致的人应该相互成全,生死与共,希望您二位好好考虑。”

话说到这个份上,韩氏和魏氏的首领就与张孟谈商定了共同对付智伯的办法,并约好了日期。

张孟谈回到晋阳城把商议的结果报告了赵襄子。

到了约定好的那天夜里,赵氏的军队杀掉智伯军队守堤的将士,挖开堤坝用水灌智伯的军队。智伯的军队为了堵水混乱起来。

这个时候,韩氏和魏氏

two sides, attacked Zhi Bo's army together while Zhao Xiangzi came from the front. Zhi Bo's army was defeated badly and Zhao Xiangzi killed Zhi Bo.

After winning the battle, Zhao Xiangzi conferred titles and gave rewards to those who had contributed to the success of this battle, one of whom, called Gao He, ranked the first. Ministers were puzzled and whispered, "It was all due to the endeavors of Zhang Mengtan that the city of Jinyang could get out of trouble, but why does Gao He gain the highest recognition?"

Zhao Xiangzi said, "When Jinyang city was besieged and Zhao's family was faced with death, almost all the ministers gave the look of panic and disgraced themselves with improper behavior. But only Gao He maintained his propriety as a subject to the monarch, So I would reward him first."

As what *Huainanzi* says, "Even though you make great contributions to save the country's life, it still cannot rival your persistence in maintaining proprieties and in bearing loyalty in mind."

的军队从两边一起夹攻智伯的军队,赵襄子则从正面进行攻击。智伯的军队大败,赵襄子杀死了智伯。

胜利之后,赵襄子封赏有功的大臣,其中一个叫高赫的臣子名列封赏的第一位。大臣们不解,纷纷说:"晋阳解围,是张孟谈的功劳,为什么把高赫列为首功呢?"

赵襄子说:"晋阳被围困,赵氏家族面临危亡,诸位大臣几乎都流露出慌乱不安的神情和有失身份的举止,只有高赫他仍然坚守着君臣的礼节,所以,我要首先封赏他。"

《淮南子》曰:即使立下了挽救国家的功劳,也比不上坚守礼节、不忘大义的行为重要。

## 59

### Yong Ji Persuaded Jinwengong

#### 雍季劝晋文公

Duke Wen of Jin was going to lead his troops to fight the army of Chu on the battlefield of Chengpu. Prior to the battle, Duke Wen of Jin asked Jiu Fan for advice and said, "What do you think we should do to win the battle?"

Jiu Fan replied, "If it is the matter of benevolence and righteousness, you should be loyal and honest, but when it comes to war, you can perform thievery and hypocrisy as much as possible."

Duke Wen told Yong Ji about Jiu Fan's idea and asked him for suggestion.

Yong Ji said, "You can get large quantities of fish by draining the pond, but next year there will be no fish in it. Also you can get plenty of beasts and birds of prey by burning the wood, but next year there would be no more beasts. If we use the strategy of thievery and hypocrisy, we can benefit much temporarily. However, there will be no more interest afterwards. My lord, let's fight this battle in an open and straightforward manner!"

晋文公准备率领军队同楚军大战于城濮。开战之前,晋文公征求咎犯的意见。他问咎犯道:“你看我们怎样做才能取胜呢?”

咎犯回答:“如果是仁义的事情,那就要忠信;但是,战争,您就可以尽量地运用伪诈。”

晋文公把咎犯的计策告诉雍季,征求他的意见。

雍季说:“竭泽而渔,能够得到很多的鱼,但是,明年就没有鱼了;焚林而猎,能够得到很多野兽,但是明年就没有野兽了。用伪诈的手段,虽然能够获得很多利益,但是以后将永远无利可图。君主还是光明正大的打这场战争吧。”



Duke Wen thought carefully about these two people's words and finally decided to adopt Jiu Fan's strategy.

When the troops of Jin and Chu were fighting each other, Jin feigned failure to lure Chu and defeated Chu at last.

When Duke Wen of Jin was giving rewards to those creditable people after winning the battle, Yong Ji was listed before Jiu Fan. Ministers all argued and said, "It is Jiu Fan's strategy that was used in the battle of Chengpu. The monarch should give rewards according to the degree of people's contribution but you reward Yong Ji first and then Jiu Fan, why is that?"

Duke Wen of Jin said, "Jiu Fan's idea was just expediency while Yong Ji's loyal advice could profit benefits for the country for ages. How could I put expediency before benefits for ages when I give rewards?"

It is said in *Huainanzi*, "Based on this, righteousness is the basis of a person as a human being."

晋文公对两人的话,都做了一番思量。最后决定采纳咎犯的计策。

当晋军和楚军交战的时候,晋军假装失败引诱楚军,最后把楚军给打败了。

晋文公胜利之后奖赏有功人员,雍季排在咎犯前面。左右大臣议论说:"城濮之战用的是咎犯的计策,君主论功行赏,先赏雍季后赏咎犯,为什么是这样呢?"

晋文公说:"咎犯的计策,只能是权宜之计;雍季的忠言,能谋万世之利。我奖赏的时候,怎么能把权宜之计放在前面,万世之利放在后面呢!"

《淮南子》曰:由此看来,义是人最根本的东西。

## 60

### Mozi Defeated Gongshuban

#### 墨子赢公输般

Chu wanted to attack Song, Mozi was very sad when he heard of this, and he wanted to stop the action of Chu, hence he went to Lu from Chu. He had walked ten days and nights without any rest, and when calluses grew out from his feet, he just ripped off some cloth from his clothes, wrapped his feet then kept walking forward.

When he arrived at the capital of the Chu state, Mozi asked for the King of Chu immediately, and said to him: "I have heard that Chu wants to dispatch troops to attack Song, my lord, you rise the war for sake of beating the Song definitely or letting the people suffer the painfulness, making the soldiers tired, and bearing disloyal reputation without gaining any land?"

The king of Chu said: "If we can not defeat Song definitely, and bear the disloyal reputation, why would I attack Song?"

Mozi said: "If we Chu attack Song, then I suppose you will lose the righteousness without getting the final victory."

楚国想攻打宋国,墨子听说了很悲伤,他想阻止楚国的行动,就从鲁国到楚国去。走了十天十夜都没休息,双脚走出了老茧,撕下衣服包一下又接着走。

到了楚国的都城,墨子马上求见楚王,对楚王说:“我听说楚国要举兵攻打宋国,大王您是断定一定会战胜宋国而想进行这场战争的呢,还是让百姓受苦、士兵劳顿、背负不义之名却得不到一丁点土地而攻打宋国呢?”

楚王说:“要是断定不能战胜宋国,而且又背负不义之名,我为什么还要攻打宋国?”

墨子说:“楚国要是攻打宋国的话,我料定大王您会丧失大义又不能取胜。”

The king said: "Gongshuban is a famous skillful craftsman in the world; he invented and produced a ladder which called Yunti. And if we use it as a device to attack Song, can't we win?"

Mozi said: "Well, right now, my lord, please ask Gongshuban to come here, and I would like to set him a trial, he comes to attack and I come to defend, how about it?"

Thus, Gongshuban and Mozi started the drill of attacking and guarding the city. Gongshuban launched nine attacks using the model of the equipment, Mozi repelled his attacks by means of guarding strategies. Gongshuban could not make any breakthrough by all means.

When the king of Chu saw this, he gave up the idea of attacking Song.

*Huainanzi* says: Mozi scurried thousands of kilometers to preserve Song and Chu, and met the goal of keeping the stability of the world while resaving the perishing country.

楚王说：“公输般是天下有名的能工巧匠，他发明制作了云梯。我们要是用云梯作为攻打宋国的一个器械，难道还不能取胜？”

墨子说：“那么现在，请大王让公输般到这里，我和他演练一下，他来攻城，我来防守，如何？”

于是，公输般就和墨子展开了攻城守城的现场演练。公输般用攻城器械的模型，发动了九次进攻，墨子用守城的阵势打退了九次进攻。公输般用尽了办法都不能攻下宋的城池。

楚王看到这里，就打消了攻打宋国的念头。

《淮南子》曰：墨子疾行千里是为了保全楚国和宋国，达到安定天下、挽救危亡的目的。



## 61

### Duan Ganmu, a Wise Man

#### 贤者段干木

Duaganmu was the citizen of Jin State, he possessed the good character of gentleman, he refused to be an official and get salary, lived a reclusive life at home.

Weiwenhou intended to see him and called at his home, but Duan Ganmu escaped by jumping over the wall. After that, when Weiwenhou passed through the streets where Duan Ganmu lived by carriage, he always stood up, and supported the buggy with his hand to show his respect to Duan Ganmu.

The attendant of Weiwenhou said: "Duan Ganmu is only a common citizen, you treat him as a distinguished guest don't you think you overdo it a little?"

Weiwenhou said: "Duan Ganmu is a man who is not greedy for wealth or flattering authority. He possesses a high morality and lives a reclusive life in this humble lane with his prestige widely-spread. Why can't I treat such a person in this way? Duan Ganmu is famous for his good character, I am distinguished for my prominent status as a king; Duan Ganmu is rich because of his kindness, I am rich because of the property. Status

段干木是晋国人,他怀君子之道,拒绝俸禄,不肯做官,隐居在家里。

魏文侯想见他,登门拜访,段干木却翻墙躲开。后来,魏文侯乘车经过段干木住的小巷,总是站起身,扶着车轼,向段干木表示敬意。

随从对魏文侯说:“段干木只是个平民,您用对待上宾的礼节来对待他,不是有些过分了吗?”

魏文侯说:“段干木不趋利附势,心怀高尚的道德,隐居陋巷,名扬千里。对待这样的人,我怎么不能用上宾的礼节对待呢!段干木是因为有德有行而扬名,我是因为有君主的地位而显赫;段干木是因为仁义而富有,我是因为财产而富有。地位

can't compare to virtue; even though there is much more wealth it still couldn't compare to kindness. Duan Ganmu won't exchange his moral virtue with my status and wealth. I watch my shadow and feel ashamed everyday. How could you underestimate him? "

Later, Qin prepared to launch an attack on Wei, the minister of Qin Simageng intended to stop this action and said to the king of Qin: "Duan Ganmu is a wise man, and his lord treats him with high respect, everybody knows about that. Launching an attack on a country like this, I'm afraid that others will criticize us for being disloyal." Therefore, Qin ceased the attack on Wei.

*Huainanzi* says: Duan Ganmu protected the Wei from being attacked by means of reclusion.

不能和德行相比,财富再多也无法去比仁义。让段干木用他的德行仁义来换取我的地位财富,他是不会去做的。我每天看着自己的影子都感到惭愧,你怎么能轻视他呢?"

后来,秦国准备兴兵攻打魏国,秦国大臣司马庾劝止这个行动,他对秦王说:“段干木是个贤者,他的国君对他以礼相待,天下没有不知道这件事的。举兵去攻打这样的国家,恐怕会让人说我们不义。”于是,秦国偃旗息鼓,停止攻打魏国的行动。

《淮南子》曰:段干木是用隐居的方式,使魏国安稳。

## 62

### Huang Shuaiwei Kicked King Chugong

#### 黄衰微蹴楚恭王

When King Chugong led the battle with Jin at Yanling, he was shot in the left eye, and captured by the Jin. At this moment, a number of senior generals of Chu came to fight against them fiercely and rescued King Chugong.

The troops of Jin still chased after them, and they were deep peril. It was necessary to take King Chugong back to the camp immediately. King Chugong was injured in his eye and was paralyzed with fear, sitting on the ground and unable to stand up, everyone hurried to support him.

There was a man called Huang Shuaiwei, he was one of the generals who came to save King Chugong. When he saw this situation; he kicked King Chugong with his foot.

How dare a general treat the king so impolitely! King Chugong angered at his kicking, broke away from the hands of others, and stood up by himself. The King Chugong who was standing up had restored the sense

楚恭王带领军队和晋国在郢陵交战,战斗中,楚恭王被射伤了左眼,就被晋军就抓住了。这个时候,楚国的几位大将冲过去,一番激烈的厮杀以后,把楚恭王救了出来。

后面晋军还在追杀他们,情况危急,要马上把楚恭王带回楚军阵营。此时的楚恭王,眼睛受伤,被两军抓来抢去,受到很大的惊吓,瘫坐在地上站不起来,众人慌忙去搀扶。

救楚恭王的大将中有个叫黄衰微的,看到这种情况,就抬腿踢了楚恭王一脚。

臣子怎么敢对君王这样无理!楚恭王被这一脚激怒了,挣脱众人的手,自己站了起来。站起来的楚恭王恢复了君王的理智和清醒,行动



and the consciousness as a king and could move freely, returned to the camp with several generals.

*Huainanzi* says: Huang Shuaiwei took such action under the special circumstances, so it was considered to be a meritorious action rather than an impolite performance.

自如地和几位大将一起回到了楚军的阵营。

《淮南子》曰：黄衰微特殊情况下这样做，叫做失礼而有大功。

## 63

### Zhibo Asked for Lands

#### 智伯索地

Zhibo was named Yao, and was also called Zhinangzi. Zhibo was known as a major bureaucrat from an influential family and he intended to expand his land, so he asked other families for the land.

Zhibo asked the family of Wei for land first. Weixuanzi didn't want to give him the land, the subordinate of Weixuanzi who called Rendeng said to him: "Zhibo is very powerful now, and all the people know his power. He asked us for the land, if we don't give him, I'm afraid that our family will suffer disaster. To my point of view, we'd better give him the land."

Weixuanzi said: "If Zhibo keeps asking for land, how should we do?"

Rendeng said: "We give him the land to benefit him first. And after being benefited, Zhibo will ask other aristocratic families for the land. Other families will be very discontented, and at this time we could associate with the other families to deal with the Zhibo family, thus we could gain much more land than the land we lost finally."

智伯名瑤, 又称智囊子。智伯作为晋国一个势力大的世家大卿, 想再扩大自己的土地, 就向另外几个世家索取土地。

智伯首先向魏家索地, 魏宣子不想给, 手下的大臣任登对魏宣子说: "智伯现在很强大, 天下都知道他的威风。他向我们要土地, 如果不给他的话, 恐怕魏家要遭殃。我认为, 不如给他。"

魏宣子说: "要是智伯接连不断地索地, 怎么办?"

任登说: "我们给他地, 是为了让他尝到甜头。尝到了甜头的智伯必然会向其他世家索地。其他世家心里肯定都有怨恨, 这个时候我们就能和其他世家联合起来共同对付智伯一家, 这样的话, 我们最终得到的比现在丧失

Weixuanzi took the suggestion of Rendeng, and ceded a little land to Zhibo.

Then Zhibo asked the family of Han for land. Hankangzi saw that the family of Wei had already given land to Weibo, He dared not refuse to give the land to Weibo. The other families were all in panic for this.

Zhibo asked the families for lands again, but Zhaoxiangzi refused to give him any.

Zhibo forced the families of Wei and Han to siege Zhaoxiangzi in Jinyang. Finally, Zhaoxiangzi sent people to contact the family of Wei and Han, the three families joined together to defeat Zhibo.

The ultimate result is that Han, Zhao and Wei, the three families carved up the Jin.

*Huainanzi* says: This is the example of the people who intended to snatch possession of others but were snatched from in the end.

一点土地要多得多。”

魏宣子听从了任登的建议,割让了一点土地给智伯。

智伯接着又向韩家索地,韩康子看到魏家都给了,不敢不给。其他世家都为此恐慌。

智伯又向赵家索地,赵襄子没有答应。

智伯就胁迫魏家和韩家,把赵襄子围困在晋阳。最后,赵襄子派人联络魏家和韩家,三家联合起来,打败了智伯。

最终的结果是,韩、赵、魏三家分晋。

《淮南子》曰:这就是本想夺走别人的,最后却被别人夺走的例子。



## 64

### Qinxiba Released the Deer

#### 秦西巴释鹿

Mengsun of the Lu State went out for hunting with Qinxiba and several other retainers following around. Mengsun captured a lovely deer during the hunt, he asked the Qinxiba to take the deer home, and then killed it to eat.

On the way back, Qinxiba found a female deer following behind him wailing constantly. When the female deer wailed the little deer would imitate her, sounding very miserable. Qinxiba can't bear that and released little deer.

When Mengsun returned from the hunt, he asked Qinxiba about the deer. Qinxiba said to him: "The mother of the deer wailed behind us, I really didn't have the heart to bring it back, so I released the deer without your permission." Mengsun was very angry to hear that, and he dismissed Qinxiba in a huff.

One year later, Mengsun invited Qinxiba back to be the teacher of his son.

The subordinates of Mengsun were confused about

鲁国的孟孙出去打猎，秦西巴等家臣跟随左右。打猎途中，孟孙活捉了一只可爱的小鹿，他让秦西巴把小鹿先带回去，然后杀了品尝。

秦西巴带着小鹿回去的路上，发现一只母鹿紧跟在后面，不停地哀号。那只母鹿一叫，小鹿便应和，叫声十分凄惨。秦西巴心中实在不忍，于是就把小鹿放了。

孟孙打猎回来，问秦西巴小鹿怎么样了，秦西巴对他说：“那小鹿的母亲跟着我们哀号，我实在不忍心，就私自做主放走了小鹿。”孟孙听后非常生气，一怒之下赶走了秦西巴。

过了一年，孟孙把秦西巴请回来，让他做自己儿子的老师。

左右大臣对孟孙的做法

藤南子故夢



五色乱目，使目不明；五声聒耳，使耳不聪；五味乱口，使口爽伤。

——《淮南子·精神》

（五色迷乱眼睛，使两眼昏花不明，五声扰乱耳朵，使两耳听觉不灵；五味搅乱胃口，使胃口受到伤害。）

Five colors ( blue, red, white, black, yellow ) would make you perplexed and dim sighted; five notes ( five notes of the ancient Chinese five note scale, corresponding to 1,2,3,4,5 in numbered musical notation ) would make your ears disturbed; five flavors ( sweet, sour, bitter, pungent and salty ) would make your appetite troubled.

——*Huainanzi: The Consciousness*



this and said: "Qinxiba released the deer without your permission at that time, it was his fault. And now you ask him to be your son's teacher, why?"

Mengsun said: "He showed mercy even to a small deer and had not heart to hurt it. This is what I wish for my son.

*Huainanzi* says: This is an example of trust arising out of disobedience.

很不理解,说:“秦西巴当年自作主张,放走了鹿,他是有过错的。您现在反而请他来做儿子的老师,这是为什么呢?”

孟孙说:“他对一只小鹿都生怜悯之心,不忍伤害,何况对我的儿子呢?”

《淮南子》曰:这就是有罪反而更受信任的事例。

## 65

### Jinxiangong Passing via YU State

#### 晋献公假道于虞

Jinxiangong wanted to attack the Guo State by passing through the neighboring country Yu State.

He knew the Yu States were good allies of the Guo State, therefore, he sent people to present first-class horses from the Qu area and the precious jade Chuiji (the name of the jade) to the king of Yu to request of passing via Yu State.

The king of Yu was attracted by these precious treasures and allowed them to pass by.

Gongzhiqi, The minister of Yu persuaded him that: "My lord, you shouldn't do it like this. The relationship between Yu and Guo is just like the wheels and auxiliary wood of the wheel, the auxiliary wood sticks closely to the outer part of the wheel, the wheel would rely on the protection of the auxiliary wood. Yu and Guo has formed the relationship of living on each other. If we allow Jin to pass through our state, they will defeat Guo State in the morning, then attack us at night."

The king of Yu didn't take the advice of Gong-

晋献公想从邻国虞国借道去攻打虢国。

他知道虞国和虢国是很好的盟国,所以,就派人把屈产的马和垂棘宝璧送给虞国国君,请求借道。

虞国国君被这些罕世之宝迷惑住了,想借道给晋国。

虞国大臣宫之奇劝阻说:“君主您千万不能这样做。我们虞国和虢国的关系,就像那车轮和辅木一样,辅木紧靠在车轮外侧,车轮依仗着辅木的保护。虞国和虢国已经形成相依为命的关系。如果要借道给晋国,晋国早晨打败了虢国,晚上就会来攻打我们虞国。”

虞国国君没有听取宫之

zhiqi, and permitted Yu to attack Guo via the Jin state.

And Guo was immediately eliminated under the fierce attack of the troops of the Jin State.

On their way back, the troops of Jin stationed in Yu State. Then they suddenly launched an attack on the Yu State when the troops of Yu were unprepared. Yu State was eliminated easily and the king of Yu state was captured.

*Huainanzi* says: This is the example of giving out a little benefit at first, and then get more benefit later.

奇的忠告,让晋国从虞国借道去攻打虢国。

晋军大举进攻虢国,虢国马上被消灭。

在回师途中,晋军驻扎在虞国。趁虞国毫无防备,突然发起袭击,轻而易举地将虞国灭亡,虞国国君被俘。

《淮南子》曰:这就是先给出一点,然后获得更多利益的事例。



## 66

### Shenbaoxu Wept at the Hall of Qin State

#### 申包胥秦廷之哭

Wu State attacked Chu State, and occupied the capital of Chu, and the troops of Chu resisted fiercely. And the minister of Chu who called Moao considered that it was the time to sacrifice his life to the country, therefore he pressed the hand of his crossbowman, saying: "today, we fight against the mighty enemy to protect our country and preserve the peace of the world, so what we should do is fighting without caring our life and death!" After saying that, he ordered the crossbowman to drive the chariot rushing to the enemy. During the fighting, minister Moao's abdomen was ripped open and his head was chopped off, and the crossbowman was also died in the war.

Minister Shenbaoxu of Chu was very anxious when he found that the country was at stake. But he did not agree with Moao, and he considered the sacrificing of one's own body and dying on the battlefield to be a kind of imprudent behavior, and the country would not be protect in this way. To preserve the territory of the country, he decided to take another way: Humiliating

吴国攻打楚国, 攻占了楚国都城, 楚军在拼死抵抗。楚国的莫敖大心认为为国捐躯的时候到了, 于是, 就按着驭手的手说: "今天, 我们抗击强敌, 为了保全国家, 为了天下太平, 我们只有冒死去战斗!" 说完, 就命令驭手驾驶战车冲向敌人。拼杀中, 莫敖大心被吴军剖开了腹部, 砍下了脑袋, 他的驭手也战死了。

楚国大臣申包胥看到国家危在旦夕, 心里十分焦急。但他不同意莫敖大心的做法, 他认为牺牲自己, 捐躯战场, 是逞匹夫之勇, 达不到保全国家的目的。为了楚国的江山社稷, 他要采取另一种方式——屈辱自己, 向别的

himself and asking the other countries for help.

Therefore, Shenbaoxu padded some food, and traveled barefeet across lands and rivers, went through several check points till his legs were festered and his knees and feet were covered with thick callus. He walked for seven days and nights to reach Qin State.

Shenbaoxu stood at the Hall of the Qin as a crane, didn't eat or drink, and cried day and night. He said to Qinaigong with his tearful eyes and ashen face that: "Wu State is just like the snake, devouring the other states in the Central Plains, and they start their brutal action by attacking Chu first. Our king has lost the capital and hides in the wilderness to avoid the scourge of the war, and our people have become homeless and fled to the other places. In this desperate situation, our king sent me to ask you for help."

Qinaigong agreed to send troops to aid Chu State in this situation.

The general of Qin led seventy thousands infantry and one thousand horsemen to fight with the troop of Wu, and when Wu was defeated, the king of Chu returned to their own capital.

*Huainanzi* says: Shenbaoxu's achievement was reserved at the temple and recorded in the Constitution. This example indicates that the achievement can be gained through our own struggle.

国家求救。

于是,申包胥就背着干粮,赤裸着双脚,跋山涉水,越关过卡,走得腿脚溃烂,走得膝盖脚掌生出层层老茧。日夜不停,七天七夜以后赶到了秦国。

申包胥像鹤一样站在秦朝廷上,不吃也不喝,日夜悲哭。他面如死灰,涕泪交集的对秦哀公说:“吴国就像毒蛇猛兽一样,吞食着中原各国,它的残暴首先从楚国开始。我们的国君已经失去了都城,在草野间躲避战祸;我们的人民流离失所,四处逃难。危急之下,我们国君派我向大王告急。”

秦哀公在这种情况下,答应派兵援楚。

秦将子虎率领兵车一千乘,步兵七万,和吴军交战,吴军败走,楚王回到了自己的都城。

《淮南子》曰:申包胥的功业存于庙堂,记在宪法。这就叫功劳可以通过自己的奋斗建立。

## 67

### There Were Three Unpropitious Matters in the World

#### 天下有三不祥

Luaigong wanted to expand his palace westward, and the architect proposed some opposite opinions, considering that the houses built toward the westward are unpropitious. Luaigong was very angry, and dismissed the advice in a huff.

One day Luaigong asked his teacher Zaizhezhi: "I would like to expand the palace westward, and they all considered that to be unpropitious, what's your opinion?"

Zaizhezhi said: "there are three unpropitious matters in the world, and the expansion of house to the westward is not included."

Luaigong was very glad when he heard that, after a short pause, he asked me: "What are the three unpropitious matters in the world?"

Zaizhezhi said: "Not performing courtesy is the first one, indulging oneself without limit is the second one, and not taking warned suggestions is the third one."

Luaigong turned silent after hearing the word of

鲁哀公想向西扩建宫廷,史官提出反对意见,认为向西建宅院不吉祥。鲁哀公很生气,一怒之下,所有劝阻的话都不听。

一天,鲁哀公问师傅宰折雎:"我想向西扩建宅院,都说这样做不吉祥,你认为如何?"

宰折雎说:"天下有三大不吉祥的事,向西扩建宅院不算。"

鲁哀公听了很高兴。停了一会儿,他接着问:"三大不吉祥是指什么?"

宰折雎说:"不行礼义,是一大不吉祥的事情;嗜欲无止,是第二大不吉祥的事情;不听强谏,是第三大不吉祥的事情。"

鲁哀公听了沉默无语,



Zaizhezhi and awakened to it suddenly. He realized that his own behavior was one of the three unpropitious matters, so he canceled the order of expanding the palace westward.

*Huainanzi* says: the architect thought that Luaigong could give up the project because he had offered opposite opinion, but he didn't understand that the positive advice is more acceptable. Wise people can find the convenient way when they have left the right one, but the fool is rigid to the right way and loses the shortcut.

之后,顿然醒悟,认为自己的做法也属于三不祥,就取消了向西扩建宅院的做法。

《淮南子》曰:史官认为极力劝阻就能够阻止鲁哀公的行为,却不知道不正面劝阻反而容易被接受。聪明人离开了正路能找到便道;愚人死守正路就失去了捷径。

## 68

### Zigong's Lobbying toward the Wu State

#### 子贡说吴

Zigong was one of Confucius' favorite students, and was famous for his eloquence.

The king of Wei paid a formal visit to the Wu State, but was imprisoned by the king of Wu State Fuchai, and the king of Wu also announced that he would exile the king of the Wei State to an island of the sea. Many famous people went to persuade the king of Wu from doing this, but he wouldn't take their suggestion.

Luaigong of the Lu State was worried about this matter. He considered that the vassals in the world should in good harmony with each other, and the king of Wei who showed his friendliness by paying a visit to the king of Wu was instead imprisoned, and would be exiled. His benevolence got him such result. The king of Lu wasn't able to help the king of Wei, and felt very sorry about that.

Luaigong asked Confucius for help, Confucius said: "To solve the problem of Wei, we have to ask Zigong to visit the Wu State."

子贡是孔子的得意门生,以非凡的口才著称。

卫国国君到吴国朝拜,被吴国国王夫差关了起来,还扬言要把卫国国君流放到海岛上。天下的有名望的人都去劝阻吴王,但夫差就是不听。

鲁国国君鲁哀公为这件事感到担忧,他认为天下的诸侯要相亲相爱,卫君主动地去亲近吴王,但却被囚禁起来,还要被流放。这样仁义的做法却遭到如此的结局,作为鲁国国君却无能为力的去帮助卫君,因此心里很难过。

鲁哀公去请教孔子怎么办,孔子说:“要解除卫君的灾难,必须请子贡到吴国去一趟。”

Luaigong called Zigong and awarded him the seal of general, but Zigong didn't accept it, and said: "the noble status is useless to the solution of the problem, and we should rely on strategy." So he went to the Wu with the plain luggage.

As soon as Zigong arrived at Wu, he called in the minister of the prince Boxi immediately. Boxi was very glad to see Zigong, and he wanted to introduce Zigong to the king of Wu.

Zigong said: "Your word may not be effective to the king of Wu, how should I expect you to introduce me to him?"

Boxi said: "How do you know that my word is not effective to the king of Wu?"

Zigong said: "All right, let's have a try. Recently, the king of Wei pays a formal visit to your king, but he has been imprisoned and will be exiled. Have you heard about that? Before the king of Wei visited the Wu, half of his people voted against his visit. The king considered that the Wu is worth the effort of building a good relationship, so he insisted on visiting Wu, but he didn't expect it would have such a result. Your action undoubtedly is in support of those who wanted to be close with Jin State. Furthermore, the other states have already predicted the destiny of the king of Wei before he arrived in Wu, that, if he encountered the bad luck, those vassals would tend to support Jin State. In that situation, it would be difficult for you who are the best minister of the king of Wu to go against this."

鲁哀公就叫来子贡,授予他将军印,子贡没要,说:"尊贵的地位对消灾免难没多少帮助,要靠办法对付。"于是,就轻车简从地去了吴国。

子贡来到吴国后,就马上去见太宰伯嚭。伯嚭很高兴子贡到吴国来,对子贡说要把他引见给吴王。

子贡说:"你在吴王面前说话不起作用,我怎么指望你来引见?"

伯嚭说:"你怎么知道我在吴王面前说话不起作用?"

子贡说:"那就试试吧。最近,卫君来朝拜,你们把他囚禁起来,还要流放。你知道吗,卫君到吴国来之前,国内有一半的人反对,想让卫君去朝拜晋国。卫君认为吴国可以亲近,所以就坚持来吴国,没有想到会得到这样的后果。你们这样做无疑是对卫国内亲近晋国势力的支持。再说,卫君到吴国来之前,一些诸侯国已经为卫君占卜吉凶,现在,卫君朝拜吴国,遭遇不好的结果,那些诸侯们的心就会偏向晋国。这种局势下,你作为吴王身边最亲信的大臣,要想辅助吴王成就霸业的话,就一定困难了。"



Boxi told Fuchai what Zigong had said, after hearing that, Fuchai ordered: "the ceremonial reception to the king of Wei should be prepared well within 10 days, and the people who couldn't finish the work will be put to death."

*Huainanzi* says: Zigong knew the key of lobbying. Now, thousands of people adjusted the bell, but they couldn't get the right tone, and if there were experts, only one of them was enough to adjust the bell. So was the lobbying, the meaning should be expressed in an appropriate way, and no need to say too much more.

伯髡把子贡的这番话讲给吴王夫差听,吴王夫差下了一道命令:"十天之内要是还没有做好用礼仪接待卫君工作的话,就处死!"

《淮南子》曰:子贡懂得游说的奥秘。现在上万人调钟,都和不准音律,假如有行家,一个人就够了。游说也一样,话说得合适,用不着多说。

## 69

### Jinxiangong Got Concubine Li

#### 晋献公得骊女

Jinxiangong was lustful, he fornicated with the concubine of his father, Qijiang, even before he had become the king, and had a child named Shensheng. He made Qijiang be his wife and Shensheng be the Crown Prince when he ascended the throne.

Jinxiangong had eight sons in total, and the Crown Princess Shensheng and the son of Huji were the wisest among the eight.

Latterly, Xiangong attacked the people of Li, the leader of Li wanted to sue for peace, and gave his two daughters Liji and Shaoji to the Xiangong.

Liji was not only beautiful but also very smart, and she won the favor of the Jinxian. Liji gave birth to a child named Qiqi, and Shaoji also gave birth to a child named Zhuozi. Qijiang was dead by this time, and in order to win the favor of Liji, Jinxiangong intended to make Liji be his wife and dethroned the Crown Prince Shensheng to make space of Qiqi.

Because the Crown Prince Shensheng was supported by the people, Liji wanted to poison him and murdered

晋献公好色,在他还没成为国君的时候,就和父亲的嬖妃齐姜私通,生子名叫申生。即位以后立齐姜为夫人,申生为太子。

晋献公共有八个儿子,其中以太子申生和狐姬生的儿子重耳最为贤能。

后来,献公攻打骊人,骊人的首领求和,将两个女儿骊姬和少姬送给献公。

骊姬不仅长得好看,而且很有心计,博得了晋献的宠爱。骊姬生一子名奚齐,少姬也生一子叫卓子。这时齐姜已死,晋献公为了博取骊姬的欢心,改立骊姬为夫人,还想废太子申生,改立奚齐做太子。

由于太子申生深受群臣百姓拥戴,骊姬就想下毒手谋害申生。

him.

One day, Liji took poisoned meat and liquor to Jinxiangong and told him those were sent by Shensheng. When Jinxiangong just raised the glass to drink, Liji hurried stop him and said: "the foods were sent from the outside of the palace, why don't you examine it before eating?"

Jinxiangong poured the wine on the ground, and the soil loosed and intumescend immediately; he fed the meat to dogs, the dog died of poisoning. Jinxiangong was very angry, and wanted to kill Shensheng.

The minister Hutu soon sent the message to Shensheng secretly. Shensheng said with a deep sigh: "My father could not sleep cozily and enjoy flavor at all without Liji. If I was not guilty, that Liji must be guilty. Father was already old, if he became anxious because of the death of Liji, I would feel guilty." So he hanged himself and died.

After Shensheng's death, Liji said to Jinxiangong with tears: "Chonger, Yiwu and Shensheng are good in relationship, as Shensheng has died, those two noble men will revenge for him."

Jinxiangong sent out the order to capture Chonger and Yiwu, Chonger fled to Zhai State and Yiwu fled to Liang State.

During this time, Jinxiangong made Qiqi the Crown Prince. Soon after that Jinxiangong was seriously sick, and he resigned Qiqi to Xunxi before he died.

After Jinxiangong died, Xunxi chose Qiqi to be the king of Jin State, and presided over the funeral. During the funeral, Qiqi was killed by Like who was the teacher

一天, 骊姬把放了毒药的肉献给晋献公吃, 说是太子申生派人送来的。晋献公举起酒杯就要喝, 骊姬急忙阻止说: "从宫外送来的东西, 怎不先尝试就吃呢?"

晋献公将酒洒在地上, 地立刻土松起堆; 拿块肉喂狗, 狗吃了中毒而死。晋献公非常生气, 要杀死申生。

这时大夫狐突赶忙派人密报申生。申生长叹一声说: "父亲没有骊姬居不安、食不饱, 我若说自己无罪, 骊姬必有罪。父亲已经年老了, 如果因为骊姬被杀而寝食不安, 那是我的罪过。" 于是就自缢而死。

申生死后, 骊姬又向晋献公哭诉说: "重耳、夷吾和申生很好, 申生死了, 这两个公子一定会替申生报仇。"

晋献公又下令捉拿重耳和夷吾, 重耳出奔翟国, 夷吾奔到梁国。

这个时候, 晋献公就把奚齐立为太子。不久, 晋献公病重, 临终把奚齐托孤给荀息。

晋献公死后, 荀息立奚齐为晋国国君, 主持丧礼。丧礼中, 奚齐被申生师傅里



of Shensheng. Xunxi then chose Zhuozi who was the son of Shaoji to be the king, a few days later, Zhuozi was killed by Like, too. Liji jumped into the well, committing suicide hopelessly. Like sent people to drag her body out of the well and chopped it into pieces.

*Huainanzi* says: "Lirong destroyed Jin State by means of beauty." "Xiangong made descendants suffer death because of the beauty."

克杀死。荀息又立少姬生的卓子为国君,不几天,又被里克杀死。骊姬见大势已去投井自杀,里克让人把尸体捞出砍成肉泥。

《淮南子》曰:“骊戎以美女亡晋国。”“献公艳骊姬之美而乱四世。”

## 70

### Shusun Being Cheated by Shuniu

#### 叔孙欺于竖牛

When Shusunbao was the prime minister of Lu State, his status was high and he was also very arbitrary. A man named Shuniu, who was the most trusted retainer of Shusunbao, always pretended to be acting on behalf of Shusunbao.

Shusunbao had a son named Shusunren, and Shuniu was jealous of him so he wanted to frame Shusunren by all means.

One day, Shusunren and Shuniu went to see the king of Lu together, and the king liked Shusunren, so he awarded him a jade ring.

Shusunren dared not wear it casually, so he asked Shuniu about his father's opinion. Shuniu cheated him and said: "I have already asked your father, he agreed that you could wear it." Therefore, Shusunren wore the jade ring which the king of Lu awarded him.

But what Shuniu had said to his father that Shusunren hobbled with the king of Lu behind his father's back at all opportunities. And the king of Lu

叔孙豹做鲁国宰相的时候,地位很高,也很独断。他最信任的家臣竖牛经常假借他的话做一些事情。

叔孙豹有个儿子叫叔孙壬,竖牛嫉妒他,就想办法陷害叔孙壬。

一次,叔孙壬和竖牛一起来见鲁国国君,鲁君喜欢叔孙壬,就赐他一个玉环。

叔孙壬不敢随便佩戴这个玉环,就让竖牛请示父亲叔孙豹,竖牛欺骗他说:"我已经请示你父亲了,你父亲同意让你佩戴。"于是,叔孙壬才把鲁君赐予的玉环佩戴在身上。

在叔孙豹那里,竖牛说叔孙壬背着自己的父亲,三番五次地去亲近鲁君,鲁君赏赐给他玉环,他就佩戴在

awarded him a jade ring, he wore it immediately. What Shuniu implied was that the son wanted to take his father's place.

Shusunbao was very angry after he heard that and he called Shusunren came to see him. He saw that the jade ring was worn by his son, so he killed Shusunren.

Shusunren has a brother called Shusunbing, and Shuniu also wanted him put to death. He produced the misunderstanding between Shusunbao and Shusunbing by means of fraud and Shusunbing was evicted from his home. One year later, Shuniu claimed that Shusunbing didn't want to go back home, but to live his own life independently. Shuniu killed this son in anger, too.

Shusunbao was sick after his two sons' death, and Shuniu expelled the other retainers from home, only himself accompanying with Shusunbao. He spread the false information that Shusunbao couldn't hear any sound and refused any visitation. Shusunbao finally starved to death.

Shuniu didn't report the news of the death after Shusunbao died. Shuniu stole all the jewelry and treasure, and fled to Qi State.

*Huainanzi* says: Shusun was so smart but was cheated by Shuniu with the loss of his two sons.

身上。竖牛言下之意就是做儿子的想要取代父亲了。

叔孙豹听了以后果然很生气,叫叔孙壬来见他,看见玉环就戴在儿子身上,于是,就把叔孙壬杀死了。

叔孙壬有个兄弟叫叔孙丙,竖牛也想置他于死地。也是采取欺骗的手段,先让叔孙豹对叔孙丙产生误解,赶出家门。一年以后,竖牛谎称叔孙丙自己不愿回来,想另立家门,叔孙豹一怒之下,又把这个儿子杀了。

两个儿子都死了以后,叔孙豹生病了,竖牛把叔孙豹其他的家臣都赶走了,就剩下他一个人在叔孙豹身边。他对外谎称叔孙豹已经听不见声音了,不让任何外人来见。他不给叔孙豹吃东西,叔孙豹最后被饿死。

叔孙豹死了以后,竖牛不报丧。把叔孙家里的所有珠宝金钱都偷走了,逃到齐国。

《淮南子》曰:叔孙那么聪明,竟被竖牛骗得团团转,两个儿子都搭上了性命。



## 71

### Lady Cai Boated

#### 蔡女荡舟

The Cai State sent a beauty to Qihuangong in order to build an intimate relationship with Qi State. Qihuangong liked her very much and made her be his wife.

Qihuangong often played outside with the Lady Cai. One day, Qihuangong toured with her by boat. To increase the fun of the tour, Lady Cai swayed the boat from right to left. The beauty was very happy about that, but Qihuangong was frightened by her swaying. The boat nearly turned over, and Qihuangong asked Lady Cai to stop swaying at once. But Lady Cai found it was funny to do so, so she didn't stop swaying. Qihuangong was really angry, and he considered that Lady Cai joked with his life. And it was too dangerous, so he stopped touring and gave the order to send Lady Cai back to the Qi State.

After Lady Cai returned to Cai State, the king of Cai State considered that it was a waste of her youth and beauty, so he asked her to remarry someone else.

蔡国为了向齐国示好，就把一个美女送给齐桓公。齐桓公非常喜欢这个美人，就立她为夫人。

齐桓公经常和这位蔡夫人出去游玩，一天，齐桓公和蔡夫人乘舟游览。为增添游玩的情致，蔡夫人就在舟上左右晃动。美人晃动得十分开心，可齐桓公坐在舟上十分害怕。看见小舟被晃得快要翻了，齐桓公叫蔡夫人赶快停下来。可这位蔡夫人还以为这样好玩，就没有停下来。齐桓公真的生气了，认为蔡夫人是在拿他的生命开玩笑，太危险了，就停止游玩，下令把蔡夫人送回蔡国。

蔡女回到蔡国后，蔡国国君认为这样一位美女既然不能傍齐桓公了，可她的青春不能虚度，就想叫她改嫁。

风声传到齐桓公耳朵里

Qihuangong was very angry when he heard about that, he considered the remarriage to heal the damage to his dignity. Thus, he intended to send wars on Cai State.

Guanzhong said to Qihuangong: "it was not worth starting a war with Cai for disputes between lovers."

Qihuangong didn't take his advice and insisted sending troops. Guanzhong found that it was impossible to stop the action of him, he said: "If you insisted attacking Cai, you should find another excuse. We'd better use the reason that 'Chu didn't pay tribute to the king for three years'. After the Chu State pleaded guilty, we could attack Cai for 'Cai didn't send troops to assist our attack to Chu.' We could eliminate Cai State by this opportunity with these high-sounding reasons."

Qihuangong knew that Cai and Chu enjoyed a good relationship, so he took the advice of the Guanzhong, and sent troops to attack Chu.

*Huainanzi* says: Lady Cai joked on the boat, which made Qihuangong angry, and that triggered a war between Qi and Chu.

以后,齐桓公很生气,认为蔡女改嫁伤害了自己的尊严。于是,就想讨伐蔡国。

管仲对齐桓公说:“单凭您和蔡女‘寝席之戏’的小事,是不值得大动干戈的。”

齐桓公不听,一定要出兵。管仲见没办法劝阻,只好说:“您一定要伐蔡的话,就另找个理由,不如用‘楚国三年未向天子进贡’为由伐楚。在楚国服罪之后,回师的时候袭击蔡国,理由是‘我们为天子伐楚,蔡国不出兵协助。’趁机消灭蔡国。这样的理由冠冕堂皇。”

齐桓公知道蔡国和楚国关系好,就听从了管仲的建议,起兵伐楚。

《淮南子》曰:蔡女在小舟上嬉闹,惹恼了齐桓公,从而引发齐国和楚国之间的战争。

## 72

### King Huan's Preference of Food

#### 齐桓公好味

Shu Diao, the personal servant of King Huan became the most favored chancellor of King Huan, for Shu Diao was good at pandering to King Huan.

Shu Diao knew that King Huan had two preferences: food and beauty.

Shu Diao recommended Yi Ya, an excellent cook, to King Huan. One day, King Huan said to Yi Ya, "I have been tired of delicacies from land and sea, but I have never tasted human flesh. I wonder what it is like?"

Yi Ya kept these words in mind and wanted to win King Huan's favor by presenting such a human flesh dish. Later, Yi Ya killed his own son and presented the dish to King Huan. King Huan was moved by Yi Ya's loyalty and regarded him as the most reliable confidant.

竖刁,是齐桓公的贴身仆人,由于他善于谄媚,投齐桓公所好,成为齐桓公最宠爱的大臣。

竖刁知道齐桓公有两大喜好:一好美食,二好美色。竖刁就从这两个方面取悦齐桓公。

易牙的烹饪技术很高,竖刁就把他推荐给齐桓公。一天,齐桓公对易牙说:"山珍海味我都吃腻了,只是没吃过人肉,不知人肉的味道什么样?"

易牙把这话记在心里,一心想要做人肉给齐桓公吃,来博得齐桓公的欢心。后来,他把儿子杀了,做了道人肉菜,献给齐桓公。齐桓公被易牙的行为所感动,认为易牙对自己太忠诚了,就把易牙看做是自己离不开的亲信。



雜甫子故事



水积而鱼聚，木茂而鸟集。

——《淮南子·说山》

（水多了鱼儿就会在这生存，树木茂盛了鸟儿就会在这聚集。）

Fish can live when water is abundant in a river. Birds will gather when the forest becomes flourishing.

——*Huainanzi: The Teachings on the Mountain*

Then, Shu Diao presented the daughter of King Yi of Wei to Qihuangong. The pretty girl from Wei won much favor from King Huan.

King Huan trusted more in Yi Ya day by day. When Guan Zhong was about to pass away, King Huan even thought about replacing with Yi Ya Guan Zhong. Guan Zhong disagreed and told King Huan, "Nobody dislikes his own child. Since Yi Ya killed his own son so cruelly, how would he treat you when he is promoted?"

King Huan was convinced by Guan Zhong and drove Yi Ya and Shu Diao out.

Three years later, King Huan felt upset for not seeing Yi Ya and Shu Diao so long, and he thought Guan Zhong's words might be a little bit exaggerating. Therefore, he called Yi Ya and Shu Diao back to him.

The next year, when King Huan fell into serious illness, Yi Ya and Shu Diao caught the opportunity for chaos. They blocked King Huan's gate up and built high walls around it. In this way, King Huan was starved to death.

*Huainanzi* says, "King Huan of Qi prefers food and Yi Ya cooked his first son to lure him."

竖刁又把卫懿公的女儿献给齐桓公。这个美丽的卫女很讨齐桓公宠爱。

易牙得到齐桓公信任的程度日益加深。在管仲将要去世的时候,齐桓公甚至想用易牙来代替管仲。管仲不同意,对齐桓公说:“一个人没有不爱自己孩子的,易牙能那样残忍的杀了自己的儿子,权高位重了以后会对您怎样?”

齐桓公听了管仲的话,将易牙、竖刁赶了出去。

三年以后,齐桓公不见易牙、竖刁就觉得吃饭不是滋味,心想,当年管仲的话也可能说过头了。于是,就把易牙、竖刁召了回来。

第二年,齐桓公得了重病,易牙和竖刁就趁机作乱,他们把齐桓公的大门堵起来,四周筑起了高墙,外人进不来。就这样,齐桓公被活活饿死。

《淮南子》曰:“齐桓公好味而易牙烹其首子而饵之。”



## 73

### Confucius Killed Shao Zhengmao

#### 孔子诛少正卯

Shao Zhengmao was a famous scholar of Lu and had a large quantity of students. As he covered extensive contents in his teaching with some novel methods, he had many listeners, including some disciples of Confucius.

Entitled to be the prison governor, Confucius assisted the Emperor of Lu in his fifties. On the seventh day after Confucius took office, he killed Shao Zhengmao.

Someone asked Confucius for the reason, he answered, "There are five kinds of villains, even more abhorrent than the thieves and the robbers. The first ones are those learned but insidious, the second ones are those who are eccentric but stubborn, the third ones are those who are deceitful but eloquent, the fourth ones are those who like to record and extend scandals, the fifth ones are those who modify the immoral and illegal. One who has one of these qualities should be killed, not to mention Shao Zhengmao covers all the five kinds. Therefore, he may gather disciples in his house, confuse

少正卯是鲁国的一个知名学者,他的学生很多,由于他讲学的时候,运用一些新奇的方法,内容涉猎广泛,所以,听者很多,甚至孔子的一些弟子也去听。

孔子五十多岁的时候,担任鲁国司寇,协助鲁君治理国家。孔子上任的第七天就把少正卯杀了。

有人问孔子为什么才上任就杀掉少正卯,孔子回答:“人有恶者五,而窃盗奸私不与焉。一曰心达而险,二曰行僻而坚,三曰言伪而辨,四曰强记而博,五曰顺非而泽。此五者,有一于人,则不免君子之诛,而少正卯兼有之。故居处足以聚徒成群,言谈足以饰邪荧众,强记足以反是独立,此小人雄桀也,不可不诛也。”

people with his tongue, lead the masses to protest authority with strong will. He was the leader among the villains and must be killed.”

Listing five counts of Shao Zhengmao, Confucius regarded it was Shao Zhengmao that made people disturbing with evil thoughts, and that's why he killed Shao Zhengmao.

*Huainanzi* says, “Confucius killed Shao Zhengmao to protect Lu from evil thoughts.”

孔子列出少正卯的五条罪状,认为诛少正卯用心不良,言语惑众,使人心涣散,产生邪念,所以,就杀了少正卯。

《淮南子》曰:“孔子诛少正卯而鲁国之邪塞。”

## 74

### Guan Zhong Earned Much Honor at the Price of Little Shame

#### 管子以小辱成大荣

Guan Zhong and Bao Shuya were good friends since they were very young, and Bao Shuya appreciated Guan Zhong for his talents. Later, they came to Qi together, Bao Shuya assisting Prince Bai, while Guan Zhong assisted Prince Jiu.

When King Xiang of Qi was in power, he led a lascivious life and killed the innocent, and his brothers had to escape abroad. Prince Bai escaped to Ju and Prince Jiu escaped to Lu. Bao Shuya and Guan Zhong went to Ju and Lu respectively.

After the coup staged in Qi, the power in Qi wanted to call Prince Bai back as the king, while Lu wanted to make Prince Jiu as the king. On one hand, King Zhuang of Lu sent Prince Jiu back to Qi, escorted by guards. On the other hand, he asked Guan Zhong to lead the army to block Prince Bai's return. In this scuffle, Guan Zhong shot the ribbon hook of Prince Bai, and Prince Bai pretended to die. Receiving Guan Zhong's message of Prince Bai's death, King Zhuang felt assured and Prince Jiu and his companies also slowed

管仲和鲍叔牙从小关系就非常好,管仲的才华让鲍叔牙非常佩服。后来,俩人一起来到齐国,鲍叔牙辅佐公子小白,管仲辅佐公子纠。

齐襄公当政的时候,生活淫乱,滥杀无辜,他的弟弟们都逃到国外。公子小白逃到莒国,公子纠逃到鲁国。鲍叔牙和管仲也分别到了莒国和鲁国。

当齐国发动政变时,国内有权势的人想召回公子小白立他为国君。鲁国也想要公子纠扶上齐国国君之位,鲁庄公就派人护送公子纠回国,同时,让管仲率领军队拦截公子小白一行人马回国。混战中,管仲射中了公子小白的衣带钩,小白假装死去。管仲就把公子小白的死讯飞报给鲁庄公,鲁庄公放心了,护送公子纠回国的队伍也放慢了速度。



their marching speed. Six days later, Prince Jiu reached Qi, only to find Prince Bai had already won the support as the emperor, called King Huan of Qi. Prince Jiu went back to Lu.

After ascending the throne, King Huan wanted to invade Lu, kill Prince Jiu, as well as seek revenge against Guan Zhong. Bao Shuya told King Huan that Guan Zhong was a rare talent who can pave the way for their cause and therefore should be kept alive.

King Huan believed Bao Shuya's words and wrote to King Zhuang of Lu, asking him to kill Prince Jiu and send Guan Zhong back, or Qi will renew the attack.

Due to the superior power of Qi, King Zhuang killed Prince Qi, and Guan Zhong brought back to Qi in prison. Arriving in Qi, Guan Zhong was met and introduced to King Huan by Bao Shuya. King Huan appointed Guan Zhong to manage the government work, at a higher post than Bao Shuya.

*Huainanzi* says, Guan Zhong wasn't wise for he didn't succeed in assisting Prince Jiu; he wasn't brave for he didn't commit suicide after his master's death; he wasn't loyal for he turned to assist Prince Bai after his failure. It was the Guan Zhong, the one without wisdom, courage, loyalty, that managed the government work of Qi, met nobilities for nine times, and rebuilt their kingdom. If Guan Zhong hadn't taken the long-run plan into consideration and had committed suicide after Prince Jiu's death, how could he earn credit for dominating the nobilities?

六天后,公子纠一行到达齐国时,公子小白早已被拥戴做了国君,成为齐桓公,公子纠只好再回到鲁国。

齐桓公即位后,想对鲁国发兵,杀掉公子纠,同时还要报管仲的一箭之仇。鲍叔牙对齐桓公说,管仲是难得的人才,千万不要失去他,齐国想成就霸业一定要有管仲这个人。

齐桓公听信了鲍叔牙的话,就写信给鲁庄公,要鲁庄公杀掉公子纠、送回管仲,否则齐师将围攻鲁国。

慑于齐国的强势,鲁庄公杀掉了公子纠,管仲请求把自己囚禁起来带回齐国。到齐国后,鲍叔牙去迎接管仲,在鲍叔牙的引见下,管仲见到齐桓公。齐桓公任命管仲主持齐国政务,职位高于鲍叔牙。

《淮南子》曰:管仲辅佐公子纠没有成功,不能说他不聪明;公子纠死后他不能为侍奉的主人而自杀,不能说他勇敢;失败后转向为公子小白效力,不能说他贞洁。就是这不智、不勇、不贞的管仲,执掌齐国国政,九次盟会诸侯,匡正天下。如果管仲当初为公子纠而死,不考虑长远大计,哪能建立称霸诸侯的功勋呢!

## 75

### Shi Kuang Smashed His Instrument towards King Ping of Jin

#### 师旷举琴撞平公

Shi Kuang was a music master, as well as a chancellor of Jin. Being blind since he was born, he called himself blind chancellor, or eyes-closed chancellor.

Once, Shi Kuang heard that the instrument cast by King Ping of Jin wasn't pitched accurately, and he told King Ping about this explicitly. King Ping didn't care much about what he said, but it was proven true after Shi Juan, the music performer of Wei, confirmed it.

King Ping invited some nobilities to celebrate the completion of his new palace. During the banquet, King Ling of Wei commanded his music performer to perform a piece of music they had just heard when they reached Jin. Shi Kuang listened carefully with smile. A few seconds later, his smile disappeared. He stood up and pressed Shi Juan's hand, saying, "stop! This piece is an omen that our kingdom will die out! Stop performing that! This piece of music was a decadent one composed by Shi Yan, the music performer at the last age of Shang for the tyrant Zhou. When King Wu of Zhou made an onslaught on Zhou, Shi Yan had no other

师旷是晋国主乐大师，也是晋国的大臣。他一出生就双目失明，所以自称盲臣，又称瞑臣。

有一次师旷听到晋平公铸造的大钟音调不准，就直言相告，晋平公不以为然，后经卫国乐师师涓证实，果然如此。

晋平公新建的王宫落成后，邀请了一些诸侯举行庆祝典礼。宴会上，卫灵公命令卫国的宫廷乐师师涓弹奏一首他们刚到晋国听来的音乐。师旷面带微笑，用心倾听着。不一会儿，只见他脸上的笑容渐渐消失了，猛地站起身，按住师涓的手，说：“快停住！这是亡国之音啊，弹不得！这乐曲是商朝末年乐师师延为暴君商纣王所作的‘靡靡之音’。后来

choices and jumped into the Pu River with his instrument. Therefore, the piece must be got from by the Pu River. ”

Another day, King Ping drank with chancellors in the palace. King Ping got a little bit drunk and said, “there is nothing happier than to be an emperor, for nobody dare disobey his words!”

Hearing these words, Shi Kuang smashed his instrument towards King Ping. The instrument fell on the front of King Ping's gown and rebounded to the wall, whereon leaving an imprint.

Later, someone wanted to mend the wall, but King Ping said, “don't mend it. Leaving it there suggests the fault I have committed. ”

*Huainanzi* says, there is no unified standard to judge. For instance, as to Shi Kuang's smashing his instrument toward King Ping, Confucius says, “it's not because King Ping does not care about his own body. Instead, he wanted to encourage wisdom and candidness through Shi Kuang's behavior. ” Hanfeizi says, “it's conniving the chancellors if not punishing them for their faults. No wonder that King Ping couldn't dominate. ”

商纣王被周武王讨伐,师延在走投无路时,抱着琴跳进濮河自尽了。所以,这音乐一定是在濮河边听来的。”

还有一次,晋平公和大臣们在王宫里喝酒。酒兴正浓时,他感慨一声说:“没有比作国君更快乐的了,所说的话没有人敢违背!”

师旷听了这话,拿起琴朝晋平公砸去,琴砸在晋平公的衣襟上后,反弹到墙上,墙壁上留下一块印记。

事后,有人要把墙补好,晋平公说:“不要补了,就让它留在那里,表明我曾经犯过的过错。”

《淮南子》曰:天下的是非没有真正的标准。比如,对待师旷举琴撞平公这件事,孔子说:“晋平公不是不爱惜自己的身体,而是以师旷的这个举动,鼓励人们都来进谏。”韩非子则说:“群臣失礼而不惩罚,是纵容过失。晋平公不能称霸看来是有原因的了。”



## 76

### Prince Jian Stationed at Chengfu City

#### 太子建守城父

King Ping of Chu wanted Prince Jian to marry a girl from Qin. But when the girl came, King Ping made her his own princess for he thought she was very pretty.

Later, the chancellor Fei Wuji suggested King Ping that in order to unify the nobilities in the north, Chengfu City should be extended and Prince Jian be sent to station there, while King Ping recovered the north for himself.

King Ping was interested in this strategy and sent Prince Jian to station at Chengfu City, Wu Zixu serving as Prince Jian's guardian.

After one year, Wu Zixu have King Ping informed that Prince Jian was merciful as well as brave and was popular with the masses.

King Chu told Fei Wuji about it. Fei Wuji said, "I have already heard that Prince Jian comforted the inside and unify the outside at Chengfu City with the help of Qi and Jin. I assume it is threatening our Chu."

楚平王想给太子熊建迎娶一位秦女,秦女来了以后,楚平王觉得非常美丽,就纳为自己的妃子。

后来,大臣费无忌建议楚平王扩建北方的城父城,派太子建驻守,以便北方的诸侯归附楚国,而南方则由平王自己亲自收复。

楚平王对费无忌的这个称霸良策很感兴趣,就让太子建去驻守城父,让伍子胥担任太子的师傅。

一年以后,伍子胥派人向楚平王禀报说,太子既仁德又勇敢,很得民心。

楚平王就把这些话告诉了费无忌。费无忌说:“我早就听说了,太子在城父,对内安抚百姓,对外联盟诸侯,齐国、晋国都帮助他。我认为这对楚国已经构成威胁。”

King Ping said, "Prince Jian is the prince of Chu. What other desires would he have?"

Fei Wuji said, "Jian resents you for the girl of Qin."

Then, King Ping attempt to have Prince Jian killed, and Prince Jian was killed when he escaped to Zheng. Wu Zixu escaped to Wu with the son of Prince Jian.

*Huainanzi* says, it was a good example for being killed due to being praised.

楚平王说：“建已经是楚国的太子了，他还有什么欲望？”

费无忌说：“建因为秦女的事情对大王您有怨恨。”

于是，楚平王就派人去杀太子建，太子建逃到郑国后被杀，伍子胥带着建的儿子胜逃到吴国。

《淮南子》曰：这就是被人称颂反而遭受灾害的例子。

## 77

### Baigong Sheng Grabbed the State of Jing

#### 白公胜得荆国

Sheng, the grandson of King Ping of Chu and the son of Prince Jian, was brought to Wu by Wu Zixu after Prince Jian was killed by King Ping.

During the age of King Hui of Chu, Sheng was called back by his cousin, the eminent King Hui to station at Yan on the border of Chu, and given the title Baigong. Though Sheng was treated very well, he couldn't put aside his father's death, and adopted some outlaws to help him seek revenge. Two years later, Sheng started a rebellion, killed the chancellors and kidnapped King Hui.

After Sheng grabbed the capital of Chu, he was unwilling to divide the grain and the property among the masses. Seven days later, someone gave him some suggestions, "it will be a disaster if we get these grain and property illegally and don't divide them among the masses. If you are unwilling to share them, you'd better burn them up to avoid the misfortune."

白公胜是楚平王的孙子、太子建的儿子。当年,楚平王杀太子建的时候,伍子胥带着建的儿子熊胜逃到吴国。

楚惠王的时候,君王贤明,把自己的堂兄弟胜从吴国召回来,驻守在楚国边界的郢地,胜号称白公。楚惠王对白公胜很好,但是,白公胜却不忘自己父亲的死,收养了一批死士,要报仇。两年后,白公胜在朝廷上突然发动叛乱,杀死了大臣,劫持了楚惠王。

白公胜夺得楚国都城以后,不肯把粮食、财物分给百姓。七天以后,有人进谏说:“我们用不义的手段得到了这些,又不布施于民,肯定要有灾祸。您要是舍不得分给百姓的话,不如把这些财宝粮食烧掉,不要让这些东西



Sheng didn't accept his suggestion.

On the ninth day, the army led by Prince Gao intruded the capital from Fang City. Prince Gao divide the grain, property and weapon among the masses to fight against Sheng. On the nineteenth day, Sheng was caught.

*Huainanzi* says, one is greedy if he grabs the power which should not be his. One is stupid if he can neither help the others nor protect himself. There is no difference between the miser Sheng and the bird which is eaten by its beloved children.

祸害我们。”

白公胜不听。

到第九天的时候,楚国的叶公子高率领军队从方城出发攻入楚国都城。叶公子高分发国家的财物、粮食、兵器给百姓,依靠百姓去打白公胜。到第十九天,就捉住了白公胜。

《淮南子》曰:国家政权不是他的却偏要去占有,这就叫贪婪。不能为别人,又保护不了自己,这就叫愚蠢。白公胜的吝啬,与枭鸟疼爱自己的孩子最后被孩子吃掉有什么不同呢?

## 78

### Cao Mo Led the Army for Lu

#### 曹沫为鲁将兵

The army of Chu, led by Cao Mo, fought against the army of Qi, but they lost all three battles, as well as a large area of land. Not to offend Qi, King Zhuang of Lu ceded Suiyi for peace. King Zhuang appreciated Cao Mo's bravery so much that made him the general.

King Huan of Qi agreed to hold a ceremony and establish alliance with King Zhuang at Ke. At the very moment they were holding the alliance ceremony, Cao Mo got close to King Huan with a sword in hand and took him hostage.

King Huan's followers remained still in case their king was hurt. Guan Zhong asked Cao Mo, "What demands do you have?"

Cao Mo said, "Qi is strong while Lu is weak. It's unreasonable for you to intrude us. I want to ask you for the land of Chu back now."

King Huan had to agree to return the land he got from Lu.

Cao Mo threw his sword and came back to the

曹沫为鲁国带兵打仗的时候,与齐国交战,三战三败,失地千里。当时,鲁庄公害怕齐国,便割让遂邑求和。鲁庄公欣赏曹沫的勇猛有力,所以,仍让曹沫为将军。

齐桓公答应与鲁庄公在柯地设坛结盟。正当齐桓公和鲁庄公在坛上举行结盟仪式的时候,曹沫突然手持利剑出现在齐桓公身边,挟持了齐桓公。

齐桓公的手下害怕伤着齐桓公,都不敢动。管仲问曹沫:"你有什么要求?"

曹沫说:"齐强鲁弱,你们大国侵犯鲁国太甚了。现在我就想把你们侵占的鲁国城邑要回来。"

齐桓公于是答应还回侵略鲁国得到的土地。

曹沫扔掉利剑,回到群

chancellors, being as usual.

King Huan was very angry and attempted to break his word. Guan Zhong tried to persuade him, "it cannot be a good idea. You'd rather return it to them than lose the nobles' trust for getting happiness from little benefits."

In this way, King Huan of Qi returned the land Cao Mo had lost in the earlier three battles to King Zhuang of Lu.

*Huainanzi* says, Cao Mo lost all three battles. If he had committed suicide on the battlefield without taking long-term view into consideration instead of running away, he would have been a leader of beaten army forever. At the alliance ceremony at Ke, Cao Mo got the land lost in earlier three battles back by threatening King Huan of Qi with his sharp sword. He became well-known for being brave and was meritorious for Lu.

臣当中，面色不变，辞令如常。

齐桓公非常愤怒，想反口不还。管仲劝说：“不可。贪图小利来获得自己的快乐，就会失去诸侯的信任，不如给他们。”

就这样，齐桓公割还侵鲁所得之地，曹沫三战所失去之地，又回到鲁庄公手中。

《淮南子》曰：曹沫三战三败，如果当时曹沫不考虑长久之计，不转身逃走，在阵地上自刎，那么，他永远是个败军的将领。柯地结盟，他手拿三尺利剑，比着齐桓公的胸膛，三战中失去的土地，一下子就要了回来。他的勇敢天下闻名，为鲁国立了大功。



## 79

### Lao Tse Learned from Shang Rong

#### 老子学商容

Shang Rong was an eminent person of Shang Dynasty, and was appointed to be the Music Registry of King Zhou of Shang. He had attempted several times to make changes but failed, so he was demoted.

After eradicating Shang Dynasty, King Wu of Zhou Dynasty invited Shang Rong to act again, but was rejected by Shang Rong.

In order to comfort the masses, King Wu made efforts to show his mercy: he released Jizi who had been demoted to a slave by King Zhou; he worshipped the tomb of Bi Gan who had been killed by King Zhou; and then he bent upon the wood of his carriage to show his honor towards Shang Rong when he passed by Shang Rong's house.

When Shang Rong fell into illness, Lao Tse, his disciple came to visit him. Shang Rong opened his mouth and asked, "is my tongue still there?"

Lao Tse answered, "Yes, it is."

Shang Rong then asked, "are my teeth still there?"

商容是商朝的一位贤人,曾经做过商纣王的乐官。因为几次想感化商纣都没有成功,就被商纣贬了。

周武王灭商之后,想请商容出来做官,但被商容拒绝了。

周武王为了安抚天下,体现自己的仁德,做了几件重要的事情:他释放了被商纣贬为奴隶的箕子;然后又祭拜了被商纣杀害的比干的坟墓;在经过商容的住宅时,他俯身于车的横木上,向商容表示敬意。

商容生病的时候,他的学生老子来看望他。商容张开嘴巴,问老子说:"我的舌头还在吗?"

老子回答:"是的,还在。"

商容又问:"我的牙齿

Lao Tse answered, "None."

Shang Rong said, "Do you know what it means?"

Lao Tse answered, "you are telling me that soft things live longer than hard ones."

*Huainanzi* says, "Lao Tse learned from Shang Rong that one should be soft in the way the story of tongue shows."

还在吗?"

老子回答:"全都掉光了。"

商容说:"你明白其中的含义吗?"

老子回答:"你是在教导我,柔软的比强硬的更有生命力。"

《淮南子》曰:"老子学商容,见舌而知守柔矣。"

## 80

### Zihan Turned Down the Jade

#### 子罕辞玉

Zihan was an eminent chancellor of Song. One day, a man of Song presented a piece of jade to him, but Zihan turned it down.

The jade-holder said, "I have asked an expert of jade to check this piece of jade, and he assume me that it is a treasure. Then I dare to present it to you."

Zihan told him, "I treasure not being greedy while you treasure the jade. If you give the jade to me, both of us will lose our treasures. Why not maintain our own treasures?"

Kneeling down to Zihan, the jade-holder said very sincerely, "I am unsafe if I take the piece of jade with me wherever I go. Anyway it's better to present it to you. Then I can avoid being murdered."

Zihan had no choice but to accept it. Later, he asked jade workers to carve the piece of jade carefully and sold it out. He gave the money earned back to the

子罕是宋国的贤臣。一天,有个宋国人拿着一块玉石要献给他,子罕不肯接受。

献玉的人说:"这块玉石我已经拿给玉工看过了,玉工认为它是宝物,所以我才敢把它献给您。"

子罕对他说:"我把不贪婪当作宝物,你把美玉当作宝物。如果把玉给了我,那么我们两个人都丧失了宝物,不如各人留住自己的宝物吧。"

献玉的人对子罕叩了一下头,诚恳地说:"我怀中藏着宝玉,到哪里都不安全,还是把它送给您吧。这样,我就可以免于被人谋财害命了。"

子罕见状只好收下了这块玉石。过后,他让玉工对玉石进行一番精心雕琢,然



薛南子故事



重生则轻利。

——《淮南子·道应》

（看重生命就能轻视利禄。）

If you can think highly of life you can take wealth and status lightly.

——*Huainanzi: The Response to Morality*

man who presented the jade.

*Huainanzi* says, "Zihan turned down the jade he didn't treasure, and earned a good reputation for not being greedy."

后将它卖了出去,把卖玉得来的钱送给了献玉的人。

《淮南子》曰:子罕谢绝了他不想要的宝石,因而获得了不贪的美名。



## 81

### Qi was Beaten for the Power King Min Relied on 泯王以大齐亡

Relying on the power of Qi, King Min of Qi was very arrogant when he was in power and caused dissatisfaction of the nobilities. Yan unifies Zhao, Wei, Han and Qin to attack Qi.

Under the leadership of the general Yue Yi of Yan, the army of Yan and other countries attacked Qi and occupied more than 70 cities of Qi, including the capital Linzi. King Min of Qi escaped to Ju City. The army of Yan kept on chasing and surrounded Ju City.

King Min turned to Chu for help, and King Xiang of Chu sent the general Nao Chi to give aid to Qi. Attempting to divide the land of Qi with Yue Yi, the general of Yan, Nao Chi caught King Min and killed him.

The soldiers of Qi stayed to guard Ju City and Jimo, so Yue Yi kept laying siege to the city. As the general guarding Jimo died in the battle, Tian Dan was voted to be the general with the mission of guard the city. Due to the strong defenses and sufficient food supplies,

齐泯王掌管齐国的时候,依仗齐国是一个强大的国家,为政骄横,引起了诸侯国的不满。燕国联合赵、魏、韩、秦一同攻打齐国。

燕国大将乐毅率领燕军和多国军队进攻齐国,连破齐国七十多个城池,攻下了齐都临淄,齐泯王逃到莒城。燕军紧追不放,调集兵力合围莒城。

齐泯王派人向楚国求救,楚襄王派大将淖齿率军援救齐国。淖齿打算与燕国大将乐毅平分齐国土地,于是抓住了齐泯王,在历数其罪状后便把他杀掉了。

齐国将士仍然坚守莒城和即墨,燕国大将乐毅只好率军继续围城。这时由于即墨守城将领战死,即墨军民共同推举田单为将军,田单勇敢地挑起指挥守城的重

Yue Yi failed to occupy it for five years.

During this time, King Zhao of Yan passed away, and was replaced by King Hui of Yan. Tian Dan tried to sow discord between King Hui and Yue Yi, as a result, King Hui had Yue Yi replaced. Then, Tian Dan employed beat the army of Yan with the "strategy of fire cow", got back the more than 70 cities lost before and brought King Xiang of Qi back to the capital, Linzi.

*Huainanzi* says, "Min lost Qi for his power, and Tian Dan established contributions at Jimo. Therefore, the country may be beaten though it is powerful, and way cannot be underestimated though it seems ignorable."

任。即墨城防坚固,粮草充足,燕将乐毅围城五年而没能攻陷。

这个时候,燕昭王去世,燕惠王即位。田单用离间之计,破坏惠王与燕将乐毅的关系,最后,燕惠王派人取代了乐毅。随后,田单采用“火牛阵法”,大败燕军,收复齐国失地七十多座城邑,又去莒城迎接齐襄王回到都城临淄。

《淮南子》曰:“湣王以大齐亡,田单以即墨有功。故国之亡也,虽大不足恃;道之行也,虽小不可轻。”

## 82

### Shang Yang Established the Law

#### 商鞅立法

Being the descent of the king of Wei, and with the family name of Gongsun, Shang Yang was also called Wei Yang or Gongsun Yang. Later he was promoted in Shang, and therefore called Shang Yang.

Shang Yang began to do research on governing the country by law when he was young, and later became the retainer of Gongshu Cuo, prime minister of Wei. Being seriously sick, Gongshu Cuo said to King Hui of Wei, "Gongsun Yang has had rare talent since he was young, and can be appointed as the prime minister. If you don't appoint him, you must kill him and never let him go beyond the border."

After Gongshu Cuo's death, Shang Yang went to Qin for he heard that King Xiao of Qin knew something of talent and strategy. With the introduction of eunuch Jing Jian, Shang Yang met King Xiao three times and talked about his strategy for reforming laws and governing the country. King Xiao was so glad that he appointed Shang Yang as left leader of Shu. Shang Yang began to reform the law.

商鞅是卫国国君的后裔,姓公孙,所以又叫卫鞅、公孙鞅,后封于商,称之为商鞅。

商鞅年少的时候就钻研依法治国,后来成为魏国宰相公叔痤的家臣。公叔痤病重时对魏惠王说:"公孙鞅年少有奇才,可任用为相。王既不用公孙鞅,必杀之,勿令出境。"

公叔痤死后,商鞅听说秦孝公雄才大略,便去了秦国。通过宦官景监三见孝公,商鞅畅谈变法治国之策,孝公大喜。任他为左庶长,商鞅开始变法。



Shang Yang's laws were very harsh. He established the law of kill-all-related, added some extremely cruel penalties, such as head-ramming, rib-removing and cooking, which brought about resentment from the nobility of Qin.

Later, Shang Yang managed to catch Prince Ang, the general of Wei, alive, beat the army of Wei and forced Wei to give back the western river area that was taken before. King Hui of Wei said, "I regret not listening to the words of Gongshu Cuo."

Therefore, Shang Yang won great credit and was promoted in Shang, called Mr. Shang.

King Hui of Qin ascended the throne after King Xiao passed away. Prince Qian and some others accused Shang Yang was "a rebel", and King Hui ordered to arrest Shang Yang. Shang Yang escaped to the border and wanted to stay for a night in the hotel. But the host drove him out, because he was afraid of being killed for helping since Shang Yang didn't bring any certificate.

Shang Yang wanted to escape to Wei, but he was turned back from the border because he had kidnapped Prince Ang. At last, Shang Yang could do nothing but to go back to his own land and resist but failed. He was sentenced to death by being pulled apart by carts, and all his relatives were killed.

*Huainanzi* says, Shang Yang established the law of kill-all-related and brought on himself resentment and hatred. Shang Yang is the one who knew reforming the law most, but his law led to the perdition of Qin. He only knows the function of violence, rather than the essence of governing.

商鞅之法太刻薄, 设连坐法, 制定严厉的法律, 增加肉刑、大辟, 有凿顶、抽肋、镬烹之刑。引起了秦国贵族阶层的怨恨。

后来, 商鞅设计生擒魏国大将公子昂, 大破魏军, 迫使魏国交还过去夺走的西河地。魏惠王说: "寡人恨不用公叔痤之言也。"

商鞅因此立了大功, 受封于商, 号为商君。

秦孝公去世后, 秦惠王即位。公子虔等人告发商鞅“欲反”, 秦惠王下令逮捕商鞅。商鞅逃亡到边关, 想留在客舍里住一夜, 客舍主人见他未带凭证, 害怕“连坐”, 就把他赶了出来。

商鞅想逃到魏国去, 但魏国因他生擒公子昂, 拒绝他入境。最后, 商鞅只好回到自己的封地, 举兵抵抗, 结果失败, 被车裂而死, 全族被灭。

《淮南子》曰: 商鞅为秦国制定了连坐之法, 百姓怨声载道。商鞅是天下最会变法的人, 但商鞅的法律导致秦国的灭亡, 他只明察刀笔的作用, 不懂得治乱的根本。

## 83

### Wu Qi Led the Army

#### 吴起用兵

Born in Wei, Wu Qi was clever though he was young but later ran out of money because he used it as bribes to forward his political ambition, only resulting in being ridiculed by his fellow townsmen for getting nothing, which made Wu Qi so enraged that he killed thirty neighbors who ridiculed him and escaped to Lu. Wu Qi began studying with Zeng Can, the disciple of Confucius, after he arrived in Lu.

Wu Qi liked leading the army and wanted to be famous. One year, when Qi attacked Lu, Wu Qi recommended himself. The King of Lu didn't believe in him at first because Wu Qi's father-in-law was from Qi. Wu Qi was so eager to win his credibility that he killed his wife to show the king of Lu by action that he was no longer loyal to Qi.

The king of Lu was moved by Wu Qi and appointed him to be the general to lead the army to fight against Qi. After arriving at the front with the army of Lu, Wu Qi showed his willing to negotiate first rather

吴起出生于卫国,自幼聪颖好学,后来为出仕而送礼,耗尽家财,结果一官未得反受同乡讥笑。吴起由此狂怒,杀掉非议自己的三十个邻人后逃往鲁国。到鲁国后曾经在孔子弟子曾参门下求学。

吴起喜欢用兵,一心想成就功名。有一年,齐国进攻鲁国,吴起主动请缨。因为吴起岳父是齐国人,所以鲁国国君不太信任他。吴起成就功名心切,就杀了自己的妻子,用行动向鲁国国君表示自己不倾向齐国。

鲁国国君被吴起的行动感动,任命他为将军,率领军队与齐国作战。吴起率领鲁军到达前线,没有立即同齐军开战,而是先表示愿与齐

than begin to fight immediately. He made the old and weak the majority of the main army, leaving the rival a false impression of weakness and relaxing their vigilance. Then, he launched a fierce attack with another, secretly chosen and strong army unexpectedly. The army of Qi battled in a hurry and more than half became injured or died. The army of Lu won.

It amazed all the others that it was under his leadership that weak Lu beat strong Qi. But the fact that he became the general at the price of his own wife couldn't be accepted by the people of Lu that he was fired by the king.

Wu Qi came to Wei and was spotted by King Wen of Wei. During this period, he won countless victories and got back many thousand kilometers of lost land. When he guarded the western river as a general, Wu Qi beat Qin with smaller army and occupied the land of 700 li to the west of the Yellow River.

After King Wu of Wei ascended the throne, Wu Qi was not believed in and defected to Chu, where he was appointed to be the prime minister, and won his reputation for "pacifying Baiyue in the south, taking over Chen and Cai in the north, stopping the three Jins and conquering Qin in the north" just in one year.

Wu Qi was envied by the nobility of Chu for his military talent and reforming measures. No sooner King Dao of Chu passed away than Wu Qi was chased away by many archers at the condolence ceremony. He bent down on the ethically sacred and inviolable body of the previous king, but he couldn't avoid dying of the arrows shot from all directions.

军谈判,向对方“示之以弱”,以老弱之兵驻守中军,给对方造成假象,来麻痹齐军。然后,出其不意地以精壮之军向齐军发起猛攻。齐军仓促应战,伤亡过半,鲁军大获全胜。

弱小的鲁军在他的指挥下,竟击败了强大的齐国,引起天下震惊。但吴起“杀妻求将”的行为,让鲁国人不能接受,鲁君就辞退了吴起。

吴起来到魏国,被魏文侯起用。他在魏国期间,打了无数次胜仗,夺回千里土地。在担任西河守将时,吴起以少胜多,击败秦军,占据了黄河以西七百里之地。

魏武侯即位后,吴起因不受信任又投奔楚国,被楚悼王任用为相,仅一年便立下了“南平百越,北并陈蔡,却三晋,西伐秦”的显赫功勋。

吴起的军事才华和变法措施,遭到楚国贵族的嫉恨。楚悼王刚刚去世,前去吊唁的吴起便被众多手执弓箭者追逐。他趴在按礼教神圣不可侵犯的故王遗体上,但还是死于雨点般射来的乱箭之下。



*Huainanzi* say, Wu Qi was the one who knew how to leading an army, however, he was only familiar to military strategies, but didn't know about the political scheming in the court.

《淮南子》曰：吴起是天下最会用兵的人，但他只熟悉列阵用兵的方法，而不知道朝廷上争权夺利的计谋。

## 84

### Su Qin was Skilled in Canvassing

#### 苏秦善说

Su Qin was born in a peasant's family, but he was ambitious when he was still very young. He learned from Guiguzi how to unite or split countries by canvassing for many years.

Once he went to Qin country to lobby, but was rejected. At that time king Zhao of Yan country was looking for virtuous and talented people all over the world, so Su Qin went to Yan. His eloquence won trust from the king. Helping the king to find a way to gain revenge on the strong Qi country, he said, "we must first show obedience to Qi, covering up our revengeful desires, so we will be able to win over the time for our self-development. What's more, we must persuade Qi to invade other countries, so Qi won't have time to think of us and at the same time their national power will gradually be exhausted."

So Su Qin went to Qi and persuaded the king of Qi to invade Song country and unite other countries to attack Qin country. He tried his best to sow dissension between Qi and Zhao countries. Finally he won the trust from king Min of Qi and was appointed prime minister.

苏秦出身农家,小的时候就有大志向,跟鬼谷子学习纵横捭阖之术多年。

苏秦曾到秦国游说秦王,不被用。这个时候,燕昭王广招天下贤士,苏秦就到了燕国,他以自己的游说才华,得到燕昭王的信任。苏秦为燕昭王出谋划策,他认为,燕国欲报强齐之仇,必须先向齐表示屈服顺从,将复仇的愿望掩饰,赢得振兴燕国所需的时间。另外,要鼓动齐国不断进攻其他国家,以防止齐国攻燕,而且还能消耗齐的国力。

为此,苏秦出使齐国,劝说齐王伐宋,合纵攻秦。又极力挑拨齐国和赵国的关系,取得齐湣王的信任,被任为齐相。

Although Su Qin became prime minister of Qi, he still secretly served Yan. King Min, who didn't know the truth, still sent Su Qin to command armies to resist Yan's attacking. Su Qin purposely lost the war and 50,000 Qi's soldiers died.

Later Su Qin succeeded in persuading Zhao to unite with Han, Wei, Qi, Chu and Yan, to attack Qin. King of Zhao was very glad and he bestowed many treasures to Su Qin. With the support of King of Zhao, he went to Han to lobby; then he went to Wei; later he went to Qi; at last he went to Chu. All the kings agreed to his plan, so the six countries formed an alliance. And Su Qin was executive of the treaty of alliance and was appointed prime minister of the six countries.

Hearing the news, Qin was greatly shocked. In the next 15 years, Qin never thought of invading the six countries.

Su Qin's frequent activities were finally discovered by king and Dafu (title of a senior official) of Qi. The king tore him apart with carts at the market. Su Qin was just over fifty at the time of his death.

After Su Qin died, Yan united Zhao, Wei, Qin and Han to attack Qi, with Le Yi, the general of Yan, as the main commander. Qi lost 70 cities. King Min of Qi ran away but was killed. Qi later seized its lost territory, but the country had been greatly weakened and never became strong again.

Huainanzi's comment on this story, "Su Qin died because he was too eloquent. He knew how to scheme but didn't know how to protect his life."

苏秦虽然为齐相,但私下里仍在为燕国谋划。齐泯王不明真相,依然任命苏秦率兵抗御燕军。齐燕之军交战时,苏秦有意使齐军失败,造成五万人死亡。

之后,苏秦又说服赵国联合韩、魏、齐、楚、燕攻打秦,赵国国君很高兴,赏给苏秦很多宝物。苏秦得到赵国的帮助,又出使韩国,游说韩宣王;出使魏国,游说魏襄王;出使齐国,游说齐泯王;出使楚国,游说楚威王。诸侯都赞同苏秦的计划,于是六国达成联合的盟约。苏秦为从约长,并出任六国国相。

秦国知道这个消息后大吃一惊。此后十五年,秦兵不敢向关内进攻。

苏秦频繁的活动,最终被齐泯王和齐大夫发觉。齐泯王将苏秦车裂于市。苏秦死时五十多岁。

苏秦死后,燕、赵、魏、秦、韩五国联合,在燕将乐毅的带领下大举攻齐,连陷城池七十余座。齐泯王出逃,被杀。齐国后来虽然又夺回国土,国力却大衰,从此一蹶不振。

《淮南子》曰:“苏秦死于口。”又曰:“苏秦知谋权而不知祸福。”



## 85

### How Qu Boyu Saved the State of Wei

#### 蘧伯玉宁卫

Qu Boyu was a famous Dafu (title of a senior official) with great virtue. He lived during the reign of King Weiling, which is about the same time of Confucius.

Qu Boyu had always been known for his humanity. Shi Yu, Dafu of Wei, knew Qu Boyu's ability and personality very well, so he frequently recommended the man to King Weiling, but was refused every time. At his death bed, Shi Yu said to his son, "I'm not able to persuade king Ling to use Qu Boyu when I'm alive. After I die, don't put my coffin in the main room, put it under the window. When the king comes and asks why, tell him the truth." So Qu Boyu wanted to use his dead body as his last shot.

Shi Yu's son did as his father told him so. When King Weiling came to offer his condolences, he was very surprised to see this. Then he asked why. And Shi Yu's son spoke out the truth.

King Ling finally realized. Soon he started using Qu Boyu.

蘧伯玉是卫灵公时著名的贤大夫,他生活的时代和孔子大致相同。

蘧伯玉以仁闻名。卫国大夫史鱼深知蘧伯玉的才能与人品,多次向卫灵公举荐,但灵公不听。临终时,史鱼对儿子说:"我在朝不能举荐蘧伯玉,我死了以后,不要把我的尸体停放在正堂,要放在窗下,等灵公来,问起缘由,你就把实情告诉他。"史鱼要采取"尸谏"的办法力荐蘧伯玉。

史鱼的儿子按照父亲的遗言做了。卫灵公前来吊唁,对尸体置于窗下非常奇怪,史鱼的儿子就将父亲的话转告灵公。

灵公终于醒悟了,就启用了蘧伯玉。

When Confucius heard this, he was greatly satisfied by Shi Yu and Qu Boyu's deeds. He praised, "What a noble man Shi Yu is! When the king can be reasoned, he spoke words like shooting arrows; when not, his words are still like shooting arrows. And Qu Boyu is a noble-minded man too. When the country is governed by a fair-minded king and upright officials, he comes out to help govern the country; when not, he retires and lives in seclusion with his right opinions."

When Qu Boyu was in office, he remained modest. One day King Weiling and Queen Nanzi were talking in their royal mausoleum at night. They heard the crackling of running wheels, but when it arrived at the palace gate, the sound suddenly disappeared. Soon it reappeared. Nanzi said, "it must be Qu Boyu's carriage passing by."

King Ling asked, "How do you know?"

Nanzi said, "This man cares a lot about details in life. The sound disappeared at the gate, that's because he ordered his groom to get off the carriage and slowly push the carriage out of the gate in case the noisy sound would disturb you. I have already heard Qu Boyu is a very noble man, so I am certain it must be Qu Boyu." Later King Weiling sent his man to inquire about this matter, and it really turned out to be Qu Boyu.

With the help of Qu Boyu, king Weiling made his country stronger and stronger. Zhaojianzi, Daqin (like chancellor) of Jin country, once planned to invade Wei, so he sent a spy to make inquiries. The spy returned and reported to Zhaojianzi, "My lord, you couldn't possibly

孔子听到这件事,对史鱼和蘧伯玉都很赞赏。他说:"史鱼真正直啊!国家有道,他的言行像射出的箭一样刚正;国家无道,也像箭一样刚直。蘧伯玉也真是一位君子啊,国家有道时,出来做官;国家无道时,把正确主张收起来辞官隐居。"

蘧伯玉当政后,仍旧十分谦虚。一次,卫灵公与夫人南子在宫中夜坐,先听到辘辘的车声,可车声到宫门时却消失了,过了宫又响起来。南子说:"这一定是蘧伯玉的车队从此经过。"

灵公问道:"你怎么知道的?"

南子说:"君子非常注意自己的生活细节。车走到宫门口时,没了声音,那是车的主人让车夫下车,用手扶着车辘慢行,怕车声打扰国君。我听说蘧伯玉是一位很有德行的君子,所以我才敢断定刚才过去的是蘧伯玉。"卫灵公事后派人打听,果然是蘧伯玉。

蘧伯玉协助卫灵公把卫国治理得日益强大。晋国大卿赵简子想攻打卫国,派人到卫国打探情况。打探的人返回后,告报告赵简子说:

win this war, because Qu Boyu is in power now." So the plan was cancelled.

Huainanzi's comment on this story, "Nobody is able to conquer a country governed by person like Qu Boyu. His humanness saved his country, and he is a man who knows even his smallest mistakes."

“蘧伯玉在卫国执政，不能对卫国用兵。”赵简子就取消了攻卫的计划。

《淮南子》曰：“蘧伯玉以其仁宁卫，而天下莫能危也。”又曰：“蘧伯玉年五十而知四十九年非。”



## 86

### Zilu Died of His Braveness

#### 子路以勇死

Zilu, whose another name was Zhongyou, was from Lu country. He was one of Confucius' favorite deciphers. One day Zilu traveled around countries with Confucius. He was highly praised by his master. Confucius praised him, "Zilu is such a warm-hearted man that no one associates with him can help their like for him." It's Zilu's ideal to "share my cart and clothes with my friends and feel no regret even of all these things are worn out."

At first Zilu was an official in Lu. Later he went to Wei country. Kong Li, who was the man that controlled the politics of Wei at that time, asked Zilu to be his Ji-achen (like personal consultant).

The same year Kong Li's mother, Boji, the daughter of King Weiling, conspired with others to make her brother, Kuaikui—the crown prince of King Weiling, the king of Wei. So she told Kongli to kill the present king—Kuaikui's son, Weichugongzhe. Hearing this mass, Weichugongzhe fled.

子路,名仲由,鲁国人,是孔子的得意门生。子路为孔子赶车,跟随孔子周游列国,深得器重。孔子称赞说:“子路好勇,闻过则喜。”子路的理想是“愿车马衣轻裘与朋友共敝之而无憾。”

子路先在鲁国做官,后来到了卫国。掌管卫国朝政的孔悝让子路做了自己的家臣。

这一年,孔悝的母亲——卫灵公的女儿伯姬与人密谋,想立弟弟——卫灵公的太子蒯聩为卫国国君,于是,就胁迫孔悝杀死现任的国君——蒯聩的儿子卫出公辄。卫出公辄听到消息后就逃走了。

離南子故集



目妄视则淫，耳妄听则惑，口妄言则乱。

——《淮南子·主术》

(眼睛乱看就会产生淫念，耳朵乱听就会产生迷惑，嘴巴乱说就会产生混乱。)

Seeing carelessly will lead to lewd ideas, hearing the bad things will bring about puzzlement, making irresponsible remarks will result in confusion.

——*Huainanzi: The Principal Tactics*



At that time Zilu happened to be outside the capital city. Hearing the news, he immediately returned. On his way back he came across Gao Chai, who was also one of Confucius' disciples. Gao Chai had just fled from the city. He told Zilu, "the city gate has been closed."

Zilu said, "I'll go and have a look."

Gao Chai said, "Please don't go. Don't involve yourself in the disaster."

Zilu said, "I'm Kong Li's Jiachen. How can I stand by and do nothing when my master is in grave danger?"

At that time seventy-two-year-old Confucius was in Lu. Hearing the news, he said he had the premonition that Zilu would die. And it turned out to be so.

The determined Zilu rushed back into the city and met Kuai Kui, who ordered his men to strike down his hat. Zilu stared at him and reprimanded, "I will not die without my hat on." Then he picked it up and put it on. He faced his death like a martyr.

Finally Weichugongzhe resigned and Weizhuang-gong Kuai Kui became the new king.

Huainanzi's comment on this story is this: "Bells cannot avoid their fate of being broken because they can make sound; Candles will inevitably melt because they can burn and give light. So Zilu's death is destined because of his bravery."

正在城外的子路闻讯后,马上进城,路上遇到孔子的另一弟子高柴从城里逃出来。高柴对子路说:"城门已经关闭了。"

子路说:"我去看看。"

高柴说:"不要去,不要把自己搅进这场灾难中。"

子路说:"我做孔俚的家臣,就要去救难。"

在鲁国,七十二岁的孔子听到卫国发生动乱的消息后,凭自己对子路的了解,就预感到子路会死。果不出孔子所料。

执意要去救难的子路,冲进了城,蒯聩命人挥戈击落子路冠缨。子路怒视着严厉呵斥道:"君子死,而冠不免。"然后拾起冠缨,在帽子上系好,从容面对刀戈,死而无憾。

最后,卫出公辄退位,卫庄公蒯聩即位。

《淮南子》曰:铃铎因为能振动发声而最终被撞破,蜡烛因为能发光照明而最终被熔化。所以,子路因为自身勇敢就死在勇敢上面。

## 87

### Yanzi Stood on His Ground

#### 晏子不易其义

Qizhuangong got on the throne because of Cui Shu's help, so they had always been on very good terms.

But six years later Cui Shu wanted to kill Qizhuangong because he was greatly angered by the king's adultery with his wife.

One day the king of Ju country came to visit Qizhuangong. Qizhuangong held a party to welcome the guest. But Cui Shu said he was sick and couldn't attend.

After the party Qizhuangong came to Cui Shu's home and visited the patient, meeting his wife by the way. But Cui Shu had already conspired with his wife, so Qizhuangong was trapped and locked. Then he was shot to death.

At that time Yanzi, whose old master was Qizhuangong, was Xiangguo (like prime minister) in Qi country. Hearing that Qizhuangong was killed by Cui Shu, he went to Cui Shu's home to offer his condolences. As

齐庄公因为是大臣崔杼扶上国君之位的,所以,与崔杼的关系非常好。

六年之后,齐庄公因为与崔杼的妻子私通,惹怒了崔杼,崔杼便想借机把齐庄公杀掉。

一天,莒国国君来朝拜齐庄公,齐庄公宴请莒国国君,崔杼称病没有到场。

宴会结束后,齐庄公来到崔杼家,看望生病的崔杼,跟崔杼的妻子会面。崔杼已和妻子合谋好了,于是,齐庄公就被关在房间里,遭到射杀。

在齐国做相国的晏子,听说齐庄公被崔杼杀死了,就来到崔杼家吊唁。只见他脱掉帽子,捶胸顿足,不顾一切地扑在齐庄公的尸体上,

soon as he stepped into the gate, he put off his hat and threw himself upon Qizhuanggong's body, crying so bitterly as if he was going to die. Then he stood up and left.

Later Cui Shu made Chu Ju, who was Qizhuanggong's half brother, king of Qi. Chu Ju was called Qijinggong. To win loyalty, Cui Shu drove all the officials to the shrine of forefathers' and forced everyone to swear to be loyal to him.

Cui Shu's men put weapons upon Yanzi's neck and forced him to swear too.

Yanzi said calmly, "Why do you force me to do so? Don't you know it's useless for me? A brave man won't give in under threatening, so I'll not swear."

Cui Shu was so angry that he decided to kill him on the spot, but was held back by the officials.

Huainanzi's comment on this story, "Cui Shu wanted Yanzi to yield to him, but even when he threatened to take his life, he couldn't change Yanzi's mind. So Yanzi was a man that could befriend by kindheartedness and justice but not force."

号啕大哭了一场,然后起身离去。

崔杼杀了齐庄公以后,立齐庄公的异母兄弟杵臼为国君,为齐景公。为树立威信,崔杼把大臣们都驱赶到太公庙上,逼迫大家宣誓忠于并服从他。

崔杼的手下把武器架在晏子的脖子上,顶在晏子的胸口上,强迫他起誓。

晏子平静地说:"你们劫持我,用刀剑来威逼,就是发誓也没什么意义。这样做不是勇者的做法。所以,我不会发誓。"

崔杼气得要杀晏子,被左右的人劝阻住了。

《淮南子》曰:"崔杼与晏子盟,临死地而不易其义", "故晏子可迫以仁,而不可劫以兵。"



## 88

### Two Peaches Killed Three Men

### 二桃杀三士

Qijinggong was Qizhuanggong's half brother. He loved keeping houses and hunting. When he became king of Qi country, he appointed Yanzi to be Xiang (like prime minister). When Yanzi offered him advice, he would always accept it.

At that time there were three very brave men in Qi. They called themselves "three most prominent men in Qi". One was Tian Kaijiang, who conquered Xu country and had the contribution for enlarging the country's area and making it stronger; another was Gu Yezi, who killed a huge tortoise and saved the king from drowning; the last one was Gongsun Jie, who also saved the king's life, from the mouth of a tiger. They relied on their record of merits and became extremely arrogant. They secretly connected with each other and enlarged their group. Soon they became a danger to the king. So Yanzi thought out of a way to get rid of them.

One day the Qi and Lu countries formed alliance. To celebrate the great event, Qijinggong invited Luzhuanggong (king of Lu) to a party. When the party went half way, Yanzi asked to pick peaches to congratulate the alliance.

齐景公是齐庄公的异母弟弟,喜欢养马打猎。任用晏子为相,晏子劝谏他,齐景公能纳谏。

当时,齐国有三个勇士,自号为“齐邦三杰”。田开疆率师征服了徐国,有拓疆开边强齐之功;古冶子有斩鼉救主之功;公孙捷有打虎救主之功。这三人后来扶功恃勇,傲慢无礼,私结党羽,危害国家。晏子想出一个计策,除掉他们。

一天,鲁、齐结好,齐景公宴请鲁昭公。酒至半酣,晏子奏请摘取金桃为两国结盟祝贺。齐景公高兴地同意

Qijinggong agreed pleasantly. So Yanzi took some men with him and picked six big, beautiful, ripe and fragrant peaches. Each king ate one, and each Guoxiang (like prime minister) ate one. Now there were only two last on the plate. Then Yanzi asked Qijinggong to bestow the last two peaches to officials with prominent contributions. So Qijinggong let the officials present to recommend themselves and Yanzi would make the last choice.

Gongsun Jie and Gu Yezi both recommended themselves for saving the king's life. Yanzi affirmed their contributions and gave each of them a peach. Tian Kaijiang also recommended himself for enlarging Qi's area. Yanzi nodded and said his contribution was the greatest. But all peaches had been given out, so he told Tian Kaijiang he had to wait till next year to receive the reward.

But to Tian Kaijiang it was such a humiliation that he killed himself by a sword. Gu Yezi and Gongsun Jie also felt shameful for receiving a reward that shouldn't belong to them, so they also committed suicide. In this way Yan ying got rid of three men by two peaches. But the most important thing was the threat to the king was removed.

Huainanzi's comment on this story, "Qijinggong indulged himself in women and hunting. He often forgot time when hunting and believed his concubines' calumny. He built high buildings and towers, gave rewards carelessly and used some evil men. But whenever he did any of these stupid things, Yanzi would always stood out to gave him good advice."

了。晏子就亲自带着人摘下了六个色泽好看、香气扑鼻的大金桃。齐、鲁二位国君各吃一个，齐、鲁二国的国相各吃一个。盘中还剩下两个桃子，晏子奏请齐景公赏给功劳大的臣子。齐景公让各位大臣自我荐功，由晏子评功赐桃。

公孙捷和古冶子因教主之功而自荐，晏子肯定了二人的功劳，将两个桃子分别赐给了这两个人。田开疆以开疆拓边有功而自荐。晏子评定田开疆功劳为最大，但桃子已经赐完，说只能等到来年桃子熟了，再行奖赏。

田开疆认为这是一种耻辱，功大反而不能得到桃子，于是挥剑自杀。古冶子和公孙捷因功小食桃而感到耻辱，相继也自杀身亡。晏婴就用两个桃子除掉了三人，消除了齐国的隐患。

《淮南子》曰：齐景公在内喜好美色，在外喜爱犬马。外出打猎忘记回来，喜欢美色不加分辨。修高台，筑大钟，乱行赏，用不贤之人。这个时候晏子的谏言就出现了。

## 89

### King Qi Jian had Three Extraordinary Skills

#### 齐王建有过人之巧

King Qi Jian was Qixiangong's son. His father died early, so he succeeded to the throne very young. Because he was still a child and didn't know anything about politics, his mother Wang, the former queen, came out to give help. After the queen died, he took over the power. At that time Qin country consistently bribed him, so he never prepared for war, not to mention giving aid to other countries to wage war against Qin.

One day Qi Jian planned to visit the King of Qin. When he was about to leave Linzi, the capital city, a Sima (a low rank official who takes care of the imperial family's horses) working at the west gate of the capital city blocked the way with a halberd and asked, "Your Majesty, do we choose our king for our country or just for you?"

Qi Jian answered, "Of course for our country."

The man said, "Then why do you abandon our country and go to Qin?"

齐王建是齐襄王的儿子，齐襄王死后，年幼的建继位。此时齐王建不能亲政，权力由母亲君王后执掌。在王后逝世以后，在秦国不断贿赂下，齐国不修攻战之备，更不助五国攻秦。对秦国攻打其他五国反而派人前去庆贺。

一次，齐王建要去秦国拜见秦王，准备出齐国都城临淄时，临淄西门的司马官横戟挡在他的马前，说：“请问，我们是为国家立王呢还是为大王您而立王呢？”

齐王建说：“当然是为国家。”

司马官说：“既然为国家立王，那么，您为何要抛弃国家而去秦国呢？”



Hearing this, Qi Jian turned back and returned to his palace.

When Dafu ( a senior official ) Ji Mo heard this, he thought Qi Jian was a king who would accept advice. So he went to the palace to pay respects to the king. He said to the king, "Your Majesty, our country covers an area of thousands of square miles and has a huge army of over 100,000 men. Senior officials in the Zhao, Wei and Han countries are unwilling to give benefits to Qin. They gathered some men between Dong ' e and Zengchen. If you ally with them, we will have more men to recover our lost land occupied by Qin. What 's more, we will even be able to capture Linguan in the eastern Qin; senior officials in Chu are also unwilling to befriend with Qin. They have already assembled some men in Chennan in southern part of our country and are waiting for you to unite with them. And if you do, you will have another 100,000 men to take back our lost land and attack Wuguan, the southern throat of Qin. So you will have a strong Qi standing up and Qin can be got rid of. But if you don 't seize the opportunity and continue to follow Qin 's orders, I really don 't think it 's good for future. "

Still Qi Jian didn 't accept his advice.

King of Qin sent a lobbyist named Chen Chi to Qi. The man lured Qi Jian to go to Qin by promising to give him an area of 500 square miles. Qi Jian didn 't listen to Ji Mo 's advice and believed Chen Chi 's lie.

Soon the army from Qin came to Qi 's capital city, Linzi. Qi 's army surrendered without any resist once

齐王建一听这话,便调转车头回宫去了。

即墨大夫从这件事上认为齐王建能够听从劝谏,于是进宫拜见齐王建,说:"齐国土地方圆有数千里,大军数十万。赵、魏、韩三国的大夫们都不愿为秦国谋利,而在东阿、鄄城两地之间聚集了百数十人。大王如果与赵、魏、韩三国联合,就有十万之众,能收复三国被秦国占领的失地,还可以攻进秦国东边的临晋关;楚国大夫也不愿意为秦国谋利,在我国南部的城南之下聚集了百数十人,大王如果和楚国联合,又有十万大军去收复楚国被秦国占领的失地,还可以攻进秦国南边的武关。这样,齐国强大的威力就可以建立,还可以灭掉秦国。您要是放弃称王于南方之机,甘愿听命于西方的秦国,我认为大王您这样做实在不足称道。"

齐王建没有听从即墨大夫的建议。

秦王派宾客陈驰来到齐国,以给齐国五百里土地为诱饵,骗齐王建去秦国。齐王建没有听即墨大夫的忠言反而听从了陈驰的谎话。

秦军来到临淄,齐军不战而降。秦国称霸天下。

because their king was still in Qin's hands. From then on Qin became the strongest country in the world.

Qi Jian became the king of a lost country. He was sent to live in Gongyi, a faraway place in a desolate and remote wood. Finally he was starved to death.

Huainanzi's comment on this story, "King Qi Jian had three extraordinary skills—great strength, speed running and jumping high. But he still died, that's because he couldn't distinguish who was the real good man."

齐王建成为齐国的亡国之君。他被秦王安置到边远的共邑，住在荒僻的松柏之间。最后，被活活饿死。

《淮南子》曰：齐王建有三种过人之处——力气大、跑得快、跳得高，然而还是死在了秦国，这是因为他不知道谁是贤人的缘故。

## 90

### When Zou Ji Played His Zither

#### 邹忌一徽

After Qihuangong's son succeeded the throne, when he heard that kings in Wu and Yue, the two countries, both conferred the title of emperor upon themselves (before they were vassals in their separate fiefs), he also made himself emperor of Qi country. Later he was called Qiweiwang.

During the early days when he got on the throne, he indulged in debauchery and never bothered about national affairs. It finally led to the invasion of many other countries, like Han, Wei, Lu and Zhao, etc. One day a civilian named Zou Ji called on to see the king, playing a zither to attract his attention. He advised the king to select paragons of virtue and talent, use honest men and punish those treacherous officials. This way, he said, the king could become king of all kings. Qiweiwang thought this man was an excellent choice, so three months later he appointed him Xiangguo (like prime minister) of Qi. From then on Zou Ji began to reorganize the court and reform the politics. Soon Qi became stronger and stronger.

齐桓公的儿子即位以后,见吴、越两国的国君都称王,于是就自称“齐王”,后人称齐威王。

齐威王刚即位的时候,日夜沉湎于酒色之中,不理政事。导致韩、魏、鲁、赵等国都来攻打齐国。平民邹忌以鼓琴求见,劝威王选拔人才、任用贤臣、处罚奸吏,恤民养战,经营霸王大业。齐威王认为邹忌是个难得的人才,三个月后就任他为相国。于是,邹忌开始整顿朝政,改革政治,齐国逐渐强大起来。



Zou Ji was 8 chi 's (Chinese measurement) tall and very handsome. One day he compared himself with the acclaimed handsome man Xugong who lived in the northern part of city. He asked his wife, concubines and visitors, but their answer were all the same, "How can Xugong compare with you?"

But when he saw Xugong in person, he immediately realized he was far from handsome compared with him. Then why had everyone, his wife, concubines and visitors all said he was the one who was more handsome? He thought about it and finally he came to light. My wife said I am more handsome, because she was partial to me; my concubines said so because they are afraid of me; my guests said so because they have entreats from me.

So Zou Ji went to the king and told him about his story. Now our country covers an area of thousands of miles and has 120 cities. Everyone in your palace, including your concubines, intimates and attendants, all are partial to you. All of your officials, they all have entreats from you. So from this I can see that you are seriously deceived.

Qiweiwang accepted his advice and very soon he declared, "All the officials, mandarins and civilians who can point out my mistakes in my face will get first-class rewards; people who write letters to give me advice will get middle-class rewards; those criticize in public places and was overheard by me will receive low-class rewards."

邹忌身高八尺,长相漂亮。一天,以自己 and 城北的徐公谁最美这个问题,询问妻子、妾和来访的客人,他们的答案都一样:徐公没有邹忌美。

邹忌看到徐公后,认为自己没有他美。为什么妻子、妾和客人都认为自己比徐公美呢?他得出答案是:“妻子说我美,是因为偏爱我;妾说我美,是因为怕我;客人说我美,是因为有求于我。”

于是,邹忌上朝,拿这件事为例子,劝说齐威王:“现在齐国的土地方圆千里,有一百二十座城池,宫里的王后嫔妃和亲信侍从,没有谁不偏爱大王,满朝的大臣,没有谁不害怕大王,全国范围内的人,没有谁不有求于大王。由此看来,大王所受的蒙蔽太严重了。”

齐威王听从了邹忌的劝告,马上发布劝谏的命令:“所有的大臣、官吏和百姓,能够当面指责寡人过错的,得上等奖赏;上书劝诫寡人的,得中等奖励;能够在公共场所议论指责寡人让我听到的,得下等奖励。”

離南子詩集



乘众人之智，则无不任也；用众人之力，则无不胜也。

——《淮南子·主术》

（集中众人的智慧，就没有什么事情不能做好的；运用众人的力量，就没有什么困难战胜不了的。）

Nothing can't be accomplished by all concentrated wisdom; no difficulty can't be overcome by united strength.

——*Huainanzi: The Principal Tactics*



As soon as the order was sent down, officials all flooded into the place to give remonstrance. The place was full of streaming people, just like a market; several months later occasionally some people would give advice; one year later, though people still want to receive rewards, they had nothing to say.

Huainanzi's comment on this story, "When Zou Ji played his zither, Qiweiwang could feel the melancholy days on. And he also realized something from this sadness."

命令刚刚下达时,大臣们都来进谏,宫廷里像集市一样人来人往;几个月以后,间或有人进言;一年以后,即使有人想进言,也没有什么可进谏的了。

《淮南子》曰：“邹忌一徽，而威王终夕悲，感于忧。”

## 91

### Zhaoxuanzi Saved His Life with a Bowl of Meat

#### 赵宣子以束脯免其躯

Zhaoxuanzi's name was Zhao Dun, also called Zhao Men. As Daqin (like prime minister) of Jin country, he was a noble-minded and merciful man who took pity on the weak.

One day he was hunting on Shouyang Mountain. At night he stayed in Yisang where he found a man lying on the ground. He hastily ran up to ask what disease seized him.

The man answered feebly, "I am not ill. I am just too hungry."

Hearing this, Zhaoxuanzi immediately ordered his man to bring food to this man. The man gulped down the food, but suddenly he stopped eating. Zhaoxuanzi asked, "Why not eat it all?" The man replied, "I have been a servant for many years. All these years I have never gone home. I don't know whether my mother is still alive or not. Now I am very close to my home. I want to save the food for her."

赵宣子名赵盾,亦称赵孟,是晋国的一个执政大卿。他正直仁德、怜悯弱者。

一天,赵宣子在首阳山打猎,晚上住在翳桑。这个时候,他发现一个人躺在地上,赵宣子赶忙去询问得了什么病。

这个人有气无力地回答:"我没有生病,只是多日没吃东西了。"

赵宣子一听,命令手下的人拿东西给这个人吃。这个人狼吞虎咽地吃着食物。但吃了一半就不吃了。赵宣子问他为什么不接着把食物吃完。这个人回答说:"我在外当奴仆已经多年了,不知道母亲还在不在。现在离家近了,请让我把这些东西送给她。"

赵宣子感动他有一片孝

Zhaoxuanzi was greatly touched by his words, so he told the man to eat up the left over food and needn't worry, because he would prepare some extra food and meat for his mother.

The man saved by Zhaoxuanzi was called Lingzhe, and later he became Jinlinggong's (king of Jin country) soldier.

Jinlinggong led a luxurious and incontinent life. Zhaoxuanzi had repeatedly reminded him but he not only didn't listen to him but also gradually began to grudge him.

One day he invited Zhaoxuanzi to a party and wanted to use the chance to rid of the thorn in his eye. Zhaoxuanzi had already knew this was a plot, so he made an excuse and got away from the party. Jinlinggong ordered his soldiers to chase and kill him. Lingzhe was one of the soldiers. He rode a carriage and ran at the forefront. When he caught up with Zhaoxuanzi, he let Zhaoxuanzi get up the carriage and he himself stood there and barred the way of the coming soldiers, so Zhaoxuanzi was able to get away.

Huainanzi's comment on this story, "Zhaoxuanzi saved Lingzhe's life by a bowl of dried meat. And later Lingzhe returned the favor by saving his life from Jinlinggong's claws. Though Zhaoxuanzi didn't gave much to Lingzhe, the generosity left a deep mark upon his heart."

心,就为他准备了肉和饭,让他吃完剩下的食物,回家送给他的母亲。

这个被赵宣子用食物相救的人,名叫灵辄。灵辄后来做了晋灵公的卫兵。

晋灵公奢侈荒淫,赵宣子多次进谏,晋灵公不听,反而对赵宣子产生了怨恨。

一次,晋灵公宴请赵宣子,想借机杀掉赵宣子。赵宣子知道这是个阴谋,宴席中间找个借口跑了出来。晋灵公命令卫兵追杀赵宣子。灵辄驾车跑在最前面,追上赵宣子后,让赵宣子上车赶快跑,自己留在原地,反戈刺杀那些追来的卫兵。这样赵宣子才逃了出来。

《淮南子》曰:赵宣子用一束干肉救济过灵辄,后来,灵辄保护赵宣子免受杀身之祸。赵宣子馈赠的东西并不丰厚,但恩德却有余。



## 92

### How did Yongmenzi Make Mengchangjun Weep Bitterly

#### 雍门子以哭见孟尝君

Yongmenzi was a famous zitherist in Qi country. His real name was Zhou. Because he lived at the west gate of the capital city (at that time the gate was also called "Yongmen"), he was often called Yongmenzi or Yongmenzizhou.

Mengchangjun was Xiangguo (like prime minister) of Qi and loved music very much. One day Yongmenzi came to visit him. Mengchangjun said to Yongmenzi, "I heard you play zither very well. Can you play a song and make me sad?"

Yongmenzi replied, "Men absorbed in a state of sadness hearing my songs will no doubt cry bitterly; but how can man like you who lives in luxury and holds a high post, accompanied all day by wonderful music and beautiful girls feel sad when all you see and all you hear is merriness?"

When Yongmenzi finished speaking he looked at Mengchangjun and saw a very self-satisfied expression appearing on his face. Then he asked, "But have you

雍门子是齐国的鼓琴家,名周。由于住在齐国的首都西门,当时称“雍门”,也称雍门子或雍门子周。

孟尝君是齐国的相国,喜欢听音乐。一天,雍门子来见孟尝君。孟尝君对雍门子说:“先生,你的琴弹得好,你能把琴弹得让我悲伤吗?”

雍门子说:“处于悲伤境况中的人,鼓琴能使他感叹流涕;像您这样,高官厚禄,钟鼎美食,不仅终日有音乐相伴,而且还能看到歌舞翩翩。眼睛和耳朵里充满了美女华乐,不会有什么音乐能让你悲伤的。”

看到孟尝君很自得的样子,雍门接着说道:“但是,你想过你的将来吗?”

ever thought about your future?"

Mengchangjun said, "What about my future?"

Yongmenzi answered, "You once besieged Qin country and attacked Chu country. You see, now many countries are getting allied, and Chu succeeded in doing so. Also Qin is annexing other countries. If Qin succeeds, it will be the strongest country in the world. No matter who wins in the final battle, the winner will come for you. You have only a small piece of land called Xuedi. If they want you eliminate you, it's like kill a small worm. Anyone who has foresight would be apprehensive about your future."

Hearing this, Mengchangjun felt a little bit worried.

Yongmenzi continued, "Just imagine, many generations later, no one will go to your shrine to offer sacrifices to you, for the shrine will have already collapsed because long neglect; Shepherd boys will let their cows and sheep graze on your tomb, for nobody can recognize it is a tomb. When people think of you, once so glorious and celebrated, but now in such dire straits, they will all feel sorry for you."

At this point, tears began welling up in Mengchangjun's eyes.

Just then Yongmenzi's song began. Before the song was finished, Mengchangjun had already been choked with tears. He sighed, "When you play the zither, I feel so sad as if I had become a destitute and homeless man."

孟尝君问：“我的将来会怎样？”

雍门子说：“您围困过秦国，攻伐过楚国，现在天下不是在合纵就是在连横，合纵成功了楚国称王，连横成功了，秦国称霸。无论什么结果，胜者都要对你报复。你只有小小的薛地，楚国、秦国要消灭你易如反掌。有远见的人都为你担忧。”

孟尝君听到这里，脸上有了忧色。

雍门子接着说：“千秋万代之后，你的庙堂无人祭祀，高台倾塌，曲池干涸；你的坟墓上牧童放牧，牛羊践踏。人们想到曾经那样显赫的您也落到这种境地，都会为您难过的。”

孟尝君听到这里，两眼已经是泪水汪汪。

这个时候，雍门子的琴声响起了。当一首悲哀的曲子还未弹完，孟尝君已是涕泪交加，泣不成声。他感叹道：“先生一鼓琴，已令我立即像国破家亡的人了！”

Huainanzi's comment on this story, "Yongmenzi played a sad tune and made Mengchangjun weep bitterly. Whoever hears the sad song will not feel greatly moved. So you can see the penetrating power of music."

《淮南子》曰：雍门子用哀歌见孟尝君，使孟尝君涕泪沾纒。哀歌“一发声，入人耳，感人心，情之至者也。”



## 93

### King Xu Yan with Benefaction

#### 徐偃王被服慈惠

Xu State was one of Western Zhou's vassal states. When Xu Yan became the king of Xu State, he was highly respected for he ruled the kingdom with the proper method and he was well-known for his generosity and loyalty. Zhou Emperor empowered him to be in charge of eastern vassal states, more than thirty of which paid tribute to him.

King Xu Yan initiated an uprising confronting the rigid aristocratic system of Zhou Dynasty. He abolished the title granted by Zhou Emperor, proclaimed himself to be the King and would not allow himself to be restricted to the aristocratic system of Zhou. At that time, Emperor Zhou owned an area of mere 9 square li (4500m<sup>2</sup>) while the extension of Xu State greatly exceeded that of Emperor Zhou.

Later, King Zhou Mu commanded the army of Chu State to crusade against Xu State in the name of King Xu Yan making bold to proclaim himself king and constructing beyond the standard. Chu army defeated Xu army and killed King Xu Yan.

徐国是西周的诸侯国，到徐偃王成为徐国国君的时候，由于他治国有方，又以仁义闻名于世，所以，威望很高。周天子要他主管东方各个诸侯国，朝贡他的国家有三十多个。

面对周朝的刻板礼制，徐偃王带头起来反抗，他废除周天子分封诸侯的称号，自己称为“王”，并且不受周朝礼制的限制，修筑徐国的都城。当时，周天子王城的面积只有九里，而徐城的范围大大超过了周天子的王城。

后来，周穆王以徐偃王擅自称王、超标准建城等为由，命令楚国军队讨伐徐国。楚军打败了徐军，杀掉了徐偃王。

*Huainanzi* said, as King Xu Yan obliged his people and was of beneficence and loyalty, there were 32 vassal states that paid tribute to him. However, he ended with his own death and the perdition of his state. It's because all he knew was bestow beneficence and loyalty neglecting the variance of current situation.

《淮南子》曰：徐偃王对百姓施以德惠，自己很仁义，对他朝拜的诸侯就有三十二个。然而，最后却落得身死国亡的下场。这是因为他只知道施行仁义，而不知道时势的变化。

## 94

### King Zhuang of Chu Feels Sorrowful for Wen Wuwei's Death

#### 楚庄王伤文无畏

King Zhuang of Chu sent Wen Wuwei to Qi State on a diplomatic mission.

One had to go through Song State if he wanted to go to Qi State. However, on Wen Wuwei's way to Qi State, he didn't go through the territory of other countries with their consent. Song Yuan, a minister of Song State said to Song Zhaogong, "Wen Wuwei didn't pay his respects either on his way to Qi State or on his way back. Before, when King Chu went hunting with you, he intentionally beat your wagoner in Mengzhu. In consideration of Song's disparaging and arrogant attitude, please allow me to kill Wen Wuwei."

As a result, Wen was killed on the dike of Yangliang.

When King Zhuang of Chu was sitting leisurely in the palace with his hands in his sleeves, hearing this news, he hopped up from his seat. The servant ran after him. Till the courtyard did he put on the shoes for King Zhuang, till the sleep doors did the servant put on the swords for the king and till the Pushu Street did the

楚庄王派大臣文无畏出使齐国。

到齐国要经过宋国,文无畏去齐国的时候,事先没有向宋国借道。等他返回的时候,宋国大臣宋元对宋昭公说:“文无畏去的时候不借道,回来的时候也不借道,这是把宋国当成楚国的边远城邑了。从前楚王跟您会猎时,在孟诸故意鞭打您的车夫。鉴于楚国对宋国轻视傲慢的态度,请让我杀了文无畏。”

于是,文无畏就被宋国杀死在扬梁的大堤上。

楚庄王正在王宫里把手揣在衣袖里闲坐,听到这消息,“哼”地一声拂袖而起,侍从追到庭院中才给他穿上鞋,追到寝门才给他佩上剑,驾车的驭者追到蒲疏街市上才让他乘上车。



wagoner pick him up in his wagon.

King Zhuang of Chu led the military to siege Song State for nine months. Under such circumstances, Song ran out of food and fuel which caused its people to kill each other's children for food and cleave bones to cook meals.

Considering that they couldn't bear the difficulties any more, Song Zhaogong took off his clothes with bare arms, pulled a solid-coloured livestock, and went out of his state to show his submission. He described the deep end they faced in the state and pleaded, "If you pardon me, I will be absolutely obedient to you."

King Zhuang of Chu withdrew his troops for 40 li (20,000 m) and quartered at Lumen. Later, they made peace and Chu army retreated.

*Huainanzi* said, King Zhuang of Chu grieved for Wen Wuwei's death in Song State, wielded his sleeves and led his troops to attack Song State. All the way to Song State, more and more soldiers followed the troops in a row, that's because King Zhuang of Chu had large puissance and appeal.

楚庄王率领军队围困宋国九个月。宋国人没有食物吃就彼此交换孩子杀了吃掉,没柴烧就劈开骨头来烧火做饭。

看形势实在支撑不下去了,宋昭公就脱去衣服,露出臂膀,牵着纯颜色牲口,出城表示屈服,并向楚庄王诉说了宋国城内的困境,说:"如果赦免了我的罪过,我将对楚国唯命是从。"

楚庄王退兵四十里,驻扎在卢门。接着,双方讲和后,楚军就撤回去了。

《淮南子》曰:楚庄王为文无畏死在宋国而伤心,挥袖而起,率兵攻打宋国,一路上跟随前往的兵士接连不断。这是因为楚庄王权势大,有号召力。

## 95

### Yan He of Lu State

#### 鲁人颜阖

The king of Lu heard that Yan He was a knowledgeable man who was full of wisdom. Therefore, he sent someone to visit him with a betrothal gift, expressed his admiration for Yan He's erudition and said he'd like to retain him as an official.

The ambassador of Lu found the narrow alleyway where Yan He lived, noticed a man in his coarse linen clothes feeding a scalper and asked him, "Is it where Yan He lives?"

Yan He answered, "Yes, it is."

Hearing this, the ambassador presented the betrothal gift. However, Yan He responded in a clever way, "You see, Yan He lives in such condition. How can it be possible that he is highly admired by the king? I suggest you go back for clear answer or you may be punished for your mistake."

Considering his words reasonable, the ambassador went back.

After a period of time, the ambassador came again

鲁国国君所说颜阖是一个得道的人,便派人带着聘礼去看望,向颜阖表达敬慕之意并请他出来做官。

鲁君的使者找到颜阖居住的狭窄小巷,看到穿着粗麻布衣服的颜阖正在喂牛。使者上前问道:“这里是颜阖的家吗?”

颜阖回答:“这里就是颜阖的家。”

使者于是送上聘礼,颜阖巧妙地说:“你看看颜阖的家就是这个样子。这个样子的人能受到国君如此的敬慕吗?我看你还是回去问问清楚吧,不然的话会给你带来过失。”

使者觉得颜阖说得有理,就回去了。

过了一阵子,鲁君的使

and affirmed the place he came before was Yan He's house. But Yan He questioned him while feeding the scalper, "Are you sure? Don't delay your mission. You'd better verify it again."

The ambassador went back for the second time. However, when he came for Yan He the third time, Yan He disappeared.

*Huainanzi* said, the king of Lu State wanted to hire Yan He to be his prime minister but was refused. Then the king sent an ambassador to invite him with betrothal gift, but Yan He burrowed in his back wall, escaped from the hole and became an anchorite. Luckily, king of Lu State didn't investigate any more. However, if it were Shang Yang or Sheng Buhai (legists of Qin Dynasty and Warring States period), Yan He would definitely be killed and so would his clan.

者又来了,肯定了鲁君要找的颜闾就住在这里。颜闾一边喂牛一边还是反问他:“你真的查清楚了吗?不要把国君的使命耽误了,还是再去核实一下吧。”

使者又回去了。等使者再一次来找颜闾的时候,颜闾已经不见了。

《淮南子》曰:鲁君要颜闾为相,他不接受。鲁君派人给他送来聘礼,他却在住宅的后墙上打个洞,跑了,从而成为天下的隐士。鲁君没有追究他。要是颜闾碰上商鞅、申不害那样的法家,肯定要被杀身,而且还要株连九族。



## 96

### Bi Gan Forced to Cut His Heart Open

#### 比干剖心

Bi Gan, Prince Bi Gan, was a prince of the Yin Dynasty. He was the second son of Emperor Ding, the younger brother of Emperor Yi, and uncle of Emperor Xin (Emperor Zhou). He was clever and hardworking in his childhood. When he was 20, he was the teacher to Emperor Yi, his elder brother. After Emperor Yi passed away, he entrusted Bi Gan with his son Xin. Bi Gan assisted Xin (Emperor Zhou) in governing a country with all his strength.

During the last years of Shang Dynasty, Emperor Zhou was tyrannical and immeasurably dissolute, levied exorbitant taxes, was on intimate terms with crafty sycophants, avoided the loyal and honest and treated his people tyrannically. His brother Weizi left him for he wasn't persuaded to have a change.

His Prime Minister Qizi criticized him so many times that he feared he might be killed by the cruel Emperor so he pretended to be crazy with messy hair. Considering him so a mad man, Emperor Zhou put him into jail. From then on, nobody dared to criticize him.

比干是殷朝皇室的王子,也称王子比干。他是殷帝丁的次子,帝乙的弟弟,帝辛(纣王)的叔父。比干幼年聪慧,勤奋好学,二十岁就以太师高位辅佐哥哥帝乙;帝乙去世的时候,把儿子辛托孤给比干,比干全力辅佐纣王。

商朝末年,商纣王暴虐荒淫,横征暴敛,亲近奸佞,排斥忠良,残害百姓。他的哥哥微子劝他他不听,只好离开。

太师箕子批评他多次,怕被他杀害就披散发,假装发疯。商纣王以为箕子真的疯了,就把箕子囚禁起来。从此无人敢再劝谏。

Seeing what had happened, Bi Gan decided, "It means disloyalty to remain silent when the emperor makes a mistake and it means cowardice to not tell the truth because of fear of death, while it is right to expostulate the emperor even though that may cause one's death." Therefore he decided to expostulate in a flinty way taking risk of being killed.

Bi Gan stayed in Star Tower to counsel Emperor Zhou for three days and wouldn't leave.

Emperor Zhou asked him, "Why did you insist?"

Bi Gan answered, "In the name of benevolence and loyalty, I want you to thoroughly rectify your errors so that our nation can survive."

With his hackles up, Emperor Zhou shouted, "I've heard that the saint has seven orifices, so I want to take out your heart to testify whether it's true or not." He then ordered his servant to gouge Bi Gan's heart for pleasure and burnt his face.

*Huainanzi* said, "Prince Bi Gan knew that pretending to be mad like Qi Zi could save his life, however, he was willing to be upright and loyal. As a result, he didn't pretend to be mad to avoid misfortune."

比干看到这样的现状,叹息说:"主上有过错不劝谏就是不忠,怕死不敢说真话就是不勇敢,即使劝谏不听被杀,也是尽到了忠臣的责任了。"于是决心冒死强谏。

比干来到商纣王的摘星楼,强谏了三天,不离去。

商纣王问比干:"你为什么要这样坚持?"

比干说:"我凭的是施行仁义,为的是叫你痛改前非,保住商朝的江山。"

纣王大怒,说:"我听说圣人的心有七窍,现在我要拿你的心来验看一下!"于是就命人剖开比干的胸膛,挖出心来观赏,并且用火焚毁比干的面容。

《淮南子》曰:王子比干不是不知道像箕子那样装疯可以保全生命,但是,他乐意行正直之道、尽忠义之节,所以,就没有装疯避祸。

## 97

### Bian Que Cures the Sickness

#### 扁鹊治病

Bian Que, with his family name Qin and surname Yue Ren was given that name due to his brilliant leechcraft which was equal to that of the highly skilled doctor, Bian Que.

One day, Bian Que paid a visit to Cai Huangong. Standing for a while, he said to him, "You are sick under your skin, if it is not cured, I'm afraid it may be aggravated."

Cai Huangong answered, "I'm healthy."

As Bian Que retreated, Cai Huangong complained, "A doctor likes to cure people who are not sick and would like to take that as his contribution."

Ten days later, Bian Que visited Cai Huangong again and told him, "Now you are sick in your skin, if it's not killed, it would get even worse."

Cai Huangong ignored his words and was quite sulky as Bian Que left.

Another ten days later, Bian Que called on Cai

扁鹊,姓秦,名越人,由于他医术高明,所以人们就用传说中的上古神医扁鹊的名字来称呼他。

一天,扁鹊进见蔡桓公,站了好一会儿,对蔡桓公说:"您有病在皮下,要是不治,恐怕会加重。"

蔡桓公回答说:"我没有病。"

扁鹊退出后,蔡桓公说:"医生总是喜欢给没病的人治病,并把这作为自己的功劳。"

过了十天,扁鹊又来拜见蔡桓公,说:"您的病已经到了肌肤,要是不治,就会更加厉害了。"

蔡桓公没有理睬他。扁鹊退出,蔡桓公心里很不高兴。

又过了十天,扁鹊再次



Huangong for the third time and warned him, "You are sick in stomach, if it is not cured in time, it will get more serious."

This time, Cai Huangong still ignored his words and was rather furious after his retreat.

Ten more days passed, when Bian Que saw Cai Huangong, he ran away at once.

Cai Huangong felt so strange that he sent his servant for an answer. As follows was his reply, "when he was sick under skin, he could be healed by fomenting; when he was sick in skin, he could be cured by acupuncture; when he was sick in stomach, he could be treated by herbal decoction that cleared away internal heat; however, as he is now sick in bone marrow, it is beyond my ability to cure him."

Five days later, Cai Huangong felt sore all over his body and sent for Bian Que. However, Bian Que had already escaped to Qin State. Before long, Cai Huangong died from illness.

Huainanzi concluded, the reason why people paid great attention to Bian Que was not that he was able to write out a prescription according to pathogenetic condition but was that he could tell one's root cause of illness through observation.

拜见蔡桓公,说:"您的病已经进入肠胃,要是不治,就更加严重了。"

蔡桓公仍不理睬他。扁鹊退出,蔡桓公又是极不高兴。

又一个十天又过去了,扁鹊远远地看见蔡桓公转身就跑。

蔡桓公感到很奇怪,就特派人去问他,扁鹊说:"病在皮下,用药热敷治疗就可以医治好;病在肌肤之间,用针刺就可以医治好;病在肠胃中,用清火汤剂就可以医治好;要是病在骨髓,那就是掌管生命的神所管得了,我是没有办法治疗了。现在蔡桓公的病已发展到骨髓里面,我对此是无能为力了。"

五天以后,蔡桓公感到浑身疼痛,便派人去寻找扁鹊,扁鹊已经逃到秦国去了。不久,蔡桓公就病死了。

《淮南子》曰:人们之所以看重扁鹊,不是因为他能根据病情配药,而是因为他能通过观察,了解人的病根。

98

Wei Wuhou inquiring Li Ke

魏武侯问李克

Wei Wuhou asked Li Ke, "What caused the destruction of Wu State?"

Li Ke answered, "It was due to its frequent victory."

Wuhou inquired, "It's a good fortune for a country to win frequently, and how could it lead to the destruction?"

Li Ke replied, "Frequent fight would make people exhausted while frequent victory would make a king arrogant. As a result, the combination of those two would definitely result in the perdition of a state. If an emperor was arrogant he would indulge himself which may lead to his luxury and extravagance; on the other hand, if the common people were exhausted, they would be resentful which could lead to their fraud and revolt. As both the emperor and common people went to extreme, the destruction of Wu State was fairly late. Fuchai committed suicide at Gansui due to reasons above."

*Huainanzi* said, "What Laozi had said was quite reasonable, 'it was destined for one to be dormant as he had achieved success and gained reputation.'"

魏武侯问李克：“吴国灭亡的原因是什么？”

李克回答说：“是屡次得胜。”

武侯说：“屡次得胜是国家的幸事，为什么竟会因此而亡国呢？”

李克说：“屡次作战，百姓就要疲惫；屡次胜利，君主就容易骄傲。以骄傲的君主统治疲惫的人民，这样的国家没有不灭亡的。君主骄傲就会放纵，放纵就会穷奢极欲；百姓疲惫就会怨恨，怨恨就会欺诈反叛。国君和百姓的行为都走向了极端，吴国的灭亡还算晚的了。夫差就是因为这个原因在干遂自杀。”

《淮南子》曰：还是老子说得对：“功成名遂身退，天之道也。”

## 99

### Qiuyou is Avid of a Big Bell

#### 仇由贪大钟

Qiuyou State was a small state. The general executive minister of Jin State Zhi Bo wanted to attack Qiuyou State so that the territory of Jin State could extend the whole stretch. However, the road leading to Qiuyou State was rather hard and dangerous and was difficult for the troops to pass. In that case, Zhi Bo thought out a strategy. He ordered the craftsman to cast a huge bell and sent an emissary to Qiuyou State to tell the king that Jin State wanted to present a huge bell to him as a special gift but was prevented due to the uneven road.

Given a gift, the king of Qiuyou State was quite happy. He immediately gave orders to construct a channel to Jin State at any cost and welcomed the bell presented by Jin State warmly.

One minister in Qiuyou State dissuaded the king, "My majesty, you'd better take cautious action. Generally speaking, making presentation is a way for a small state to show its respect towards a big one. If a big state sent a small one a gift, it is likely that there will be aggressive troops following. Therefore, my Lord, you'd

仇由国是一个小国,晋国的执政大卿智伯想攻打仇由国,这样晋国疆域就整连成片了。但是,通往仇由国的道路非常艰险,兵马难行,于是,智伯就想出一个计策,让工匠铸了一口很大的钟,然后派使者到仇由国,对仇由国的国君说,这口大钟是晋国特意赠送给仇由国君的,但是,由于道路不好走,运不过去。

仇由国的国君非常高兴,立即下令,不惜代价修建通往晋国的道路,把晋国赠送的那口大钟迎接回国。

有个大臣劝阻说:"君主要慎重行事。一般来说,赠送礼物应是小国对大国的尊崇方式,现在大国反而送礼物给小国,这礼物后面恐怕会紧跟着军队入侵,所以,君主还是不要接受那口钟,



better not accept that bell, let alone allow it to be delivered.”

The king of Qiuyou State was not persuaded but pressed on with constructing the road and expected the bell to be delivered as soon as possible.

As the road was finally constructed, the king of Qiuyou State exultingly welcomed the bell.

After nineteen days, the troop of Jin State attacked Qiuyou State through the road constructed by Qiuyou and eliminated it in a breeze.

*Huainanzi* said, the destruction of Qiuyou State was due to the greed of the king as he accepted the bell as a bribe.

更不能将大钟运回国!”

仇由国君没听劝阻,加紧修建道路,希望早日将大钟运回国。

道路终于修好了,仇由国兴高采烈地将大钟运了回来。

十九天后,智伯的军队就顺着运钟的道路畅通无阻地入侵仇由国,仇由国轻而易举地被消灭了。

《淮南子》曰:仇由国的国君是因为受了大钟的贿赂,才让自己的国家灭亡的。

## 100

### Weiji Asking for Punishment from Qi Huangong

#### 卫姬请罪齐桓公

Weiji, the daughter of the emperor of Wei State, was the wife of Qi Huangong.

Qi Huangong appointed Guan Zhong and Ning Qi to rule the state. As Qi State was very powerful, all the vassal states came to worship it except Wei State.

As a result, Qi Huangong was very angry and consulted with Guan Zhong on sending forces to suppress Wei State.

After consultation, Qi Huangong went back to his bedroom for a rest. Seeing him, Weiji took off her jade hairpin from her hair, earrings from her ears and jade plate from her neck, knelt down in front of him and pleaded, "On behalf of Wei State, I ask for your punishment."

Qi Huangong replied, "I don't have any disputes with Wei State, so why are you pleading?"

Weiji answered, "I've heard that there are three types of colors on an emperor's face, contended and flush ruddy complexion indicating enjoyment, low-spir-

卫姬是卫国国君的女儿,齐桓公的夫人。

齐桓公任用管仲和宁戚治理国家,齐国国力强大,天下的诸侯国都来朝拜,只剩下卫国没有来。

齐桓公为此很生气,就和管仲商量要讨伐卫国。

商量完了,齐桓公回到寝宫休息。卫姬见到齐桓公后,脱去头上的玉簪、耳上的玉珥,解下脖子上的玉佩,跪在齐桓公的面前,说:"我替卫国向大王请罪。"

齐桓公说:"我与卫国没有什么纠纷,你为什么要求请罪?"

卫姬说:"我听说,做国君的脸上会出现三种颜色:喜不自得、面色红润是钟鼓酒色以后的脸色;意气消沉、

ited and reticent one implying grief, indignant one suggesting a launch of war. Just now, I saw you, my majesty, hold your head high. Seeing me, your intonation and complexion were quite different from before. As a result, I sensed my lord would attack Wei State. In that case, I want to ask for your punishment on behalf of Wei State. ”

Hearing what Weiji said, seeing her painful complexion as she had to shoulder the calamity of her state, Qi Huangong accepted Weiji's request not to attack Wei State.

The next day, as Qi Huangong went to the royal coat, Guan Zhong asked Qi Huangong, “Have you, my majesty, cancelled the plan to attack Wei State?”

Qi Huangong was puzzled, “How did you know?”

Guan Zhong responded, “I've noticed that when you held court audience today, your attitude changed dramatically and your voice slowed down, indicating that you have no intention to launch a war. Therefore, I wonder if you have given up the plan to attack Wei State. ”

Qi Huangong replied, “You're right. ”

*Huainanzi* said that something appears to be very delicate, however, through observation we still can have an insight into its reason.

沉默寡语是遇祸伤心的脸色；愤愤不平、挥动手脚是要发动战争的脸色。现在，我看到大王趾高气扬地进来，看到我以后，说话的声音和脸色都不一样了，所以，我觉得大王您要攻打卫国了，于是，就替卫国向您请罪。”

齐桓公听卫姬这么一说，看到她低头请罪、为自己国家担负灾难而难受的样子，就答应了卫姬不攻打卫国的请求。

第二天，齐桓公上朝，管仲对齐桓公说：“大王已经取消攻打卫国的计划了吧？”

齐桓公问：“你怎么知道的？”

管仲回答说：“我看大王您今天临朝，态度恭敬，说话很慢，没有征战的意气。所以就猜想是不是放弃伐卫的计划了。”

齐桓公说：“你猜得没错。”

《淮南子》曰：有些事看起来很微妙，但可以通过观察弄懂其中的道理。



## 101

### Qi Jiangong Releasing Power of Ruling His Country

#### 齐简公释国家之柄

After he ascended throne, Qi Jiangong, the son of Qi Daogong, appointed Tian Heng (also called Chen Heng) and Kan Zhi (also called Jian Zhi) as his left and right ministers.

Tian Heng was very jealous as Kan Zhi won more favor from Qi Jiangong. As a result, the senior official Yang advised Qi Jiangong to choose one minister from those two and take this opportunity to depose Tian Heng.

Learning this information, Tian Heng decided to forestall his opponent. One day, on Kan Zhi's way to royal court, he was assailed by Tian Ni, one of Tian clansmen.

Because of this, Kan Zhi arrested Tian Ni. So Tian Heng tried to rescue him by all means.

Observing that Tian's power was getting stronger and stronger, frightened Kan Zhi persuaded Qi Jiangong to banish Tian.

Nonetheless, Tian Heng learned that information. This time he pointed the spearhead at Qi Jiangong,

齐简公是齐悼公的儿子。齐简公即位后,分别任用田恒(又叫陈恒)和阚止(又叫监止)为左、右相。

阚止得宠,田恒嫉妒。大夫鞅就建议齐简公在田恒和阚止之间选择任用一个,借此除掉田恒。

田恒知道后,决定先发制人。一天,阚止在上朝的路上,遭到田氏家族的田逆的追杀。

阚止因此拘捕了田逆。田恒想方设法把田逆救了出来。

受到惊吓的阚止看到田氏的势力越来越大,就劝说齐简公下令驱逐田氏。

此事又被田恒获知。这一次,田恒直接把矛头指向

leading his troop to the palace to kidnap Qi.

Kan Zhi led his army to counterattack. However, as his army was defeated, he hastened to flee.

Tian's troops vigorously pursued him. Kan Zhi, frightened out of his wits, lost his way and entered Tian's fight by mistake. As a result, he was killed by Tian at Guomen.

In the tangled fight, Qi Jiangong and his wife also ran away but were finally killed by Tian Heng's troops, who had chased them.

Later Tian Heng appointed Qi Jiangong's younger brother Di'ao as the emperor of Qi State, who was also known as Qi Pinggong. Tian Heng himself held the post of prime minister.

What happened in Qi State aroused Kong Zi's indignation. After fasting and ablution, 71-year-old Kong Zi went to consult with Lu Aigong, "Tian Heng has killed his king, please send armed forces to suppress him." However, Lu Aigong didn't adopt his suggestion.

*Huainanzi* said, as Qi Jiangong gave up the power of ruling a state and trusted his ministers unduly, they were able to rely on their power and position and form a conspiracy to pursue selfish interest. Furthermore, the government decree couldn't be transmitted in an unimpeded way; therefore, Tian Heng was able to kill the king. In a word, it was due to Qi Jiangong's cowardice.

齐简公,他率领人车进入宫廷,想劫持齐简公。

闾止率领军队反攻。当看到自己的军队已经溃败时,闾止赶快出逃。

田氏的军队在后面穷追不舍,惊慌失措的闾止迷路了,误入了田氏的封地。于是,被田氏杀死在郭门。

混战中,齐简公与夫人也出逃了,但最后被田恒的追兵杀死。

田恒立齐简公的弟弟黔为齐国国君,即齐平公。田恒自己担任太宰。

这件事引起了孔子极大的愤怒,七十一岁的他斋戒沐浴以后,上朝去见鲁哀公,报告说:"田恒把他的君主杀了,请出兵讨伐他。"鲁哀公没有派兵。

《淮南子》曰:齐简公放弃国家的权力,宠信大臣将相,使他们依仗权势,结党营私。国家的政令不畅通,所以才让田恒实现弑君的阴谋,这都是齐简公懦弱的结果。

## 102

### Ji Zha Appreciating Lu Music

#### 延陵季子听鲁乐

Shou Meng, emperor of Wu State, had four sons, Chu Pan, Yu Ji, Yi Mei, Ji Zha, among whom Ji Zha was the most talented and virtuous. As Shou Meng was dying, he wished to pass his throne to Ji Zha, but he resisted. Having no alternative, Shou Meng passed his throne to his eldest son, Chu Pan. Still he ordered his sons to pass on the throne from the elder to the younger brother. In a word, he strongly wished Ji Zha to get the throne.

Chu Pan intended to abdicate his throne to Ji Zha, but Ji Zha refused. So, he led his troops to attack Chu State and was killed in battle.

According to Shou Meng's last wish, his second son Yu Ji became Emperor Wu. In order to pass the throne to Ji Zha, Yu Ji also led his troops to the front-line and defeated Yue State. However, he was stabbed to death by a captive of Yue State.

Successively, Yi Mei, the third son, would be the king naturally, but he was unwilling to ascend throne and insisted on abdicating it to Ji Zha. As Ji Zha would

吴王寿梦有四个儿子：诸樊、余祭、夷昧、季札。诸子之中，季札最贤。寿梦临死之时，欲立季札，但季札坚决不接受。于是寿梦将王位传给大儿子诸樊，并约定兄终弟及，一定要让季札取得王位。

诸樊想把王位让给季札，季札不接受，于是，他就亲自率领吴军攻打楚国，战死在疆场上。

按照寿梦的遗愿，第二个儿子余祭成为吴王。为了把王位传给季札，余祭也亲自率军上前线，打胜了越国，自己却让越国的俘虏刺死了。

第三个儿子夷昧依次当立，他也不肯登基，坚持让位给季札，季札宁死也不同意，



rather die than become the king, Yi Mei had to be the emperor.

On his death bed, taken by a serious illness, Yi Mei reaffirmed the testament of his father and brothers, demanding Ji Zha to succeed the throne. Once again, Ji Zha declined and escaped to his home at Yanling to conceal himself.

In the end, Liao, the eldest son of Yi Mei, became Emperor Wu. Later, Gongziguang, son of Chu Pan launched a coup and declared himself king of Wu, He Lv. He desired to appoint Ji Zha as high official in Wu State. Since He Lv usurped the throne by contemptible means, Ji Zha was unwilling to accept the offer and lived in Yanling in seclusion.

Ji Zha was not only virtuous and talented but gifted in many aspects especially in diplomacy and music. Once as an ambassador, he was sent to Lu State where he heard music of Zhou in an extraordinary exhibition. With amazing powers of perception and unsurpassed insight, Ji Zha analyzed the significance of etiquette and music. At the end of the music, Ji Zha acclaimed the movement as the epitome of perfection. As for him, this music was as all-encompassing as the vault of heaven and earth and was in the extreme.

*Huainanzi* said, listening to music of Lu State, Ji Zha of Yanling could tell the custom of Yin Dynasty and Xia Dynasty. That was to tell things unknown from the present elements. Ji Zha didn't covet wealth and high position as being a king, that's why he was unwilling to accept the throne many times.

夷昧只好作了吴王。

当夷昧身患重病临死时,他重申父兄之命,要季札接替王位。季札再度拒绝,并逃到他的封地延陵躲藏起来。

最后,夷昧的长子僚,做了吴王。后来,诸樊的儿子公子光发动政变,当上了吴王,称吴王阖闾。阖闾想请季札出任吴国高官,季札因为阖闾用不正常手段夺得王位,而不愿接受,一直隐居在延陵。

季札不仅贤德,而且有多方面的才华,外交和音乐能力超群。有一次,吴国派遣季札出使鲁国。到了鲁国,季札听到了蔚为大观的周乐。季札以超凡的感受力和卓绝的见识,透析了礼乐之教的深远蕴涵。听到最后,季札惊叹道:这是最令人叹为观止的至德乐章,就如同苍天无不覆盖、大地无不承载一样。就算是盛德之至,也是无以复加了。

《淮南子》曰:延陵季子听鲁国的音乐,了解到殷代、夏代的风习,这是由近知远。又曰:公子季札不把国君之位看得很尊贵,所以他几次不接受王位。

## 103

### Qing Ji Died from Sharp Edge of a Sword

#### 庆忌死剑锋

Qing Ji was the son of Emperor Wu, Liao. As a child, he surpassed others in strength. As a grown-up, he was bold and powerful, known as the number-one warrior in Wu State, full of valor and vigor.

Once, he ordered his subordinate to shoot arrows towards his heart. To onlooker's surprise, every arrow was caught by him.

One day, as Qing Ji went hunting, he met a David's deer and a female rhinoceros. Those two types of animals were hard to hunt because the former one could speed across the sky and the latter one was the most ferocious animal. Common hunters would tremble at the sight of female rhinoceros and take back bows seeing a David's deer. But, Qing Ji was quite different from common people. He jumped onto the David's back as sudden as lightning and trussed it up; then he fought with the female rhinoceros barefisted and easily he captured it.

Gongziguang, who intended to usurp the throne,

庆忌是吴王僚的儿子。从小就表现出力量过人的能力,长大后勇猛无畏,号称吴国第一勇士,有万夫不挡之勇。

一次,他命令手下向自己的心窝射箭,没料到一支支飞箭竟然全被他接了下来,令旁观者惊叹不已。

一天,庆忌外出打猎,碰到了一只麋鹿和一只雌犀。这两种动物都是难猎之物,因为麋鹿会腾云驾雾,雌犀是最凶狠的动物。一般猎人,见雌犀而战栗,畏麋鹿而收弓。但庆忌不同于一般人。只见他以迅雷不及掩耳之势,践踏麋鹿,使其受缚;接着,徒手搏击雌犀,瞬间将它擒获。

一直对吴王之位有猎取之心的公子光,利用吴王僚

took advantage of Emperor Wu, Liao's fondness for fish. With Wu Zixu's assistance, he sent an assassin to murder Emperor Wu by hiding a sword in a fish. After that, Gongziguang declared himself king, known as He Lv.

After He Lv became Emperor Wu, he learned that Qing Ji who had fled to Wei State and was raising an army to revenge for his father. Consequently, He Lv conferred with Wu Zixu on whom to appoint to assassinate Qing Ji, and runt Yao Li was recommended for this mission.

When Yao Li arrived in Wu State, he sought refuge from Qing Ji and won his trust by being confident. Qing Ji entrusted him with important tasks, empowered him to train troops and prepared to attack Wu State.

Several months later, Qing Ji led his troops to attack Wu State. While Qing Ji sat at the helm, Yao Li stood besides him with sword in hand. When the warship reached the middle of the river, the wind blew heavily. Standing windward, with the aid of wind force, Yao Li suddenly stabbed Qing Ji and pierced his chest.

Gaining his consciousness, Qing Ji reluctantly lifted undersized Yao Li upside down, soaked his head in the river, lifted him again, soaked his head and once more he lifted him. Qing Ji repeated this action three times. Later, Qing Ji put Yao Li upon his legs, touched his wet hair and sneered, "How dare you assassinate me? You could be regarded as a freat."

Qing Ji's bodyguard was to kill Yao Li, but Qing dissuaded him, "Just let him go." Finishing his words,

爱吃鱼的喜好,在伍子胥的帮助下,派刺客专诸用鱼腹藏剑的办法刺杀了吴王僚。然后,公子光自立为王,号阖间。

阖间为吴王后,了解到已经逃到卫国的庆忌正在组织队伍,为父报仇。阖间就和伍子胥商议,想寻找勇士刺杀庆忌。身材矮小的要离被推荐担当此任。

要离来到卫国,投奔庆忌,并用苦肉计,获得了庆忌的信任。庆忌委以重任,让他训练士兵,准备打回吴国。

几个月之后,庆忌带领军队进攻吴国。庆忌坐在船头,要离执剑站在旁边。船行江心,江面刮起大风。站在上风口的要离,借着风力,突然将剑刺向庆忌,剑刺穿了庆忌的胸膛。

回过神来的庆忌,忍痛将身材矮小的要离倒提起来,头朝下浸入水中,然后提起来,再浸入水中,再提起,如此三次。接着,庆忌将要离放在自己的腿上,抚弄着他的湿发,笑着说:"你胆敢对我行刺,算得上天下的勇士!"

庆忌的卫士要杀死要离,庆忌劝阻说:"我已经活



he pushed Yao Li away, pulled out the sword and died lying on the floor.

*Huainanzi* said, Qing Ji was killed by sharp sword because he had no time to fight against his assassin.

不成了,再杀了要离,岂不是  
一日之中连杀两位勇士?还  
是放了他吧。”说完,推开要  
离,拔出身上的剑,倒地  
身亡。

《淮南子》曰:庆忌死在  
利剑之下,来不及同刺客  
搏斗。

## 104

### Gao Tao As Chief Judicial Officer

#### 皋陶为大理

Gao Tao, named Yao, styled himself Tingjian, was born in Qufu which was called Yan in older ages. Emperor Shun gave the surname of Yan to Gao Tao. Gao Tao served as a chief judicial officer for Emperor Shun, responsible for issuing penalties, prisons and rule of law.

It was said that the appearance of Gao Tao was turquoise, just like peeling melon. His lips were like bird beaks which was the symbol of sincereness, therefore he was able to try lawsuit cases and give insight into common sense.

As a chief judicial officer, Gao Tao established the five chief forms of punishment. According to legends, he used a monster named Jieying to try lawsuit cases. Actually Jieying was a sheep only having one horn. Jieying had spiritualism which could help to distinguish right from wrong and to confirm criminals. Hesitating in judging, Gao Tao would release the monster, if the suspect was guilty, Jieying would push or strike him with the head or horn, and if he wasn't guilty, Jieying

皋陶名繇,字庭坚,生于曲阜。曲阜,上古时候是偃地,舜帝因而赐皋陶为偃姓。皋陶在舜帝时,当上了大理之官,负责刑罚、监狱、和法治。

传说皋陶的外貌青绿色,就像一个削皮的瓜;他的嘴唇像鸟喙,这是至诚的象征,能明白决狱、洞察人情。

在任舜的大理时,皋陶制定了五刑之法。传说皋陶还使用一种叫獬豸的怪兽来决狱。这种獬豸就是羊,但它只有一只角。据说它很有灵性,有分辨曲直、确认罪犯的本领。皋陶判决不定时,便将这种神异的动物放出来,如果被判处的人有罪,獬豸就会顶触,无罪就不会顶触。

would do nothing.

There was no criminal abuse, no false charges, people who wanted commit crimes were so afraid of him that they fled. Thus, there was peace in the land.

Emperor Shun highly appreciated Gao Tao, giving him land of Gao, so Yao was also called Gao Yao. In ancient times, Tao and Yao had the same pronunciation, so it also has been written as Gao Tao.

It is said that when Gao Tao took charge of the judicial system, he executed the policy of occupying the land for jail. Jail was the initial supervision place of confinement for criminals and hence jails appeared in our country.

Gao Tao was made the successor of Emperor by Yu for his moral character and credit. But Gao Tao died before his succession to the throne, so Yu gave the land of Ying and Lu to Gao Tao's descendants.

Gao Tao was buried in Lu Di (Lu'an city). He was on a par with Yao, Shun, Yu, and these four have been reverend as "four saints in ancient times".

*Huainanzi* remarks that Gao Tao spoke with lisp, however, he was against torture as a chief judicial officer in the period of Shun. It appears, then, that comparing with people of many words, there exists value in people who are not able to speak fluently.

皋陶为大理的时候,天下无虐刑、无冤狱,想犯罪的人非常畏惧他,纷纷逃离,至使天下太平。

舜帝非常赏识皋陶,把他封于皋,所以皋又叫皋繇。上古陶字读音与繇相同,所以又写作皋陶。

相传皋陶在掌管司法时,“画地为牢”,“牢”作为最初监管犯罪之人的囚禁场所,从此以后,我国就有了监狱。

禹根据皋陶的品德和功劳而推举他为继承人,并授政于他。但皋陶未继位就去世,禹便把英、六一带土地封给其后裔。

皋陶死后,葬在六地(今天的六安市)。皋陶与尧、舜、禹齐名,被后人尊为“上古四圣”。

《淮南子》曰:皋陶说话不利落,但做了舜的司法官,天下没有残暴的刑法,不能说话有比会说话更珍贵的地方。



# 105

## Duke Ling Liked Slender Waist

### 灵王好细腰

Duke Wei of the Chu had conversation with his Minister Moao Zihua. After hearing Moao's introduction of five famous farmer Chu ministers, Duke Wei showed admiration and exclaimed that: "How can we find such excellent persons in time of shortage of talent?"

Minister Moao said to Duke Wei that: "once upon a time, Duke Ling was fond of slim-waisted persons. Ministers of the Chu ate little food to keep a slender waist. Everyone felt so giddy that they couldn't rise. Those who sat on the mat had to lean on the wall to stand up; those who sat in the carriage had to draw support from crossbar to stand up. Everyone wanted delicious food but they all refrained. They were willingly starved to death to keep tiny waists."

Minister Moao took Duke Ling's personal preference as an example, coming to the subject that: "Ministers always wanted to be in the Duke's good graces, and if you like wise men with heart and soul, you

楚威王和大臣莫敖子华交谈。楚威王听了莫敖子华对前代五位楚国名臣事迹的介绍以后,羡慕不已,慨叹道:"当今人才缺乏,如何才能寻找到这样出色的人呢!"

莫敖子华对楚威王说:"从前,楚灵王喜欢腰身纤细的人,楚国的士大夫们为了细腰,大家都节食减肥,饿得头昏眼花,站都站不起来。坐在席子上的人要站起来,非要扶着墙壁不可;坐在马车上的人要站起来,一定要借助于车轼。谁都想吃美味的食物,但人们都忍住了不吃,为了腰身纤细,即使饿死了也心甘情愿。"

莫敖子华以楚灵王好细腰的事例为由头,接着谈到了正题,他说:臣子们总是希望得到君王的青睐,如果大

should instruct them to become wise men, only in this way, capable ministers like the five ex-wise men can appear in the Chu .”

*Huainanzi* remarks that Duke Ling had personal preference for slim-waist, so people had to suffer starvation to cater to the Duke Lin's fondness. This shows that the power of monarch can change social customs.

王真心诚意喜欢贤人,就引导大家都争当贤人,楚国肯定会再次出现像五位前贤一样的能臣。

《淮南子》曰:楚灵王喜欢细腰的人,所以,楚国人都忍饥受饿地减肥。由此看来,君王的权势能够改变风俗。

## 106

### Bai Lixi Fed Cattle

#### 百里奚饭牛

Bai Lixi was very poor in his early life. He had to feed cattle in order to survive. Later he came to Yu to work as a Grand master

In this period, Jin planned to borrow the way of the Yu to attack the Hu. Grand master Gong Zhiqi persuaded the king of Yu not to do so, but the king refused his persuasion for he had already accepted the gem produced in Chuiji and good horses produced in Qu presented by Duke Xian of Jin. However, Bai Lixi it kept silent for he knew his king was incompetent and loathe to accept expostulation. As expected, after eliminating the of Hu, Jin also defeated Yu and took the king and ministers of Yu captive.

Duke Xian of Jin married his daughter to Duke Mu of Qin, Bai Lixi was sent to Qin for her dowry. Unwilling to stay in Qin, Bai Lixi escaped to the frontier of Chu, but was caught.

Hearing Bai Lixi had escaped and he was talented, Duke Mu of Qin wanted to redeem him, so he sent word to king of Chu; "The dowry slave Bai Lixi escaped

百里奚早年生活贫困，为了生存曾经喂过牛，后来到虞国任大夫。

在此期间，晋国向虞国借道攻打虢国，大夫宫之奇劝谏虞国国君不要借道，虞国国君因为接受了晋献公的“垂棘之璧”和屈产的良马而答应了晋国。百里奚深知虞国国君昏庸无能，很难纳谏，便缄默不语。结果晋国在灭虢之后，返回时就灭了虞国，虞国国君和百里奚等虞国官员被俘。

晋献公把女儿嫁给秦穆公，百里奚等人被当作陪嫁奴仆送到秦国。百里奚不愿在秦国，就从秦国跑到了楚国边境，被楚国人抓到。

秦穆公听说百里奚逃走了，又了解到他很有才华，就想把他赎回来，于是，派人



to Chu, please allow me to exchange five black skins of male sheep for him". The king of Chu approved .

Then, seventy-year-old Bai Lixi came back to Qin. Duke Mu wanted to discuss state affairs with him, but he declined and said: "I am just a minister of a subjugated state, I am not worthy of your consultation."

Duke Mu said: "The king of Yu didn't appoint you, so he lost his state, it was not your fault." After three days of conversation with Bai Lixi, Duke Mu had trust in him and let him deal with state affairs.

Bai Lixi had the nickname five-gu grand master. He recommended Jianshu to Duke Mu, who was later put in an important position by Duke Mu.

Duke Mu took the opportunity of the death of Duke Wen of Jin to invade the central plains. He sent Meng Mingshi, son of Bai Lixi, and Xi Qishu, son of Jian Shu, to lead the army for a sneak attack on Zheng. Though Bai Lixi and Jianshu remonstrated, it still didn't work. At last, Jian Shu cried to see the army off. Just as Bai Lixi and Jian Shu expected, the whole Qin army was annihilated.

*Huainanzi* remarked that though Bai Lixi had fed cattle, he had virtue. At that time, common men only noticed his low rank but were unaware of his great talent. They did not trust him out of the ordinary until he was responsible for governing the state.

楚王说：“陪嫁奴隶百里奚逃到了楚国，请允许我们用五张黑色公羊皮赎回他。”楚国就答应了。

百里奚就回到了秦国。此时他已经七十多岁，秦穆公想跟他谈论国事。百里奚推辞说：“我是亡国之臣，哪里值得您来询问！”

秦穆公说：“虞国国君不任用您，所以亡国了。这不是您的罪过。”秦穆公和百里奚交谈了三天，对百里奚非常信任，把国家政事交给了他。

百里奚号称五羖大夫。他向秦穆公推荐了蹇叔。蹇叔也被秦穆公重用。

这一年，秦穆公乘晋文公去世的机会，想插足中原，派百里奚的儿子孟明视、蹇叔的儿子西乞术等带兵偷袭郑国。百里奚和蹇叔劝谏，秦穆公不听。大军出发那天，蹇叔“哭师”送行。结果不出百里奚和蹇叔所料，秦军被晋军截击，全军覆没。

《淮南子》曰：百里奚曾经替人喂过牛，但他身上有美德。那个时候，常人看到的是他地位低贱，不了解他的雄才大略，等到他为诸侯治理国家的时候，才相信他与众不同。

# 107

## Yiyin Carried Tripod

### 伊尹负鼎

Yiyin was an important minister in the early of Shang dynasty. His original name was Yizhi. Yin was his official title.

It was said that Yiyin was born by the edge of the Yi River. When he grew up, he came to Youxinshi, where he made his living by land. Although he was in low position, he worried about the future of the state. Noticing the king of Youxinshi had virtues, he decided to persuade him to eliminate Xia.

He volunteered to be a slave to serve as the cook of the king in order to approach him. The king found his unusual talent and promote him to be an officer responsible for the meals.

Yiyin made an observation and found that Youxinshi had the same surname with Xia. They were all offsprings of Xia and Yu. It was difficult to break blood tie. Moreover, the Youxin was weak and small state, and so not capable of assuming the important responsibility of eliminating Xia. Yiyin decided to go to Tang be-

伊尹是商朝初期一个重要大臣，原名伊挚，尹为官名。

相传伊尹生于伊水边，成年后流落到有莘氏，以耕地为生，地位虽然低下，却心忧天下。他见有莘氏国君有贤德，想劝说他起兵灭夏。

为接近有莘氏国君，他自愿作为奴隶，担任有莘氏国君的厨师。有莘氏国君发现他不同于一般人的才华，就提拔他为管理膳食的官员。

经过观察，伊尹发现，有莘氏与夏同姓，都是夏禹后代，血缘关系难以割断，况且有莘国小力弱，不足以担当灭夏重任。只有汤才是理想人选，决定投奔汤。

cause he thought it was only Tang who could eliminate the Xia.

It happened that, the king of Tang married the daughter of Youxinshi. Yiyin was willing to come to the Shang as a dowry slave.

He carried Dingzu to cook meals for the king of Tang, using cooking and five tastes as a lead in to lyzing the situation and the way to govern a state, trying to persuade the king to subjugate the Xia.

Tang highly appreciated the Yiyin's talent, released him from his position as slave and appointed him right-hand prime minister, the highest minister.

Yiyin helped Tang seize the power, which made him the co-founder of Shang dynasty.

*Huainanzi* remarks that when Yiyin cooked with the tripod, he was in low position. But when he rose to power and became the minister responsible for the state affairs, he was worthy of his state and leuds.

这个时候,汤娶有莘氏之女为妃,伊尹自愿作陪嫁奴仆,来到商。

他背负鼎俎为汤烹炊,以烹调、五味为引子,分析天下大势和为政之道,劝汤承担灭夏大任。

汤非常赏识伊尹,免去了他的奴隶身份,任命为右相,成为最高的执政大臣。

伊尹辅佐汤夺取了天下,成为商朝的开国元勋。

《淮南子》曰:伊尹在鼎边烹调,地位低贱。当他从鼎边发迹,做了管理国家的大臣以后,对内无愧于国家,对外无愧于诸侯。



## 108

### Minister Zhong Knowing Strong Yue

#### 大夫种知强越

Wen Zhong, native of the Chu, who settled in the Yue, was a very important minister of Goujian, the king of Yue.

Since Goujian, the king of Yue, was defeated by Fuchai, the king of Wu and thereby Goujian and Fanli, were reduced to slaves, the state affairs were presided over by Wenzhong.

After returning back to the state, Goujian was thinking over how to defeat the Wu day and night. Wenzhong was responsible for the state affairs. The Yue became stronger day by day under the management of Wenzhong.

In order to defeat the Wu, Wenzhong gave some advice to Goujian. Goujian mapped out a strategy of beauty, exhausting the resources of Wu, and estranging relations. All these strategies not only tempted Fuchai, but also made the Fuchai turn against Wuzixu.

When Fuchai led the army north to fight, Goujian led the warriors to attack the capital of the Wu. The Wu army was defeated, Fuchai, the king of Wu, felt so

文种,楚国人,后定居越国,成为越王勾践身边的重要大臣。

越王勾践被吴王夫差打败后,勾践和范蠡等在吴国作为奴隶的时候,越国的国政就由文种主持。

勾践回国,日夜都在图谋如何打败吴国,国家事务仍然由文种管理。越国在文种的操持下日渐强大。

为打败吴国,文种向勾践献策。勾践按照文种献的计策,运筹帷幄,以“美人”、“耗吴国力”、“离间”等计谋,不仅迷惑了夫差,还使夫差与伍子胥反目成仇。

当夫差率兵北上争霸时,勾践挥师攻入吴国都城。吴国军队失败,吴王夫差自

ashamed that he committed suicide. Goujian defeated the Wu, Fanli resigned and left one letter to Wenzhong, he wrote in his letter that: "Birds flying high spread apart; good arrows hidden, cunning rabbits killed, hunting dog cooked" (this idiom means: when achieving success, people who once gave aid would be abandoned or killed) Reading the letter, Wenzhong thought over what he should do next. At last, he decided to take the excuse of illness to avoid going to court. Unfortunately, he couldn't escape the bad fate.

Goujian heard someone say that Wenzhong would like to rebel, so he gave him a sword and said to him that: "You have the Art of War strategies to defeat the enemy and seize land. Of your nine strategies three have already been used, the six left are in your hands. I hope that you will take these strategies to the underground for the ancestors of Yue to use to deal with the kings of Wu."

Wenzhong used the sword to kill himself.

*Huainanzi* remarks that Grand master Wenzhong only knew how to get the Yue stronger, but did not know how to protect his own life.

感羞愧难当便自杀了。勾践打败了吴国,范蠡引退,留下一封信给文种,范蠡写道:“高鸟散,良弓藏,狡兔尽,走狗烹。”文种看了信后,思考自己该何去何从。最后,他选择了称病不朝。但是,没能逃脱厄运。

勾践听到有人说文种想作乱,于是,就赐给他一把剑,告诉他说:“你有谋略兵法,能够打败敌人夺取土地。你的九条谋略,已经用了三条,还有六条在你手里。希望你用这些谋略到地下为越国的先王去对付吴王。”

文种于是就伏剑自杀。

《淮南子》曰:大夫文种只知道如何让越国强大,却不知道如何保护自己的性命。

# 109

## Duke Li and Duke Kan

### 晋厉宋康

Duke Li was the king of the Jin, and he lived a luxurious life. He built high walls, deep ponds as well as huge clock, and indulged in debauchery. Moreover, he ruled with violence, wantonly engaging in military aggression with Qin and Chu.

In order to strengthen his power, Duke Li attempted to eradicate the forces of powerful ethnics and to appoint janissary instead, which led to violent infernal chaos. He was sent to the prison by Luan Shi and Zhongxing Shi, later he was killed in the jail.

Duke Kan was the king of Song, though he had a good appearance, he was adespot.

Once, a bird was hatched in the corner of a wall. Duke Kang ordered the Grand Scribe to give him divination, which said: "If little bird gives birth to great bird, it is sure to dominate the world." Hearing these words, he was so happy that he led the army and succeeded in eliminating the Teng. Then he attacked Xueyi, seizing the territory of Huaibei.

After that, his behavior was even more unscrupulous.

晋厉公是晋国国君,生活奢侈荒淫,修高台、建深池、筑大钟,沉湎于声色美女之中。而且,为政暴虐,穷兵黩武,和秦国打仗,又和楚国争霸。

为加强君权,晋厉公企图铲除国内强族实力,改用亲信执政,这样就引起了内乱,晋厉公被栾氏及中行氏抓捕入狱,后在狱中被杀死。

宋康王是宋国国君,他仪表堂堂,但为政残暴。

一次,有只小鸟在城墙角落里孵出了。宋康王要太史占卜,占卜得到的卜辞说:"小鸟生大鸟,一定称霸天下。"康王非常高兴,于是,就起兵灭了滕国。接着进攻薛邑,又夺取了淮北之地。

这以后宋康王的行为更



He shot the God of Heaven, whipped the God of Earth, cut off and burned up the tablets of Land God and Valley Spirit and said: "I can make Ghosts and Spirits of Heaven and Earth show submission."

He scolded ministers who dared to advise frankly, split the hunchback's back, cut off the lower leg of person who crossed river early in the day. His tyranny accumulated complaints.

The Qi took the opportunity to attack Duke Kang, the inhabitants left the deserted city to the Qi army. Duke Kang was caught and killed.

*Huainanzi* remarks that if Duke Li and Duke Kan were killed and their states eliminated when they did wrong first time, their invasion would not take place. Making small mistakes with impunity eventually resulted in tyrants' endangerment to the world.

加肆无忌惮,他上射天神,下鞭地神,砍断土神、谷神的牌位,把它们烧掉,还说:"我的威力可以降服天地鬼神。"

他骂国中敢于直谏的大臣,劈开驼背人的背,斩断早晨过河人的小腿。国内积聚了很深的民怨。

齐国趁机出兵讨伐宋康王,宋国百姓无人守城。宋康王逃跑后被抓获杀死。

《淮南子》曰:假如晋厉公、宋康王做了第一件坏事后就身死国亡的话,以后就不会发生侵略别国的行为。暴君都是在有小的过错的时候,没有受到惩罚,发展到最后危害天下。

# 110

## Battle of Hong River

### 泓之战

Hong river war was a battle between Song and Chu, not in large scale but of significance—since the Shang and Zhou dynasty, the rules of propriety and righteous war was characterized by “do battle when the enemy's array is ready” would be taken over by one mode of operations of deceit and rare tactic in the Spring and Autumn Period.

Duke Xiang of Song laid siege to Zheng, so Duke Wen turned to Chu for help. Duke Cheng of Chu sent an army to help Zheng. Having been awed by the power of Chu, Duke Xiang withdrew troops from Zheng.

In order to hold off the Chu army, Duke Xiang set up defenses by the river of Hong river. When the Chu army proceeded to the south bank of Hong River and began to cross the river, the Song army had already made arrangements for fighting. Gongsungu, war minister of Song advised Duke Xiang to grasp the opportunity to attack Chu army when they crossed into the middle of the river.

Duke Xiang refused his suggestion, and said he

泓水之战,是宋国和楚国两国军队的一次作战,规模不大,却有意义——商周以来以“成列而鼓”为主要特色的“礼义之兵”,在春秋时期将被以“诡诈奇谋”的作战方式取而代之。

宋襄公围攻郑国,郑文公向楚国求救。楚成王派兵伐宋救郑。宋襄公慑于楚国的威力,就从郑国撤军。

为了阻击楚军,宋襄公泓水岸边设防。当楚军前进到泓水南岸,开始渡河的时候,宋军已布好阵势。宋国大司马公孙固建议宋襄公把握战机,趁楚军渡到河中间时进行攻击。

宋襄公不同意,说不阻

wouldn't hold off the enemy in the crisis. When the Chu army crossed the river and began to array themselves, Gongsungu advised again to attack them before the enemy's array were ready. Incredibly, Duke Xiang refused once again and insisted that he wouldn't attack an enemy whose array was not ready. When everything was ready, Duke Xiang started to do battle.

The Song army were no match for Chu army, and after one reverse, The Song army were defeated soundly. Duke Xiang's legs were also badly hurt and he himself captured. Later he escaped and returned to Song under desperate protection of Gongsungu.

Hong river war ended with great victory of Chu .

*Huainanzi* remarks in the war of Hong river , Song army was defeated soundly and their king was also taken captive. But Confucius raised Duke Xiang to a lofty position in Chunqiu for he wouldn't make an assault to unprepared troops.

击敌军于险要关头。等楚军渡河后开始布列阵势时,公孙固又劝宋襄公趁楚军还没列好阵的时候发动攻击,宋襄公仍然不同意,说不主动攻击还没列好阵势的敌军。一直等到楚军布阵好了,一切准备就绪之后,宋襄公这才击鼓向楚军进攻。

宋军本来就不是楚军的对手,一个回合之后,宋军受到重创,宋襄公的大腿也受了重伤,被楚军抓获。后来在公孙固等人的拼死保护下,才冲出重围,逃回了宋国。

泓水之战以楚国大胜而结束。

《淮南子》曰:泓水之战,宋军惨败,宋襄公被俘。孔子在《春秋》中却推崇宋襄公,因为宋襄公不攻击没有列好阵势的敌军。



# 111

## Songboji Sat to Be Burned Alive

### 宋伯姬坐烧而死

Lu, domain of Jidan in the time of western Zhou period, was the model of courtesy. In the Spring and Autumn period, since there were some dissension in the world, polite customs were discarded in some states, however, Lu still took code of conduct as their method of governing the state and created a good atmosphere.

One daughter of king of Lu, Songboji, was married to Song. She was brought up with strict codes of conduct; how to act as a good daughter, wife, mother. She had criteria in her mind, which were unshakable.

Her speech and behavior showed elegance which was stemmed from code of decorum, everyone in Song saw in her system of norms and respectfulness of behavior.

One night, Songboji's house suddenly caught fire, the whole family cried to run out. However, at that point, Songboji sat in the room patiently, caring not

鲁国是西周时期周公姬旦的封地,是信奉和施行礼法最典范的地方。到了春秋时代,虽然天下出现纷争,礼法在有些诸侯国家里已遭到弃废,但是,鲁国仍然把礼制作为治理国家、树立风气的纲领。

鲁国有一个国君的女儿嫁到了宋国,人称宋伯姬。从小,她就受到严格的礼法教育:为女,如何行事;为妻,如何行事;为母,如何行事……在她头脑里已经形成一个个准则,坚定不可动摇。

她嫁到宋国以后,言谈举止显示出礼法调教出的风范,宋国人从她身上看到了礼制的规范和行为的恭敬严谨。

一天晚上,宋伯姬的家里突然起火了,家里的人大呼小叫地从房屋里跑出去。

about the fire. She took everything into order not to be as flustered as others who fled away the fire.

The fire had been spreading, she thought that if God let her survive, he would send servants to help her to flee away the fire, otherwise, a single woman is not allowed to run out in the night. And if God wouldn't send servants, she made up her mind to devote her life to interpreting the elegance, in this way, she could die with no regrets.

The big fire continued burning, however, Songboji felt no fear and thought: "It is God who gives me an opportunity to set an example for women." Just as she said to herself, the fire began to burn her body.

*Huainanzi* remarks that Songboji willingly sat in the room and eventually was burnt alive. Confucius revered her for her regard for etiquette.

这个时候,宋伯姬安静地坐在堂上。火在燃烧,可她一点都不慌乱。她已经把自己收拾好了,不像那些跑出火海的人那样狼狈。

火已经扑过来了。她想:如果上天让她活下来,就会让奴仆过来,搀扶她一起出去,否则,一个女子夜里跑出去,是有伤大雅的,是万万不行的。如果上天不让奴仆过来,那就是要让她以自己的生命来诠释女性的礼法,这样,自己死而无憾。

熊熊大火烧过来了,宋伯姬毫不畏惧:"上天在成全我,做一个女性的榜样。"就在她心里念叨出这句话的时候,火已经开始吞噬她的生命。

《淮南子》曰:宋伯姬坐在家中,被大火活活烧死,孔子在《春秋》中推崇她,是因为她遵守礼制。

# 112

## Chungou Sword

### 淳钩之剑

Chungou, also known as Chunjun, was an ancient famous sword. It is said that it was made by Ouyezi.

Ouyezi was born in the Yue and created the technology of making swords. When he was young, he learned the technology of metallurgy and began to smelt the instruments of production such as bronze swords, iron hoes and axes, etc. He made the first iron sword called Longyuan.

Ouyezi cast a series of swords for Goujian, the king of the Yue, including Zhunjun.

Goujian, the king of Yue, who is always described as having five famous swords, asked one celebrity who could separate the good sword from bad. When he saw the Zhunjun, Goujian asked: "Is it right if someone wants to exchange one thousand magnificent horses, one thousand households and land for this sword?"

The celebrity said: "No. When Ouyezi cast swords, he got assistance from Spirits of Heaven and Earth, mastering the way of casting swords. He cast five swords in total. They were Zhanlu, Chunjun, Shengxia,

淳钩,又作淳钩,古代名剑。相传为欧冶子所炼。

欧冶子是越国人,创造了造剑之术。年少的时候,欧冶子就学会了冶金技术,开始冶铸青铜剑和铁锄铁斧等生产工具。他冶铸出了第一把铁剑叫“龙渊”。

欧冶子为越王勾践铸造了一系列名剑,其中就有淳钩。

相传越王勾践有五把名剑,他请一个会看剑的名士来为他看剑,当看到淳钩剑时,越王勾践说:有人想用千匹骏马、千户人家和土地要换这把剑,行不行?

看剑的名士说:不行。欧冶子造剑的时候,受到天地精神的帮助,得到造剑的诀窍,一共造了五把剑,它们



Yuchang, Juke. After having cast these swords, he died exhaustedly. One can't get any one of them even if he give a full city of gold, a full river of jewels."

*Huainanzi* remarks it was Ouyezi that successfully cast the Zhunjun sword. It also remarks that the Zhunjun sword is not worth cherishing, but the techniques used is very valuable. So it is better to get Ouyezi's techniques of casting swords than to get ten sharp swords.

分别是湛卢、淳钩、胜邪、鱼肠、巨阙。造完这些剑以后，欧冶子心力竭尽而死。即使用满满一座城市的黄金、满满一条河的宝石来换，都不能得到其中的任何一把剑。

《淮南子》曰：欧冶子出现以后，淳钩宝剑才能铸造成功。又曰：淳钩宝剑不值得爱惜，但欧冶子铸剑的技巧却很珍贵。所以说，得到十把利剑不如获得欧冶子的铸剑技巧。

# 113

## Xizhong Building Vehicle

### 奚仲为车

Xizhong, whose surname was Ren, was a vassal of Xia dynasty. He served as "Che zheng", because he was good at making carriages.

Xizhong was famous for making carriages, but he wasn't the one who invented them. Emperor HuangDi depicted as inventing the carriage. Based on the inventions of predecessors, Xizhong innovated and refined the technology of making carriages.

Emperor HuangDi had invented the most primitive carriage. It was Xizhong who invented the carriage that marked the beginning of carriage drawn by horse. What Xizhong invented was single-thill carriage, components of which were made by woodwork, because there was no bronze appurtenance at that time.

From the hieroglyphic word "che" on oracle bones, we can see the structure of carriages at that time. It was a single-thill cart composed of wheels, axle, sedan chair and a thill. A thill extended out forward from under the sedan chair, with horses (usually two,

奚仲是夏代异姓诸侯, 姓任, 因擅长造车, 担任过夏朝的“车正”。

奚仲以善造车而闻名于世, 但他不是第一个发明车的人。相传, 黄帝发明了车。而奚仲是在前人发明创造的基础上, 进行创新和改革, 使当时的造车技术进一步成熟。

奚仲所造的是马车。黄帝发明了最原始的车子, 以马驾车则是到奚仲时才开始。奚仲发明的马车是一种单辕式马车, 当时还没有青铜配件, 构成马车的各种部件都是木制品。

从甲骨文中象形文字的“车”字上, 可以看出当时马车的构造。它分别由轮、轴、舆、辕等部件组成, 是一种单辕车, 由车舆下方向前伸出一根较直辕木, 牵车的马匹

sometimes four horses) harnessed on both sides. The carriage was made of wood, though it was simple, it greatly facilitated the transportation at that time.

*Huainanzi* remarks that it was Xizhong who invented carriage. It also remarks that Fengmeng was a sharpshooter, while Xizhong was not. Bole was a good judge of good horses, while Zaofu who drove the carriage was not. Xizhong and Zaofu were only proficient in the carriage, but not all.

分别套在辕木左右两侧。通常由两匹马驾驶,多的时候可用四匹马驾驶。这种以木为主体结构的马车虽然比较简单,但已大大方便了交通运输,成为当时重要的交通工具。

《淮南子》曰:奚仲造出了车。又曰:造车的奚仲不能像神射手逢蒙那样会射箭,驾车的造父不能像伯乐那样会相马,因为奚仲、造父只精通车的知识,而不通晓所有的知识。



# 114

## Lifuji Giving a Pod of Food

### 厘负羈壶餐

Lifuji ,also known as Xifuji ,was grand master of the Cao.

The prince of the Jin ,Chong'er, was exiled from his own country. When he passed through the Cao ,the king of the Cao did not treat him courteously and even peeped at him when he was in the bath. Lifuji tried to discourage Duke Cao ,but failed.

Lifuji's wife said to him: "Our king is too rude to prince of the Jin . I have observed several attendants of prince of the Jin . I have found they are all wise men. And if the Jin is under the rule of the Prince with the support of those attendants, it is sure that our state will be attacked. Why not show him your sincerity now?" Hearing what his wife said, Lifuji gave the Prince one pot of food and one jade as gifts.

Prince accepted the food but rejected the jade.

Later, Chong'er returned to Jin and became the Duke Wen, the king of the Jin. Several years later,

厘负羈又名僖负羈,是曹国的大夫。

晋国公子重耳流亡国外,经过曹国的时候,曹国国君曹共公没有礼待重耳,又在重耳洗澡时偷窥他。厘负羈劝阻曹共公,但曹共公不听。

厘负羈的妻子对厘负羈说:"我们的国君对晋公子太不礼貌了。我观察跟随晋公子的几个人,都是贤人。如果他们帮助晋公子回到晋国执掌大权的话,晋国肯定要攻打曹国。你何不现在对晋公子施加一些德行呢?"听了妻子的话,厘负羈就给公子重耳送一壶食物和一块璧玉。

重耳接受了食物,把璧玉退了回来。

后来重耳回到晋国成为晋国的国君,为晋文公。几

Duke Wen led his army to attack Cao and took Duke Cao as a captive. Duke Wen criticized that Duke Gong hadn't accepted the frank advice of Lifuji and insisted on taking three hundred beauties. Duke Wen ordered his army not to intrude or disturb the house of Lifuji to pay back Lifuji's hospitality .

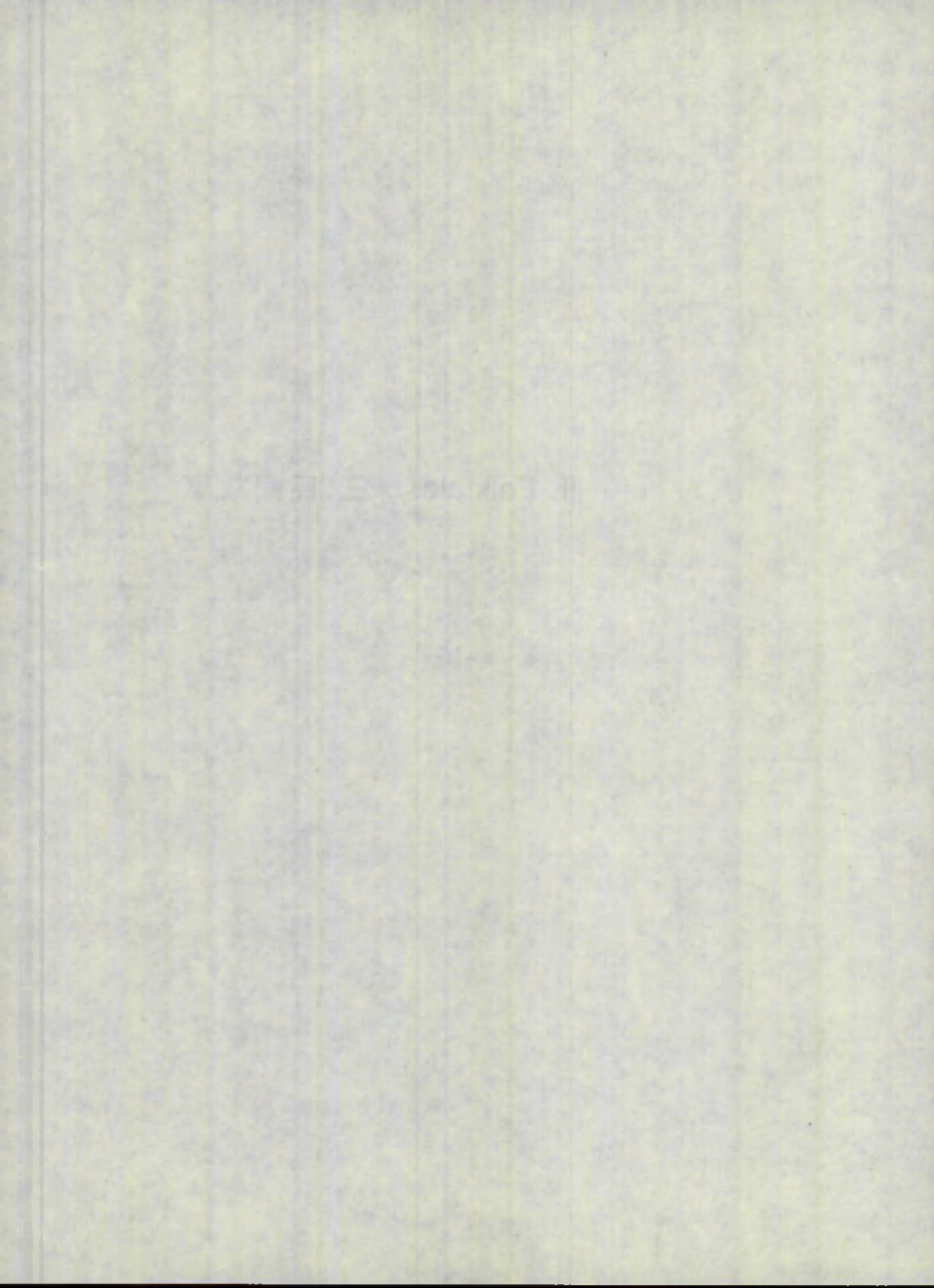
*Huainanzi* remarks that one pot of food sent by Lifuji to Duke Wen, is better than good horses produced in Qu and gems made in Chuiji.

年后,晋文公率领晋军攻打曹国,俘虏了曹共公。晋文公指责曹共公不肯听取僂负羁的劝谏,纳美女三百人。晋文公还下令军队不得侵犯和骚扰厘负羁的住宅,以报答以前厘负羁对自己的款待。

《淮南子》曰:所以说厘负羁送给晋文公一壶食物,胜过晋献公的屈产良马和垂棘宝璧。

III. Folktales 三、民间故事





# 115

## Marrying off One's Daughter

### 宋人嫁女

Believing in his own cleverness, a man in the State of Song thought he could foretell the future. He predicted his daughter's marriage would end in failure.

On hearing this, the daughter became worried. She asked her father how to deal with that situation anxiously.

Father said to the daughter: "When you are married off, you should have preparation for this in heart. Be wary of your husband's desertion and accumulate enough private savings for another marriage."

Obeying her father's words after getting married, the daughter often accumulated her husband's money. Members of her Husband's family regarded her behavior as pilfering and drove her away.

Seeing her daughter's coming back, the father was satisfied that his prophecy was accurate.

*Huainanzi* said: "The father told his daughter to save her husband's money in preparation for a future of being deserted, not knowing that she was deserted just

宋国有个人自认为很聪明,而且能够预知未来。对待女儿的婚事,他预言道:这桩婚姻不会成功。

女儿一听,非常着急,慌忙询问父亲,自己应该如何做。

父亲对女儿说就“你嫁过去以后,要长点心眼。要提防你的丈夫遗弃你,多攒些私房钱。私房钱多了,以后可以再嫁人。”

女儿结婚后,听从父亲的话,常常把丈夫家的钱财私藏起来。丈夫的家人认为她这是偷盗行为,于是,就把她赶了出去。

做父亲的见女儿被赶回来了,为自己预言准确而得意。

《淮南子》曰:这个做父亲的,为了怕女儿遭遗弃而教女儿偷藏钱财,却不知道

because of her pilfering behavior. To analyze things this way, how could you achieve greatness!”

正是因为偷藏钱财才导致女儿被遗弃。用他这样的思维去分析事物，哪有不错的呢！



## 116

### Man Who Likes Doing Good

#### 宋人好善者

A family in the State of Song liked doing good deeds from generation to generation. One year, a black cow gave birth to a white calf, and all of the family felt strange. They went to ask a fortuneteller right away. The fortuneteller said: "This is a good thing and the white calf should be offered up as a sacrifice to gods."

One year later, the father's eyes became blind without any warning.

Afterwards, that black cow gave birth to another white calf. The father ordered his son to ask about the fortuneteller again right away. The son said: "We have listened to his words previously, believing it is lucky, but your eyes have gone blind. Why bother to ask him again now?"

The father said: "Sage's words always sound incorrect at the beginning, but will be verified afterwards. This matter is not over and you should go ask about it again."

宋国有个好行善的人家,几代都坚持行善乐施。这一年,家里的一头黑牛生下一个白色的牛犊,家里人感到奇怪,就去询问方术先生。方术先生说:"这是个吉祥的事情,把那个小白牛犊拿去祭祀鬼神吧。"

过了一年,这家父亲的眼睛,无缘无故地瞎了。

后来,那头黑牛又生下一个白色的牛犊。父亲就叫儿子去再询问方术先生。儿子说:"以前我们听了那个先生的话,以为黑牛生白犊吉祥,但是,父亲您的眼睛却失明了。现在还要问他干什么?"

父亲说:"圣人的话,一般都是这样:开头听起来好像说得不对,但是,后来会得到验证的。这件事还没完呢,你还是再去问问吧。"

Thereupon, the son went to look for the fortuneteller to ask about. The fortuneteller said: "This is still lucky thing and you should offer sacrifices to the gods again."

The son told his father the words right away. Father said: "Go and do what the fortuneteller told you."

One year later, the son's eyes became blind as well.

Then the State of Chu began its war against the State of Song. The Chu army surrounded the city they lived in and grave famine struck the besieged inner city. The people exchanged their children to eat and used the bone of the dead as firewood.

Most adult people inside the city died in battle against Chu Army, all the old, the sick and the teenagers went to defend against the enemy to the last. The King of Chu was furious about this. After the city wall and moat here broken by the Chu army, the king gave orders to kill all the people holding to the last.

The father and the son were the only survivors because they didn't go fighting for the sake of their blindness.

After the Chu army withdrew, the father and the son's eyes could see again.

Huainanzi said: "People who reap broomcorn millet are sure to gain, the people who bestow favor are sure to get rewards."

于是, 儿子就去找方术先生询问。方术先生说: "这还是吉祥的事, 再去祭祀鬼神吧。"

儿子回家后就把方术先生的话告诉了父亲。父亲说: "按照先生的话去做吧。"

又过了一年, 儿子的眼睛也无缘无故的看不见了。

接着就发生了楚国攻打宋国的战争。楚军包围了城池, 城内发生了严重的饥荒, 有孩子的人家都相互交换孩子吃, 拆下死人的骨头当柴烧。

和楚军交战, 城里的青壮年人都战死了, 老人、病人、少年儿童都上了城墙, 守卫城池。楚王为城内人民死守城池而生气发怒。当城池被楚军攻破以后, 楚王下令将守城人员全部杀掉。

父亲和儿子因为眼睛失明没有防守城池, 他们是唯一的幸存者。

楚军撤走以后, 父亲和儿子的眼睛又都看得见了。

《淮南子》曰: 种黍的人一定会有收获, 施恩的人一定会得到报偿。这个故事说明的就是这个道理。

離南子故集



(四)





神越者其言华，德荡者其行伪。

——《淮南子·傲真》

（精神失去的人，他的言谈就华而不实；道德丢失的人，他的行为就虚伪不真诚。）

A man without spirit will make his speech showy and not substantial; a man without morality will have his action hypocritical and insincere.

——*Huainanzi: The Original Truth*

# 117

## Qin Niuque Met the Robbers

### 秦牛缺遇盗

A hermit called Qin Niuque was both clever and brave. One day he ran across a band of robbers while climbing over a mountain. The robbers had looted his horse and carriage, and even stripped off his clothes. A short time later curiosity made the robbers take a look at the victim in his nakedness. When they came back to Qin Niuque, they found him walking cheerfully and fearlessly.

Very perplexed, the robbers asked him: "We have grabbed all your things, a knife has been held to your neck, why are not you afraid?" Qin Niuque said: "Horses and carriages are to be for the use of man while clothes are to be used to conceal the bodies, sages will not hurt their minds because of external things that are not physically connected with oneself".

一个叫秦牛缺的隐士既聪明又勇敢,一天他路过一座山时遇到一伙强盗,强盗们抢走了他的车马,把他洗劫一空,连他身上穿的衣服都给剥去了,然后,满载而走。强盗们走了一程又转回来,好奇心使他们想看看那个身上一丝不挂的受害者会怎么样了。当他们来到秦牛缺身旁,只见这个受害者一点都不像受害的样子,他正甩开膀子心情愉快地走着。

强盗们很困惑,问他道:"我们抢了你的所有东西,还把刀架到你的脖子上,你为什么就不害怕呢?"秦牛缺说:"车马是供人装载乘骑的,衣服是用来遮掩身体的,圣人不会为顾及这些身外之物而伤害自己的心身。"

Hearing all this, the robbers felt this person was not a nobody. They discussed him. "This person ought to be a sage because he understood not to be hurt by desire." "If he is a sage, his talent and learning are likely to be put in an important position by the king. If he becomes high official of the empire, he will punish us for what we have done today."

The robbers talked hurriedly and came up with a countermeasure. They went back and killed Qin Niuque the hermit.

*Huainanzi* says: "This hermit shows his knowing-all everywhere, not knowing to pretend to be ignorant; he was brave, but unable to be in disguise. Any person having high moral standards and learning will not await destruction in a resigned manner before unexpected events, but find good ways to erase disasters. Therefore people all respect them all over the world."

强盗们听了这话,感到这个人不是一般的人。他们望着大步流星的秦牛缺,议论起来:“这个人懂得不为物欲伤害心性,不为利益连累身形,应该是个圣人。”“如果他是个圣人,以他的聪明和才学就会得到君王的重用。如果他受到重用,他就会因为今天的事情治罪我们。”

强盗们赶紧商量个对策——再次折回头把秦牛缺杀了。

《淮南子》曰:这位隐士处处表现出他什么都懂,却不能把懂装成不懂;能表现出勇敢,却不能把勇敢装成不勇敢。凡是有道的人,在突发事件面前不会束手待毙,在灾害面前总会想出办法免除。所以天下的人都敬重他们。



# 118

## Aspirations of Crow and Magpie

### 乌鹊之志

Crows and the magpies know that in one year there will be rainstorms in summer. To avoid being hurt they leave lofty trees, nesting on low branches. But doing this will not let them be far away from a disaster. Because the nest has been built on low branch, people will capture the hatchlings and the children will take the eggs when walking by.

Guarding against the future disaster only while having ignored nearby disaster, this is the wisdom of crows and magpies.

The State of Qin is a similar case.

Qin Shi Huang found one picture in which were the words: "The people who destroy the State of Qin are the Hu people." Thereupon he recruited 500,000 civilian workers to build the Great Wall to guard against northern barbarians. The Great Wall reached Liusha in the west, Liao River to the north, Korea in the east. All the foods and supplies were transported from Central

乌鸦、喜鹊知道一年中有一个季节会有暴风骤雨出现,为了躲避恶劣天气给自己造成的伤害,它们会离开高大的树木,选择在低矮的树枝上筑巢。但是,这样做并没让它们远离灾难。由于它们的鸟巢筑在低矮的树枝上,大人走过鸟巢时,顺手抓走了里面刚生下来的小鸟;儿童走过鸟巢时,则把里面的鸟蛋挑破。

它们只知道防备远处的祸害,却把近处的灾难忽视了,这就是乌鸦喜鹊们的智慧。

秦国也是这样。

秦始皇找到一册录图,看到上面的解说文字是:"亡秦者,胡也。"于是,就征集五十万民工,修筑长城,以防备胡人。长城西面到流沙,北面到辽水,东面到朝鲜。都是从中原地区拉车运送粮饷。

Plains via carriages.

Qin Shi Huang coveted rhinoceros horns, elephant's tusks, emeralds, pearls and gems of the State of South Yue. He assembled 500,000 soldiers who were divided into five armies to attack the State of South Yue. Hundreds of thousands of soldiers died in battles. The dead bodies lay in the battle field shedding blood everywhere.

In the war men could not farm and women were unable to continue spinning and weaving. There were carriages carrying supplies and foods for the frontier all the way. The people were stripped of their possessions by government officials everywhere.

Among the people, some fell ill and could not be cured and the dead could not get buried.

Chen Sheng and Wu Guang, two in a group of about 900 soldiers assigned to defend against the Xiongnu(匈奴), became the leaders of the first revolution by commoners in Daze Village. Widespread revolts by peasants, prisoners, soldiers, and descendants of the nobles of the Six Warring States sprang up all over China. Liu Bang's and Xiang Yu's rebels attacked the main cities and met no resistance.

The Qin Dynasty failed just because of the building of the Great Wall against the Xiongnu and the greed for treasures in the State of South Yue. Qin Shi Huang only thought of building the Great Wall to defend against the Xiongnu but failed to think that this could lead to the empire's ruin.

*Huainanzi* says: "The way of Qin Dynasty governs is just like wisdom of crow and magpie's."

秦始皇还贪图南越的犀角、象牙、翡翠、珠玑，于是，就调集五十万士兵，分五路大军，征伐南越。几十万人战死，战场上尸首遍地，血流成河。

这期间，男人们不能耕田，妇女们不能纺织。道路上都是拉运粮饷的车辆，官吏们在各地搜刮民财。

百姓中，生病的得不到治疗，死亡的得不到掩埋。

陈胜在大泽乡振臂一呼，天下相应。刘邦、项羽的义军，攻城夺地，所向披靡。

秦朝就这样失去了天下，祸根在于防备胡人修筑长城和贪图南越的财宝。秦始皇只想到修筑长城能够防御胡人的进攻，却没想到修筑长城能够导致其灭亡。

《淮南子》曰：秦国的这种做法只不过是乌鸦喜鹊的智慧罢了。

# 119

## A Man of Qi Stole the Gold

### 齐人盗金

Walking around for several days in a flourishing marketplace, a man in the State of Qi came to a gold shop one day. It was the time when the trade was good and there were so many people inside.

He stood on tiptoe and tried to see inside but he seemed not to have seen anything. He leapt up to see inside again and again but was dissatisfied. Then he pushed into the gold shop through the crowd.

The dazzling gold met his eyes and a joyful look appeared on his face. He was imagining how life would be changed if he had all the gold. "Oh! How wonderful it is!" He exclaimed happily.

Stretching out his hands, he snatched up gold with his two hands and ran outside.

"Grab the thief!" The shopkeeper shouted loudly.

The man was caught red-handed inside the gold shop by the shopkeeper.

有个齐国人几天来都在繁华的市场上转悠,一天,他来到卖金子的店铺前。这个时候正是店铺生意好的时候,店铺里面的人非常多。

只见这个齐国人踮起脚跟往店铺里面看,好像是没看到什么;他又跳起来往里面看,三番五次地跳,好像他还是不如意。这个时候,他奋力拨开人群,冲进了店铺。

金光耀眼的金子呈现在他眼前,他的脸上露出了喜色。他想象着自己拥有这些金子后,生活将会发生怎样的变化。啊,太美妙了!他在心里发出了感叹。

感叹过后,他伸出两手,抓起两大把金子就往外跑。

"抓小偷!"店主高喊。

这个抓金子的人还没跑出店铺就被店主当场抓住了。



The shopkeeper questioned him furiously: "How dare you rob the gold so brazenly with so many people here!"

The man answered: "I can see only the gold but anything else."

*Huainanzi* says: "The man only keeps the thing he wants in mind, giving no consideration to what he is doing."

店主气愤的质问他：“在这么多人的市场里，你明目张胆地偷金子，你的胆子怎么这样大？”

盗金者回答道：“在我的眼睛里只看见了金子，没有看到人。”

《淮南子》曰：这个人只记得自己想要的东西，而不顾自己是在做什么了。

## 120

### Keeping the Promise

#### 尾生守约

A young man called Weisheng liked a young girl. They had fallen in love at first sight right away the day when they passed in the street.

One day, Weisheng as early as possible arrived at the agreed place—bridge pillar, waiting patiently for the young girl's arrival.

Time passed by, Weisheng waited patiently, thinking of their few meetings. He was imagining what pleasure she would bring about today and where they would meet next time.

Leaning on the pillar of the bridge, he was thinking and smiling. He did not know disaster was coming.

Until he thought that the young girl should have appeared, he woke up from imagination. At that moment he found the water was rising up, the water was already at the bottom of the bridge, and his shoes were soaked in

年轻的男子尾生喜欢上一个少女,那一天他们在街上擦肩而过的时候,就彼此一见钟情了。

这天,尾生早早地来到他们约好的见面地点——桥下的柱子旁,耐心地等待着少女的到来。

时间不觉得就过去了,尾生等得一点儿也不焦急,因为他在回想他们为数不多的见面情景;他在想像今天见面她会为他带来什么样的幸福,他还在想他们下一次见面约在哪里……

他靠着桥下的柱子,面带微笑地想着,想着。他不知道灾难就要降临了。

直到他认为少女该出现了,他才从想像中醒来。这个时候,他才发现不知什么时候,桥下的水已经涨了起来,而且,越涨越快,水已经

the water.

His first impulse was to run away. As soon as he lifted up one foot, he suddenly thought he would break the promise if she could not find him. Thereupon, he put his feet back. The flow of water rose more furiously than expected.

On the bridge, somebody shouted to him: "Run! Run! Or you will be drowned!"

Weisheng felt his body was going to float, but he did not run. He held on to one pillar to avoid being washed away.

The water was going up higher and higher. He began to feel it difficult to breathe. With his head above the water only, he tried his best to look up, hoping to catch a final glance at the girl whom he kept the promise for.

Weisheng's bun got loosened, streaking in the water. This is the last scene of Weisheng.

Huainanzi says: "Keeping promise is a noble quality. But who can think highly of Weisheng's foolish behavior?"

It also says: "Weisheng's holding onto the pillar and drowned under the bridge, this is a wrong example of keeping promises."

浸湿了他的鞋子。

跑吧。他刚一抬脚,想到和少女约好就在这里见面,要是她来了,不见自己在这里,那么,就是自己失约。于是,他把双脚又放到原地。水势出乎意料地凶猛起来,漫过了他的双腿,接着,到了腰际。

桥上有人向他大喊:“快跑!快跑!再不跑就淹死了!”

尾生感到身体要浮起来了,但是,他仍然没跑。为了不被水冲走,他抱住了身边的柱子。

水越涨越高,他开始感到了呼吸困难。只剩下头在水面上了,他努力地抬起头向四周望,希望最后一眼能看到他为之守约的人。

尾生的发髻散乱下来,一缕缕的漂在水面上。这是尾生留在世上最后的画面……

《淮南子》曰:说话一定要守信用,约定的事情一定要付诸行动,这是天下高尚的品质。但是,对于尾生的这种守信,谁能看重呢?

又曰:尾生抱着柱子淹死在桥下,这是错用信用的例子。



韓南子詩集



有大略者不可责以捷巧，有小智者不可任以大功。

——《淮南子·主术》

（有雄才大略的人不要苛求他会小技巧，有小聪明的人不能任用他干大事。）

We should not make excessive demands on a man of great talent and hold vision to have trivial techniques, and should not assign a man with petty tricks to an important post.

——*Huainanzi: The Principal Tactics*

# 121

## Shan Bao and Zhang Yi

### 单豹张毅

Both Shan Bao and Zhang Yi lived in the State of Lu. One was good at “fostering inner” while the other good at “fostering the outside”. In the end Shan Bao who fostered inner mind died from the outside cause while Zhang Yi who fostered the outside died of inner disease.

How did Shan Bao foster an inner mind? He paid much more attention to maintaining a good temperament. He lived in a grotto in seclusion far away from the masses, drinking the dale spring water and eating no refined or coarse grains. His face looked like a child's when he was seventy.

But to his great surprise, one day a starving tiger found him and swooped down abruptly and ate him.

How did Zhang Yi foster outer qualities? He paid much attention to his behaviors and manners. When walking by royal court or imperial court, he must walk in half step. Seeing a gathering crowd in an alley, he was sure to get off a carriage and walked in. He treated

单豹和张毅都是鲁国人,他们一个善于“养内”一个善于“养外”,最后,“养内”的单豹死于外,“养外”的张毅丧于内。

单豹是如何“养内”的呢?他非常注意修养心性,为了让心性不受到任何伤害,他远离尘世,隐居山中,住在岩洞里,喝山谷的泉水,不吃五谷杂粮。到七十岁了,脸色就像儿童一样。

但是,令他没想到的是,一天,一个正在寻觅食物的饿虎突然看到了他,猛扑上去,几口就吃下了他。

张毅是如何“养外”的呢?他非常注意自己的言行,一举一动都要恭敬:经过宫廷庙堂的时候,必定小步走;看到小巷里聚集着人群,



his servants and grooms with due respect.

But in the end Zhang Yi Who attached great importance to outside behaviors and manners died of inner fever.

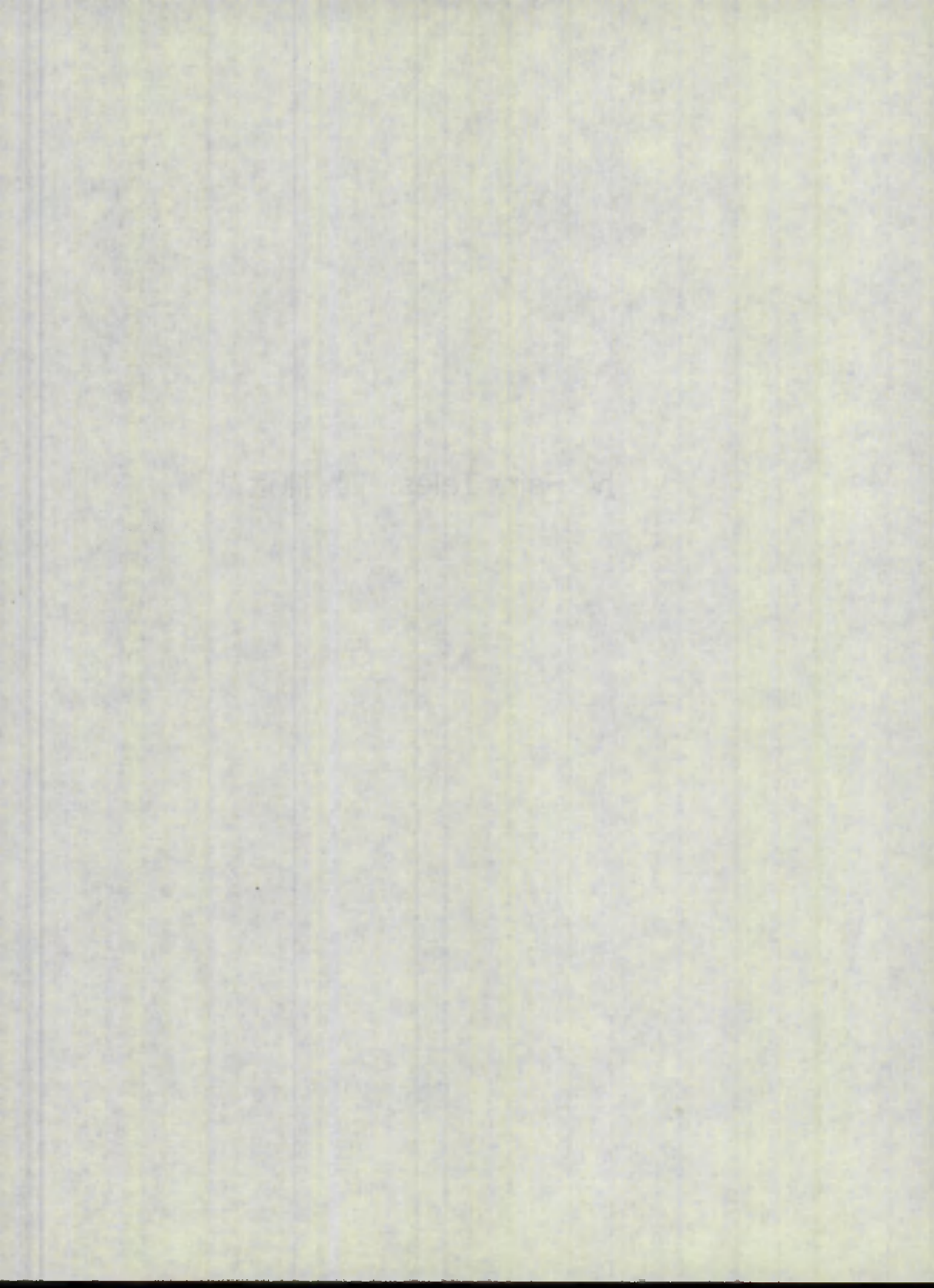
*Huainanzi* says: Shan Bao accomplished good temperament, but the tiger ate his body. Zhang Yi tried to pay much attention to his behaviors and manners but was attacked by inner disease. People who mediate good temperament wholeheartedly will be hurt by external things. People who were burdened with external world will lose his balance of inner Yin and Yang and diseases are sure to ail him.

必定下车步行;对仆人马夫们,都完全以礼相待。

但是,如此注重外部言行的张毅,最后却得内热病死了。

《淮南子》曰:单豹修养心性,心性修养好了,老虎却吃了他的身体。张毅修炼外表,外表修炼好了,却遭疾病攻心。一心调和心性的人,外界的强物就伤害他;被外在东西所累的人,阴阳之气就会失调,疾病就会缠绕他。

## IV. Fairy Tales 四、神话故事





## 122

### Nuwa Mends the Sky

#### 女娲补天

In ancient times, the four corners of the sky collapsed and the world with its nine regions split open. The sky could not cover all the things under it, nor could the Earth carry all the things on it. A great fire that could not be extinguished and an unyielding flood raged; savage beasts devoured innocent people and vicious birds preyed on the weak and elderly.

Then Nuwa melted down the five-coloured stones to mend the tear in the sky. She supported the four corners of the sky with the legs she had cut off from a giant turtle. She killed the black dragon to save the people of Jizhou, and blocked the flood with the ashes of reeds.

Thus the sky was mended, its four corners lifted, the flood tamed, Jizhou pacified, and harmful birds and beasts killed, and the innocent people were able to live on the square Earth under the dome of the sky.

Nuwa's deeds benefited the heavens above and the Earth below. Her name was remembered by later generations and her light shone on every creation.

远古的时候,四根擎天柱倒塌了,九州大地分裂了,天不能完全覆盖大地,地不能全部承载万物。大火到处蔓延不能熄灭,洪水四处泛滥不能控制。猛兽吞噬人的生命,毒鸟杀害老人儿童。

危急之时,女娲熔炼五色石补天,折断鳌的四肢当作四根擎天柱,杀死黑龙解救冀洲,收集芦灰堵住洪水。

在女娲的辛苦努力下,苍天得到了修补,四方的擎天柱又站立起来,洪水得到了控制,冀洲中原安定了,吃人的禽兽被杀死了,人民得以生存。

女娲的举动造福了地球上的生灵,后代永远铭记她的名字,她的光辉世代相传。

## 123

### Houyi Shoots Down the Suns

#### 后羿射日

In the remote past, it is said, there were ten suns in the sky, veritable burning fires which scorched the plants, the grass and the woods. Nothing could grow and there was great famine. On top of this, snakes and beasts roamed everywhere, endangering the people.

In view of this, King Yao ordered Houyi the master of archery to shoot down the suns and kill the beasts to rescue the people from their misery. Houyi defied all difficulties to carry out this order, and succeeded in shooting down all the surplus suns and finishing off the ferocious animals. After shooting the suns he killed Yayu. He slew Zaochi at Chouhua and put Jiuying in the troubled waters, and shot Dafeng to death in Qingqiu Swamp. The Xiu snake was cut into pieces in the Dongtinghu Lake and Fengxi among mulberry trees.

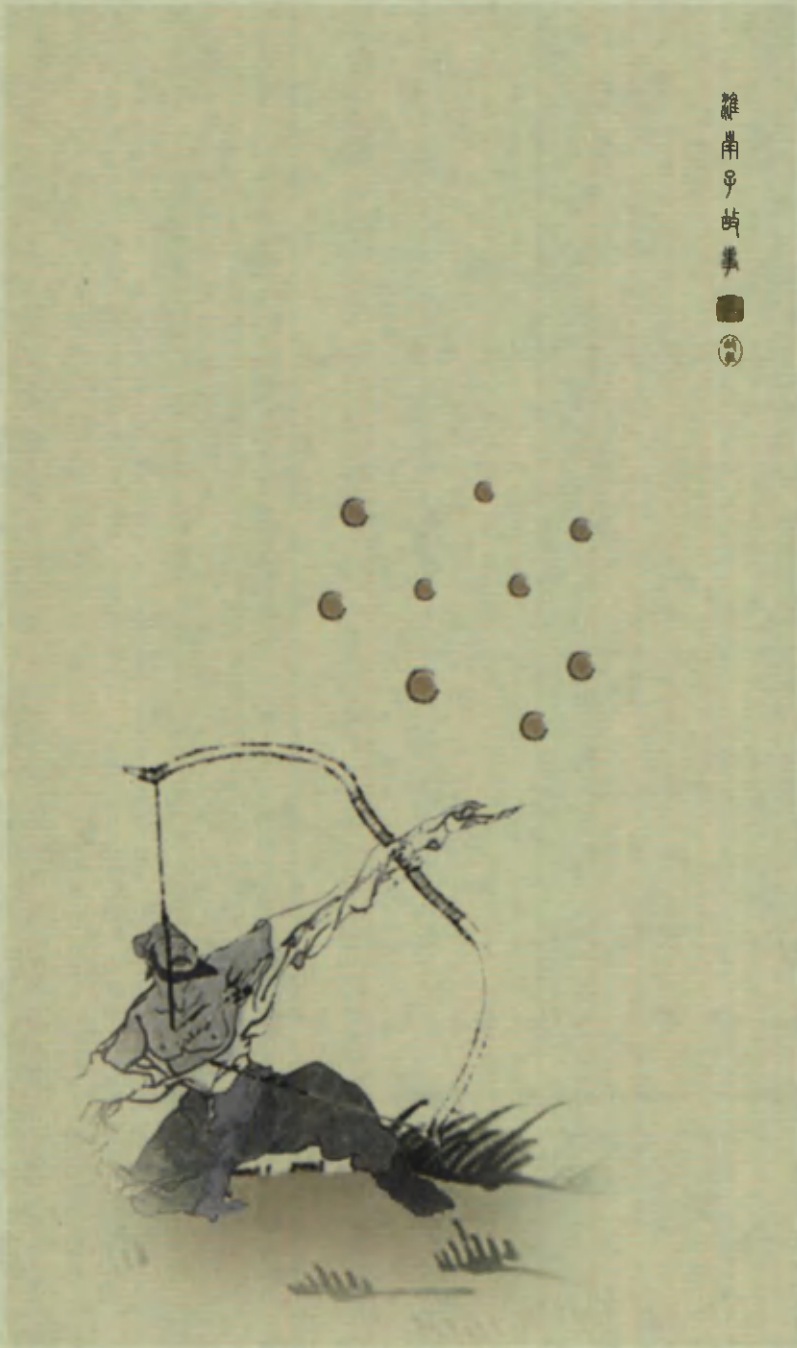
Since then, there has been only one sun shining in

尧帝执掌天下之前,天上有十个太阳,十个火辣辣的太阳一起升起,烤焦了庄稼,晒死了草木,人民没有了赖以生存的粮食,遭受着痛苦的煎熬。而这个时候,猼狁、凿齿、九婴、大风、封豨、修蛇等一些凶猛的禽兽毒虫,也出来祸害百姓。看到人民受苦受难,尧帝决心铲除这些祸害。

于是,尧帝派勇敢无畏又能力超众的后羿拯救百姓。后羿与毒蛇猛兽展开了英勇顽强的搏斗,射落了九个太阳后杀死了猼狁,将凿齿杀死在畴华,在凶水中杀掉了九婴,用缴箭把大风射死在青丘泽,在洞庭湖斩断了修蛇,在桑林中捉到了封豨。

天下太平了,人民兴高

雜甫子時集





圣人之道，宽而栗，严而温，柔而直，猛而仁。

——《淮南子·汜论》

（圣人的原则是，宽松而又坚定，严厉而又温和，柔和而又刚直，猛烈而又仁慈。）

The principles of a sage are as follows: easy but firm, severe but gentle, soft but upright and vigorous but benevolent.

——*Huainanzi The Teachings on the River*

the sky, making for a temperate climate, lush vegetation, fine harvests and consequently general well-being. His immortal feats for the people and for posterity won Houyi universal admiration and support.

The land under heaven was in peace and harmony. The cheerful people gave cries of triumph everywhere and celebrated his feats.

采烈,大地上到处是欢呼之声,人们庆贺后羿射落了九个太阳,杀死了猛兽毒虫。

## 124

### Chang'e Flies to the Moon

#### 嫦娥奔月

Houyi and his wife Chang'e lived on the earth. To return to the Heaven, Houyi obtained the elixir of immortality from Queen Mother of the West. Returning to his palace, he confided the good news to his wife Chang'e, a lady graceful of carriage and unparalleled beauty, very much loved by her husband.

One day, when Houyi was out, Chang'e secretly swallowed the potion in the hope that she would become immortal. The result was quite unexpected; she felt herself becoming light, so light that she flew up in spite of herself, drifting and floating in the air, until she reached the palace of the moon.

Houyi was helpless to see his wife's flying away. At night Houyi stared at the moon, trying to find his beloved wife. Because the elixir was gone, he had to stay on the ground while his wife lived on the moon.

后羿的妻子嫦娥跟着后羿生活在人间。后羿为能返回天上,就向西王母请求,要了不死之药。

一天,嫦娥趁着后羿不在的时候,一个人偷吃了不死之药。吃下药的嫦娥,身体就像长了翅膀一样,飘飘然飞上了天。

站在地面上的后羿,眼看着嫦娥升天而无能为力。夜晚,后羿看着一轮明月,寻找着里面的嫦娥。没有了不死之药,他和嫦娥只能一个在月宫,一个在人间。



## 125

### Kua Fu Chasing the Sun

#### 夸父逐日

Kua Fu is a giant in Chinese mythology who wished to capture the sun.

One day Kua Fu began to chase the Sun bravely, with two yellow snakes hanging on his ears and one crane in hand. He followed the Sun with vigorous strides till Yu Valley where the sun rested.

When he arrived at Yu Valley, he found a giant red bright fireball just before him. At that time his burning thirst forced him to find water. Just then the Yellow River and Wei River came into sight, roaring on. He swooped upon them earnestly and drank the whole river. But he still felt thirsty and hot, thereupon, he marched northward for the lakes in the north of China. Unfortunately, he fell down and died halfway because of the extreme thirst and exhaustion. His cane down dropped with his fall. Then the cane grew into a stretch of peach, green and lush.

夸父是神话中的巨人，他立下志愿，一定要追赶到太阳。

这一天，夸父勇敢地踏上了他追逐太阳的旅程。只见他耳朵上挂着两条黄蛇，手里也握着两条黄蛇，还拄着一根拐杖。他迈开大步向太阳追去，一直追到禺谷。禺谷是太阳休息的地方。

夸父到达禺谷的时候，看见一团巨大红亮的火球就在眼前。此时的他，焦渴难忍，于是，就寻找水源，把黄河、渭水里的水都喝下去了，但还是不解渴。他向北方奔去，想去喝大泽的水，可是还没到大泽，夸父就渴死了，他倒下了，手中的拐杖也落了下来，化作一片桃林。夸父倒下的这个地方从此就叫做夸父，又叫邓林。

## 126

### Gong Gong smashed Mount Buzhou

### 共工怒触不周山

In Chinese mythology, Gong Gong was chief of an ancient tribe. He was ashamed that he lost the fight to claim the throne of Heaven with Zhuanxu—one of the Five Emperors and in a fit of rage he smashed his head against Mount Buzhou, a pillar holding up the sky. The pillar suffered great damage and caused the sky to tilt towards the northwest and all the stars moved to the northwest. The earth inclined to the southeast, all rivers and sands flowing to the southeast.

Mount Buzhou was the pillar holding up the sky. Gong Gong's smashing against it caused the stars to change their courses.

远古的时候,有个部落首领叫共工,为争夺帝位,他与传说中的五帝之一——颛顼,发生了激烈的战斗。共工没有胜利,一怒之下,撞向了不周山。一声巨响,顷刻之间,支撑天的柱子折了,悬挂地的绳子断了。天向西北方倾斜了,只见天上的日月星辰都朝着西北方移动起来。大地的东南角塌陷了,只见地上的江河泥沙都朝东南方向滚滚流去。

原来,这不周山是天地之间的支柱。共工怒触不周山使天地星辰的运行都发生了变化。

## 127

### Shennong Tasted All Kinds of Plants

#### 神农尝百草

Shennong, also called Yan Emperor, was the god who invented farming in the mythology of ancient China.

In ancient times people only knew how to eat raw plants and drink raw water. They climbed trees to pick fruits and caught escargots and clams in the river. This kind of eating often caused them to be sick and poisoned.

To save their lives, Shennong began to teach people how to cultivate different crops according to diverse soil types. Rice, millet, grains, wheat, and beans began to appear.

To avoid diseases among the people, Shennong tasted spring water in person and let people drink afterwards. To cure diseases, he tasted all kinds of plants, classifying them as bitter, sweet, hot, cold.

Thus Shennong found 365 kinds of herbs to cure more than 100 kinds of diseases. Some days he tasted over 70 kinds of herbs.

传说中的神农氏就是炎帝。

远古的时候,人们只知道吃草喝生水,爬树采摘果实,下河捕捞螺蚌。这样的饮食方式,使人们常常得病或中毒。

为了挽救人们的生命,神农开始教大家农耕,根据土壤的不同情况,播种不同的粮食。五谷就在那个时候出现了。

为了防止人们生病,神农亲自品尝泉水,能喝的水才让人们去喝。为了给人们治病,他尝尽百草,哪些是苦的,哪些是甜的,哪些性热,哪些性凉,哪些有毒,都区别开来,记录下来。

就这样,神农发现了三百六十五种草药,能治一百种以上的疾病。其中有一



Legends say he reigned for 140 years and died at an age of 168.

天,他尝了七十种以上的毒草。

传说神农在位一百四十年,终年一百六十八岁。

# 128

## God of Farming

### 神农劝耕

After Shennong found the way to cultivate rice, millet, grains, wheat, beans, they had become the foods people depended on. Therefore Shennong was regarded as "Father of Corns" or "God of Farming".

Shennong paid much attention to farming. He did farming himself and his wife wove herself. They set good example to other people. He once decreed an order that if adult did not do farming and weaving and there would be people starved and froze to death.

In his time, men could not support themselves without hard farming and women would not clothe themselves without weaving. Whether you lived a good or poor life depended on your own working completely.

Shennong taught his people not to take rare things as treasures and attach little importance to those things of no practical value.

神农发现了稻、黍、稷、麦、菽五谷的种植方法后，五谷就成为人们赖以生存的粮食。因此，神农被后人尊称为“五谷爷”、“农皇爷”。

神农非常重视农耕，他亲自耕种，妻子亲自纺织，为天下人做出了榜样。他曾立下一个法令，说：青壮年男子如果不耕种，天下就会有人饱受饥饿；成年女子如果不纺织，天下就会有人受寒挨冻。

于是，在神农时代，男人要是不努力耕种，就不能维持生活，女子要是不努力纺织，就没有衣服穿。生活过得好不好，完全在于自己的劳动。

神农教导人们，不要以难以得到的东西为财宝，不要看重那些没有实用价值的

Because the people devoted themselves to farming, the individual and the society were rich enough. With good clothes and enough food, the evils disappeared. With housing and working, the world was in peace.

器物。

由于人们把全副身心投入到生产劳动上,个人和整个社会都很富足。丰衣足食了,邪恶就不会产生;安居乐业了,天下就太平。



離南子詩集



愚者惑于小利，而忘记大害。

——《淮南子·泰族》

（愚蠢的人被小的利益迷惑，忘记其中隐藏的大的危害。）

A stupid villain is likely to be deluded by interest forgetting the hidden detriment.

——*Huainanzi Keeping Nationality Peaceful*

## 129

### Conflicts Between Yellow and Yan Emperor

#### 黄炎之战

The Yellow Emperor Huangdi with his surname Gongsun and family name Xuanyuan and Yan Emperor with his surname Jiang and family name Shennong were leaders and names of tribes, representing two ages.

The Yan Emperor's tribe lived in the northwest taking bulls as their totems. They moved to north China and Central China before the Yellow Emperor and moved towards the south gradually. When they entered Central China, they had conflicts with the Jiuli tribes with Chi You as their leader who moved into the area before.

Chi You had 81 brothers and he was the leader of the 81 clans. He was violent and no one could defeat him. The Yellow Emperor was forced to move to Zhuolu plains.

The totem of Yellow Emperor's tribe was snake. In deep Kunlun Mountain lay his palace beneath which were surrounding rivers called Ruosui and round hills with eternal flames burning.

黄帝,姓公孙,名轩辕;炎帝,姜姓,神农氏。黄帝和神农氏,既是氏族领袖又是氏族和部落的称号,分别代表着两个时代。

炎帝神农氏,以牛为图腾。最早居住在西北地区,先于黄帝族自西北进入华北、中原等地区,后来又逐渐向南方转移。炎帝族在进入中部地区时,与最早进入中部地区的以蚩尤为首领的九黎族发生冲突。

蚩尤兄弟八十一人,蚩尤就是八十一个氏族的首长。蚩尤凶悍,炎帝族被迫逃避到涿鹿。

黄帝族的图腾是蛇。昆仑山的九重天里坐落着黄帝的宫殿,山下有一圈称为“弱水”的河,还有一圈不会熄灭的火焰山。

黄帝共有四个妃嫔;正



Yellow Emperor had four imperial concubines. His wife Luo Zu taught the Chinese how to weave the silk from silkworms and was honored as "Goddess of Silk-worms". His concubine Tongyu invented cooking and chopsticks and Fanglei invented combs. Another concubine Momu invented a loom and then there was clothing, and she was called "Goddess of Weaving". *Huainanzi · Mountain* puts emphasis on her praiseworthy reputation though she was plain.

Yellow Emperor invented chariots himself.

Later Yellow Emperor and Yan Emperor had three large conflicts in Banquan area. Yellow Emperor tribes under the totems of the Bear, Pi and tiger defeated Yan Emperor tribes. The Yellow Emperor became the only Emperor.

As to the cause of the war, *Huainanzi · Strategy* says: "The Yan Emperor caused great fire, so the Yellow Emperor captured him."

妃为西陵氏女,名嫫母,她发明了种桑养蚕和抽丝,后人称她为“先蚕娘娘”。次妃为方雷氏、彤鱼氏和嫫母。传说,彤鱼氏发明了烹调 and 筷子;方雷氏发明了梳子;嫫母发明了织机,从此才有了布和衣服,后人称她为“先织娘娘”。《淮南子·说山》特别强调嫫母外貌虽丑但品行很好。

黄帝自己则发明了舟车。

后来,炎、黄两族在阪泉发生了三次大冲突,黄帝族统帅以熊黑、貔貅、虎的各族打败了炎帝族,黄帝取代炎帝成为天子。

关于炎黄战争的起因,《淮南子·兵略》中说:“炎帝为火灾,故黄帝擒之。”

# 130

## Battle of Zhuolu

### 涿鹿之战

The people under Chiyou were defeated at Zhuolu (Zhuolu, a defunct prefecture on the border of today is provinces of Hebei and Liaoning) by the military unification of the Huang Emperor and Yan Emperor, leaders of the Huaxia tribe as they struggled for supremacy of the Huang He valley.

The people under Chiyou were brave and fierce, good at warfare. They were good at making weapons, and their bronze weapons were sharp and unbreakable.

Chiyou declared war on the kingdom of Yan Emperor. His fellowmen often killed innocent people of the Yellow Emperor. The Yan Emperor merged his tribe with the the Yellow Emperor tribe to fight against Chiyou tribe.

Unprecedented violence took place at Zhuolu between them.

Emperor Chiyou assembled his army of 81 clans, which had more people and better weapons.

涿鹿之战是黄帝部族联合炎帝部族,与蚩尤部族展开的一场战争。

蚩尤族勇猛剽悍,生性善战,而且擅长制作兵器,他们制作的铜制兵器精良坚利。

蚩尤族经常滥杀无辜,炎帝族遭到侵扰,于是联合黄帝族共同围攻蚩尤族。

黄帝族和蚩尤族在涿鹿展开了声势空前的战斗。

蚩尤族集结了所属的七八十个支族,倚仗人多势众、武器优良,向黄帝族发起攻击。

The Huang Emperor sent tribes under the totems of the Bear, Pi, Wolf, Leopard, hawk, dragon, and others in retaliation to fight against Emperor Chiyou's tribes. They took full advantage of upper river position and built dams saving water to resist the attack.

At the very beginning, the Huang Emperor suffered nine defeats.

After rain came fair weather, with the help of the Xuann tribe, the Huang Emperor's forces began to counterattack. When fierce winds blustered and sand storms blew, they blew horns and hit drums, thus scaring the enemy. The Huang Emperor's forces were ultimately victorious, killing Chi-You in Hebei.

黄帝族则率领以熊、罴、狼、豹、雕、龙、鸱等为图腾的氏族，迎战蚩尤族，并利用位处上流的条件，在河流上筑土坝蓄水，以阻挡蚩尤族的进攻。

战争一开始，黄帝族九战九败。

后来，雨过天晴，黄帝族在玄女族的支援下，乘势向蚩尤族发动反击。在狂风大作、尘沙漫天之时，黄帝族吹起号角，擂起战鼓，趁蚩尤族部迷乱之际，以不可阻挡之势，向蚩尤族进攻，最后擒杀了蚩尤。



# 131

## Fuxi Created Trigrams

### 伏羲作卦

Fuxi is the forefather of Chinese Civilization before the Yan emperor and Yellow Emperor, ranked first in the *Three August Ones*.

Legend says Fuxi was good at observing astronomical phenomena and the world around him. He drew Eight Trigrams according to his observation. Qian depicts heaven, Kun depicts earth, Zhen depicts thunder. Xun depicts wind. Kan depicts water. Li depicts fire. Gen depicts mountain. Dui depicts swamp, marsh. He used these eight trigrams to foretell the future.

King Wen of Zhou is said to give each hexagram a description regarding its own nature, thus Gua Ci ("Explanation of Hexagrams") in his seven years' imprisonment at Youli. Later Zhou Gong Dan created Yao Ci (YAO CI, "Explanation of Horizontal Lines") to clarify the significance of each horizontal line in each hexagram. Each hexagram is a figure composed of six stacked horizontal lines, where each line is either Yang (an unbroken, or solid line), or Yin (broken, an open line with a gap in the center)... What they had done is to

伏羲是中华民族的人文始祖，早于炎帝、黄帝，是“三皇之首”。

传说中的伏羲，善于观察天象和地上万物，他观象作卦，画了八个符号，乾像天、坤像地、震像雷、巽像风、坎像水、离像火、艮像山、兑像泽，用这八卦进行占卜吉凶。

到了周朝，周文王被囚在羑里七年，作周易象(卦)辞。后来，周公又作了每卦六爻的爻辞。这都是为了更好地探寻事物的本质，追寻万物的本源。

inquire into the nature and origin of things.

Later, during the time of Spring and Autumn, Confucius is traditionally said to have written the *Zhou Yi* according his study of Fuxi, King Wen of Zhou and Zhou Gong's thoughts.

孔子整理伏羲、文王、周公所作的关于易的“三经”，写出了《周易》。

## 132

### Cangjie's Creation of Characters

#### 仓颉造字

Cangjie is a legendary figure in ancient China, claimed to be an official historian of the Yellow Emperor and the inventor of the Chinese characters. Legend has it that Cangjie had four eyes and eight pupils. He collected characters popular among the people and listed to them systematically.

Cangjie's creation of characters was raised the gods. In late Spring of a year, the Yellow Emperor issued a prescript to declare Cangjie's creation of characters and called on the people to learn and use them. That day, the sky rained millets but not the common rain and later people called it Grain Rain. It became one of the twenty-four Solar Terms.

The God was afraid that the people were too busy learning characters to remember to do farming. For the Spring was to pass by, if the he farming season missed, the land would be left uncultivated. It rained to alert the people to do farm work in the right season.

The people became smarter after they mastered the

传说中仓颉生有“双瞳四目”。仓颉是黄帝的助手,他把流传于民间的文字加以搜集、整理和使用。

仓颉造字,是一件惊天动地的大事,黄帝于春末夏初发布诏令,宣布仓颉造字成功,并号召天下人民共习之。这一天,天上下了一场不平常的雨,落下无数的谷米,后人因此把这天定名谷雨,成为二十四节气中的一个。

天帝担心百姓只顾习字,忘记了种田。因为春天即将过去,误了农时,田园将会荒芜,所以就下了一场谷子雨,提醒和警示人们别忘了农时。

人们掌握了文字,开始



characters. Villains and devils felt frightened and disturbed. They went out to cry and poured out their worries. Thus it was said the deities and ghosts cried at Cangjie's creation of characters.

聪明起来,一些平时愚弄百姓的坏人、魔鬼,感到惊恐不安,便在黑夜里跑到野外哭泣吟诉。所以说仓颉造字惊天泣鬼神。

## 133

### Suiren Created the Fire

#### 阳燧取火

Before the fire was discovered, our ancestors ate raw plants, birds and animals uncooked. Their eating habits caused the spreading of diseases.

Legend says that Suiren invented the method of making fire by drilling in the wood. From then on, mankind entered the civilized age with fire.

Suiren had the knowledge of astronomy. It is said he came up with the method of making fire while observing astronomical phenomena. He used five different kinds of woods in different seasons; elm in spring, date tree and mulberry tree in summer, bristle tooth oak in autumn and locust tree in winter.

Later people discovered the way of making fire with Yang Sui. Yang Sui was a concave mirror made of metal to make fire using sunlight. When the sun rose from the sea, the concave mirror was put towards the sun to collect the sun's rays. Dry wormwoods were put above it. A short time later, the wormwoods smelled

在火没有诞生之前,我们的祖先生食野草树木、鸟兽之肉,茹毛饮血的生活造成疾病流行。

传说燧人氏发明了钻木取火的方法,人类由此进入到有火的文明时代。

燧人氏懂天文,传说他是观天象悟出了取火的方法。他发明的钻木取火,所用的木材是五种应天时可以取火的木材:榆树,春天用来取火;枣树,夏天用来取火;桑树,夏天用来取火;柞树,秋天用来取火;槐树,冬天用来取火。

因为是燧人氏发明了火,所以后人把取火的工具叫做“燧”。后来,人们又发明了阳燧取火的方法。“阳燧”是指利用太阳光来取火的工具,是金属造的凹面镜。当日出到三四丈高的时候,

burning. Blow on the wormwoods with a single puff, and the fire was made.

The fire made with concave mirror was called open flame, while fire made by drilling the woods was called state flame. The book *Zhou Li* told that Yangsui fire came from the sun, related to the sky, and they were used in the arts of divining and sacrifice. While fire made by drilling the five woods, close to mankind, thus used in cooking.

把阳燧放在面向太阳的地方,让它聚集太阳光,放上干燥的艾草。一段时间之后,就能闻到烤焦的味道,这个时候,用嘴吹艾草,就能生出火来。

用阳燧取火,称作“明火”;用木燧取火,称作“国火”。按《周礼》中的说法,阳燧取之于日,近于天也,所以,用在占卜与祭祀上。木燧取之于五木,近于人也,所以,用在烹饪上。



淮南子故事



欲刚者，必以柔守之；欲强者，必以弱保之。

——《淮南子·原道》

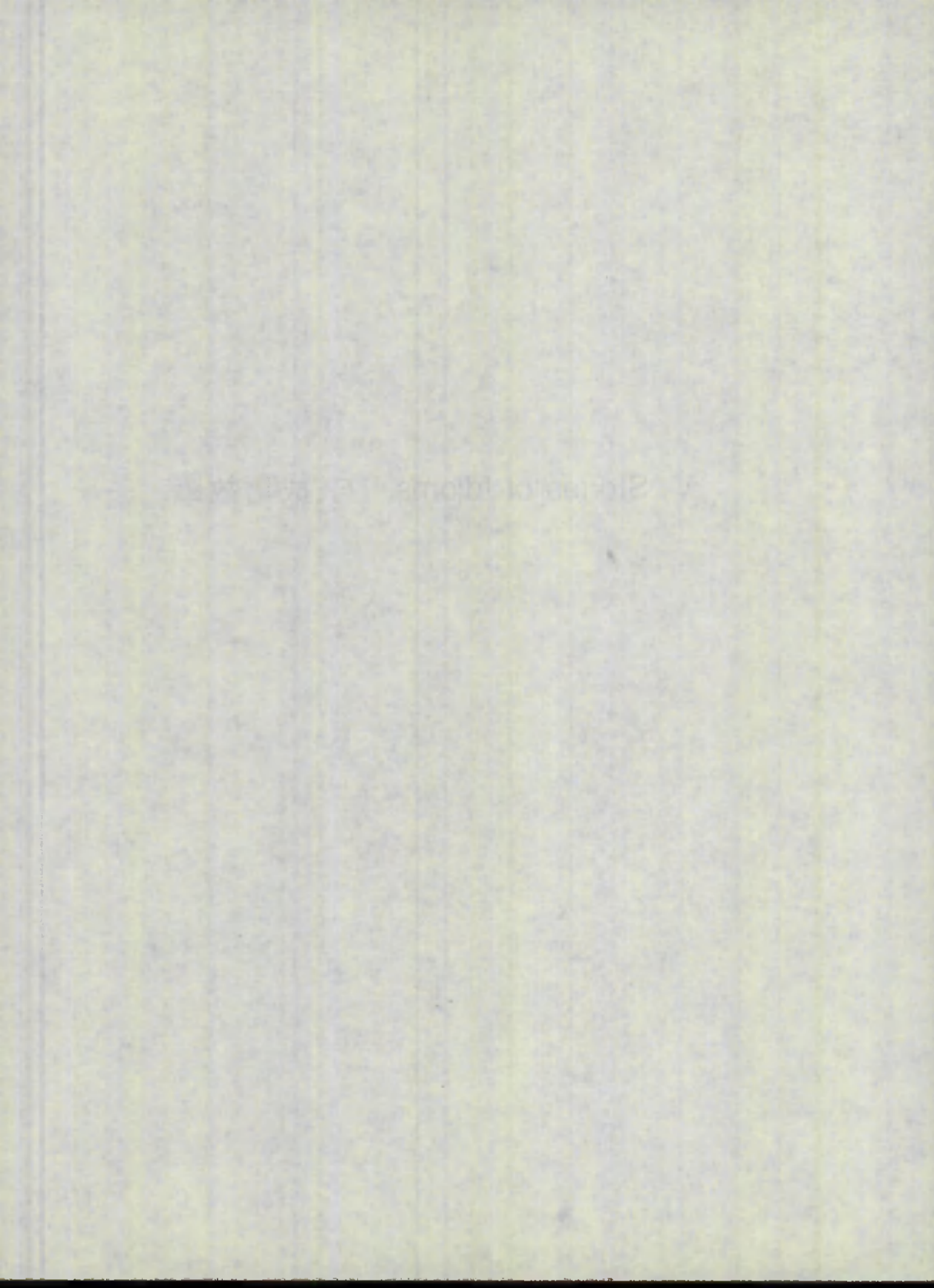
（想达到刚强，就必须用柔弱来防守；想达到强大，就必须用弱小来保护。）

For the sake of firmness, you have to ply flexibility to defend it; in order to be powerful you have to pretend to be weak and insignificant to protect your power.

——*Huainanzi: The Original Doctrine*

V. Stories of Idioms 五、成语故事





# 134

## Cutting the Feet to Fit the Shoes

### 削足适履

King Ling of Chu led his army of 100,000 to attack the State of Cai. After the success, he assigned his younger brother Qiji to stay to take care of it and he was planned to destroy the State of Xu next.

Qiji felt gloomy governing this small land. One of his advisors Chao Wu knew him one day, he said to his master: "Now King Ling of Chu is away from the state and you may return at this time with troops and kill the crown prince. Then you can establish a new king under your control. Are there any problems for you to become the future king?"

Listening to Chao Wu's words, Qiji really returned to the State of Chu, killing the crown prince, and declared another son of King Ling, Ziwu, the new King.

On the way to attack the State of Xu, King Ling of Chu hanged him on hearing the bad news.

一次,楚灵王亲自率领十万大军征伐蔡国。大功告成以后,派自己的弟弟弃疾留守蔡国,管理一切事务。然后率领十万大军继续前进,准备一举消灭徐国。

楚灵王的弟弟弃疾,不甘心在蔡国这个小国主政,常常为此闷闷不乐。有个叫朝吴的谋士,揣摩到弃疾的心思,一天,就对弃疾说:“现在灵王率领军出征在外,国内空虚,你不妨在此时领兵回国,杀掉灵王的儿子,另立新君,然后由你掌管朝政,将来当上国君还成什么问题吗?”

弃疾听了朝吴的话,真的领兵返回楚国,杀死灵王的儿子,立灵王的另一个儿子子午为国君。

楚灵王在征讨途中听到了这些,就上吊自杀了。

Knowing the death of King Ling of Chu, Qiji forced Ziwu to commit suicide and declared himself King of Chu. He was known as King Ping of Chu.

*Huainanzi · Forest comments* : "To deprive life for power is just like to cut the toes to fit for shoes. It's unwise."

"To cut the feet to fit the shoes" means rote without considering real factors.

弃疾知道楚灵王死了，马上逼着子午自杀，自立为王，他就是楚平王。

《淮南子·说林》评论这件事说：为了权势而伤害生命，就像砍去脚指头去适应鞋的大小一样，太不明智了。

“削足适履”这个成语比喻不合理的牵就凑合，或不顾具体条件，生搬硬套。



## 135

### Winning Victory Without Blood

#### 兵不血刃

During the Spring and Autumn Period, Duke Xian of the State of Jin wanted to expand his position of strength and sphere of influence. Therefore he decided to annex the State of Yu and the State of Guo. The two states were in good relation and had a treaty of alliance to defend themselves.

Xun Xi suggested to the King Xian of the State of Jin: "If we want to occupy the two states, we must estrange them from one another. The King of the State Yu is greedy and we can cater to his pleasure. Your Majesty may give him two treasures—Chuiji jade and Quchuan steeds to get permission from King of the State of Yu for our army to pass through his land. After we defeat the State of Guo, we will attack the State of Yu.

Duke Xiang didn't want to give away the two treasures which he loved so much.

Xun Xi said to the king: "Your Majesty may take your ease. Your precious stones and fine horses are just left in the care of the State of Yu. After we conquer the

晋国想吞并邻近的虞国和虢国,这两个小国关系很好,为了保护自己他们签订了盟约。

晋国大臣荀息对晋献公献说:要想攻占这两个国家,必须要离间他们,使他们互不支持。虞国的国君贪婪,我们可以投其所好。大王您拿出您心爱的两件宝物——屈产良马和垂棘宝璧,送给虞国国君,让他答应允许我们借道去攻打虢国,虢国打下来了,再打虞国。

屈产良马和垂棘宝璧是晋献公最心爱的东西,晋献公有点舍不得。

荀息对晋献公说:“大王您放心,这两件宝物只不过让虞国暂时保管罢了,等我们灭了虞国,一切不都又

State of Yu, all will return to you.”

Duke Xian nodded with approval and Xun Xi left for Yu with the gifts. When the King of Yu saw the precious gifts, he was elated.

The army of the State of Jin caused incidents on the border and eventually found an excuse to attack the State of Guo. The State of Jin asked to pass through the State of Yu. Having accepted the precious gifts, the king of Yu had to let the Jin army pass through his state.

Hearing the news, Gong Zhiqi, one of the ministers as the State of Yu, protested: “That won't do. For the State of Yu and the State of Guo are neighbor states as closely related as lips and teeth. Our two small states are interdependent, and can help each other when problems crop up. If the State of Guo were destroyed, it would be difficult for our State of Yu to continue to exist. As the common saying goes, if the lips are gone, the teeth will be cold. The teeth can hardly be kept if the lips are gone.”

Yu didn't listened to Gong Zhiqi and agreed to the request of the state of Jin. Xun Xi attacked Guo and conquered it. On the way back, he attacked Yu and won the victory without battle. When Xun Xi came back to Jin victorious, he returned the jade and the horses to King of Xian.

“*Huainanzi · Tai Zu*” cited this story.

“To win victory without blood” suggests there are no blood on the weapons, describing to win easily without battle.

回到你的手中了吗?”

于是,晋献公就把屈产良马和垂棘宝璧送给了虞君。虞君喜欢得爱不释手。

晋国故意在晋、虢边境制造事端,找到了伐虢的借口。晋国要求虞国借道让晋国伐虢,虞公得了晋国的好处,只得答应。

虞国大臣官之奇对虞君说:一定不能借道给晋国。虞虢两国,唇齿相依,虢国一亡,唇亡齿寒,晋国是不会放过虞国的。

虞君没听官之奇的话,就答应了晋国借道的要求。荀息率领晋大军通过虞国的道路,攻打虢国,很快就取得了胜利。班师回国时,晋军攻打虞国,兵不血刃的就把屈产良马和垂棘宝璧夺了回来。

《淮南子·泰族》中引用了这个故事。

“兵不血刃”这个成语的意思是兵器上没有沾上血,形容未经战斗就轻易取得了胜利。

離南子詩集





治国有常而利民为本，政教有经而令行为上；苟利于民不必法古，苟周于事不必循旧。

——《淮南子·汜论》

（治理国家虽然有一定的规律，但必须以有利于人民作为根本，政令教化虽然有一定的规范，但必须以切实可行为先决条件；只要对人民有利，就没有必要效法古制；只要切合实际，就没有必要因循守旧。）

Although ruling country needs a certain law, the ruling base should be beneficial to people; although the government decree should be standard, its prerequisite must be practical and feasible. Only if it is good to people, there is no necessities to follow the old customs; only if it is practical, there is no need to cling conservatively to the old system.

——*Huainanzi The Teachings on the River*

## 136

### Bian Heh's Jade

#### 抱璧泣血

In the Spring and Autumn Period, Bian Heh in the Chu state got a rough jade on Mount Chu. He decided to present the valuable jade to Duke Li of the State of Chu to show his loyalty to his sovereign. Unluckily, the jade was judged as a common stone by the court jadders, which made Emperor Chuli very angry, and had Bian Heh's left foot cut off cruelly.

After the coronation of the new king Duke Wu, Bian Heh decided to submit the jade to Duke Wu to clarify matters. Duke Wu also had it checked by the jadders in the court. And the conclusion resulted in the same fact that Bian Heh lost the other foot.

After the death of Duke Wu, Duke Wen was crowned, that gave the poor Bian Heh a hope of proving his innocence. However, the moment he thought of what he had caused, he couldn't help crying beside a hill. He could not stop crying for several days and nights; he almost wept his heart out and even blood was dropping from his eyes.

The king heard of what happened in his court. He

楚国有个叫卞和的人，在楚山得到一块玉石，非常高兴，就去献给楚厉王。厉王让人鉴别。鉴别的人说是一块石头。厉王很生气，以为卞和欺骗自己，就下令砍去了卞和的左脚。

楚武王即位后，卞和又把那块石头献给武王。武王又让人鉴别，鉴别的结果还是石头。武王下令砍去了卞和的右脚。

文王即位以后，卞和捧着那块石头，在楚山脚下一连痛哭了三天三夜，眼泪流尽，血都哭了出来。

文王听到这件事后，派

ordered his men to find out the reason. They asked: "Many people in the world have had their legs cut off. Why are you so sad?"

Bian Heh sobbed out "I didn't grieve for my legs but for that the real jade could not be identified. The real jade was mistaken as a plain stone again and again. That's the real reason."

Duck Wen was touched by Bian Heh's deep grief and ordered the jadders to open the jade to have a close look. To their astonishment, in the rough coat, the pure content was sparkling and translucent. Then it was carefully cut and polished fine and at last the jade became a rare treasure of the state of Chu. In memory of the faithful man Bian Heh, the emperor named the jade for Bian Heh. And so the term "Bian's Jade" came into being.

*Huainanzi · XiuWu* cited this story.

This story suggests that the truth will be eventually found if people persevere and that listening to only one side can cause delay in work and hurt others.

人前去查询,问他说:“天下被砍去脚的人很多,为什么只有你哭得如此悲伤呢?”

卞和回答说:“我并不是为失去双脚悲伤,而是痛心这块宝玉没人能识别。把宝玉当作石头,这才是我伤心的原因啊!”

文王听到后,就叫玉匠整治那块璞,果然得到一块价值连城的美玉,这块玉就叫做“和氏之璧”。

《淮南子·修务》引用了这个故事。

“抱璧泣血”这个成语,比喻只要坚持真理,最终会被认识;偏听偏信,则害人误事。



# 137

## Marking the Boat for a Dropped Sword

### 刻舟求剑

Long, long ago, a man from Chu state dropped his beautiful well-set sword into the water because of the rocking from the boat while he was in the middle of the river. "Oh, God." He cried in deep pity. "My sword fell into the water. What can I do?" Immediately he took out his knife and made a mark on one side of the boat where his sword was dropped.

When the boat stopped at the opposite bank in the evening, the man stood at the very place where he had made the mark and undressed himself immediately. Pointing at the mark he had made, he said: "My sword fell from this place. I made the mark for fear of not finding the sword. Now I will dive into the water for it."

*Huainanzi · Forest* cited this story to argue that adhering to old ways of seeing or doing things to govern the state, without regard to changes in circumstances, is doing the same as the man.

一个带剑的人乘船渡江,船遇到急流,上下颠簸。就在一个浪头打过来,船猛一摇晃之际,听到那个带剑的人一声大喊:"我的剑掉到江里去了!"声音刚落,只见他急忙在船舷上刻上记号。

傍晚,船停了下来,那个人站在刻上记号的船舷旁边,准备下水。别人问他做什么,他指着船舷上的记号说:"我的剑就是从这个地方滑落下去的,我怕找不到剑,滑落的时候就做上了记号。现在,我要从这个地方下水,去寻找我的剑。"

《淮南子·说林》引用这个故事,用来说理:一个朝代的制度要永久治理天下,就好像刻舟求剑一样。

The moral of the idiom "Marking the boat for a dropped sword" is that things are constantly changing like the sailing boat. Man should not stick stubbornly to his own opinion; instead he should make changes according to specific conditions.

“刻舟求剑”这个成语的寓意：世界上的万事万物都是在不断的发展变化，人们看待和处理问题，都应当考虑到这种变化，适合于这种变化的需要。

## 138

### Draining the Pond to Get All the Fish

#### 竭泽而渔

In the year 632BC, during the Spring and Autumn Period, Duke Wen of the State of Jin led his armies to fight the State of Chu at Chengpu. Before starting the battle, the duke asked one of his advisers named Jiu Fan: "The enemy troops greatly outnumber ours. How can we win the battle?"

Jiu Fan answered, "If it's a good deed of humanness and righteousness, we should hold loyalty and sincerity. All is fair in war. So, we can cheat."

The Duke wasn't sure about this advice, so he asked another adviser named Yong Ji for his opinion. Yong Ji replied, "If you fish by draining the pond, you can certainly get all the fish. You can catch more animals by burning the forest. But that way you won't get any next year. You can cheat to win the battle this time, but you can't use this method again. We should fight openly and honestly."

The duke appeared to take no notice of this wise

晋文公准备率领军队同楚军大战于城濮。就这场战争,晋文公征求咎犯的意见。他问咎犯道:“您看我们怎样做才能取胜呢?”

咎犯回答:“如果是仁义的事情,那就要忠信;但是,战争,您就可以尽量地运用伪诈。”

晋文公把咎犯的计策告诉雍季,征求他的意见。雍季说:“竭泽而渔,能够得到很多的鱼,但是,明年就没有鱼了;焚林而猎,能够得到很多野兽,但是明年就没有野兽了。用伪诈的手段,虽然能够获得很多利益,但是以后将永远无利可图。君主还是光明正大的打这场战争吧!”

晋文公没有听雍季的



adviser. He cheated in the battle pretending to be defeated to draw enemy and won a major victory.

At the celebrations, the duke rewarded Jiu Fan who had advised him to cheat. But he heaped even greater rewards on Yong Ji who had advised him against such action. This aroused complaints from his retinue. They said to the duke, "We owe this victory to Jiu Fan whose advice worked the wonder. But you're honoring him less the Yong Ji. Can you give the reason?"

The duke replied firmly, "It's sure that Jiu Fan's proposal enabled us to win the battle. But his plan will only work once. Yong Ji's advice will work time and time again."

*Huainanzi · The World* cited this idiom.

This idiom warns people not to think only of immediate profits while ignoring their long term interests.

话,而是采纳了咎犯的计策。和楚军交战的时候,假装失败引诱楚军,把楚军打败了。

晋文公胜利之后奖赏有功人员,雍季排在咎犯前面。左右大臣议论说:"城濮之战用的是咎犯的计策,君主论功行赏,先赏雍季后赏咎犯,为什么是这样呢?"

晋文公说:"咎犯的计策,只能是权宜之计;雍季的忠言,能谋万世之利。我奖赏的时候,怎么能把权宜之计放在前面,万世之利放在后面呢!"

《淮南子·人间》引用了这个典故。

"竭泽而渔"这个成语比喻无止境地索取,不留余地。

## 139

### Plug One's Ears While Stealing a Bell

#### 掩耳盗铃

During the Spring and Autumn period, Zhi Bo of the State of Jin destroyed Fan's family. Taking advantage of this occasion, a man went to Fan's house and tried to steal something. As soon as the man entered the gate, he saw that there hung a big bell in the courtyard. The bell was cast in high-quality bronze, and was beautiful in design and shape. "What a treasure!" he thought, "it must be very old." The thief was very glad, and decided to carry this beautiful bell back home.

The shaking of the bell on his back produced an enormous crashing sound, which made the thief terribly frightened. The thief got flurried, thinking that it was too bad to have produced the crashing sound which would betray himself and get himself caught.

But how could the crashing sound of the bell be muffled? The crashing sound still kept drifting melodiously to distant places. The more he listened to the sound, the more frightened he became. He subconsciously shrank back, and covered his ears hard with

晋国的一大家族智伯灭掉了另一家族范氏的时候,有个小偷趁机跑到范氏家里想偷点东西,看见院子里吊着一只大铃铛,很值钱,小偷很高兴,背上这只大铃铛撒腿就跑。

由于受到振动,小偷背上的铃铛发出了叮当叮当的声音,小偷听到这声音非常害怕。心想,要是这声音引来了人,就肯定被捉住了。

小偷感到后背上铃铛发出的叮当叮当的声音,会败露自己的行为,于是,就堵上了自己的耳朵。声音真的听不见了,小偷高兴地想。正当小偷认为计已得逞的时

his hands. "Hey, the sound becomes fainter, inaudible," the thief became cheerful at once, "wonderful! The sound of the bell can not be heard when the ears are covered." He immediately had his ears plugged. He thought that in this way nobody could hear the sound of the bell. Feeling relieved, he continued to carry the bell. The resounding sound of the bell was heard at distant places, which alerted the neighbors who rushed to the spot and caught him red-handed.

*Huainanzi · Mountain* cited this story. It says: "It's understandable for the thief to worry about being heard, but it's ridiculous to plug his own ears."

Later, people have used the set phrase "plug one's ears while stealing a bell" to refer to the ignorance and foolishness of the person who deceives himself as well as others. His ostrich-like policy fooled no one but himself. Anyone who does something evil but thinks he can deceive others by feigning innocence is described like this. He is playing the role of the ostrich and could fool nobody except himself.

候,人们抓住了他。

《淮南子·说山》引用这个故事说:偷盗者害怕别人听到声音是可以理解的,但堵住自己的耳朵就太荒谬了。

“掩耳盗铃”这个成语比喻自己欺骗自己,明明掩盖不住的事情偏要想法子掩盖。



薛南子故事



(四)



凡人之论：心欲小而志欲大；智欲员而行欲方；能欲多而事欲鲜。

——《淮南子·主术》

（衡量人的标准：心要细但志向要远大；头脑要圆通但品行要方正；才能要多但办事要简易。）

The standards used to judge people are as follows: great ambition with carefulness, flexible mind with upright behavior and super talent with agile action.

——*Huainanzi: The Principle Tactics*

## 140

### A Mantis Trying to Stop a Chariot

#### 螳臂当车

When somebody overrates himself, he is often warned: "Don't be a mantis trying to stop a chariot." The saying comes from a legend dated back to the Spring and Autumn Period.

One day, Duke Zhuang of the State of Qi went out hunting with his men. The carriages were going along, when suddenly a praying mantis stood in the middle of the road with its sickle-like forelegs opened. It was obvious that he was trying to fight against the carriage to hold it back.

Duke Zhuang asked his Wagoner: "What's the insect?"

The wagoner replied: "It's a praying mantis. It will go up to fight against its enemy blindly when it was challenged, giving no thought of its own power."

Duke Zhuang said: "It's a great pity that it is not more than an insect. If it were a man, he must be the bravest warrior in the world!"

Then the King ordered his carriages turn around it

当有人过高估计自己,他通常被警告:"不要像螳螂一样试图挡住马车。"这句谚语来自于春秋时期的一个传说。

齐庄公乘坐车马外出打猎,在路上,看到一只小虫子举起脚,准备和他的马车车轮子搏斗。

齐庄公问他的车夫说:  
"这是只什么虫啊?"

车夫说:"这个虫子叫螳螂。这种虫子只知道进不知道退,不估计一下自己的力量就轻率和敌方对阵。"

齐庄公说:"这种虫子要是人的话,必定是天下勇士啊。"

于是就让车绕道避开了它。



to leave the mantis there standing martially.

*Huainanzi · The World* cited this story to show Duke Zhuang how to touch people with small kindly deeds. When the persons around heard the King's words, they were well touched and determined to devote themselves to the country.

As time passed, the meaning of the phrase changed to its opposite. Now it means that someone overrates oneself and tries to hold back an overwhelmingly superior force.

《淮南子·人间》引用这个故事,表现齐庄公以小的善举感化人们。所以,后来,天下的勇士听到齐庄公这种举动后,都投奔了他。

“螳臂当车”这个成语比喻不自量力。

# 141

## A Repeated Slander Makes Others Believe

### 三人成虎

In the Warring States Period, there were countless wars and alliances between the many small states in China. Now, the State of Wei and the State of Zhao were getting ready to sign a treaty of alliance. As was usual at the time, the king of Wei had to send his son to Zhao as a hostage. A minister, Pang Cong, was to accompany him. Before they left, Pang Cong said to the king: "If someone told you that there was a tiger in the street, would you believe it?"

"No, I wouldn't," replied the king.

"If two people said that, would you believe it?" the minister asked.

"In that case, I would hesitate. I'd have my doubts," answered the king.

The minister went on, "If three people said there's a tiger in the street, would you believe it then?"

"Of course I would," was the answer.

Then Pang Cong said: "It is strange, isn't it, that

魏国大臣庞葱,要陪魏太子到赵国去做人质,临行前对魏王说:"现在,如果有一个人来禀报说街上出现了老虎,大王您相信吗?"

魏王说:"我不相信。"

庞葱接着说:"如果有第二个人说街上出现了老虎,大王相信不相信?"

魏王说:"我有些将信将疑了。"

庞葱又接着说:"如果有第三个人说街上出现了老虎,大王您会不会相信?"

魏王道:"我当然会相信。"

庞葱就说:"街上不会

even when it's obvious there's no tiger in the street, you would believe there is one just because three people say so. Now, we're going to live in the State of Zhao that is far further away from Your Majesty's palace than the street. I'm sure there'll be a lot of rumors about me when I've gone. So I hope Your Majesty will be perceptive."

Hearing this, the king said, "I know that. You can rest assured that I have every trust in you. Don't worry. Off you go."

After Pang Cong left with the prince, sure enough, his enemies spoke ill of him in front of the king. One after another, they told their stories. At first, the king paid no attention to them. But after a while, when he had heard enough rumors about the minister, he began to suspect Pang Cong.

When the prince and the minister were finally freed as hostages, they returned to the State of Wei. The king didn't even summon Pang Cong to the palace!

*Huainanzi · Mountain* cited this story, saying: "Gossip that spring up from the earth like trees make people believe birds can fly without wings. That three people say there's a tiger running in the street and people say that someone can twist a iron hammer a mile away can make people take on faith."

From that story comes the idiom "*San Ren Cheng Hu*". The idiom also suggests that gossip can be as ferocious as a tiger. When three people say there's a tiger running in the street, you believe it—When repeated more than twice, a rumor confuses and poisons people's minds.

有老虎,这是很明显的事,可是经过三个人一说,好像真的有了老虎了。现在赵国国都邯郸离魏国国都大梁,比这里的街市远多了,议论我的人又不止三个。希望大王明察才好。”

魏王道:“我会把握好的。”

庞葱和太子离开后,当然,庞葱的敌人就在国王面前说他的坏话,这些人一个接着一个地说。开始,国王并不在意。但是很快,当国王听到很多关于庞葱的流言蜚语,他开始怀疑庞葱了。

庞葱陪太子回国,魏王果然没有再召见他了。

《淮南子·说山》引用这个故事说:众人的流言像树林一样从地上冒出来,会让人相信鸟儿没有翅膀也能高飞;三个人说街上出现了老虎,一里外的人说有人能把铁锤扭弯,人们对这些都会信以为真。

“三人成虎”这个成语的寓意是:谣言一再重复就能蛊惑人心。



歸舟子故夢



君子思义而不虑利，小人贪利而不顾义。

——《淮南子·缪称》

(君子考虑义而不考虑利，小人贪图利而不顾义。)

A noble man prefers to think highly of justice and righteousness rather than interest; however a villain hankers after interest regardless of justice.

——*Huainanzi: The Distinct Saying*

## 142

### The Old Man Lost His Horse

#### 塞翁失马

Once upon a time, there lived an old man who was good at taking auspices on the northern frontier of China. One day, his horse, for no reason at all, got into the territory of the northern tribes. His neighbors came to comfort him. "Perhaps this will soon turn out to be a blessing," said the old man.

A few months later, his animal came back, leading a fine horse from the north. Everyone congratulated him.

"Perhaps this will soon turn out to be a cause of misfortune," said the old man.

Because of the fine horse from the north he bred many good horses.

His son became fond of riding, the horses were violent and fast. One day the son broke his thigh bone falling from a horse. Everyone commiserated with him.

"Perhaps this will soon turn out to be a blessing," said his father.

靠近边塞居住的人中，有一位擅长推测吉凶掌握术数的老人。一次，他的马无缘无故跑到了胡人那里去了，人们都来安慰他。老人却说：“这难道就不会成为一种福气吗？”

过了几个月，那匹跑失的马带着胡人的良马回来了。人们都前来祝贺他。

老人又说：“这难道不会成为一种灾祸吗？”

由于带回了胡人的良马，老人的家中渐渐繁育了很多好马。

老人的儿子爱好骑马，胡人的良马跑得快但性情烈，一天，儿子从马上掉下来，摔断了大腿。人们都来慰问他。

老人说：“这件事怎么就不能变为一种福事呢？”



One year later, the northern tribes started a big invasion of the border regions. All able-bodied young men took up arms and fought against the invaders, and as a result, around the border nine out of ten men died. This old man's son did not join in the fighting because he was crippled and so both the boy and his father survived.

*Huainanzi · The world* cited this story and says: "Good luck sometimes turns out to be bad, and bad luck can sometimes be good. That's beyond the reach of human's imagination."

This idiom suggests: "Fortune and misfortune are not absolute. Under certain circumstances fortune sometimes turns out to be misfortune, and misfortune can sometimes be fortune."

过了一年,胡人大举入侵边塞,健壮的男人都拿起武器去作战。边塞附近的人,死亡的有十分之九。儿子因为腿瘸的缘故免于征战,父子俩一同保全了性命。

《淮南子·人间》引用这个故事说:“福之为祸,祸之为福,化不可极,深不可测也。”

“塞翁失马”这个成语说明:人世间的好事与坏事都不是绝对的,在一定的条件下,坏事可以变成好事,好事也可能变成坏事。

# 143

## Piled Feathers Sinks the Boat

### 积羽沉舟

These six states of Qi, Chu, Yan, Han, Zhao, Wei formed an alliance with one other to repel Qin expansionism. Zhangyi, The minister of the Qin (秦) State, felt it a great threat. He went to the State of Wei to persuade Wei to seceded from the alliance.

Zhangyi won the trust of King Xiang of Wei for his eloquent speeches, and he was appointed as Prime Minister. King Xiang had his own idea. Knowing the Qin had ambitions but could not be frosted, he was unwilling to ally with the Qin. Being very angry at this, the king of the State of Qin sent his troops to attack the Wei and bribed Zhangyi with treasure constantly.

Four years later, King Xiang of Wei passed away and his prince King Ai succeeded to the throne. Zhangyi persuaded him to seek help from the Qin but was refused.

Zhangyi secretly asked the Qin to attack the state of Wei and resulted in victory for the Qin.

In the next year, Wei suffered several defeats.

齐、楚、燕、韩、魏、赵六国结成了合纵抗秦的联盟后，秦国的相国张仪感到这个联盟对秦国威胁很大，于是就离开秦国来到魏国，想劝魏国退出合纵的盟约。

张仪以非凡的口才得到魏襄王的信任，被任命为魏国相国。但魏襄王很有主见，他知道秦国野心很大，不讲信义，所以不愿联合秦国。秦王听到后很生气，就派大军袭取魏国，同时不断地用财宝收买张仪。

四年以后，魏襄王死，他的儿子魏哀王继位。张仪又劝说魏哀王投靠秦国，也遭到拒绝。

张仪便暗中让秦国进攻魏国，魏国战败了。

第二年，魏国又经历了几场战争，都以失败告终。

Under such circumstances, Zhangyi persuaded King Ai to seek help from the Qin. He analyzed the geographical features, armed forces, current situation of the Wei, the unreliable nature of the alliance and pointed out that if the Wei ignored these negative factors, it would be like shipwreck caused by piled feathers.

King Ai eventually accepted Zhangyi's advice to secede the alliance against the Qin and formed alliance with Qin to participate in its ascendancy.

*Huainanzi · Miu Cheng* cited this idiom.

The idiom "Piled feathers can sink the boat." can be referred to as minute things can gather to become great power and accumulated minor evil things can bring about serious consequences.

张仪在这种形势下,说服魏哀王依附秦国。他从分析魏国地理形势、兵力状况、目前处境、“合纵”协议不可信等不利条件入手,最后用“积羽沉舟”作比喻,指出魏国如果忽视这些不利因素,就会像轻的羽毛大量堆积能压沉大船一样,遭到覆亡的危险。

魏哀王终于听从了张仪的劝说,背离“合纵”协议,请求和秦国“连横”。

《淮南子·缪称》中用到了这个成语。

“积羽沉舟”这个成语比喻细微的东西可以汇成巨大力量;也比喻坏事虽小,积累下去会产生严重后果。



## 144

### Dying Fox Putting Head to its Birthplace

#### 狐死首丘

Legend says that when a fox was dying it would put its head towards the hill he was born on.

*Huainanzi · Forest* says: "The birds that fly away will come back to its nest. The rabbits will return to its dens. The foxes will put its head towards its birthplace. The Hanjiang bird will always hover above the water. All these show their attachment to their birthplaces."

The idiom means never forgetting one's origin and thinking of one's native land when old.

传说狐狸要死的时候，会把头朝向自己出生的山丘。

《淮南子·说林》写道：“鸟飞反乡，兔走归窟，狐死首丘，寒将翔水，各哀其所生。”说的是：鸟儿飞出去以后总会飞回自己的鸟巢，兔子跑出去以后总会回到自己的洞里，狐狸死了以后总是把头朝着自己出生的山丘，寒将鸟总是在水面上飞翔，这都是因为它们依恋自己的出生环境的缘故。

“狐死首丘”这个成语比喻不忘本。也比喻暮年思念故乡。

## 145

### The Inverted Fur Coat

#### 反裘负刍

On the way out, Marquis Wen of Wei caught sight of a man carrying firewood with his fur coat inverted. Bewildered by this, he asked the man: "Why do you wear the fur coat inverted?"

The man replied: "Only in this way can I protect the fur on my coat."

Marquis Wen said: "Don't you know if the hide coat gets worn out the fur will get no place to attach to."

Next year, the official of Dongyang sent the gift list with the money increased by ten times the former year. The ministers came to congratulate him on this. Marquis Wen said: "It's nothing to congratulate. It's no different from the man wearing an inverted coat. To protect the furs but not to know if the coat was worn out so the fur will get no place to attach to. The fields and the people are the same but the money increase by ten times. This is sure to be got by tricks. As a saying goes 'If the people live in the uncertainty, a monarch cannot

魏文侯出游的时候,看见路上有个人反穿着皮毛衣服背柴火。魏文侯不解,就问道:“你为什么反穿着皮衣背柴火啊?”

反穿皮毛衣服的人回答说:“我这样穿是为了爱惜皮毛衣服上的毛。”

魏文侯对他说:“你不知道如果皮被磨光,毛也就没地方依附了吗?”

第二年,东阳官府送来上贡的礼单,上交的钱增加了十倍。大臣们都来祝贺。魏文侯说:“这是不应该祝贺的。这与那个在路上反穿皮毛衣服背柴火的人没有什么不同,既要爱惜皮衣上的毛,而又不知道如果皮没有了,毛就无处附着这个道理。现在我的田地没有扩大,人民没有增加,而钱却增加了十倍,这一定是用了计策才

離南子故集



周





乞火不若取燧，寄汲不若凿井。

——《淮南子·览冥》

（向别人借火，不如自己用东西生火；到别的地方取水，不如自己打口井。）

Make a fire by oneself rather than borrow it from others; dig wells by oneself rather than get water intaking from other places.

——*Huainanzi: The Views on the Benighted*

seek enjoyment. 'It is worth no congratulation.'

*Huainanzi* quoted this story in *The World, Mountain, Forest*.

In ancient times people wore coats with fur outside. The man in the story carried firewood wearing an inverted coat to keep the fur from damaged.

The idiom "Carrying firewood wearing an inverted coat" is used to depict impoverished and toilsome life. It is also to refer to ignorant man who does not know the essence of the world.

征收到的。我听说过这样的话：百姓生活不安定，君主也就不能安坐享乐。所以说，你们不应该来祝贺。”

《淮南子》在《人间》、《说山》和《说林》中引用或提到了这个故事。

古时人们穿皮毛衣服，毛的一面向外。故事中的人反穿皮毛衣服背柴，就是把毛的一面穿在里面。

“反裘负刍”这个成语形容贫穷劳苦。也比喻为人愚昧，不知本末。

# 146

## Things Lost Can Be Found

### 道不拾遗

At the time of Duke Ding of Lu, Confucius had served in several positions of officials. He is said to have risen to the position of Justice Minister in Lu at fifty-three. He was then considered as the most learned man with highest moral standard. Three months after he assumed office, the trend of behavior in the State of Lu changed. No one would take possession of things lost on the road and there was no illegal price rising in the marketplaces. The young helped the old everywhere. The old were free from carrying heavy things. Social stability was kept. The old and the young were in good order.

*Huainanzi · Taizu* quoted this story, saying that this state in Lu can not be accomplished by law and acts.

This idiom is used to describe that the society is in good order.

鲁定公时,孔子曾在鲁国做过几任官。起初做了中都,后来又升为大司寇。孔子在当时被认为是最有学问、最有道德的人。他担任司寇职位不到三个月,鲁国的风气有很大转变。财物要是遗失在路上,谁看见了都不会有人将它占为己有,市场上也没有高抬物价的现象。这个时期的鲁国,年轻人处处都让着年长的,老年人不用肩背手提重东西。社会安定,长幼有序。

《淮南子·泰族》中引用了这个故事,说鲁国能够这样绝不是法令要求才能做到的。

“道不拾遗”这个成语用来形容社会风气好。



# 147

## Fearing the Wolf in Front and the Tiger Behind

### 畏首畏尾

The State of Zheng was located between the State of Jin and Chu. When the two states contended for power, Zheng was either attacked or aural for favor.

Once Duke Ling of the State of Jin called a meeting among the small states, but the Duke Mu of Zheng did not attend the meeting. Duke Ling wanted to send his troops to attack Zheng. Having learned the news, the childe of Duke Mu wrote Duke Ling a letter among which was a line: "If a man fears anything in front of and behind him, what else is left of him?" The letter suggested if they were cornered they would surrender to the State of Chu.

Reading the letter, Duke Ling decided not to send troops to attack the State of Zheng.

*Huainanzi · Forest* says: "When the hide is gone, where can you find the hair? If a man fears anything in front of and behind him, what else is left of him?"

This idiom means fearing the wolf in front and the tiger behind. It also suggests being cowardly and hesitant.

郑国处在晋国与楚国之间,晋楚两个大国争霸的时候,郑国不是受到攻击就是被拉拢。

一次,晋灵公召集几个小国开会,郑穆公没有去。晋灵公想出兵威胁,郑公子归生知道后就给晋灵公写信,其中有一句是:"畏首畏尾,身其余几。"信的意思表明,如果郑国被逼无奈就投降楚国。

晋灵公看到信后,就没有对郑国出兵。

《淮南子·说林》写道:"皮将弗睹,毛将何顾!畏首畏尾,身凡有几!"

"畏首畏尾"这个成语的意思是前也怕,后也怕。比喻做事胆子小,顾虑多。

## 148

### The Hounds Are Killed Once All the Hares Are Bagged

#### 兔死狗烹

Fan Li and Wenhong were senior officials who rendered outstanding services to the State of Yue during the Spring and Autumn Period. Their king Gou Jian failed to heed a warning from Fan Li and blindly dispatched troops to attack the neighbouring State of Wu. As a result, he suffered disastrous defeat. Then Gou Jian was captured and forced to do hard work.

Fan Li persuaded him to endure humiliation, pretend to surrender and wait for an opportunity to avenge himself for his sufferings. Later, Wen Zhong went to the State of Wu several times on diplomatic missions and helped Gou Jian gain confidence.

Several years later, Goujian was released to return to the State of Yue. With the help of Fan Li and Wen Zhong, the State of Yue rapidly rehabilitated and later defeated the State of Wu.

As they had made so many contributions, both Fan and Wen was awarded great riches. Gou Jian even offered half of his state to Fan Li.

But Fan Li knew Gou Jian only too well, so he

范蠡和文种原本是越国的大臣。越王勾践不听范蠡劝告，盲目进攻邻国吴国，结果被吴国打败，自己也被吴王抓去作苦力。

这个时候，范蠡说服勾践忍受耻辱，假装服从，等待机会再报仇。文种也多次到吴国拜访，并且帮助勾践恢复信心。

几年以后，吴王把勾践放回越国。在范蠡和文种的帮助下，越国越来越强大，最后把吴国给消灭了。

越王因此奖赏给范蠡和文种很多财宝，还把国土的一半分给范蠡。

范蠡很了解勾践这个

decided to retire from wealth and rank and began to live in seclusion. As a hermit, Fan Li wrote to his friend Wen Zhong. In his letter, Fan Li said, "When all the flying birds have been shot down, the good bow is put away; when all the hares have been bagged, the hounds are killed for food. I suggest you withdraw in order to avoid disaster."

After reading Fan Li's letter, Wen Zhong pretended to be ill and stopped attending imperial court meetings. But it was too late. Having heard slanderous gossip about Wen Zhong, Gou Jian ordered Wen Zhong to commit suicide.

*Huainanzi · Forest* says: "When all the hares have been bagged, the hounds are killed for food; when all the flying birds have been shot down, the good bow is put away."

Later people simplified what Fan Li said in his letter—When the hares die, the hounds are killed and cooked. Later, people use it to mean trusted aides are eliminated when they have outlived their usefulness."

人,他谢绝了这些赏赐,找个地方隐居起来。他写信给文仲告诉他:当天上的鸟儿被射完了,弓箭也就没用了。当所有的兔子被抓完了,猎狗也将被杀了吃掉。我劝你还是早点离开勾践,免得惹来灾难。

文仲看完信后,接受了范蠡的劝告,他假装生病,躲在家里。但还是没躲过去。勾践听信了谣言,逼他自杀了。

《淮南子·说林》写道:  
“狡兔得而猎犬烹,高鸟尽而强弩藏。”

“兔死狗烹”这个成语用来比喻事情成功以后,把出过大力的人杀掉。



## 149

### Throwing Egg against Rocks

#### 以卵击石

One day, Xunzi discussed the art of war with Linwujun, a general of the State of Chu.

The general said: "If a general is good at cheating in war, he will be unparalleled in the world."

Xunzi disagreed with this opinion for he believed in "benevolence towards the enemy". He argued: "If the tyrant Jie's unrighteous troops attack the sage emperor Yu's forces without practicing benevolence and righteousness, it will end in failure. Like hitting rocks with an egg, stirring the boiling water with one's fingers and diving into deep water and fire, they will get burned or drowned once getting in."

*Huainanzi · Strategy of the King* said: "A king should practice benevolence and righteousness and governing the country likes using inked string to ensure height and straight. If the officials dare to commit crimes, they are to throw an egg against rocks and throw fire into water."

"Throwing an egg against rocks" suggests a wide gap between the strong and the weak. If the weak attack the strong, it must end in failure.

一天,荀子同楚国大将临武君谈论兵法。

临武君说:“用兵者如果能够善于‘攻夺变诈’,就可以天下无敌了。”

荀子不同意临武君‘攻夺变诈’的观点,他主张“仁人之兵”。他说:“如果暴君桀的不义之师,以‘攻夺变诈’为主要战略,去攻击圣王尧的仁人之兵,结果一定失败,好比以卵击石,用手指去搅滚汤,就好比跳进深水烈火,一进去便被烧焦和淹了。”

《淮南子·主术》写道:做国君的要是公平正直,治理国家就像用墨绳水准确定曲直高低一样的话,大臣如有敢乱来的,“犹以卵击石,以火投水。”

“以卵击石”这个成语比喻强弱悬殊,以极弱攻极强,必然遭到失败。

# 150

## Lips and Teeth Are Exposed to Cold

### ——Share a Common Lot

#### 唇亡齿寒

Zhi Bo(智伯), the last head of the Zhi family, attempted to destroy the Zhao family and take dominant control of the State of Jin. He led his troops to besiege Jinyang City for a year but could not occupy it. Someone suggested flooding the city. Zhi Bo followed the suggestion and his troops excavated the bank of Jin River and directed the water into the city. The people in the city had to climb the trees and cook with their pot hanging on the trees.

Zhaoxiangzi talked to his advisor Zhangmengtan: "The strength of Jinyang city has been exhausted. With scarce food, ministers are infected with the disease. What shall we do?"

Zhangmengtan replied: "It's a shame for us advisors if we can not find ways to pull through. I want to go out of the city to the other two large families — the Han family and the Wei family and persuade them to join efforts to fight against the Zhi family."

Then Zhangmengtan secretly went out the city to

晋国的智伯,要消灭赵氏,独掌晋国大权,就率领军队包围了晋阳城。晋阳城牢固,攻了一年都没攻下来。这个时候,有人给智伯出主意,用水灌城。于是,智伯的军队就挖开晋河的水灌进城。城里的人都爬到树上,悬挂着锅煮饭。

赵襄子对大臣张孟谈说:"晋阳城内的力量已经耗尽,粮食匮乏,大臣们都染上了疾病,你看怎么办?"

张孟谈说:"面临灭亡,身处危难,如果我们这些人不能转危为安,还算什么智谋之士。我想出城,去见晋国另外两大家族——韩氏和魏氏,说服他们,争取和他们联手对抗智氏。"

于是,张孟谈就偷偷出

see the chiefs of the two families. He said to them: " A saying goes: ' When the lips are gone, the teeth are exposed to cold. ' Now the troops of the Zhi family are attacking the Zhao family, and we are to be defeated. If we fails, the next will be your families. If we do not ally with other to fight against the Zhi family, disaster will befall you. "

The chiefs of the two families said: "Zhi Bo is arrogant and cruel. If he knows our alliance, it will cause disaster. What shall we do then?"

Zhangmengtan said: "No one else will know what we have talked about besides we three. In addition, the people sharing the same interests and a common destiny should help each other under the same circumstances. I hope you consider it seriously. "

Then they decided the way to attack the Zhi family and arranged the date for their allied attack.

Zhangmengtan went back to Jinyang city and reported it to Zhao Xiangzi.

At the night they appointed, the troops of the Zhao Family killed the soldiers defending the dams and excavated the dams to flood the Zhi Bo's troops. The Zhi Bo's troops were in chaos when blocking the water.

Just at this time, the troops of the Wei's and Han's

了晋阳城,见到韩氏和魏氏的首领,对他们说:"我听过一句话:唇亡而齿寒。现在,智伯率领军队攻打我们赵氏,赵氏将要被消灭。如果赵氏灭亡,下一个灭亡的就是你们。要是我们现在不联合起来共同对抗智伯的话,灾祸马上就要降临到你们身上。"

韩氏和魏氏的首领说:"智伯这个人骄横事情,要是我们联合起来的事情泄露出去的话了,肯定就坏事了。如果出现这种情况,你说怎么办?"

张孟谈说:"我们所谈的话,从两位的嘴里出来,就到了我的耳朵里,哪个人会知道?而且,处于同一境况下、利益一致的人应该相互成全,生死与共,希望您二位好好考虑。"

话说到这个份上,韩氏和魏氏的首领就与张孟谈商定了共同对付智伯的办法,并约好了日期。

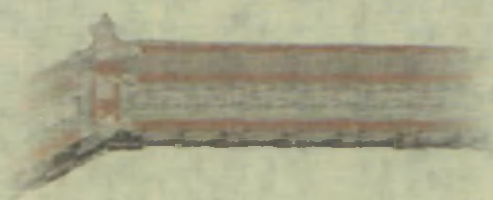
张孟谈回到晋阳城把商议的结果报告了赵襄子。

到了约定好的那天夜里,赵氏的军队杀掉智伯军队守堤的将士,挖开堤坝用水灌智伯的军队。智伯的军队为了堵水混乱起来。

这个时候,韩氏和魏氏



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贵者必以贱号，而高者必以下为基。

——《淮南子·原道》

（高贵的人以低贱为称号，高大的以低下的为基础。）

A noble man usually has a modest title. The higher must take the lower as their basis.

——*Huainanzi The Original Doctrine*

Family launched an urgent, vigorous assault on the right and left wing. Zhao Xiangzi attacked from the front. The attack was rapidly successful, scattering and demolishing the enemy completely. Zhi Bo was killed. The three major families of Jin partitioned Jin into three states, which was historically known as "The Partition of Jin of the Three Families". The new states were: the State of Han, the State of Zhao, and the State of Wei.

*Huainanzi · The World* quoted this story.

This idiom suggests that when the lips are gone, the teeth are exposed to cold. It is also used to refer to sharing a common lot.

的军队从两边一起夹攻智伯的军队,赵襄子则从正面进行攻击。智伯的军队大败,赵襄子杀死了智伯。韩、赵、魏三家分晋。

《淮南子·人间》引用了这个故事。

“唇亡齿寒”这个成语的意思是说嘴唇没有了,牙齿就会感到寒冷。比喻利害密切相关。



## 151

### Carrying Firewood to Put Out a Fire

#### 抱薪救火

In the last years of the Warring States period, the State of Qin became more powerful among the states and continuously and fiercely attacked the other small states to achieve unification among the states.

The State of Wei was its punching bag. The State of Wei was too weak to defend itself and its army was defeated several times.

The defeats of the army worried the king. The general of Wei, Duan Ganzi, advised the king to give up Nanyang City for Qin for the sake of peace. The king was so scared of the attacks and believed ceding land to Qin would bring peace. He decided to follow the advice.

However, Su Dai, Su Qin's younger brother, a counselor advocated an alliance among the states against the common enemy. He hurried to the king and said: "The invaders are greedy. To sue for peace with the method of ceding land doesn't work. Of course you can temporarily satisfy the ambition of the king of the

战国时期,秦国的势力渐渐强大,为了实现自己的霸业,它不断向邻近的小国发动战争。

魏国就是秦国的攻击目标。秦国攻打魏国的几次战争都以魏国失败告终。

魏国军队的接连败北,使魏王坐卧不安。此时,魏国军队的一位大将段干子向魏王建议,把南阳割给秦国,请求罢兵议和。魏王本来对秦军的进攻十分害怕,以为割让土地就可以求得太平,便照着段干子的话做了。

当时有个叫苏代的,是苏秦的弟弟,和苏秦一样,他也极力主张合纵抗秦。苏代得知魏国割地求和的事后,就对魏王说:“侵略者都贪得无厌,你这样用土地想换取和平,是办不到的,只要你

State of Qin is insatiably greedy. It will never stop assaulting us until our land is totally given away. It is like carrying firewood to put out a fire. The fire cannot be ceased until the last piece of wood burned out. ”

The king didn't accept his advice and Qin eventually defeated Wei.

*Huainanzi · Strategy* says: “ Asked more, man should protest. If not to grasp the gist but the minor, it's just like raising clods to eliminate dust and Carrying firewood to put out a fire. ”

The idiom “ carrying firewood to put out a fire ” is used to mean adopting a wrong method to save a situation and ending up by making it worse.

国土还在,就无法满足侵略者的欲望。这好比抱着柴草去救火,柴草一把一把地投入火中,火怎么能扑灭呢?柴草没有烧完,火是不会熄灭的。”

魏王没有听从苏代的话,割让土地求和。后来,魏国果然被秦国所灭。

《淮南子·主术》写道:“上多求则下交争,不直之于本,而事之于末,譬犹扬堞而弭尘,抱薪以救火也。”

“抱薪救火”这个成语的意思是抱着柴草去救火。比喻人想消灭灾害,但使用的方法不当,反而使灾害扩大,变得更严重了。

## 152

### Grand Mountains, Singing Waters

### 高山流水

During the Spring and Autumn Period, there was a famous music master called Yu Boya with superb skill in playing the lyres and his skills had already reached a fairly high level. But he still felt that he could not adequately express the various things which had deeply impressed him. One day, his teacher took him to the Penglai Island, a fabled abode of immortals on the East China, Sea by boat. On the island, Boya enjoyed the beauty of the landscape and listened to the roaring of the great waves. Looking into the distance, Boya saw that the waves were turbulent and that the white breaking waves leapt skywards. Sea birds were hovering over the sea and their cries were very pleasant to ear. Trees were green and intriguing feeling welled up in his mind as if he had heard the harmonious and charming music of nature.

He felt a natural and wonderful sense and couldn't help playing the lyre. He followed his inclinations while he was playing and incorporated the beautiful nature with his music.

著名的琴师俞伯牙,琴艺高超,但他总觉得自己还不能出神入化地表现对各种事物的感受。一天,伯牙的老师带他乘船来到东海的蓬莱岛上。站在山石上,伯牙举目眺望,只见波浪汹涌,浪花激溅;海鸟翻飞,鸟声啾啾;山林树木,郁郁葱葱,如入仙境一般。

一种奇妙的感觉油然而生,伯牙情不自禁弹起了琴。琴声悠扬,和大自然融为一体。



When he finished, he reached a realm of thought he had never experienced before.

When Boya went sightseeing by boat, facing gentle wind and beautiful scenes, he was so emotional. He played the lyre and the music gradually went to the most pleasant stage. Hearing this, a woodcutter standing on the bank of the river praised his playing.

Boya invited the woodcutter on the boat and played the lyre for him.

When Boya played the music of the mountains, the woodcutter said: "It is so grand and wonderful that it sounds like the Tai Mountain standing against the sky."

When Boya played the music of the waving water, the farmer cried: "It is so great and broad that I can see the waving water and endless sea."

Boya said to the woodcutter emotionally: "You really understand me! I have met a bosom friend!"

The woodcutter was no other but Zhong Ziqi.

There was the story about these two persons in *Huainanzi · Xiu Wu*: "When Zhong Ziqi died, Boya broke the musical instrument and stopped playing it, he knew that no one in the world would enjoy his music any more." The real reason why Boya broke his musical instrument is that he knew that his bosom friend would never enjoy his music again.

Therefore, this set phrase "Grand mountains and singing waters" refers to the bosom friends and also means the beautiful and melodious music.

弹奏完了,伯牙体验到一种前所未有的境界。

伯牙乘船游览。面对清风美景,他思绪万千,于是又弹起琴来,琴声渐入佳境。忽听岸上有人叫绝。伯牙闻声看去,只见一个樵夫站在岸边。

伯牙把这个樵夫请上船,兴致勃勃地为他演奏。

伯牙弹起赞美高山的曲子时,樵夫说道:"真好!雄伟而庄重,好像高耸入云的泰山一样!"

伯牙弹奏表现流水的曲子时,樵夫又说:"真好!宽广浩荡,好像看见滚滚的流水,无边的大海一般!"

伯牙激动地对樵夫说:"知音!你真是我的知音。"

这个樵夫就是钟子期。

《淮南子·修务》写到了两人后来的故事,说:"是故钟子期死,而伯牙绝弦破琴,知世莫赏也。"伯牙之所以摔破琴,是因为世上再也没有人欣赏他的琴声了。

"高山流水"这个成语比喻知己或知音,也比喻音乐优美。

## 153

### Eating no Food of the Enemy

#### 不食周粟

Boyi and Shuqi were both the prince of the State of Guzhu. The king appointed Shuqi as the successor. When the king died, Shuqi asked his brother Boyi to be the king.

Boyi said to Shuqi: "It is our father's wish that you take the crown." Then, he left.

Shuqi didn't accept the crown and left too.

People had to choose their other brother as the king when they saw neither of the two brothers would like to take the crown.

Later on, both Boyi and Shuqi heard that Jichang was kind to the old, they went to Zhou Tribe. When they arrived there, Jichang had died. The son of Jichang—Jifa wanted to fight against King Zhou in the east without arranging a good funeral for his father.

Both Boyi and Shuqi persuaded Jifa: "Is it filial for you to launch a war without burying your father? As an official servant of State of Shang, you want to kill your monarch, is it loyal?"

伯夷、叔齐是孤竹国君的两个儿子。父亲立叔齐为接班人,等到父亲去世,叔齐就让伯夷当国君。

伯夷对叔齐说:“你当国君,是父亲的愿望。”就出走了。

叔齐也不肯当国君,也出走了。

看见这俩兄弟都不肯当国君,国人就把他们的另一个兄弟立为国君。

后来,伯夷和叔齐听说西伯姬昌对老人很好,就去周部落。等到了周部落以后,看到姬昌已经去世。姬昌的儿子姬发没有给父亲下葬,就要东去伐纣。

伯夷、叔齐劝阻姬发:“父亲死了不下葬,你却要大动干戈,这样做是孝吗?你作为商纣王的臣子,以臣

The people around wanted to kill them both, but Lord Jiang said: "They are people of benevolence." Then they were let go.

Several years later, Jifa united the states and established the Zhou Dynasty. Boyi and Shuqi thought it was regicide and they refused to eat any food from Zhou Dynasty. Finally, they starved and died in the Shouyang Mountain.

The story was mentioned in *Huainanzi · Customs*.

The set phrase "Eat no food of the enemy" refers to the nobility and sentiment of people with lofty morals.

弑君,这样做是仁吗?"

周围的人要杀掉他们,姜太公说:"他们是仁义之人。"就让他们走了。

周武王姬发平定了天下,建立了周朝。伯夷、叔齐却认为是大逆不道,不吃周朝的粮食,最后饿死在首阳山。

《淮南子·齐俗》中提到了伯夷、叔齐的故事。

"不食周粟"这个成语用来形容仁人志士的高尚情操。



## 154

### Free from Old Customs

#### 移风易俗

There was a provision of law in the State of Lu: anyone who atones with money for any person who was forced to work as a slave in other states or to get married in other states, he will be awarded with the money from the public purse.

The student of Confucius, Duan Muci (also called Zi Gong), used his money to atone for a person of State of Lu, but he refused to accept the premium award from the public purse.

Confucius said: "Duan Muci did it wrong. Everything the Saint does can transform the social traditions, make people civilized and educated, and affect the afterworld. The saint will not do it just for his own morality. Today in the State of Lu, the majority of people are poor while only a minority are wealthy. If all the people believe that it is not clean-fingered to accept the premium from the public purse after redemption, no one would like to redeem others any more. What Duan Muci did would cause the fact that no one would redeem others from outside the State of Lu."

鲁国有一条法律规定：要是有人把给其他国家做奴隶、做妻妾的鲁国人赎回来的话，就从国库里拿出金钱进行奖赏。

孔子的学生端木赐(子贡)就用自己的钱赎回了一个鲁国人，但是没有拿国家奖赏给他的钱。

孔子说：“端木赐这样做错了。圣人每做一件事，要能够移风易俗，对人民起到教化的作用，而且还能对后世产生影响，不能只顾自己的品行。今天的鲁国，富裕的人只是少数，大多数的人还很贫穷。如果认为赎人回来而要奖金是不廉洁的话，那么，人们就不会去赎人了。端木赐的行为，会导致以后的鲁国再不会从其他国

This story was quoted in *Huainanzi · Doctrine*.

The set phrase “free from old customs” refers to the transforming of old social traditions.

家贼人回来了。”

《淮南子·道应》中引用了这个故事。

“移风易俗”这个成语的意思是改变旧的风俗习惯。

# 155

## Sticking to Convention

### 墨守成规

Because Lord Mo was good at defending the city, good defending came to be called "Mo's convention of defending".

There is a story about how Lord Mo defended his city.

One day, Lord Mo heard that the State of Chu wanted to attack the Kingdom of Song, and he wanted to stop it. He went from the State of Lu to the State of Chu for ten days without stopping. Gradually chrysalis grew on his feet. He tore his clothes into pieces, tied up his feet and went on walking.

When Lord Mo arrived to the capital of Kingdom of Chu, he immediately inquired to meet the King of Chu and told him: "I heard that State of Chu wanted to attack the State of Song, your majesty, are you sure what is your purpose of the war? Are you sure that you will conquer the Kingdom of Song, or do you want the result of people suffering, soldiers fatiguing and your majesty undertaking the flagrancy of disloyalty but without obtaining any land?"

由于墨子善于守城,所以称善守为墨守。

墨子善于守城有这样一个故事:

墨子听说楚国想攻打宋国,就去阻止楚国的行动。他从鲁国到楚国走了十天十夜都没休息,双脚走出了茧子,撕下衣服包一下又接着走。

到了楚国的都城,墨子马上求见楚王,对楚王说:“我听说楚国要举兵攻打宋国,大王您是断定一定会战胜宋国而想进行这场战争的呢,还是让百姓受苦、士兵劳顿、背负不义之名却得不到一丁点土地而攻打宋国呢?”



靜  
南  
子  
故  
集



以恬养性，以漠处神。

——《淮南子·原道》

（用恬静来保养心性，用淡漠来修养精神。）

Peaceful life will be used to keep disposition and nonchalance will be used to recuperate spirit.

——*Huainanzi The Original Doctrine*

Monarch of Chu said: "Why should I stick to the idea of attacking the State of Song if I am not sure to conquer it but undertaking the flagrant of disloyalty?"

Lord Mo said: "If it is real that the State of Chu attacks the Kingdom of Song, I can predict that your majesty will lose your people and still can not succeed."

Monarch of Chu said: "Gong Shuban is a worldwide famous skillful craftsman who invented scaling ladder. If we use the scaling ladder in the war as a weapon, why cannot we get victory?"

Lord Mo said: "Then now, how about inviting Gong Shuban here? I would like to rehearse with him. He is going to attack while I am going to defend."

Therefore, Gong Shuban began the rehearsal of attack and defense with Lord Mo. Gong Shuban launched the attacks 9 times by the model of his weapons, while Lord Mo succeeded in defending 9 times using defensive battle arrays. Gong Shuban dram up but failed in the attack.

When the King of Chu saw this, he gave up the idea of attacking the Kingdom of Chu.

The story was quoted in *Huainanzi · Xiu Wu*.

The set phrase "Lord Mo sticks to the old traditions" refers to people with stubborn and conservative ideas who always keep their conventions without any innovation.

楚王说：“要是断定不能战胜宋国，而且又背负不义之名，我为什么还要攻打宋国？”

墨子说：“楚国要是攻打宋国的话，我料定大王您会丧失大义又不能取胜。”

楚王说：“公输般是天下有名的能工巧匠，他发明制作了云梯。我们要是用云梯作为攻打宋国的一个器械，难道还不能取胜？”

墨子说：“那么现在，请大王让公输般到这里，我和他演练一下，他来攻城，我来防守，如何？”

于是，公输般就和墨子展开了攻城守城的现场演练。公输般用攻城器械的模型，发动了九次进攻，墨子用守城的阵势打退了九次进攻。公输般用尽了办法都不能攻下宋的城池。

楚王看到这里，就打消了攻打宋国的念头。

《淮南子·修务》中引用了这个故事。

“墨守成规”这个成语是指思想固执保守，守着老规矩不放，不思改革进取。



## 156

### Wearing Barbarian Uniform and the Use of Cavalry in Battle

#### 胡服骑射

When King Wuling ascended to the throne in the state of Zhao, his reign was not strong enough. Therefore it was constantly harassed by other wandering tribes.

The State of Zhao had a common boundary with Northern nomad nationalities, and the King Wuling of Zhao noticed that the Linhu Tribe had some advantage in their military uniforms; the short coat with narrow sleeves were more suited to daily life, hunting and battle; horse cavalry, bows and arrows, compared with military vehicles and long archery of Zhao military, were more flexible. King Wuling of Zhao told his commanders and servants; "The cavalry of Hu Tribe was quick like flying birds and arrows, that is why they always win when galloping in the battlefield with such an army."

Then, King Wuling of Zhao proposed his reform of "wearing barbarian uniform of Hu" and "use of Cavalry in Battle".

His propose went opposed by many officials before it was known to lower levels. Lord Cheng (Zhao Wuling's

赵武灵王即位的时候,国力不强,大小国家都来侵扰。

赵国与北方游牧民族交界,赵武灵王看到胡人在军事服饰方面有一些特别的长处:穿窄袖短袄,生活起居和狩猎作战都比较方便;作战时用骑兵、弓箭,与中原的兵车、长矛相比,具有更大的灵活机动性。他对手下人说:"胡人的骑兵来如飞鸟,去如绝弦,带着这样的部队驰骋疆场哪有不取胜的道理。"

于是,赵武灵王就提出了"着胡服"、"习骑射"的主张。

赵武灵王带头穿着胡服去会见群臣。胡服在赵国军队中装备齐全后,赵武灵王

Uncle) and other officials and royal families disliked it, claiming that there should not be any "copying of barbarian clothing and changing of old rules". King Wuling did much to cease the opposition and said: "Any one with morals and wit always takes measures according to the real situation to benefit the country. It is no need to copy the old for the greatness and power." King Wuling wore the barbarian clothes on court and persuaded others to do the same. When all the court and military wore the uniform of Hu, he began to train them not only in the ways of a cavalry charge, but in horse archery as well.

Lord Cheng and other conservative members realized that they could not stop the reform, they spread rumors: "Our King is never taking us pleasing to his eyes and the reform is to humiliate us."

When the rumor came to King Wuling, he called in all the officials to court and shot the cross-ties on the gate buildings in front of them. He said: "If any one raises any opposition to the reform, I will shoot at his chest with my arrow."

Lord Cheng relented and the controversy stopped.

From the second year after the reform, King Wuling's reforms greatly improved the fighting force of the Zhao military.

This story was mentioned in *Huainanzi · Strategy*.

This idiom tells people not always to copy old for the new, but to learn from others and be brave with reform.

就开始训练将士,让他们学着胡人的样子,骑马射箭。

公子成等人见没能阻止赵武灵王的行动,就散布谣言说:“国君平素就看着我们不顺眼,这是故意做出来羞辱我们。”

赵武灵王听到后,召集满朝文武大臣,当着他们的面用箭将门楼上的枕木射穿,严厉地说:“有谁胆敢再说阻挠变法的话,我的箭就穿过他的胸膛!”

公子成等人从此再也不敢妄发议论了。

从胡服骑射的第二年起,赵国的国力就逐渐强大起来。

《淮南子·主术》中提到了胡服骑射这个故事。

“胡服骑射”这个典故告诉人们不要故步自封,应学习别人的长处,勇于改革。

# 157

## Carving Up an Ox

### 庖丁解牛

A cook was butchering an ox for Duke Wen Hui. The places his hand touched, his shoulder leaned against, his foot stepped on, his knees pressed upon, came apart with a sound. He moved the blade, making a noise that never fell out of rhythm. It harmonized with the Mulberry Woods Dance, like music from ancient times.

Duke Wen Hui exclaimed: "Ah! Excellent! How has your skill advanced to this level?"

The cook answered: "What I follow is rules, which is beyond all skills. When I started butchering, what I saw was nothing but the whole ox. Nowadays, I meet it with my mind rather than seeing it with my eyes. My sensory organs are inactive while I direct the mind's movement. It goes according to natural laws, striking apart large gaps, moving toward large openings, following its natural structure. Even places where tendons attach to bones give no resistance, never mind the larger bones! A good cook goes through a knife in a year, because he cuts. An average cook goes through a knife in

魏国有一个名叫丁的厨师替梁惠王宰牛,手所接触的地方,肩所靠着的地方,脚所踩着的地方,膝所顶着的地方,都发出皮骨相离的声音,刀子刺进去时的响声更大,这些声音没有不合乎音律的。

梁惠王惊异庖丁的技术怎么会高到这种程度。

庖丁说:“我探究的是事物的规律,这已经超过了对于宰牛技术的追求。当初我刚开始宰牛的时候,看见的只是整头的牛。现在宰牛的时候,我不必用眼睛去看,就像感觉器官停止活动了而全凭精神意愿在活动。顺着牛体的肌理结构,劈开筋骨间大的空隙,沿着骨节间的空穴使刀,都是顺着牛身体本来的结构。宰牛的刀从来没有碰过经络相连的地方、



a month, because he hacks. I have used this knife for nineteen years. It has butchered thousands of oxen, but the blade is still like it's newly sharpened. The joints have openings, and the knife's blade has no thickness. Apply this lack of thickness into the openings, and the moving blade swishes through, room to spare! "That's why after nineteen years the blade is still like it's newly sharpened."

The story was mentioned in *Huainanzi · Customs*.

The idiom "Carving Up an Ox" means after repeated practice, the rules will be mastered to make thing more handy.

紧附在骨头上的肌肉和肌肉聚结的地方、股部的大骨。技术高明的厨工每年换一把刀,是因为他们用刀子去割肉。技术一般的厨工每月换一把刀,是因为他们用刀子去砍骨头。现在我的这把刀已用了十九年了,宰牛数千头,而刀口却像刚从磨刀石上磨出来的一样。牛身上的骨节是有空隙的,而刀刃并不厚,用这样薄的刀刃刺入有空隙的骨节,在运转刀刃时一定宽绰而有余地了,因此用了十九年而刀刃仍像刚从磨刀石上磨出来一样。”

《淮南子·齐俗》中提到了这个故事。

“庖丁解牛”这个成语比喻经过反复实践,掌握了事物的客观规律,做事得心应手,运用自如。

## 158

### Shed Blood and Loyalty

#### 碧血丹心

Chang Hong was a learned man of Zhou Dynasty, who knew things from astronomy and geography to astrology and music. Confucius admired him, so he went to visit him and learned some knowledge on Shao Music. Confucius praised Chang Hong for his knowledge and his teaching so much that he went to the State of Qi the next year and listened to the Shao Music performance. He indulged himself in the beautiful music and forgot the taste of meat for three years.

Chang Hong was an official of Lord Liu—the Minister of King ZhouJing and his successor. Minister Liu had a marriage relationship with the old and well-known family—Lord Fan. When several famous families in the State of Jin struggled for power, the family of Liu, which Chang Hong belonged to, was on the side of Lord Fan.

The big families of Lord Zhao, Lord Fan, Lord Zhangxing and others in State of Jin struggled for more than ten years, with the result that Lord Fan and Lord Zhongxing failed while Lord Zhao won. But since there

苒弘是周朝人,博学多才,知天文地理,通星象音律。孔子仰慕他,就去拜访他,学到了一些关于韶乐的知识。对于苒弘的博学施教,孔子称谢不迭。并在第二年前往齐国聆听了韶乐的演奏,沉湎于美好的音乐中,“三月不知肉味”。

苒弘是周景王、周敬王时期掌权大臣刘文公的臣子。刘氏与晋国的一大世家——范氏世为婚姻。晋国的几大世家争权夺利,苒弘所属的刘家支持帮助范氏。

晋国的赵氏和范氏、中行氏等家族互相斗争了十几年,结果是范氏和中行氏失败,赵氏获胜。但由于并没有彻底消灭中行氏和范氏的

was no complete elimination of the families of Lord Zhongxing and Lord Fan, the families of Lord Zhao vented on King of Zhoujing and blamed him for his support for Lord Fan. At this time, Lord Liuwen who supported Lord Fan died more than ten years ago, in order to curry favor with State of Jin, King Zhoujing killed Chang Hong who assisted Lord Liuwen in the past and followed his political charge.

It was said that three years after Chang Hong's death, his blood became jaspers.

The story was mentioned in *Miu Cheng, Teaching in Huainanzi*.

The set phrase "Shed Blood and Loyalty" refers to people with loyalty, strength and absolute sincerity.

力量,就迁怒于周敬王,责备他不该支持范氏。这个时候,亲范氏的刘文公早在十几年前就死了,周敬王为了讨好晋国,就把过去辅佐刘文公、继刘文公之后执掌国政的栾弘杀掉。

传说栾弘死后三年,其血化为碧玉。

《淮南子》在《缪称》、《汜论》等篇目中提到了栾弘的故事。

“碧血丹心”这个成语用来形容忠诚、坚强、赤诚的人。



## 159

### Pearl of Lord Sui

#### 隋侯之珠

In ancient China, the only treasure could compare beauty with "the jade of Heshi" is the "Pearl of Lord Sui".

In Western Zhou Dynasty, there was a legend. One day, the king of Sui State—Lord Sui—went on an inspection tour. When he came to a place called Zha Shui, he suddenly discovered there was a python lying on the hillside with sword wounds, dying. Looking at the python, Lord Sui felt pity. Therefore, he let his people treat it with herbs.

After the treatment, the python gradually restored its strength. It scrawled around the horses and carriages of Lord Sui for three times with its huge and flexible body, then plunged to travel to the mountains.

When Lord Sui returned from the inspection tour and went to Zha Shui again, he met a boy on the road who wanted to dedicate him a bead. Lord Sui asked him for the reason, but the boy said nothing. Lord Sui refused to accept the bead.

The following year, in another inspection tour to

中国古代,能与“和氏之璧”相提并论的另一大宝物就是隋侯之珠。

相传西周的时候,一天,隋国的国君隋侯出巡,来到渣水这个地方,突然发现山坡上有一条巨蟒身受刀伤,奄奄一息。隋侯望着巨蟒,恻隐之心大动,于是,就让手下的人为它敷药治伤。

经过救治,巨蟒渐渐恢复了体力。只见它晃动着巨大而灵活的身体,绕隋侯的马车转了三圈,然后向苍苍的山林游去。

隋侯出巡归来,走到渣水时,遇见一少年拦路献珠。隋侯细问缘由,少年却什么都不说,隋侯拒绝接受所献之珠。

第二年,隋侯又一次出

Zha Shui, Lord Sui took a rest in the mountains at noon. In his dream he saw the boy who wanted to dedicate his bead. The boy told him that he was originally the soul of the injured python. To express his gratitude for the rescue experience, he would like to dedicate a special pearl on his crown in hoping that Lord Sui would accept it.

When Lord Sui woke up, he was surprised to see a splendid and beautiful pearl around himself. Therefore, he took the pearl with him.

It is said that when the news of the pearl spread, it immediately aroused the greed of the coveted national nobilities. Later, the pearl fell into the hand of King Wu of State Chu; then, when State of Qin conquered the State of Chu, the pearl was occupied by Emperor Qin and was regarded as National treasure. When Qin Dynasty was over, the pearl disappeared.

The special pearl mentioned in *Huainanzi · Lan Min Xun* refers to a treasure of which people in possession will be rich and which people lose will suffer poverty.

The set phrase "the pearl of Lord Sui" refers to the valuable things.

巡渣水,中午在山间小憩时,梦到那个曾经拦路献珠的少年,说自己原是那条受伤巨蟒的化身,一心感念隋侯的救命之恩,特将冠上明珠献上,希望他能够收下。

隋侯醒来,果然见到身边有一颗无比美丽的明珠,大为惊奇,于是,就将这颗明珠随身携带。

据说隋侯得到宝珠的消息传出后,立即引起了各国诸侯的垂涎。后来,隋珠落入楚武王之手;再后来,秦国灭掉楚国,隋珠又被秦始皇占有,并被视为秦国的国宝。秦国灭亡后,隋珠不知所终。

《淮南子·览冥训》中提到了隋侯之珠的珍贵：“得之者富,失之者贫。”

“隋侯之珠”这个成语用来比喻珍贵的物品。

## 160

### Playing the “se” with the Pegs Glued

#### 胶柱鼓瑟

Once upon a time, a person from State Qi heard that the music of the musical instrument “se” sounded beautiful, so he was eager to learn how to play it. But in the State of Qi, few people could play it. Therefore, he went to the State of Zhao where he could learn how to play “se” from a teacher.

The teacher played one piece of music, and this person from Qi felt it was really melodious. When the teacher played another piece, he was nearly addicted to it. The teacher said to him: “Now, you have seen how I play it. So, try to play it by yourself.”

The person from Qi said to his teacher earnestly: “Sir, you played so fabulously. I have learned enough from you. What I need from you is tuning up for my ‘se’, please.”

Then the teacher tuned up on the musical instrument of that person from Qi. When he received “se” from his teacher, he glued the small bar for setting the key on the “se” immediately. Later on, he went back to

有个齐国人听说瑟这种乐器弹起来很好听,就想学弹瑟。但是,在齐国,会弹瑟的人不多,于是,他就来到赵国,跟赵国的一个老师学习弹瑟。

老师弹了一曲,这个齐国人觉得瑟弹起来的确美妙。老师又弹了一曲,这个齐国人简直要沉醉了。老师说:“你已经看到我怎么演奏的了,现在,你自己试着弹吧。”

齐国人恳切地对老师说:“老师,您弹得真是太好了,我已经跟你学得差不多了,您只要帮我在瑟上调好音就行了。”

老师就在这个齐国人的瑟上调好了音,齐国人接过瑟,赶忙把瑟上调音的短柱用胶粘固起来。然后抱着瑟



離南子詩景



非规矩不能定方圆，非准绳不能正曲直。

——《淮南子·说林》

(没有规矩不能成方圆，没有准绳不能定曲直。)

Nothing can be accomplished without norms or standards; the rights and wrongs  
can't be determined without criteria.

——*Huainanzi: The Teachings on the Forest*

his own country-Qi merrily with his "se".

When the person came back home, he told his family excitedly: "From now on, you can enjoy the wonderful melodious music."

After that, he began to play the "se". But, he failed to play. Trying again and again for several days, he couldn't make the melodies.

Afterwards, another person who came from the State of Zhao figured out the reason. This person of Qi was thought stupid by others.

The story was written in *Huainanzi · Customs*.

The set phrase playing the "se" with the pegs glued originally refers to stick the bar with glue to keep the key from being adjusted. Later on, it means being stubborn and inflexible by sticking to the old tradition.

高高兴兴地从赵国回到齐国。

这个齐国人回到家里后,兴奋地对家里人说:"从今天起,你们将听到美妙无比的乐音了。"

说完,他抱起瑟弹了起来。但是,总弹不出曲调来。摆弄了多少日子,这个齐国人还是弹不出曲调。

后来,有人从赵国来,了解到是怎么回事,大家觉得这个齐国人的举动是多么愚蠢。

《淮南子·齐俗》中用到了这个成语。

"胶柱鼓瑟"这个成语的原意是用胶把柱粘住,使音调不能调整,后用来比喻拘泥固执、不知变通。



# 161

## Constant Exchange of High Officials' Visit Between Two Nations

### 冠盖相望

State of Qi and State of Chu already agreed to assault State of Wei. Therefore, the State of Wei sent emissaries to State of Qin for help. Groups and groups of Emissaries went, so there were many official horse carriages on the road between State of Wei and State of Qin. However, the State of Qin did not promise to assist.

There was an old official in State of Wei called Tang Ju who was over 90 years old. He was worried about the fate of his country. He requested to the King: "I request to visit State of Qin for military help. Your Majesty, please let me bring some people to town."

The worried king of Wei was moved and sent him to the State of Qin.

When Tang Ju went to the State of Qin and met the king of Qin, the king told him: "It is hard that you didn't feel trouble to travel such a long distance to be here. The State of Wei came here to call for help for several times. I know that your country is in great crisis."

齐国和楚国约好,要攻打魏国,魏国派使者到秦国请求援助。使者去了一拨又一拨,魏国通往秦国的道路上,魏国官员的车子往来不断。但是,秦国就是不答应援助。

魏国有个叫唐且的老臣,九十多岁了,也在为国家的命运担心。他向魏王请求说:"老臣想到秦国去请求秦王出兵,请国君允许,让我带些人出城。"

心忧如焚的魏王看到唐且主动请缨,很感动,就派车把他送到秦国去。

唐且来到秦国,见到了秦王,秦王对他说:"你老人家不怕路途遥远,来到这里,非常辛苦。魏国几次来求救,我知道你们国家形势紧急。"

Tang Ju said: "Your majesty did not figure out the world situation because you already knew the great crisis but did not send troops for help. The State of Wei is a bait country that every country wants to conquer it. Our country relies on the mighty State of Qin. Now, the armies of the State of Qi and Chu have been stationed in border of Wei, if your majesty still does not send troops to aid Wei, no one can save Wei. It has to cede territory to the State of Qi and Chu. At that time, it was too late for your majesty to send troops. Besides, you will make the State of Qi and Chu stronger at the cost of Wei."

King of Qin sighed and finally came to his senses. Then, he immediately dispatched troops to the State of Wei day and night.

When the army of the State of Qi and Chu heard that troops from the State of Qin came to rescue, they withdrew.

The idiom was kept in *Huainanzi · The World*.

The idiom "constant exchange of high officials' visit between to nations" is used to describe that the government's envoys and officials come and go constantly.

唐且说：“大王已经知道魏国紧急而不派援兵，是还没揣摩出天下的局势。魏国是万乘之国，把强大的秦国当作自己的依靠。现在齐、楚的军队已经驻军在魏国边境了，大王还不出兵援助，魏国要是等不及了，只好割地给齐、楚。到那个时候大王您才出兵就迟了，是以牺牲魏国为代价而让齐国、楚国强大。”

秦王叹息一声，终于醒悟了。于是，马上派出大军，日夜赶赴魏国。

齐、楚的军队听到来了很多秦国的援兵，就撤了回去。

《淮南子·人间》用到了这个成语。

“冠盖相望”这个成语是形容政府的使节或官员往来不绝。

## 162

### Alcohol Pool and Meat Garden

#### 酒池肉林

In the late Shang Dynasty, King Zhou focused on the construction for luxury places and indulged in drinking and beauties, ignoring the political affairs.

In the palace, there were songs and dances day and night. One of the most famous forms of entertainment Zhou enjoyed was the "Alcohol Pool and Meat Garden". A large pool was filled with alcohol, while the plants and trees around the pool were hung with meat. This allowed men and women to run in the middle and drink day and night for pleasure.

Moreover, he created the "Explosive Burning Punishment" to torture those who opposed him. Two hollow bronze metal bars were covered with oil and the victims were tied to the bars. Then fire was lit in the middle of the bars and the victims were burnt to death.

The excessive and brutal rule of the King Zhou of Shang Dynasty led to the inevitable collapse of his empire.

This story was mentioned in *Huainanzi · Ben Jing*.

商朝末年,商纣王大兴土木,建造豪华的宫殿,沉湎于酒色,不理国政。

王宫里朝朝笙歌,暮暮曼舞。商纣王以酒为池,悬肉为林,让男男女女赤裸着身体在中间奔跑嬉闹,通宵达旦的饮酒为乐。

不仅如此,商纣王还制造出“炮烙”这种刑具用来惩治反对他的人。“炮烙”就是把空心的铜柱涂上油,把人绑在柱子上,然后在柱子中间烧红炭火,把人烤烙而死。

商纣王的荒淫无度和残暴统治,导致武王伐纣的必然结局。

《淮南子·本经》提到了这个故事。



The set phrase “Alcohol Pool and Meat Garden” refers to corruption and extreme luxury life. It also means a lot of alcohol and meat.

“酒池肉林”这个成语形容荒淫腐化、极端奢侈的生活。也用来形容酒肉极多。

## 163

### The Hunchback Sticks Cicadas

#### 佝偻承蜩

Once Confucius led his students to the State of Chu, when they passed through a forest, they saw a hunchback was using a pole to pick cicada easily just like he was picking up cicadas from the ground.

Confucius went up and asked the hunchback: "How ingenious you are! Do you have any tips?"

The hunchback replied: "I certainly know how. It should be after five or six months of practice. If you use two sticky balls on the top of the pole to stick cicadas and do not fail, then the chances of failure would be very slim; if you use three and do not fail, your chances of failure would be ten percent; if you use five and do not fail, then it would be as easy as picking the cicadas up from the ground."

Seeing that Confucius and his students concentrating on his words, the hunchback went on: "When I am sticking the cicadas, I am standing here, like an unconscious numb; I held a pole in my hand and my arm is

孔子带着他的学生到楚国去,经过一片树林,看见一个驼背人正在用竿子粘蝉,容易得就像从地上拾取蝉一样。

孔子走上前问这位驼背人道:“您真灵巧啊,有什么诀窍吗?”

驼背人回答说:“我当然有诀窍。要经过五六月的练习,在竿头用两个有黏性的弹丸去粘蝉,如果不掉,那么失手的情况就很少了;用三个弹丸去粘蝉,如果不掉,那么失手的情况只有十分之一了;用五个弹丸去粘蝉,如果不掉,那就会像在地面上拾取蝉一样容易了。”

驼背人看孔子一行人专心的听他讲述,就接着说:“粘蝉的时候,我的身子站立在那里,就像是没有知觉的断木桩子一样,我举着竿

like a piece of blight branch; though the world is great and everything is complex, at this time I am only concentrating on the wings of cicadas. I do not turn back or sideways, also I do not move my attention from the complex things. In such a way, sticking cicadas is so easy, isn't it?"

Confucius turned to his students around him and said: "Focusing without distraction means concentration. I am afraid this elderly hunchback is such a case!"

This story is mentioned in *Huainanzi · Mountain*.

The idiom "the hunchback sticks cicadas" means success by concentration.

子的手臂,就像一段枯树枝;虽然天地很大,万物纷繁,而此时的我只注意着蝉翼。不回头不侧身,绝不因纷繁的万物而改变我对蝉翼的注意。这样做了以后,粘蝉不就非常容易了吗?"

孔子转身对他的学生们说:"用心不分神,就是聚精会神,恐怕说的就是这位驼背的老人吧!"

《淮南子·说山》中提到了这个故事。

"佝偻承蜩"这个成语比喻做事精专,全神贯注,方能成功。



## 164

### Sanctuary from the Secular

### 遁世离俗

When Zhuangzi talked about "justice", he cited stories of several saints. He said that when Yao gave his throne to Xu You, the latter did not accept and left. When Tang of Shang Dynasty was going to give his throne to Wu Guang, Wu Guang did not accept and was very angry. When Ji Ta heard this he was afraid that Tang would give the throne to him, so he led his students to hide by a river. The nobilities worried about that he would commit suicide in the river. They came to the river for condolences one after another. Three years later, when Shen Tudi heard their deeds, he admired them so much that he dived into the river and died.

Qu Yuan (a Chinese patriotic poet) wrote in his *Chu Ci* that "Overlooking the sandbanks and islands in the great river, I felt sorrow for the loftiness of Shen Tudi (a loyal official)".

Wang Yi noted in Han Dynasty: "Shen Tudi proposed to the monarch several times but the monarch did not listen to him. He committed suicide by diving

庄子在谈论“义”的时候，举了几个圣贤的故事。他说：尧要把帝位让给许由，许由不接受，逃跑了。商汤准备把帝位让给务光，务光不接受，并且非常生气。纪他听说了这件事，害怕商汤要让位给他，就赶忙率领他的学生躲避到一条河边。诸侯们担心他投水，一个接一个地到河边来吊慰他。三年以后，申徒狄听说他们的事迹后，非常敬佩，投河而死。

屈原在《楚辞·九章·悲回风》中写到：“望大河之洲渚兮，悲申徒之抗迹。”

汉朝王逸注：“申徒狄也，遇闾君遁世离俗，自拥石赴河，故言抗迹也。”

into a river holding a stone. That is sanctuary from the secular.”

This story was mentioned in *Huainanzi* · *Mountains*

The idiom “sanctuary from the secular” refers to seclusion from the secular.

《淮南子·说山》中提到了这个故事。

“遁世离俗”亦作“遁世绝俗”，意思是隐居而屏绝世俗往来。

## 165

### Dancing with Shields and Hammers

#### 执干戚舞

Ganqi Dance is a kind of dance with music in ancient China. The ancient dances with music can be divided into art dances and action dances. Feather fans were held in art dance while Ganqi were held in action dance. Ganqi means shields and hammers—two types of weapon in ancient China. Weapons were used as instruments in the dance.

There was a legend in Shun Time, the Miao Tribe in the southern area did not subordinate to Shun and Yu prepared to attack them.

The King of Shun said to Yu: "Do not use force. It is not ethical to attack them without enough achievement in morals and politics."

Then, it took the King of Shun three years to make cultivation in the aspect of benevolence and politics and educate people. Their weapons were no long used for wars but for dances.

The benevolence of King of Shun moved the Miao Tribe which was eventually unified.

干戚舞是古代的一种乐舞。古代乐舞分为文舞和武舞,文舞是执羽旄,武舞是执干戚。干戚:盾牌和大斧,古时的两种兵器。用武器作跳舞的工具。

相传在舜帝的时候,南方的有苗族不服从,禹准备用武力讨伐他们。

舜帝对大禹说:"不要使用武力。因为德政修得不深厚而去讨伐,不是有道德的做法。"

于是,舜帝就用三年时间来修行德政,教化人民。士兵们的武器不用作打仗,而是拿着跳舞。

舜帝的德政感化了有苗,最终使他们归附。



The set phrase “dance with weapons” refers to moving and influencing the enemy with virtues instead of weapons.

“执干戚舞”比喻以美德代替武力来感化敌人，制服敌人。

## 166

### Enjoy no Good Sleep nor Delicious Food

#### 寝不安席 食不甘味

Duke Xian of the State of Jin always had the urge to conquer neighboring states. Minister Gong Zhi qi of the State of Yu was so worried about the fate of his state that he could not sleep well at night nor did he enjoy the good taste of food. It was because there was such a loyal man like Minister Gong Zhiqi in the State of Yu, the State of Jin was not brave enough to make military attack to State of Yu.

Later on, Duke Xian of State of Jin made a proposal. He knew that the State of Yu had a good relationship with the State of Guo, so he sent fine horses from Qu and precious jade from Chuiji (a place) to the king of Yu and requested to attack the State of Guo by the way through State of Yu.

The king of State of Yu was so pleased by the treasures, that he permitted to let the army from Jin pass his land.

Minister Gong Zhiqi of Yu persuaded him: "If your State permits to let the Army of Jin to pass through, Qin will occupy Guo sooner or later, then it

晋献公一直对邻国虞国有吞并之心。虞国大臣宫之奇为保全虞国,日夜操心,常常是寝不安席、食不甘味。由于有宫之奇这样的大臣在,晋国才不敢对虞国贸然用兵。

后来,晋献公用了一个计策,他知道虞国和虢国是很好的盟国,所以,就派人把屈产良马和垂棘宝璧送给虞国国君,请求借道虞国去攻打虢国。

虞国国君被这些罕世之宝迷惑住了,想借道给晋国。

虞国大臣宫之奇劝阻说,如果要借道给晋国,晋国早晨打败了虢国,晚上就会来攻打我们虞国。

must turn back immediately and attack us.”

The King of Guo did not listen, he permitted the army from Jin pass through his state. Minister Gong Zhiqi saw his own advice was not accepted, he left the State of Yu.

Shortly, the State of Jin attacked State of Guo which was soon eliminated.

When the army of Jin returned, they stationed in Yu. Taking the advantage of the lack defense by Yu, the army launched a surprise attack and destroyed Yu easily. The monarch of Yu was captured.

The army of Jin returned with fine horses from Qu and precious jade from Chuiji in victory.

The story was quoted in the passages of *Spirit, Strategy, Mountain and Tai Zu in Huainanzi*.

The idiom “can not enjoy good sleep or delicious food” refers to excessive worry.

虞国国君没有听取识宫之奇的忠告,借道给了晋国。宫之奇见自己的忠告没被采纳,就离开了虞国。

随即,晋军大举进攻虢国,虢国马上被消灭。

在回师途中,晋军驻扎在虞国。趁虞国毫无防备,发起突然袭击,轻而易举地将虞国灭亡,虞国国君被俘。

晋军抱着垂棘宝璧,牵着屈产良马,凯旋而归。

《淮南子》在《精神》、《主术》、《说林》、《泰族》等篇目中引用了这个故事。

“寝不安席,食不甘味”这个成语比喻操心过度。



## 167

### A Disturbance Can Hurt Innocent By-standers

#### 城门失火殃及池鱼

It has to do with a story happened in the Spring and Autumn Period. One day, the city gate of State of Song caught fire, and the fire spread fiercely with the wind. People in the city cried and screamed trying to put down the fire by fetching water from the river surrounding the city. Basins and cans of water were carried into the city.

When the fire was controlled, the water in the river was nearly used up so that one could see the bottom of the river. Trying to put down the fire, people used up the last drop of the water in the river.

The fire was put down and the city gate was in a mess. The river under the city gate was also in a mess. There was no water in the river, and the fish in the moat suffered.

The idiom "the fish in the moat suffered" refers to disturbances that can hurt innocent by-standers.

春秋时期,一天,宋国的城门突然起了火,大火借着风势越烧越猛,城里的人大呼小叫跑出来救火,就近到护城河去取水,一盆盆、一罐罐的水从护城河里取走。

火势渐渐小了,护城河里的水也快见底了。为扑灭最后的残火,人们把护城河里的水全部舀干了。

火终于灭了,城门上一片狼藉。城门下的护城河也是一片狼藉,没有水的河里,鱼在苟延残喘着。城门失火使这些鱼无法生存。

“城门失火殃及池鱼”这个成语比喻无端受牵连而遭祸害。

## 168

## Stopping the Boiling Water by Stirring

## 扬汤止沸不如釜底抽薪

“Fu” is the cooking pot, and “Xin” is the firewood for cooking. This set phrase means: when the water in the cooking pot is boiling, get a spoon of water from the pot, then invert it to the pot to stop the boiling. In this case, it is better to draw back the firewood under the pot, then the water will be stopped from boiling.

This phrase is from *Huainanzi · Spirit*. It means that it is impossible to stop the water from boiling by boiled water; if the reason why the water is boiling is clear, taking away the firewood will work.

The idiom “stopping the boiling water by stirring” originally meant take a spoon of boiling soup in the pot and pour it down to stop the soup from boiling. Later, it refers to take a drastic measure to deal with a situation.

釜是做饭的锅，薪是烧饭用的柴火。这句话的意思是：当锅里的汤烧开了沸腾起来的时候，把锅里的汤舀起一勺，再倒到锅里想止息沸腾。与其这样，不如把锅底的柴火抽出来，就彻底不让锅里的汤沸腾漫溢了。

这句话出自《淮南子·精神》：“以汤止沸，沸乃不止；诚知其本，则去火而已矣。”意思是：用烧开的汤来止息沸腾，沸腾是不可能被止息的；要是真正知道沸腾的根本原因，把烧汤的火撤去就行了。

“扬汤止沸”作为一个成语，原指将锅中烧开的汤水舀起，复倒回去，以止沸腾。后来比喻用行动使困境暂时有所缓解，但未能根本解决问题。

## 169

### The Fall of One Leaf Heralds the Autumn

#### 一叶知秋

*Huainanzi · Mountain* has it, "Taste one small lump of meat, and then we know the taste of a wok; suspend the feather and the coal, and then we perceive whether the air is dry or humid, which shows that a small sign can indicate a great trend. See a fallen leaf, and then we know the end of the year is approaching; observe the ice in the bottle, and then we know the whole world is chilly, which shows that things afar can be inferred from those near.

This paragraph means that when a piece of sliced meat is tasted, the taste of the large iron pot can be known. When the feather and the coal are suspended, the dryness and the dampness of the air can be known. It is the principle that a great trend can be indicated by a small sign. When a fallen leaf is seen, it indicates that the end of the year is approaching. When the water in the bottle is frozen, the cold weather can be inferred. It is the principle that the integrated situation can be inferred from only part of the whole.

《淮南子·说山》中写道：“尝一脔肉，知一镬之味；悬羽与炭，而知燥湿之气；以小明大。见一落叶，而知岁之将暮；睹瓶中之冰，而知天下之寒；以近论远。”

意思是：尝一小块肉，就知道一锅肉的味道，悬挂羽毛和木炭，就能知道空气是干燥还是潮湿。这是以小知大的道理。看见一片叶子落了下来，就知道这一年快要过完了；看到瓶中的水结了冰，就知道天气非常严寒了。这是以近推远的道理。这段话便形成“一叶知秋”一词。



The idiom—the fall of one leaf heralds the autumn—uses a trope to show that the small sign can indicate the developing trend and the result of the whole thing.

“一叶知秋”这个成语，比喻通过个别的细微的迹象，可以看到整个事情的发展趋势和结果。

# 170

## Most Lofty

### 至高无上

*Huainanzi · Distinct* has it, "Taoism is the loftiest, and the most profound. It is leveler than the level, more straight than the rope, rounder than the round, more square than the square. Taoism includes all the things in the universe and covers all the things without exception."

This paragraph means that Taoism is the supreme and the most profound principle. It is leveler than the level, it is more straight than the rope, it is rounder than the round, and it is more square than the square. Taoism includes all the things in the universe and covers all the things without exception.

The idiom—most lofty—means that someone has reached the highest and could not be higher.

《淮南子·繆称训》中写道：“道至高无上，至深无下；平乎准，圆乎规，方乎矩；包裹宇宙无表里，洞同覆载而无所碍。”

意思是：道至高无上，深不可测，比水准还平，比墨绳还直，比规还圆，比矩还方。包裹宇宙没有内外，覆载万物没有障碍。

“至高无上”这个成语比喻高到顶点，再也没有更高的了。

# 171

## All Rivers Flow to the Sea

### 百川归海

*Huainanzi · Teachings* has it, "Rivers, from different sources, all flow to the sea. A hundred schools of thought, although from different theories, all emphasize the governance."

This paragraph means that although rivers have different sources, they all flow in the direction of the sea, and although a hundred schools of thought have different theories and undertakings, they all center on the governance.

The idiom—all rivers flow to the sea—means that all things tend in one direction. And it is also to imply an irresistible trend and the aspirations of the people.

《淮南子·汜论》中写道：“百川异源而皆归于海，百家殊业而皆务于治。”

意思是：百条河的源头不一样，但都向大海流去；百家倡导的学说和进行的事业不一样，但都注重治理。这句话便形成“百川归海”一词。

“百川归海”这个成语的意思是说众多的事物汇集一处。也用来比喻大势所趋，众望所归。



## 172

### Ascend a Height and Watch Your Steps

#### 登高履危

*Huainanzi · The Original Doctrine* has it, "When climbing to the high place and looking down, one should not lose Taoism that he upholds; when walking in a dangerous place, one should not forget to guard Taoism. If Taoism can be preserved in this way, then one's morality will not be corrupted.

This paragraph means that when one climbs to the high place, he should not forget Taoism, doctrines that he has always been insisting on; when one is in a dangerous place, he should not forget his principles. Taoism is preserved in this way and then the morality would not be corrupted.

The idiom—ascend a height and watch your steps—is later used to show that someone is cautious with reverence and awe.

《淮南子·原道》中写道：“登高临下，无失所乘；履危行险，无忘玄伏，能存之此，其德不亏。”

意思是：登上高处看下面，不要失去所秉持的道；行走在危险的地方，不要忘记守护着道。能够这样保存道，他的德就不会亏损。

“登高履危”这个成语后来比喻谨慎惶恐。

## 173

### Make a Feint to the East but Attack in the West

#### 声东击西

*Huainanzi · The Military* has it, "The art of the war is to show its softie while fighting like hard grit, to show its weakness while defending powerfully, to show its rest loosely while attack aggressively, to make a feint to the east while attacking in the west."

This paragraph means that the strategy of the war is to let the enemy think you are weak, whereas you defend powerfully in reality. Let the enemy think you rest loosely, but you attack aggressively in reality. Let the enemy think you want to go to the east, but you prepare to head for the west in reality.

"Feint" in the idiom means an attack that is intended to deceive an opponent. This idiom means making a feint to the east but attacking in the west. This is one tactic to have enemy under a delusion and defeated by a surprise move.

《淮南子·兵略》中写道：“故用兵之道，示之以柔而迎之以刚，示之以弱而乘之以强，为之以歛而应之以张，将欲西而示之以东。”

意思是：所以用兵的策略，让敌人看起来是柔弱的，但却用刚强的力量来对抗；让敌人看起来是在松散的休息着，实际上是大张旗鼓地进行攻击；准备向西方去却让敌人看起来是向东。

“声东击西”中的“声”是指声张。这个成语的意思指造成要攻打东边的声势，实际上却攻打西边。这是使对方产生错觉以出奇制胜的一种战术。

## 174

### Firm Armors and Sharp Weapons

#### 坚甲利兵

*Huainanzi · The Military* says, "Wide territory and large population are barely enough to display gallantry, firm armors and sharp weapons are barely enough to win the battle, high walls and deep rivers are barely enough to entrench themselves, severe authoritative orders and various criminal laws are barely enough to deter."

This paragraph means that owning wide territories and large populations is not enough to display gallantry, carrying firm armors and sharp weapons is not enough to win the battle, high walls and deep rivers around the city are not enough to entrench the city itself, and severe authoritative orders as well as various criminal laws are not strong deterrents.

The idiom—firm armors and sharp weapons—means that the armors of the soldiers are firm and the weapons are very sharp. This idiom means crack troops.

《淮南子·兵略》中写道：“地广人众，不足以为强；坚甲利兵，不足以为胜；高城深池，不足以为固；严令繁刑，不足以为威。”

意思是：土地辽阔人口众多不足以逞强；兵力精锐不足以取胜；城墙高城池深不足以固守；政令严厉刑法繁多不足以威慑。

“坚甲利兵”这个成语的意思是：坚固的盔甲，锐利的兵器。比喻兵力精锐。



VI. Seasonal Stories 六、季节故事



# 175

## The First Month of Spring (the First Month of the Chinese Lunar Year)

### 孟春正月

The first month of the lunar year lies in the east. The representing heavenly stems are Jiayi, the first and the second ones.

The representative animal is one with scale and shell; the representative musical scale is Jue, the third tone of the traditional Chinese musical notation; the representative number is eight, the taste sourness, and the odor strong smell of mutton.

Ice is melted in the warm spring breeze. Animals in hibernation wake up in succession. Fish swim in the residual ice close to the surface of water. Otters start hunting fish. Wild geese are flying back north.

The emperor wears blue clothes, rides a blue horse, and wears blue jade, with blue flags flying high.

People eat the food made out of wheat powder and mutton, drink the dew blown here by the wind. They get the fire by striking a piece of flint, and then burn the stems of beans.

Servant-girls in East Palace wear blue clothes and

正月的方位在东方,天干为甲乙。

正月的代表动物是鳞甲类,代表音调是角调,代表数字是八,代表味道是酸,代表气味是膻味。

和煦的春风消融了冰冻,冬眠的动物纷纷复苏,鱼儿在靠近水面的残冰里游弋,水獭开始捕杀鱼群,大雁正在飞回北方。

天子身穿青色的衣服,骑着青色的马,佩戴青色的宝玉,扬起青色的旗帜。

人们吃麦面做的食物和羊肉,喝八方之风带来的露水。用燧取火,将豆萁燃烧。

东宫的侍女身穿青色的



trinkets, playing the lute and psaltery.

The representative weapon of this month is the spear, the representative animal is sheep, and the representative tree is poplar.

The emperor summons a group of ministers in the northern room facing east and issues the administrative orders for spring. He grants favor to show his mercy, holds celebration to reward the heroes, and lightens taxes.

On the morning of the Beginning of Spring, the emperor leads his officials personally to the eastern outskirts to greet the arrival of spring.

The administrative orders at that time are that cutting small trees that are growing is forbidden, destroying the nest and fetching the eggs are also strictly prohibited, the pregnant animals and young elks are not allowed to be hunted, and rural workers are not forced to rebuild cities.

衣服,佩戴青色的饰物,弹着琴和瑟。

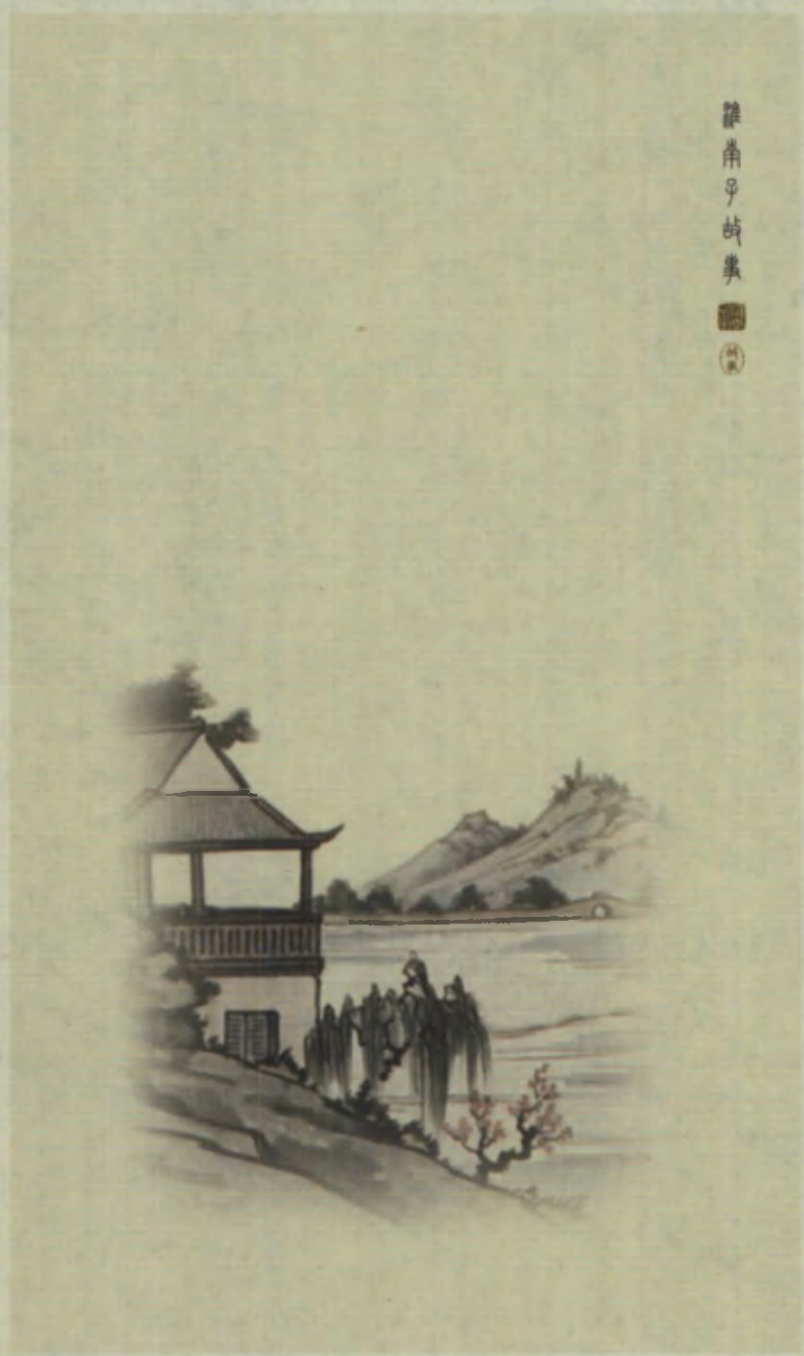
这个月的代表兵器是矛,代表家禽是羊,代表树是杨树。

天子在向东向明堂的北室里召见群臣,颁布春天的政令,布德施恩,庆功封赏,减轻徭赋。

立春那天的早晨,天子亲自率领三公、九卿、大夫等官员,到东郊去迎接春天的来临。

这个时候的政令是:禁止砍伐正在生长的小树,严禁毁坏鸟巢掏走鸟蛋,不准捕杀怀孕的母兽和幼小的麋鹿,不征用民工修建城郭。

離南子故美



人有厚德，无问其小节；而有大誉，无疵其小故。

——《淮南子·汜论》

（一个人有大的德行，就不要去追究他的小节；有大的声誉，就不要去在意他的小毛病。）

Don't focus on the trifles of a man with good moral integrity. Don't dwell on the shortcomings of a man with great fame.

——*Huainanzi The Teachings on the River*



# 176

## The Second Month of Spring (the Second Month of the Chinese Lunar Year)

### 仲春二月

The Second month of lunar year lies in the east. The representing heavenly stems are Jiayi, the first and second ones.

The representative animal is one with scale and shell; the representative musical scale is Jue, the third tone in the traditional Chinese Musical notation; the representative number is eight, the taste is sourness, and the odor strong smell of mutton.

The spring rain patters the earth. Gorgeous flowers come into bloom on peach and plum trees. Orioles sing sweetly and cuckoos start growing.

The Emperor wears blue clothes, rides a blue horse, and wears blue jade, with blue flags flying high.

People eat the food made out of wheat powder and mutton, drink the dew blown here by the wind. They get the fire by striking flint, and then burn the stems of beans.

Maids in the East Palace wear blue clothes and trinkets, playing the lute and psaltery.

二月的方位在东方,天干为甲乙。

二月的代表动物是鳞甲类,代表音调是角调,代表数字是八,代表味道是酸,代表气味是膻味。

春雨淅淅沥沥,桃树李树上绽放出鲜艳的花朵,黄莺在清脆的歌唱,布谷鸟开始生长。

天子身穿青色的衣服,骑着青色的马,佩戴青色的宝玉,扬起青色的旗帜。

人们吃麦面做的食物和羊肉,喝八方之风吹来的露水。用燧取火,将豆萁燃烧。

东宫的侍女身穿青色的衣服,佩戴青色的饰物,弹着

The representative weapon of this month is the spear, the representative animal is sheep, and the representative tree is almond.

The Emperor summons a group of ministers in the main room facing east to order the officials to forgive the prisoners of minor offence, throw away their manacles or handcuffs, forbid whipping, and mediate litigation. He also requests the officials to bring up small children, support old people of no family. Make sure that all the living things are growing prosperously.

Don't let rivers and lakes dry up, don't let ponds drained, don't burn forests, and don't draft farmers into construction and army so as not to hinder agriculture.

琴和瑟。

这个月的代表兵器是矛,代表家禽是羊,代表树是杏树。

天子在东向明堂的正室召见群臣,下令主管官员赦免轻罪的犯人,去掉他们的脚镣手铐,不许鞭打,调停诉讼。抚养幼小的孩子,赡养孤寡的老人,使万物得益生长繁荣。

不要让江河湖泽枯竭,不要让池塘干枯,不要焚烧山林,不要征用民工进行修筑和征战的大事,以免妨碍农耕。

# 177

## The Third Month of Spring (the Third Month of the Chinese Lunar Year)

### 季春三月

The orientation lies in the east; and the representing heavenly stems are Jiayi, the first and the second ones.

The typical animal of the third month is the reptile. The typical tone is Jue, the third tone in the traditional Chinese musical notation. The typical number is eight, the typical taste is sourness and the typical smell is that of mutton.

Phoenix trees are in full blossom. Field mice are replaced by partridges. The rainbow sometimes emerges in the sky, and light green duckweed is floating on the water surface.

The Emperor is in blue, riding on a blue horse, girding on a blue jade, with blue flags flying high.

People eat wheaten food and mutton and drink the dew brought by wind from different directions. They make fire with flint and burn beanstalk.

Maids in the Eastern Palace are also in blue, girding on blue ornaments and playing the stringed musical instruments Qin and Se.

三月的方位在东方,天干为甲乙。

三月的代表动物是鳞甲类,代表音调是角调,代表数字是八,代表味道是酸,代表气味是膻味。

梧桐树上的花盛开得纷纷扬扬,田鼠变成了鹌鹑,天上会出现绚丽的彩虹,水面上生长着嫩绿嫩绿的浮萍。

天子身穿青色的衣服,骑着青色的马,佩戴青色的宝玉,扬起青色的旗帜。

人们吃麦面做的食物和羊肉,喝八方之风吹来的露水。用燧取火,将豆萁燃烧。

东宫的侍女身穿青色的衣服,佩戴青色的饰物,弹着琴和瑟。



The typical weapon of this month is the spear, the typical domestic animal is sheep, and the typical tree is plum.

The emperor meets all his ministers in the southern chamber of the bright hall facing east, orders the officials in charge to open the governmental granary and feed the poor suffering from food shortage (between two harvests), orders them to open the governmental warehouse and take out silk cloth, sends envoys to visit the dukes and princes, and recruits famous talents in the country and treats them with great protocols.

His Highness orders the officials in charge of water conservancy to carry out regular inspection, reinforce dams, dredge watercourses and clear roadblocks before the rain season arrives.

Imperial concubines fast and go to the eastern mulberry fields to pick mulberry leaves. As for the women of this country, the Emperor commands to relieve them from other domestic chores and encourage them to be dedicated in sericulture.

这个月的代表兵器是矛,代表家禽是羊,代表树是李树。

天子在向东向明堂的南室召见群臣,下令主管官员打开粮仓,接济青黄不接的贫穷百姓。打开库府,取出丝帛,派使者慰问诸侯各国,招聘名士,礼待贤人。

下令主管水利的官员,在雨季来临之前要有次序的巡查,加固堤防,疏通水道,清除路障。

后妃们戒斋,到东方的桑田里采摘桑叶。对天下的妇女,要减轻她们的杂事,鼓励她们专心养蚕。

# 178

## The First Month of Summer (the Fourth Month of the Chinese Lunar Year)

### 孟夏四月

The orientation is in the south, and the Heavenly Stems are Bingding, the third and the fourth ones.

The typical animal of this month is birds, the typical tone is Zhi, the fourth tone in the traditional Chinese musical notation, the typical number seven, the typical taste bitterness, the typical odor the smell of the burnt.

Insects begin to chirp and earthworms crawl out of the earth. Plants bear fruit and melons spread all over the ground.

The Emperor is in red, riding on a red horse, girding on red stones, with red flags flying high.

People eat bean food and chicken, and drink the dew brought by wind from all the directions. They make fire with flint and burn three-bristle cudrania.

Maids in the Southern Palace are in red, girding on red ornaments and playing the musical bamboo instruments Yu and Sheng.

The typical weapon of this month is the halberd, the typical fowl chicken, and the typical tree peach.

四月的方位在南方,天干为丙丁。

四月的代表动物是羽毛类,代表音调是微调,代表数字是七,代表味道是苦,代表气味是焦烟味。

夏虫开始啼叫,蚯蚓从地下钻出来,苦菜结出果实,土瓜长满大地。

天子身穿红色的衣服,骑红色的马,佩戴红色的宝石,扬起红色的旗帜。

人们吃豆类做的食物和鸡,喝八方之风吹来的露水。用燧取火,燃烧柘木。

南宫的侍女身穿红色的衣服,佩戴红色的饰物,吹奏竽和笙。

这个月的代表兵器是戟,代表家禽是鸡,代表树是

The Emperor meets all his ministers in the east chamber of the bright hall facing south, promulgating governmental orders for the summer.

On the morning of the Beginning of Summer, the Emperor leads high-rank officials to the southern suburb to receive the summer's arrival. After coming back the Highness awards his ministers, confers titles of le-ud, offers sacrifice to gods, has ceremonial music played and treats his ministers.

Besides, the Emperor commands the officials in charge to choose talented people, recommend the wise and the virtuous, appoint those who are dutiful and loving, and give them salary and position.

The Highness also orders people not to go in for construction in a large scale, not to cut big trees down, drive off wild and domestic animals, keeping them away from crops.

桃树。

天子在南向明堂的东室召见群臣,颁布夏天的政令。

立夏那天的早晨,天子亲自率领三公、九卿、大夫等官员,到南郊去迎接夏天的来临。回来后,赏大臣,封诸侯,行大礼,奏雅乐,宴请群臣。

下令主管官员选拔杰出人才,推荐天下贤良,任用孝敬友爱的人,给他们授爵赐禄。

不要大兴土木,不要砍伐大树。驱赶野兽家禽,不要让它们践踏庄稼。



179

The Second Month of Summer  
(the Fifth Month of the Chinese Lunar Year)

仲夏五月

The orientation is in the south and the Heavenly Stems are Bingding, the third and the fourth ones.

The typical animal of this month is birds. The typical tone is Zhi, the typical number seven, the typical taste bitterness, and the typical odor the smell of the burnt.

With Slight Heat arriving as expected, mantis turn up, butcherbirds begin to whistle while blackbirds retreat into silence.

The Emperor is in red, riding on a red horse, girding on red stones, with red flags flying high.

People eat bean food and chicken, and drink the dew brought by wind from all the directions. They make fire with flint and burn three-bristle cudrania.

Maids in the Southern Palace are also in red, girding on red ornaments and playing the musical bamboo instruments Yu and Sheng.

The typical weapon of this month is the halberd, the typical fowl chicken, and the typical tree elm.

五月的方位在南方,天干为丙丁。

五月的代表动物是羽毛类,代表音调是徵调,代表数字是七,代表味道是苦,代表气味是焦糊味。

小暑如期而至,螳螂出现了,伯劳鸟在啼叫,百舌鸟则安静下来。

天子身穿红色的衣服,骑红色的马,佩戴红色的宝石,扬起红色的旗帜。

人们吃豆类做的食物和鸡,喝八方之风吹来的露水。用燧取火,燃烧柘木。

南宫的侍女身穿红色的衣服,佩戴红色的饰物,吹奏竽和笙。

这个月的代表兵器是戟,代表家禽是鸡,代表树是榆树。

The Emperor calls in all his ministers in the middle chamber of the bright hall facing south, orders musicians to attune and adorn their instruments like bells, drums, Qing, Qin, Se, Xiao and Yu, orders to prepare shields, axes, daggers and commanding flags, and then orders officials in charge to hold a grand musical ceremony to pray for rain and pray to high mountains for health and safety for all the common people.

People are not allowed to cut down unripe indigo plants to make dyeing material, nor are they allowed to cut down and burn grass and trees for the sake of fertilizers. Kohemp cloth should not be exposed to strong sunlight in case of becoming brittle and cracking. Do not close the city gate so that people can go in and out of the city at any time. No tax is collected when people pass the toll-gate or trade on the fair.

天子在南向明堂的中央之室召见群臣,下令乐师把钟、鼓、磬、琴、瑟、箫、竽等乐器,调好音并装饰好;准备好盾、斧、戈和指挥用的羽旗。下令主管官员为百姓祈求雨水和祈祷高山大川而举行盛大的乐舞仪式。

禁止砍割未成熟的蓝草制作染料,禁止砍割草木烧灰作肥料,不要暴晒葛布,以免葛布变脆裂损。城门不要关闭,任百姓自由出入,关卡和集市不要收税。

# 180

## The Third Month of Summer (the Sixth Month of the Chinese Lunar Year)

### 季夏六月

The orientation is in the center and the Heavenly Stems are Wuji, the fifth and the sixth ones.

The typical animal of the sixth month is worms. The typical tone is Gong, the first tone in the traditional Chinese musical notation, the typical number five, the typical taste sweet, the typical smell fragrance.

The wind is cool. Crickets are singing under the walls, fireflies are flying up and down among the grass. Eaglets are flapping their wings, trying their very first fly.

The Emperor is now in yellow, riding on a yellow horse, girding on yellow stones, with yellow flags flying high.

People eat cereal and beef, and drink the dew brought by wind from all the directions. They make fire with Flint and burn three-bristle cudrania.

Maids in the Middle Palace are also in yellow, and gird on yellow ornaments.

The typical weapon of this month is the sword, the typical domestic animal cattle and the typical tree catalpa.

六月的方位在中央,天干为戊己。

六月的代表动物是裸虫类,代表音调是宫调,代表数字是五,代表味道是甘,代表气味是香气。

习习凉风扑面,蟋蟀在墙下歌唱,萤火虫在草丛间忽上忽下。小鹰扇动翅膀试着飞翔。

天子身穿黄色的衣服,骑黄色的马,佩戴黄色的宝石,扬起黄色的旗帜。

人们吃谷类做的食物和牛肉,喝八方之风吹来的露水。用燧取火,燃烧柘木。

中宫的侍女身穿黄色的衣服,佩戴黄色的饰物。

这个月的代表兵器是剑,代表家禽是牛,代表树是梓树。



The Emperor meets his ministers in the Middle Palace, ordering to kill the evil dragon, use its skin to make a drum, and send tortoise shells to the ancestral temple for divination's use.

Merciful and charitable policies are being carried out; the dead are mourned, the sick consoled, the old visited, and the poor are given food.

It is not a proper time to cut down trees or to meet leuds. Do not go in construction in a large scale. Do not recruit and wage wars.

天子在中宫召见群臣，下令主管官员捕杀蛟龙，剥皮制鼓，把龟甲送到宗庙，用于占卜。

施行仁慈宽松的政令，吊唁死者，慰问病人，探望老人，施舍食物。

不宜砍伐树木，不宜会盟诸侯，不大兴土木，不兴师动众。

# 181

## The First Month of Autumn (the Seventh Month of the Chinese Lunar Year)

### 孟秋七月

The orientation is in the west, and the Heavenly Stems are Gengxin, the seventh and the eighth ones.

The typical animal of the seventh month is the beast, the typical tone is Shang, the second tone of traditional Chinese musical notation, the typical number is nine, the taste spicy and the odor the smell of blood.

Autumn wind begins to blow and white dew falls at night. Cicadas sing and eagles prey on little birds. Felonious criminals are executed.

The Emperor is in white, riding on a white horse, girding on white stones, with white flags flying high.

People eat food made of sesame and dogs and drink dew brought by wind from all the directions. They make fire with flint and burn three-bristle cudrania.

Maids in the Western Palace are also dressed in white, girding on white ornaments and they ring white bells.

The weapon of this month is the dagger, the domestic animal is the dog, and the tree chinaberry.

七月的方位在西方,天干为庚辛。

七月的代表动物是兽类,代表音调是商调,代表数字是九,代表味道是辛辣,代表气味是血腥气。

秋风兴起,白露降临,寒蝉鸣叫,老鹰开始捕杀小鸟。对犯有重罪的人执行死刑。

天子身穿白色的衣服,骑白色的马,佩戴白色的宝石,扬起白色的旗帜。

人们吃麻类做的食物和狗肉,喝八方之风吹来的露水。用燧取火,燃烧柘木。

西宫的侍女身穿白色的衣服,佩戴白色的饰物,敲击白钟。

这个月的代表兵器是戈,代表家禽是狗,代表树是楝树。

The Emperor meets his ministers in the southern chamber of the bright hall facing west, isflintng autumn orders.

Those who do not support their parents or respect their elder brothers as well as those who are cruel and vicious are about to be punished.

On the morning when autumn begins, the Highness leads all levels of ministers and officials to the western suburb to greet the autumn's arrival. When coming back, the Highness awards those brave generals who have made great contributions to the royal court.

The Emperor commands his generals to select bridle-wise soldiers, sharpen their weapons and give the most talented special trainings. The Highness also puts meritorious generals and soldiers in very important positions and fights against the ruthless and cruel to pacify the state.

Officials in charge are commanded to amend laws and regulations, to repair prison houses, to forbid any illegal acts, to hear flintng cases and give fair judgments.

Local officials are commanded to collect taxes, build dams and avoid watercourse jams and floods. Cities and royal palaces are built and strengthened.

It is not a good time for the offer of feudatories, high posts appointment, great largess or sending envoys to visit other states.

天子在西向明堂的南室召见群臣,颁布秋天的政令。

要惩罚那些不孝父母、不敬兄长、凶残恶毒的人。

立秋那天的早晨,天子亲自率领三公、九卿、大夫等官员,到西郊去迎接秋天的来临。回来后,在朝廷上奖励军队中勇敢有功的将领。

下令将帅选拔士卒,磨砺兵器,精心训练杰出的人才,重用有功的将士,征讨不义的诸侯,讨伐暴戾不驯,安定天下。

下令主管官员,修订法律,修理牢房,禁止不法行为,审理判决案件,处理诉讼。

下令百官征收赋税,修建堤防,避免河道堵塞,防备水患。修建城池和宫室。

不要分封诸侯,不要任命大的官员,不要用重金进行赏赐,不要派使者出访。



# 182

## The Second Month of Autumn (the Eighth Month of the Chinese Lunar Year)

### 仲秋八月

The orientation of the eighth month is in the west, the representing Heavenly Stems are Gengxin, the seventh and the eighth ones.

The typical animal of this month is the beast. The typical tone is Shang, the typical number nine, the taste the spicy and the odor the smell of blood.

With the cool wind blowing, wild geese are flying south and swallows are circling up and down in the sky.

The Emperor is in white, riding on a white horse and girding on white stones, with white flags flying high.

People eat food made of sesame, eat dogs and drink the dew brought by wind from all the directions. They make fire with flint and burn three-bristle cudrania.

Maids in the Western Palace are dressed in white. They gird on white ornaments and ring white bells.

The weapon of this month is the dagger, the typical

八月的方位在西方,天干为庚辛。

八月的代表动物是兽类,代表音调是商调,代表数字是九,代表味道是辛辣,代表气味是血腥气。

凉风吹来,大雁南飞,燕子在天上翱翔,在低空盘旋。

天子身穿白色的衣服,骑白色的马,佩戴白色的宝石,扬起白色的旗帜。

人们吃麻类做的食物和狗肉,喝八方之风吹来的露水。用燧取火,燃烧柘木。

西宫的侍女身穿白色的衣服,佩戴白色的饰物,敲击白钟。

这个月的代表兵器是

domestic animal is the dog and the typical tree is three-bristle cudrania.

The Emperor meets his ministers in the main chamber of the bright hall facing west, ordering officials in charge to restate all kinds of laws and to carry them out in the strictest way. Criminals whose heads are chopped off must have committed the corresponding crime; wrong and unfair sentences are not allowed.

Support the old; send them walking sticks and food.

Cities, cellars and barns are built and repaired.

Officials in charge are commanded to urge farmers to reap and store crops, encouraging them to plant wheat that will pass the winter. Those who miss the farming season will be punished.

戈,代表家禽是狗,代表树是柘树。

天子在西向明堂的正室召见群臣,下令主管官员重申和严格各种刑法,斩杀的罪犯一定是犯了杀头罪的,不要有冤屈出现。

赡养年老的人,给他们扶几和手杖,送他们食物。

修建城池,修造地窖,修缮粮仓。

下令主管官员督促百姓收割、储存好庄稼,鼓励他们种植过冬的小麦。如果错过了农时,一定要用刑罚。

# 183

## The Third Month of Autumn (the Ninth Month of the Chinese Lunar Year)

### 季秋九月

The orientation of this month is in the west, and the representing Heavenly Stems are Gengxin, the seventh and the eighth ones.

The typical animal of this month is the beast, the typical tone is Shang, the typical number nine, the typical taste spicy and the smell is that of blood.

Chrysanthemum is now yielding yellow flowers. Wild geese are flying south in lines and leopards in the mountains begin to hunt their game.

The Emperor is in white, riding on a white horse and girding on white stones, with white flags flying high.

People eat food made of sesame, eat dogs and drink the dew brought by wind from all directions. They make fire with flint and burn three-bristle cudrania.

Maids in the Western Palace are dressed in white. They gird on white ornaments and ring white bells.

The weapon of this month is the dagger, the domestic animal is the dog and the tree is pagoda.

九月的方位在西方,天干为庚辛。

九月的代表动物是兽类,代表音调是商调,代表数字是九,代表味道是辛辣,代表气味是血腥气。

秋天的菊花开出黄橙橙的花朵,阵阵雁群向南飞去。山里的豹子开始追捕猎物。

天子身穿白色的衣服,骑白色的马,佩戴白色的宝石,扬起白色的旗帜。

人们吃麻类做的食物和狗肉,喝八方之风吹来的露水。用燧取火,燃烧柘木。

西宫的侍女身穿白色的衣服,佩戴白色的饰物,敲击白钟。

这个月的代表兵器是戈,代表家禽是狗,代表树是



The Emperor meets his ministers in the northern chamber of the bright hall facing west, ordering the officials in charge to restate the laws and strictly follow them. All levels of officials, whether in a high position or a low one, are all required to be fully devoted to the autumn harvest and any loss of provisions is not allowed.

The officials in charge are commanded to keep an accurate record of the amount of this year's yielding.

After the First Frost, all artisans should stop their business and the common people should stay at home to keep warm. They can enter the imperial palace to learn how to play the musical instruments and rehearse the music for ceremonies. Formal ceremonies are held and sacrifices are offered to gods.

The Highness meets the leuds and the common people are taught to hunt in the open.

槐树。

天子在西向明堂的北室召见群臣,下令主管官员重申和严格各项法令,百官无论地位高低,都要全力投入到秋收工作中,粮食不能有任何散失。

下令主管官员把秋收的情况做好登记。

霜降以后,各种工匠停止工作,百姓到室内避寒。进宫练习吹奏乐器,演习礼乐。举行隆重仪式,用牺牲祭祀神灵。

会盟诸侯。教民田猎。

離南子詩集



物莫避其所利而就其所害。

——《淮南子·齐俗》

（任何一个人或者事物，没有避开利益而去接近灾害的。）

No one or nothing is willing to avoid interest to approach fatality.

——*Huainanzi The Uniform Customs*



# 184

## The First Month of Winter

(the Tenth Month of the Chinese Lunar Year)

### 孟冬十月

The orientation moves to the north now and the representing Heavenly Stems are Rengui, the ninth and the tenth ones.

The typical animal of this month is the reptile, the typical tone is Yu, the last tone of the traditional Chinese musical notation, the number six, the taste salty and the smell rotten.

Frost falls on the ground, lakes and rivers begin to freeze and rainbows vanish from the sky.

The Emperor is in black, riding on a black horse and girding on black stones, with black flags flying high.

People eat millet food and pork, and drink the dew brought by wind from all the directions. They use flint to make fire and burn pine wood.

Maids in the Western Palace are in black, gird on black ornaments and play the musical stone Qing.

The typical weapon of this month is Sha, a long spear, the typical domestic animal is the pig and the typical tree sandalwood.

The Emperor calls in all the ministers in the western

十月的方位在北方,天干为壬癸。

十月的代表动物是鳞甲类,代表音调是羽调,代表数字是六,代表味道是咸,代表气味是腐气。

大地上出现霜冻,水面上开始结冰,天上没有了彩虹。

天子身穿黑色的衣服,骑黑色的马,佩戴黑色的宝石,扬起黑色的旗帜。

人们吃黍类做的食物和猪肉,喝八方之风吹来的露水。用燧取火,燃烧松木。

西宫的侍女身穿黑色的衣服,佩戴黑色的饰物,敲击石磬。

这个月的代表兵器是铄,代表家禽是猪,代表树是檀树。

天子在北向明堂的西室

chamber of the north-facing bright hall, issuing winter orders.

The Highness commands the officials in charge to amend all the injunctions, forbid people to move away, close city gates, wall up laneways, and inspect migrant people. They are also ordered to judge cases, execute convicts awaiting execution, and punish severely those who break laws or bribe officials.

On the morning of the Beginning of Winter, the Emperor leads in person all his ministers to greet the winter's arrival in the northern suburb. When coming back, the Highness awards the family of those soldiers who died in battles and orders to support the orphans and widows.

Officials in charge are ordered to check the reserve of army force and finance, build and reinforce cities, watch city gates and laneways, fix latches, keep keys in safety and tighten the seals, renovate and strengthen frontier defense, improve the building of forts and wall up all the paths leading to frontier forts.

During this month, the Emperor will hold an offering ceremony and drink mellow wine, praying to the sun, the moon, the stars and all of the heavenly gods for a good harvest next year.

The Highness visits the farmers who are always working industriously for the country, letting them have a rest.

Generals and soldiers are commanded to practise boxing and shooting skills and compete with each other to get improved.

Officials take order to collect fishing taxes. Levies should be limited within a proper amount.

召见群臣,颁布冬天的政令。

下令主管官员修订各项禁令,禁止居民外迁,关闭城门和巷道,搜查外来的流动人口。审判案件,处决死刑犯,对那些扰乱法纪、贿赂巴结的人严惩不贷。

立冬那天的早晨,天子亲自率领三公、九卿、大夫等官员,到北郊去迎接冬天的来临。回来后,奖赏战死者的亲人,抚养孤儿寡妇。

下令主管官员检查人力财力的储备情况,修建城池;警戒城门巷道;修理好门闩,保管好钥匙,加固封印。整治边防,完善关塞的建设,堵塞通往边塞的小路。

这个月,天子举行冬日的蒸祭,畅饮美酒,向日月星辰和各方天神祈祷来年的丰收。

慰问辛勤劳动的农民,让他们休养生息。

命令将士习武,演习射御技能,比试力量本领。

下令主管官员,收取江河湖泽的赋税,但不能巧取豪夺。

# 185

## The Second Month of Winter (the Eleventh Month)

### 仲冬十一月

The orientation is now in the north and the representing Heavenly Stems are Rengui, the ninth and the tenth ones.

The typical animal of this month is the reptile, the typical tone is Yu, number six, taste salty and smell the rotten.

Thick ice covers all the water surface and cracks appear on the earth owing to the severe cold.

The Emperor are dressed in black, riding on a black horse and girding on black precious stones, with black flags flying high.

People eat millet food and pork, and drink the dew brought by wind from all the directions. They use flint to make fire and burn pine wood.

Maids in the Western Palace are in black, gird on black ornaments and play the musical stone called Qing.

The typical weapon of this month is Sha, the typical domestic animal is the pig and the typical tree is Chinese jujube.

十一月的方位在北方，天干为壬癸。

十月的代表动物是鳞甲类，代表音调是羽调，代表数字是六，代表味道是咸，代表气味是腐气。

河面上结了厚冰，大地被冻得裂开了口子。

天子身穿黑色的衣服，骑黑色的马，佩戴黑色的宝石，扬起黑色的旗帜。

人们吃黍类做的食物和猪肉，喝八方之风吹来的露水。用燧取火，燃烧松木。

西宫的侍女身穿黑色的衣服，佩戴黑色的饰物，敲击石磬。

这个月的代表兵器是铍，代表家禽是猪，代表树是枣树。



The Emperor meets his ministers in the middle chamber of the north-facing bright hall and orders the officials in charge to prohibit large-scale construction. Do not open the cellars. Do not recruit people to do forced labor.

Robbers and thieves are wanted; wrong-doers and frauds should be severely punished.

Trees can be cut down and bamboo arrows can be made.

Dismiss idle officials, dispose of useless utensils, fix gates of palaces, courtyards and cities and laneways. Build prisons. Conform to the natural law of closed store.

天子在北向明堂的中央之室召见群臣,下令主管官员禁止大兴土木,禁止打开地窖,不要征集百姓服劳役。

搜捕盗贼,严惩为非作歹、欺诈骗取的人。

可以砍伐树木,削制竹箭。

裁减无事可做的官吏,减少无用的器具,修好宫门和院门,城门和巷道,修筑好监狱,顺应大自然闭藏的规律。

# 186

## The Third Month of Winter (the Twelfth Month)

### 季冬十二月

The orientation lies in the north, and the Heavenly Stems are Rengui, the ninth and the tenth ones.

The typical animal of this month is the reptile, the typical tone is Yu, the typical number six, the taste salty and smell the rotten.

Magpies begin to strengthen their nests and hens cluck with excitement after laying eggs.

The Emperor are dressed in black, riding on a black horse and girding on black precious stones, with black flags flying high.

People eat millet food and pork, and drink the dew brought by wind from all the directions. They use flint to make fire and burn pine wood.

Maids in the Western Palace are in black, gird on black ornaments and play the musical stone called Qing.

The typical weapon of this month is Sha, the typical domestic animal is the pig and the typical tree is bur.

十二月的方位在北方，天干为壬癸。

十月的代表动物是鳞甲类，代表音调是羽调，代表数字是六，代表味道是咸，代表气味是腐气。

喜鹊开始在树上加固自己的巢，母鸡生下鸡蛋后兴奋地高叫。

天子身穿黑色的衣服，骑黑色的马，佩戴黑色的宝石，扬起黑色的旗帜。

人们吃黍类做的食物和猪肉，喝八方之风吹来的露水。用燧取火，燃烧松木。

西宫的侍女身穿黑色的衣服，佩戴黑色的饰物，敲击石磬。

这个月的代表兵器是铍，代表家禽是猪，代表树是栎树。

The Emperor meets his ministers in the eastern chamber of the north-facing bright hall, ordering the officials in charge to hold a memorial ceremony for the last month of the year, dispelling diseases and ghosts, and offering dogs and goats to drive away the evils. Farm cattle are invited out and people are encouraged to take up farm work.

Fishermen are ordered to start fishing.

Farmers are ordered to take out from their cellars all kinds of corn seeds, sift and choose carefully for the new round of growing. Farming tools should be fixed and prepared.

A new year is approaching, and farmers need a good rest, so they should not be recruited for any forced labor. The Emperor discusses with his ministers over the amendment of the national code as well as governmental decrees for the coming new year.

天子在北向明堂的东室召见群臣,下令主管官员举行腊祭,驱除疫鬼,杀死狗和羊用于祭祀,能够驱赶邪气。请出土牛,鼓励人们农耕。

下令渔民开始打鱼。

下令农民从地窖里取出五谷的种子,进行筛选;修理和准备好农具。

新的一年即将开始,要让农民静心修养,不征调他们进行劳役。天子和三公、九卿、大夫们一起修订国典,商讨来年的政令。



VII. Maxims and Mottoes

七、格言警句

Maxims and Morals

◆ The one good at swimming is likely to get drowned; the one skilled at riding is liable to fall off a horse.

*Huainanzi · The Original Doctrine*

◆ For the sake of firmness, you have to ply flexibility to defend it; in order to be powerful you have to pretend to be weak and insignificant to protect your power.

*Huainanzi · The Original Doctrine*

◆ The most delicate thing in the world is water; it has no end and no bottom.

*Huainanzi · The Original Doctrine*

◆ "Doing nothing" quietly can make everything done. "Governing nothing" silently can make everything governed.

*Huainanzi · The Original Doctrine*

◆ A noble man usually has a modest title. The higher must take the lower as their basis.

◆ 善游者溺，善骑者坠。

——《淮南子·原道》

(擅长游泳的人往往会  
被水淹死，擅长骑马的人常  
常会从马上掉下来摔伤。)

◆ 欲刚者，必以柔守之；  
欲强者，必以弱保之。

——《淮南子·原道》

(想达到刚强，就必须  
用柔弱来防守；想达到强大，  
就必须用弱小来保护。)

◆ 天下之物，莫柔弱于  
水，然而大不可及，深不  
可测。

——《淮南子·原道》

(天下的所有东西，没有  
比水更柔弱的，但是，水大到  
没有尽头，深到不能测量。)

◆ 漠然无为而无不为，  
澹然无治而无不治。

——《淮南子·原道》

(默默的无为而无不  
为，静静的无治而无不治。  
无为，指不超越事物而人为  
地去做。无不为，指顺应事  
物发展变化而行动。无治，  
指不改变事物的自然属性。  
无不治，指顺应了与事物相  
适应的条件。)

◆ 贵者必以贱号，而高  
者必以下为基。

——《淮南子·原道》



*Huainanzi · The Original Doctrine*

◆ Time signifies going through the ages; the whole world means all sides of spaces.

*Huainanzi · Customs*

◆ Fish swimming in rivers and lakes happily will be free from restraint and troubles, people mastering the truth of the world will be free and unfettered.

*Huainanzi · The Original Truth*

◆ The time to feel the prosperity of pine and cypress is when it snows and frosts in great cold (24th solar term).

*Huainanzi · The Original Truth*

◆ A noble man prefers to think highly of justice and righteousness rather than interest; however a villain hankers after interest regardless of justice.

*Huainanzi · Miu Cheng*

◆ Law is the standard of mensuration in the world and the criterion for ruling a country by a monarch.

*Huainanzi · Strategy*

(高贵的人以低贱为称号,高大的以低下的为基础。)

◆ 往古今来谓之宇宙,四方上下谓之宇。

——《淮南子·齐俗》

(古往今来叫做宙,四方上下叫做宇)

◆ 鱼相忘于江湖,人相忘于道术。

——《淮南子·俶真》

(鱼游于江湖之上就忘记了一切而优哉游哉,人游于大道之中就忘记了一切而逍遥自乐。)

◆ 大寒至,霜雪降,然后知松柏之茂也。

——《淮南子·俶真》

(寒冬来临,霜雪飘落,这个时候才会感到松柏的茂盛。)

◆ 君子思义而不虑利,小人贪利而不顾义。

——《淮南子·缪称》

(君子考虑义而不考虑利,小人贪图利而不顾义。)

◆ 法者,天下之度量,而人生之准绳也。

——《淮南子·主术》

(法律,是天下的度量标准,是国君的治国准绳。)

◆ Make a fire by oneself rather than borrow it from others; dig wells by oneself rather than get water intaking from other places.

*Huainanzi · The Views on the Benighted*

◆ Sit within an imperial court and devise strategies that will ensure victory a thousand Li (a Chinese unit of length, = 1/2 kilometer) away.

*Huainanzi · The Military*

◆ It is better to go back home and knit mesh to fish than stand by the river considering how to fish.

*Huainanzi · Forest*

◆ As the times are different, the way to rule the country should be changed accordingly, so do social customs.

*Huainanzi · Customs*

◆ Nothing can't be accomplished by all concentrated wisdom; no difficulty can't be overcome by united strength.

*Huainanzi · Strategy*

◆ 乞火不若取燧，寄汲不若凿井。

——《淮南子·览冥》

(向别人借火，不如自己用东西生火；到别的地方取水，不如自己打口井。)

◆ 运筹于庙堂之上，而决胜于千里之外。

——《淮南子·兵略》

(在朝廷上谋划好策略，就能够在千里之外胜利。)

◆ 临渊羡鱼，不如退而结网。

——《淮南子·说林》

(站在河边想得到鱼，不如回家去结个网来打鱼。)

◆ 世异则事变，时移则俗易。

——《淮南子·齐俗》

(时代不同了治国的大道就要改变，时代变化了风俗就要随之变化。)

◆ 乘众人之智，则无不胜任也；用众人之力，则无不胜也。

——《淮南子·主术》

(集中众人的智慧，就没有什么事情不能做好的；运用众人的力量，就没有什么困难战胜不了的。)

◆ Food is the root of the people; people are the foundation of a state; a state is the essence of a monarch.

*Huainanzi · Strategy*

◆ If you can think highly of life you can take wealth and status lightly.

*Huainanzi · Doctrine*

◆ Seeing carelessly will lead to lewd ideas, hearing the bad things will bring about puzzlement, making irresponsible remarks will result in confusion.

*Huainanzi · Strategy*

◆ Peaceful life will be used to keep disposition and nonchalance will be used to recuperate spirit.

*Huainanzi · The Original Doctrine*

◆ Over-work without rest will make people exhausted. Over-brain will make people dead tired.

*Huainanzi · Sprite*

◆ Five colors (blue, red, white, black, yellow) would make you perplexed and dim-sighted; five notes

◆ 食者,民之本也;民者,国之本也;国者,君之本也。

——《淮南子·主术》

(粮食,是人民的根本;人民,是国家的根本;国家,是国君的根本。)

◆ 重生则轻利。

——《淮南子·道应》

(看重生命就能轻视利禄。)

◆ 目妄视则淫,耳妄听则惑,口妄言则乱。

——《淮南子·主术》

(眼睛乱看就会产生淫念,耳朵乱听就会产生迷惑,嘴巴乱说就会产生混乱。)

◆ 以恬养性,以漠处神。

——《淮南子·原道》

(用恬静来保养心性,用淡漠来修养精神。)

◆ 形劳而不休则蹶,精用而不已则竭。

——《淮南子·精神》

(身体劳累不休息就会倒下,精神用得过度就会枯竭。)

◆ 五色乱目,使目不明;五声聒耳,使耳不聪;五味乱口,使口爽伤。



(five notes of the ancient Chinese five-note scale, corresponding to 1, 2, 3, 4, 5 in numbered musical notation) would make your ears disturbed; five flavors (sweet, sour, bitter, pungent and salty) would make your appetite troubled.

*Huainanzi · Sprite*

◆ We should not make excessive demands on a man of great talent and bold vision to have trivial techniques, and should not assign a man with petty tricks to an important post.

*Huainanzi · Strategy*

◆ Perfection will not be influenced by a trivial flaw.

*Huainanzi · Teaching*

◆ The greatest happiness is no misfortune; the best interest is no loss

*Huainanzi · The Regular Pattern of Things*

◆ Wealth is the source of evil; happiness is the forerunner of misfortune.

*Huainanzi · The Regular Pattern of Things*

◆ Keep one's obligation and follow the truth. Don't be sad with loss and don't be delighted

——《淮南子·精神》

(五色迷乱眼睛,使两眼昏花不明,五声扰乱耳朵,使两耳听觉不灵;五味搅乱胃口,使胃口受到伤害。)

◆ 有大略者不可责以捷巧,有小智者不可任以大功。

——《淮南子·主术》

(有雄才大略的人不要苛求他会小技巧,有小聪明的人不能任用他干大事。)

◆ 小恶不足妨大美。

——《淮南子·汜论》

(小的毛病不妨碍整体的美。)

◆ 福莫大于无祸,利莫美于不丧。

——《淮南子·诠言》

(福,没有比无祸,更大的了;利,没有比不失去,更好的了。)

◆ 利则为害始,福则为祸先。

——《淮南子·诠言》

(利是害的开始,福是祸的先导。)

◆ 守其分,循其理,失之不忧,得之不喜。

——《淮南子·诠言》

with achievements.

*Huainanzi · The Regular Pattern of Things*

◆ In order to recuperate your health you have to adjust your daily life, keep appropriate amount of diet, gentle emotion of sadness and happiness and joy and facilitate the action.

*Huainanzi · The Regular Pattern of Things*

◆ Those who are not satisfied with trivial consciousness will not err seriously; those who are not content with being intelligent in small ways will not commit a big folly

*Huainanzi · Mountain*

◆ The fragrant thoroughwort living in the deep and quiet valley will keep its fragrance even if no one wears it. The ship sailing on the lake or the sea will not stop even though no one boards it. The nobleman will not stop doing good deeds even if no one knows his action.

*Huainanzi · Mountain*

◆ Don't focus on the trifles of a man with good moral integrity; Don't dwell on the shortcomings of a man with great fame.

*Huainanzi · Teaching*

(守着本分,遵循事物的原理,失去,不悲伤;得到,不喜悦。)

◆ 治身养性,节寝处,适饮食,和喜怒,便动静。

——《淮南子·说言》

(调治身体修养心性,要调节起居,适量饮食,平和喜怒情绪,行动要便利。)

◆ 人不小学,不大迷;不小慧,不大愚。

——《淮南子·说山》

(人不满足于小觉悟,就不会犯大错误;人不满足于小聪明,就不会做大的蠢事。)

◆ 兰生幽谷,不为莫服而不芳;舟在江海,不为莫乘而不浮;君子行义,不为莫知而止休。

——《淮南子·说山》

(兰草生长在幽深的山谷,不会因为没人佩戴就不芳香;船在江海上行驶,不会因为没人乘坐就不航行;君子行义,不会因为没人知道就停止行动。)

◆ 人有厚德,无问其小节;而有美誉,无疵其小故。

——《淮南子·汜论》

(一个人有大的德行,就不要去追究他的小节;有

◆ Disaster and fortune always stay together; wealth and calamity usually come together and seem to be good neighbors.

*Huainanzi · The World*

◆ To accumulate good intention will bring about happiness; to build up hatred will result in evil.

*Huainanzi · The World*

◆ Nothing can be accomplished without norms or standards; the rights and wrongs can't be determined without criteria.

*Huainanzi · Forest*

◆ Although ruling country needs a certain law, the ruling base should be beneficial to people; although the government decree should be standard, its prerequisite must be practical and feasible. Only if it is good to people, there is no necessities to follow the old customs; only if it is practical, there is no need to cling conservatively to the old system.

*Huainanzi · Teaching*

◆ Fish can live when water is abundant in a river.

大的声誉,就不要去在意他的小毛病。)

◆ 祸与福同门,利与害为邻。

——《淮南子·人间》

(祸与福同出一门,利与害就像邻居。)

◆ 积爱成福,积怨成祸。

——《淮南子·人间》

(积聚爱心带来幸福,积聚怨恨酿成灾祸。)

◆ 非规矩不能定方圆,非准绳不能正曲直。

——《淮南子·说林》

(没有规矩不能成方圆,没有准绳不能定曲直。)

◆ 治国有常而利民为本,政教有经而令行为上;苟利于民不必法古,苟周于事不必循旧。

——《淮南子·汜论》

(治理国家虽然有一定的规律,但必须以有利于人民作为根本,政令教化虽然有一定的规范,但必须以切实可行为先决条件;只要对人民有利,就没有必要效法古制;只要切合实际,就没有必要因循守旧。)

◆ 水积而鱼聚,木茂而鸟集。



Birds will gather when the forest becomes flourishing.

*Huainanzi · Mountain*

◆ A stupid villain is likely to be deluded by interest forgetting the hidden detriment.

*Huainanzi · Taizu*

◆ People can get married through the matchmaker's introduction, but the success of the marriage doesn't depend on the matchmaker; to be one's acquaintance can be done via others' introduction, but whether the two can become intimated friends doesn't rely on the introducer. If the two have the same conduct and interest, even though far from each other, they can have much contact; if two persons have little in common, they will never communicate with each other even though they live next door.

*Huainanzi · Mountain*

◆ To a person nobleness and humility are like the northeast wind in spring blowing away easily, and praise or condemnation is like a mosquito and gadfly flying away without being noticed.

*Huainanzi · The Original Truth*

——《淮南子·说山》

(水多了鱼儿就会在这生存,树木茂盛了鸟儿就会在这聚集。)

◆ 愚者惑于小利,而忘记大害。

——《淮南子·泰族》

(愚蠢的人被小的利益迷惑,忘记其中隐藏的大的危害。)

◆ 因媒而嫁,而不因媒而成;因人而交,不因人而亲。行合趋同,千里相从;行不合趋不同,对门不通。

——《淮南子·说山》

(因为媒人的介绍而嫁,但婚姻是否成功不在于媒人;因为人的介绍而相识,但能否成为亲密的友人不在于介绍的人。品行相同、志趣一致,即使相隔千里也能走到一起;品行不同、志趣不一样,就是门对门也不来往。)

◆ 贵贱之于身也,犹条风之时丽也;毁誉之于己,犹蚊虻之一过也。

——《淮南子·俶真》

(贵和贱对于自身,就像春天里的东北风一样吹过去;毁和誉对于自己,就像蚊子和牛虻一样飞过去。)

◆ A man without spirits will make his speech showy and not substantial; a man without morality will have his action hypocritical and insincere.

*Huainanzi · The Original Truth*

◆ The mood will not be influenced even if you get all praise; the feeling will not be depressed even if you suffer all reproach. Facing life and death we should try to be in possession of ourselves; facing honor or disgrace we'd better gain an insight into the reality.

*Huainanzi · The Original Truth*

◆ There are no solid standards for the rights and wrongs in the world. People in different ages regard what they think right is right and the one they think wrong is wrong. Rightness and errors are various in different people's eyes. People always think highly of their own ideas and regard them as true while they think nothing of others' ideas and regard them as false.

*Huainanzi · Customs*

◆ Liberal presents can't express love completely; however, wholeheartedness can make the distant friend submit.

*Huainanzi · Customs*

◆ 神越者其言华，德荡者其行伪。

——《淮南子·俶真》

(精神失去的人，他的言谈就华而不实；道德丢失的人，他的行为就虚伪不真诚。)

◆ 举世而誉之不加劝，举世而非之不加沮，定于死生之境，而通于荣辱之理。

——《淮南子·俶真》

(全天下的人都称赞自己，心境也不受影响；全天下的人都非议自己，情绪也不沮丧。面对生死镇定自若，面对荣辱看得很透。)

◆ 天下是非无所定，世各是其所是而非其所非，所谓是与非各异，皆自是而非人。

——《淮南子·齐俗》

(天下的“是”与“非”没有固定的标准，不同时代的人都把自己认为正确的当作“是”，把自己认为不正确的当作“非”。所说的“是”与“非”都不一样，但都把自己的认为“是”别人的认为“非”。)

◆ 礼丰不足以效爱，而诚心可以怀远。

——《淮南子·齐俗》

(礼物丰厚不足以表达爱心，用诚心可以让远方的

◆ If the current becomes swift the waves will roll along in succession. If a man's mind is wandering he will lose his head. A man with confused head can not enter politics just as well as the current with waves can't be used as standard.

*Huainanzi · Customs*

◆ No one or nothing is willing to avoid interest to approach fatality.

*Huainanzi · Customs*

◆ A person's position depends on the trend of the times he lives in, not his action. To be good or to be bad lies in his fate, not his intelligence.

*Huainanzi · Customs*

◆ If the state is governed well, villain will obey the laws and he can't be deluded by interest vice versa. If the state can't be ruled well even the noble one may do treacherous things and laws can't forbid it.

*Huainanzi · Customs*

人归附。)

◆ 水击则波兴,气乱则智昏。智昏不可以为政,波水不可以为平。

——《淮南子·齐俗》

(水流急波浪就兴起,精神混乱头脑就糊涂。头脑糊涂的人不能为政,就像有波浪的水不能作为水准一样。)

◆ 物莫避其所利而就其所害。

——《淮南子·齐俗》

(任何一个人或者事物,没有避开利益而去接近灾害的。)

◆ 仕鄙在时不在行,利害在命不在智。

——《淮南子·齐俗》

(一个人是地位高还是地位低,取决于他生活的时势而不在于他的行为;是好是坏,取决于他的命运而不在于他的聪明。)

◆ 世治则小人守政,而利不能诱也;世乱则君子为奸,而法弗能禁也。

——《淮南子·齐俗》

(天下治理得好,小人都能守法,利益不能引诱他做坏事;天下治理得不好,君子也会做好邪的事,法律也



◆ In the world, the most precious thing is not the power, influence and position but the natural instincts; the richest thing is not gold and jewelry but the happiness derived from contentment and proper disposition; the longest longevity is not the age of 1000 years but the understanding of differences between life and death.

*Huainanzi · Miu Cheng*

◆ Letting nature take its courses will lead to happiness. Disaster originates from too much desire. No precautions in normal times will result in disaster. Weeds will grow up on the land which are not ploughed and weeded in normal times.

*Huainanzi · Miu Cheng*

◆ Only one good deed can't be regarded as virtue, a lot of good deeds accumulated together will bring about virtues. Only one evil deed will not be blamed, plenty of evil deeds accumulated over the years will make complains heard everywhere.

*Huainanzi · Miu Cheng*

禁止不了。)

◆ 天下有至贵而非势位也,有至富而非金玉也,有至寿而非千岁也;原心反性则贵矣,适情知足则富矣,明生死之分则寿矣。

——《淮南子·缪称》

(天下有最珍贵的东西,但不是权势地位;有最富的东西,但不是黄金珠宝;有最长的寿命,但不是活到一千岁。回到本心、返回天性就是最珍贵;适宜性情、知足常乐就是最富有;明白生和死的区别就是最长寿。)

◆ 福生于无为,患生于多欲,害生于弗备,秽生于弗嫜。

——《淮南子·缪称》

(幸福来自顺其自然,祸患来自欲望过多,灾害生于平时没有防备,杂草生于日常不耕锄。)

◆ 壹快不足以成善,积快而成为德;壹恨不足以成非,积恨而成怨。

——《淮南子·缪称》

(做一件让人愉快的事不能成为美德,但做这样的事积累下来就会成为美德;做一件让人不高兴的事不能成为指责对象,但做这样的事积累下来就会怨声载道。)

◆ The more you bestow on somebody, the more generous reciprocation you'll get from others. The more complaints you have against others, the more likely you are to face disasters.

*Huainanzi · Miu Cheng*

◆ No quality is greater than patience and self-restraint among all spirits in the world. The spirit of patience and self-control can adjust "yin" and "yang" (the two opposing principles in nature, the former feminine and negative, the latter masculine and positive), distinguish day from night and make all things grow in great variety and profusion.

*Huainanzi · Teaching*

◆ The principles of a sage are as follows: easy but firm, severe but gentle, soft but upright and vigorous but benevolent.

*Huainanzi · Teaching*

◆ Thanks to people's support, the army gets strong; owing to people's moral principles in heart, they can take death calmly; due to the promoter's prestige, the moral principles can be promoted.

*Huainanzi · The Military*

◆ 其施厚者其报美,其怨大者其祸深。

——《淮南子·缪称》

(对别人施与得越多,他受到的回报越丰厚;对别人积怨越大,他面临的灾祸就越多。)

◆ 天地之气,莫大于和。和者,阴阳调,日夜分,而生物。

——《淮南子·汜论》

(天地之气,没有比中和之气更大的了。中和之气,能够调节阴阳,区分日夜,使万物生长。)

◆ 圣人之道,宽而栗,严而温,柔而直,猛而仁。

——《淮南子·汜论》

(圣人的原则是,宽松而又坚定,严厉而又温和,柔和而又刚直,猛烈而又仁慈。)

◆ 兵之所以强者,民也;民之所以必死者,义也;义之所以能行者,威也。

——《淮南子·兵略》

(军队之所以强大,是得益于人民的支持;人民之所以视死如归,是因为心中有道义;道义之所以能够推广,是因为推广的人有威望。)

◆ To get familiar with all without knowing humanity can't be considered as wisdom. Loving all living beings without love for human beings can't be considered as benevolence. Benevolence means loving those who are the same as you. Wisdom means not to be confused.

*Huainanzi · Strategy*

◆ The standards used to judge people are as follows: great ambition with carefulness, flexible mind with upright behavior and super talent with agile action.

*Huainanzi · Strategy*

◆ “Doing nothing” means that personal ideas can't be confused with the truth, a person's selfish desire can obstruct the right thing; running affairs should be in accordance with natural laws. Help people succeed according to their own aptitudes.

*Huainanzi · Xiu Wu*

◆ Don't boast the successful undertakings; don't seek reputation after rendering meritorious service.

◆ 遍知万物而不知人道不可谓智，遍爱群生而不爱人类不可谓仁。仁者，爱其类也；智者，不可惑也。

——《淮南子·主术》

（普遍知道万物但是不知道人道的，不能叫做智；普遍爱怜所有的生物但是不爱怜人类的，不能叫做仁。仁，就是爱自己的同类；智，就是不糊涂。）

◆ 凡人之论：心欲小而志欲大；智欲圆而行欲方；能欲多而事欲鲜。

——《淮南子·主术》

（衡量人的标准：心要细但志向要远大；头脑要圆通但品行要方正；才能要多但办事要简易。）

◆ 吾所谓“无为”者，私志不得入公道，嗜欲不得枉正术，循理而举事，因资而立。

——《淮南子·修务》

（我所讲的“无为”，是指他个人的意愿不能掺杂到真理里面去，个人的私欲不能妨碍正确的东西。按照自然规律办事，根据各人的天资让他们做事立功。）

◆ 事成而身弗伐，功立而名弗有。

——《淮南子·修务》



*Huainanzi · Xiu Wu*

◆ When we run we don't need hands, but if hands are bound we can't run fast; when flying a tail is not needed, but if the tail is bent flight can't be far. The useful part of an object needs the help from the unused one.

*Huainanzi · Mountain*

◆ Three persons can't pass a span-narrow door shoulder to shoulder, but they can travel all over the world one after another.

*Huainanzi · Mountain*

◆ We can see a distant place in the moonlight but we can't write small characters under it; we can write down small characters in thick morning fog but we can't see a thing 1 or 2 zhangs (a unit of length = 3 1/3 meters) away in thick morning fog.

*Huainanzi · Forest*

◆ If a painter only focuses on the trivial matters of the whole picture such as hair and skin he will lose the complete picture. If an arrow shooter has a little deviation

(事业成功了不夸耀, 功劳立下了不要名声。)

◆ 走不以手, 缚手走不能疾; 飞不以尾, 屈尾飞不能远。物之用者必待不用者。

——《淮南子·说山》

(奔跑时用不着手, 但是要是把双手绑起来, 就跑不快; 飞翔时用不着尾巴, 但是要是把尾巴弯曲起来, 就飞不远。物体所用的部分一定靠不用部分的帮助。)

◆ 三人比肩, 不能外出户。一人相随, 可以通天下。

——《淮南子·说山》

(三个人并肩而行, 不能走出门。一个人跟在一个人的后面, 就可以走遍天下。)

◆ 明光之光, 可以远望而不可以细书; 甚雾之朝, 可以细书而不可以远望寻常之外。

——《淮南子·说林》

(明月之光可以用它看到远处, 但不能在月光下写小字; 早晨的大雾下可以写小字, 但不能看到一两丈远的东西。)

◆ 画者谨毛而失貌, 射者仪小而遗大。

——《淮南子·说林》

(画画的人只注意到画

離南子詩學



遍知万物而不知人道不可谓智，遍爱群生而不爱人类不可谓仁。仁者，爱其类也；智者，不可惑也。

——《淮南子·主术》

（普遍知道万物但是不知道人道的，不能叫做智；普遍爱怜所有的生物但是不爱怜人类的，不能叫做仁。仁，就是爱自己的同类；智，就是不糊涂。）  
To get familiar with all without knowing humanity can't be considered as wisdom.  
Loving all living beings without love for human beings can't be considered as benevolence. Benevolence means loving those who are the same as you. Wisdom means not to be confused.

——*Huainanzi The Principle Tactics*



he will miss his target totally.

*Huainanzi · Forest*

◆ If the monarch needs wood the minister has to wanton felling of trees; if the monarch needs fresh fish, the minister has no choice but to drain the pond to catch all fishes; if the monarch needs paddle the minister has to submit a whole boat to him; if the words of the monarch are like silk the minister's words following him should be like silk string. If the monarch has one good point the minister has to boast the monarch of his many good points more than what he has. If the monarch intends to reduce three objects the minister is bound to reduce nine.

*Huainanzi · Mountain*

好毛发就会失去全貌,射箭的人有细微的偏差就会相差很远。)

◆上求材,臣残木;上求鱼,臣干谷;上求楫,而下致船;上言若丝,下言若纶;上有一善,下有二誉;上有三衰,下有九杀。

——《淮南子·说山》

(君王要木材,臣子就乱砍滥伐;君王要鲜鱼,臣子就放干河谷;君王要船桨,臣子就送来整艘船;君王的话像细丝,臣子顺着说出的话就像丝绳;君王如果有一点长处,臣子就把君王夸成有两点甚至多种的长处;君王如果要俭省三样,臣子一定会削减九样。)

## Appendix I :

### Brief Introduction to Liu An, King of HuaiNan

#### 附一：淮南王刘安其人其事

Liu An was a theologist and author of the Western Han Dynasty. As a descendent of the Han imperial family, he was the grandson of Emperor Gaozu, Liu Bang, and was conferred as King of HuaiNan by Wen Emperor of Han Dynasty. In his term of office, as long as 43 years, his largest contribution to the later generation lay in organizing his retainers to compile the academic work *Huai Nan Zi*, a fine piece of scholarship.

During the earlier and middle period of his tenure in Huainan, as a talented and elegant vassal, he was beloved and esteemed by both the imperial court and the men of letters. But, from the middle to the late period of his life, he was addicted to gods worship and alchemy with his retainers. At last, he was charged with rebellion and beheaded.

#### Miserable Life Experience in His Childhood

The tragedy of Liu An's life can be partly attributed to his father Liu Chang.

Liu Chang was the ninth son of Emperor Gaozu, Liu Bang. Liu Chang's mother was an imperial concu-

刘安(公元前179年~公元前122年),西汉时期的思想家、文学家。他身为刘汉皇室,是汉高祖刘邦的孙子,汉文帝时被封为淮南王,任诸侯王的四十三年里,他对后人做出的最大贡献就是组织门客编写了博大精深的学术论著《淮南子》。

刘安在为淮南王的中前期,才华横溢,志趣高雅,成为被朝廷上下尊敬、被文人骚客拥戴的一位诸侯王。中晚期和门客沉溺在求仙炼丹之中,最终获谋反罪自刎身亡。

#### 少年身世坎坷

刘安的人生悲剧与他的父亲刘长有很大关系。

刘安的父亲刘长是汉高祖刘邦的第九个儿子。刘长的生母是赵王张敖的美人。

bine of Zhang 'ao, the king of Zhao region. Zhao's concubine got pregnant with Liu Bang (Gaozu) when he stayed in the kingdom of Zhao. Soon, Zhang 'ao was exposed of rebelling behavior. She was also involved in the event and put into jail. In prison, she killed herself after giving birth to Liu Chang.

When Liu Chang was grown up, he was made the king of HuaiNan. Due to the special life background and lack of motherly love, he was rude, testy and unmannered. From the bottom of his heart, he hated an official named Sheng Shiqi. Because Liu Chang's uncle said in prison his mother had ever relied on Sheng Shiqi to tell the Queen, Lv, that she had got emperor's baby in the body, hoping the Queen can speak everything to Emperor Gaozu. But the Queen was jealous of Liu Chang's mother and Sheng Shiqi didn't try his best to argue for her, leading to his mother's committing suicide out of hopelessness. Liu Chang thought Sheng Shiqi should be in charge of his mother's death. So, one day, he broke into Sheng Shiqi's house and killed him.

The emperor of that time was Wen Emperor of Han Dynasty, half brother of Liu Chang, who was very fond of the youngest brother and sympathy of his mother's suffering. So, the emperor didn't punish Liu Chang.

Since then, Liu Chang became even more overbearing and self-indulgent. In HuaiNan, he made laws and constructed bureaucracy by himself.

When Liu An was five or six years old, his father Liu Chang was impeached by some officials due to his illegal behavior and plotting against the court with some conspirators. Wen Emperor wasn't willing to punish Liu

在刘邦到赵国的时候,赵美人得到宠幸,怀了身孕。不久,赵王谋反事发,她被牵连入狱,在狱中生下了刘长后自杀。

特殊的身世加上小时候没有母爱,长大后被封为淮南王的刘长,粗野暴躁,不太守规矩,心中一直在恨审食其这名官员。因为他听自己的舅舅说,当初母亲在狱中的时候,曾经想通过审食其把怀有身孕的事情告诉吕后,期望吕后能够向汉高祖说明真相,但是,吕后心怀嫉妒,审食其也不力争,导致赵美人无望而自杀。刘长认为,母亲的死,审食其要负责任。于是,一天就到审食其家里把他杀了。

这个时候的皇帝是汉文帝,刘长同父异母的哥哥。汉文帝对这个最小的弟弟很怜爱,也很同情他母亲的遭遇,于是,就没有处治刘长。

这以后,刘长更加骄横放纵,在淮南国,自己制定法令,自己设置官吏。

在刘安五六岁的时候,刘长因为不守朝廷法度,暗中交结党徒谋反,遭到大臣们的上书弹劾。汉文帝不忍



Chang, so he just dismissed him from his post and noble title.

Officials appealed to the Wen Emperor again. They insisted Liu Chang had committed the capital crime and even though the Emperor didn't want to punish him considering brotherliness, he must be exiled to a certain remote place in SiChuan province.

Thereby, the year when he was 5 or 6 years old, Liu An, together with his three little brothers and parents, was exiled. On the way into exile, the stubborn and spoiled Liu Chang was shut in a carriage, just like a prison. He had no means to vent his anger. In order to resist the cruel reality, he abstained from food. The Wen Emperor knew his temperament very well, and thought of recalling him to prevent any accident. At that moment, the news of Liu Chang dying from fasting was spread to the court. Hearing about the news of Liu Chang's death, Wen emperor keened over him sadly, ordering people to bury the dead in the ceremony of vassal's funeral.

Two years later, Liu Chang's four sons were conferred the title of marquis. The eldest child, Liu An, was ennobled as Marquis of FuLing, when he was 7 or 8 years old.

Three or four years later, a ballad was spread around, it said, "Even a foot of cloth can be stitched up; even a kilo of millet can be ground. How can two blood brothers not make up?" After hearing the ballad, Wen Emperor felt that people doubted that it was he who killed Liu Chang on purpose. So the Emperor newly conferred the title of the King Li of HuaiNan on Liu

心加刑法于刘长,就下令免去刘长淮南王王号。

大臣们又上书汉文帝,说刘长犯有死罪,皇上念及兄弟情不处罚他,但是皇上您一定要把他流放到四川偏远之地。

于是,五六岁的刘安以及三个弟弟和父母一起被流放了。在流放的路上,生性倔强、没受过委屈的刘长像囚徒一样被关在车里,他心里的气没处发,就以绝食来对抗。汉文帝知道刘长的秉性,害怕他出意外,想把他召回来。就在这个时候,刘长绝食而死的消息传到了朝廷,汉文帝听了哭得很伤心,下令以列侯的礼仪将刘长殡葬。

两年以后,汉文帝把刘长的四个儿子封为侯,大儿子刘安被封为阜陵侯,此时的刘安只有七八岁。

过了三四年,天下流传起这样的民谣:"一尺布,尚可缝,一斗粟,尚可舂。兄弟二人不相容。"汉文帝听到以后,感到天下人在疑心是自己杀了刘长。于是,就追封刘长为淮南厉王,以诸侯王的礼仪,建陵墓重葬刘长。

Chang, and built a mausoleum to rebury him according to the ceremony of the vassal king's funeral.

In the sixteenth year of Wen emperor of Han dynasty (BC 164), excepting one of Liu Chang's sons who has died prematurely, all the other three have been 15 to 16 years old, who are "full-grown youth". The Emperor divided the former Liu Chang's fief into 3 parts, conferring Liu An as King of HuaiNan, his two little brothers as King of HengShan and King of LuJiang.

Liu An, in the age of 15 or 16 years old, returned to ShouChun, the capital of HuaiNan. He experienced all the bitterness and sweetness in the childhood. Only through reading and playing music, could he escape from the pain. All his hobbies and character were formed in this way during his childhood.

### Widely-spread Fame in His Middle Ages

Compared with the other vassal kings of that time, Liu An prefer to read and play music rather than ride, shoot and hunt. This is partly caused by his character; meanwhile, he intended to stay away from the circle of vassals, avoiding getting into the rumors referring to his father. He chose a different way from his father, never showing himself in force and strength.

Due to his interests in reading and writing, all his retainers were men of letters. Through his status of vassal king, he called on all the bookmen in the whole country to show their talent in HuaiNan. At that time, ShouChun, the capital of HuaiNan became the gathering place of literators and academic researching center.

The most popular writing genre was the one which

汉文帝十六年(公元前164年),刘长的儿子除一人早逝以外,其他三个已经十五六岁,是“成童”了。汉文帝就把以前刘长的封地——淮南国一分为三,刘安为淮南王,两个弟弟分别为衡山王和庐江王。

十五六岁的刘安回到了淮南国都城寿春,童年的遭遇使他经历了人生的酸辣苦甜,唯有读书和弹琴,他才能忘记痛苦。他的爱好与性格就在这样的童年里形成了。

### 中年名望大振

刘安在当时的诸侯王中是个不爱骑射、打猎,喜欢读书弹琴的人。这既有他性格上的原因,又有刻意让自己远离王侯的社交圈子,以免因为父亲而遭惹流言的因素存在。他一直与父亲走不同的路,从不在武与力上显示自己。

由于刘安爱好读书写文章,他的门客都是好读书写文章的人。刘安利用诸侯王的身份,呼唤全国的文人骚客来淮南国施展才华。当时的淮南国都寿春成为文人的汇集地和学术研究中心。

当时文坛上流行的是骚

is rhymed as Qu Yuan's poem was, so Liu An and his retainers composed and echoed each other by ode. It is worth mentioning that Liu An is the first one who furnished "Encounter Sorrow" (The Lament) with annotation. As "Legend of King of HuaiNan in Han history" recorded, Wu Emperor of Han Dynasty asked Liu An to compose "the Biography of Encounter Sorrow (The Lament)". Liu An got the imperial decree in the morning, then submitted the spectacular and iridescent "the Biography of Encounter Sorrow" to the Emperor in the afternoon.

According to the history record, Wu Emperor asked those scholars, such as Sima Xiangru to consult with Liu An to make the draft of his imperial edict in a period of time. In the initial stage of Wu Emperor's reign of China, the teenage Emperor truly trusted in and respected his imperial uncle, Liu An. He liked talking with his uncle, listening respectfully to his political and academic viewpoint and appreciated him reciting his own articles. In accordance with "the Han Dynasty Yiwu Records", King of HuaiNan had ever composed 82 odes, which has been lost. However, compared with those odes, the much more valuable masterpiece—*Huainanzi* has turned out to be the more precious cultural heritage of today.

*Huainanzi* was written in the period of Jing Emperor of Han Dynasty. Under the 16 years' rein of Jing Emperor (BC156-BC141), Liu An past the prime of his life from 20 years old to 40 years old. Jing Emperor inherited Wen Emperor's ideology in managing state. The reign of the empire Wen and Jing (China's celebrated

体赋,刘安和他的门客们就以赋来唱和。值得一提的是,刘安在历史上是个第一次为《离骚》作注的人。《汉书·淮南王传》记载:汉武帝叫刘安作《离骚传》,刘安早晨接到这个皇旨,傍晚便把洋洋大观、文采四射的《离骚传》呈给了汉武帝。

史书上还记载,汉武帝有段时间拟诏文,是让司马相如等文人和刘安商量来共同起草。汉武帝即位初期,十几岁的年轻皇帝非常信任和尊重自己的皇叔刘安,常常和他畅谈,听他阐述政治和学术观点,听他朗读自己的作品。《汉书·艺文志》记载,淮南王有赋八十二篇,这八十二篇赋虽然已经失传,但是,比这些赋更有价值的《淮南子》成为我们今天宝贵的文化遗产。

《淮南子》成书的时间主要在汉景帝时期。汉景帝在位的十六年间(公元前156年-公元前141年)正是刘安二十岁出头到四十岁之前的黄金年华,而汉景帝继承了汉文帝的治国思想,



era of great economics management and prosperity with cultivation) has been presented under the policy of rehabilitation of the nation. During this period, people accumulated wealth and the nation became powerful and prosperous. Just living in this peaceful age, Liu An could call together all the talented people from the whole country to HuaiNan to enter into academic research and echo in poetry and ode.

As a vassal, Liu An wasn't the same as other common literators. As for him, composing poetry and ode is just a kind of minor pleasure in his life, he tried to get greater achievements—organizing historians to compile a book for Liu's family. This is going to be a book written about reigning over a kingdom for the dynasty of Liu's family. The book that sums up all schools of ideology before Han Dynasty and all the instances of success and failure, would include and collect everything from heaven to the earth and in all ages that are supposed be known by the governor of Liu dynasty.

According to this principle, Liu An organized his retainers to compile this erudite and informed "Huainanzi", which was named as "Huainanhonglie" originally. "Hong" means bigness and greatness; "Lie" means clarity and awareness. The name has set the orientation for this book, that is to say it is a book for understanding reason and morality in general. Later on, this book was classified as one of books in Zi category, named "Huainanzi".

After being crowned, "Huainanhonglie" was read by Wu Emperor frequently. However, with the consolidating of his position and maturing of his thought, Wu

休养生息政策之下呈现出“文景之治”。这个时期，人民逐步富裕，国家逐渐强盛。在这样的太平年代里，刘安才得以召集天下的人才到淮南国里研讨学术思想，唱和诗赋之作。

作为一个诸侯，刘安的思想境界不会类同于一般的文人骚客，唱和诗赋只是生活的小情趣，他有更大的作为——组织文人们编写一部“刘氏之书”，这部是要成为刘氏王朝的执政之书，总结汉以前各家各派的思想、总结所有的成败事例，由天到地，从古至今，凡是需要刘氏王朝执政者知道的东西，都要收集整理出来。

基于此，刘安就组织门客编写了博大精深的《淮南子》。《淮南子》当初叫《淮南鸿烈》，“鸿”的意思就是大，“烈”的意思是明，书名就为这部书定位：一部大明道的书。后代，这部书被列为“子书”中的一部，称为《淮南子》。

汉武帝即位以后，刘安的《淮南鸿烈》最早可能会成为汉武帝的案头之书，但是，随着汉武帝的执政地位

Emperor's ideas in reigning state were gradually divorced from the track of Wen Emperor and Ji Emperor's thoughts. After the Wu Emperor's words "to abandon all other schools of thoughts and worship Confucianism alone", "*Huainanhonglie*" could never become the fundamental principles of managing state for Liu's Dynasty. Then, Liu An realized the difference between the Wu Emperor's policies in reigning from those thoughts advocated in "*Huainanzi*". Owing to this reason possibly, Liu An indulged in seeking for celestial beings and Taoists since his middle age.

One of the major propositions in "*Huainanzi*" is "reigning by doing nothing". But the Wu Emperor constantly conquered enemies by force. As "Comprehensive Mirror for Aid in Government" mentioned, in the sixth year of JianYuan (BC135), Liu An exhorted Wu Emperor who was seated on a throne just for 6 years not to solve the problems in Min and Yue districts by force of arms. He said: "After ascending the throne, Your Majesty contributed your virtue and charity to everyone, who were overawed. Every person lived a stable life, thinking they could never be confronted with a war. After hearing Your Majesty plan on conquering Yue district, in private, I evaluated this matter exhaustingly for you." Liu An described the misfortune caused by warfare to the people with bitter hatred, hoping the Emperor would not use force and permutting "husband and wife can stay together; father and son can depend on each other." However, Wu Emperor didn't accept his proposition and dispatched troops to suppress the rebellion. Liu An had two sons and a daughter. The

的巩固和思想的成熟,他执政理念已慢慢脱离文景两位皇帝的思想轨迹。“罢黜百家,独尊儒术”之后,《淮南鸿烈》不再可能成为刘氏王朝的执政之书。后来,汉武帝的治国政策也让刘安看到了与《淮南子》中提倡的不一样。可能就是这个原因,才使中年以后的刘安沉湎在求仙问道之中。

《淮南子》中一个主要的思想就是“无为而治”。但是汉武帝却不断地用武力来征服敌人。《资治通鉴》记载,建元六年(公元前135年),刘安上书汉武帝,力劝即位才6年的汉武帝不要以派兵征讨的方式解决闽越问题。“陛下临天下,布德施惠,天下慑然,人安其生,自以没死不见兵革。今闻有司举兵将以诛越,臣安窃为陛下重之……”刘安把战争对人民造成的灾祸写得痛心疾首,希望不要动用武力,使“民得夫妇相守,父子相保”。但是,汉武帝最终还是没有听取刘安的建议,派军队前去镇压。刘安有两个儿子和一个女儿,大儿子叫刘不害,不是淮南王后荼所生,刘安和王后荼不太喜欢他。王后荼所生的刘迁被立

Queen of HuaiNan, Tu, wasn't the natural mother of the eldest son named LiuBuhai who was treated indifferently by the King and the Queen of HuaiNan. The natural son of the Queen Tu was appointed as the prince of HuaiNan. The daughter named LiuLing was loved deeply by Liu An, who was bright, smart and skilled in speaking and arguing. Middle-aged Liu An had a high reputation in the country, due to his literary and idealistic talent and his status as the uncle of present emperor. His family was desirable and happy, too. So, many people tried to make a match for the prince of HuaiNan.

### Committing Suicide Because of Entailing Guilt in His Old Age

In the third year of YuanShuo in Wu Emperor's reign (BC 126), the Emperor bestowed small tables for leaning on and crutch for supporting to Liu An which are symbols related to the old age, ordering that there is no need for him to have an audience with the emperor regularly. At that moment, Liu Qian, the prince of HuaiNan was engaged. He would married the granddaughter of the Wu Emperor's sister.

Liu An realized that the present policy has been changed greatly since the Wu Emperor ascended the throne, and the governing ideology proposed by him cannot be accepted by the Emperor. So he concentrated his energy on gods worship and alchemy, seldom bothering about the national affairs. The prince Liu Qian and the Queen Tu were the virtual leaders of Kingdom HuaiNan.

The prince Liu Qian was extraordinarily headstrong and self-willed. His wife was the granddaughter

淮南太子。女儿叫刘陵,聪明、机灵、能言善辩,深得刘安的喜爱。中年的刘安由于自己的文学和思想才华,加上是当朝年轻皇帝的叔辈诸侯,因而在国内很有名望,家庭也很幸福,上门给淮南太子提亲的人也很多。

### 晚年获罪自刎

元朔三年(公元前126年),刘安已经53岁,汉武帝赐给刘安凭几、拐杖这些象征养老的东西,不让刘安按照朝规入朝了。这个时候,太子刘迁的亲事定了下来,要迎娶汉武帝母亲王太后的外孙修成君的女儿。

汉武帝登基以后,刘安感到当朝的治国纲领已经发生了很大变化,而自己主张的那种治国思想不被认同,于是,他把精力都放到求仙炼丹上,国事很少过问,执掌淮南国大权的是太子刘迁和王后荼。

太子刘迁非常任性,迎娶的妃子是汉武帝姐姐的孙



of Wu Emperor's sister. Liu Qian still was not in love with his wife when they have been married for three months and refused to sleep with her. His wife cried all day long and asked to return her parents' home finally. Thereby, Liu An wrote a letter to Wu Emperor expressing his apology and then sent the wife of the prince to go back home.

Liu Qian like playing sword and flattered himself in swordsmanship. He wanted to have a competition with a brigadier general, Lei Bei, who was a well-known swordsman of that time. When they competed, Lei Bei dared not to perform with might and main. However, finally, he struck the prince by accident. Liu Qian got angry with this event very much and spoke slanderously about Lei Bei to his father Liu An. At this time, the court prepared to organize troops in Xi'An to fight with Hun. Lei Bei was afraid of being incriminated due to injuring the prince accidentally. So he requested to go to Xi'An. Liu An didn't agree. In order to prevent this kind of thing, he dismissed Lei Bei. Lei Bei fled to Xi'An and reported his suffering.

Some ministers believed Liu An was guilty for stopping Lei Bei from joining the army to fight the Hun and suggested the Emperor punish him with a more stringent sentence, such as executing him or repealing his noble title. The Emperor didn't adopted these proposal. During the trial discussing the way of punishment for Liu An, the prince Liu Qian suggested to his father that they should ask warriors to play as guard standing by him. If the court sent people to arrest him or any other emergency, the warriors could kill these royal soldiers.

女,成亲三个月了,刘迁就是不喜欢她,不和她同房。太子妃整天以泪洗面,最后要求回娘家。刘安就给汉武帝写了封书写,表达歉意,把太子妃送了回去。

刘迁喜欢舞剑,以为自己的剑术比较高超,想找精通剑术的淮南国郎中雷被比试比试。两人在比试的时候,雷被一直让着刘迁,但最后还是失手击中了刘迁。刘迁因此非常生气,就在父亲刘安面前讲雷被的坏话。这个时候,朝廷要在西安组织军队去和匈奴作战,雷被害怕因为误伤太子这件事自己受到牵连,就要求去西安。刘安不同意,为阻止以后这类事情的发生,让郎中令罢了雷被的官职。雷被逃到西安,上书自己的遭遇。

朝廷中一些大臣认为,淮南王刘安阻止雷被从军打匈奴是有罪的,建议皇上给刘安处以重罪——处死或者削去王号,汉武帝没有采纳。在朝中商议处罚刘安的时候,太子刘迁就跟父亲说,要是朝廷派人来逮捕父亲,就让勇士穿上卫兵的衣服站在父亲身边,一有情况就把朝廷的人杀死,然后起兵。

Then they would rise up at once and shake off the existing government.

Finally, the Emperor punished Liu An by depriving him of five counties from his fief. Hearing the news, Liu An said sentimentally: "I perform kind and charitable acts usually, however, the court reduced my fief. I am really ashamed."

Since then, Liu An talked about the national affairs with Wu Bei and Zuo Wu who were the brigadier generals of Huainan, analyzing the political complexion of all the vassals contending for the throne once the emperor had died. So he tried to strike first. (the author added; this historical fact was recorded by Si Ma qian. Actually, Liu An was more than 50 years old. While, the Emperor Wu was just a little over 30 at that time who cannot die before Liu An.) Wu Bei advised Liu An to give up the idea of rebellion. At this moment, Liu An's grandson Liu Jian let other people appeal to the emperor for him to indict Liu Qian.

The indictment charging Liu Qian with the crime was seen by the Emperor Wu, so the emperor sent the court to investigate the event.

汉武帝最后给予淮南王刘安削减五个县封地的处罚。刘安因此很伤感,说:“我平时施行仁义,但却被朝廷削了地,很羞愧啊!”

这以后刘安常常和淮南国郎中伍被、左吴一起议论国事,分析一旦汉武帝驾崩天下诸王就要争夺皇位的局面,于是,想先下手为强。(笔者注:这段史实是司马迁记载的,但实际的情况是,刘安此时已经五十多岁了,而汉武帝才三十出头,不可能比刘安早去世。)伍被劝刘安不要有起兵的想法。这个时候,刘安的孙子刘建又找人上书,状告太子刘迁。事情的起因是,当时,汉武帝为了削弱诸侯势力,实行了“推恩令”——让诸侯王把自己的封地分封给每一个子弟。刘建是刘安大儿子刘不害的儿子,因为刘不害是庶出,没有得到“推恩令”的待遇。刘建年轻气盛,对此非常气愤,就想把太子刘迁告倒,让自己的父亲刘不害取而代之。

状告刘迁的上书,汉武帝看到了,就让朝廷调查这件事。

Just in time, Shen Qing, the grandson of Shen Shi Qi who was killed by Liu Chang 50 years before, happened to be an official in the court. He was in a good relationship with Gong Sun hong, the prime minister at that time. Shen Qing overstated some problems appeared in Huainan to Gongsun Hong and resulted in Gongsun Hong suspecting Liu An tended to revolt. Therefore, the prime minister ordered his men to comb Huainan for any problem.

Seeing Liu Qian was summoned for a trial and hearing some gossip about him in the court, Liu An was a little scared, so he consulted with Wu Bei in order to find a method to handle.

Wu Bei got an idea: forge the writ of the prime minister and other persons of high rank; transfer the people of wealth or talent and their family of all vassal kingdoms to live in the border and northern area; release the prisoners to reclaim the wasteland in northern area; and arrest the princes and minions of each vassal one by one. In this way, the whole country would be in a great disorder, and then the Kingdom of Huainan could seize the opportunity to rise in revolt.

At this moment, Liu Jian exposed all of Liu Qian's doing to the court. Wu Emperor gave orders to arrest Liu Qian, the prince of Huainan. Hearing the news, Liu Qian tried to commit suicide. But he failed to die. The moment, Wu Bei delivered himself to the count and confessed everything he consulted with Liu An.

The troops of the court besieged the palace of the King of Huainan and arrested the prince Liu Qian and

五十多年前被刘安父亲刘长杀死的审食其的孙子审卿正好在朝廷做官,而且与当朝的丞相公孙弘关系非常好,审卿就在公孙弘面前夸大淮南国出现的一些事情,使公孙弘怀疑刘安有反叛倾向,于是,就下令查清淮南国问题。

看到刘建被找去问话,又听到朝廷中的一些议论,刘安心里有些发毛,找伍被来商议应对之策。

伍被出了个主意——伪造丞相等高官的文书,迁移各个诸侯国的富有之人、豪杰之士及其家眷到边疆朔方去居住,释放关在监狱里的犯人到朔方去垦荒,各个逮捕诸侯王的太子和宠臣。这样一来,天下必然大乱,淮南国乘机出兵。

这个时候,刘建向朝廷报告了刘迁的所作所为,汉武帝派朝廷命官逮捕淮南国太子刘迁。刘迁听到风声后自杀,但没有死掉。这个时候伍被向朝廷自首,报告了和刘安商议的一切事情。

朝廷的军队包围了淮南王王宫,逮捕了太子刘迁和



the Queen Tu. Some mock writs and official seals were found. The Prime Minister Gongsun Hong and some other officials insisted on punishing Liu An in accordance with a rebel crime. Liu An committed suicide after hearing this.

王后荼, 搜查得到一些伪造的文书和官印。丞相公孙弘等大臣坚决要求汉武帝以谋反罪处治刘安, 刘安闻讯自杀。

## Appendix II :

Emperor Wu and Liu An: people holding different belief can't work together

### 附二:汉武帝与刘安:道不同不相为谋

Emperor Wu of Han dynasty, Liu Che, and Liu An, the King of Huainan, were not only in the relationship of the rulers and the ministers, but also in the blood relationship. They were both descendents of Liu Bang, the Emperor GaoZu of Han Dynasty. Liu An was Liu Bang's grandson, and Liu Che was Liu Bang's great-grandson. According to the Liu's family tree, Liu An was Liu Che's Uncle. But in the royal government, Liu Che was an emperor who was worshiped by tens of thousands of people, but Liu An is just the feudal lord king who have to act in accordance with the Emperor's commands and rules.

As a royal member, Liu An should be considered from the standpoint of the court which was led by Emperor Wu. As a feudal lord, Liu An should forever obey Liu Che, the Wu Emperor. However, Liu An did not maintained the high consistency with Wu Emperor of Han dynasty, especially when Emperor Wu had set a solid foundation for his government. The two persons disagreed with each other a lot. Finally, Liu An was

汉武帝刘彻和淮南王刘安,两个人既是君臣又有血亲关系,他们同是汉高祖刘邦的血脉,刘安是刘邦的孙子,刘彻是刘邦的曾孙,按刘家宗谱算,刘安是刘彻的叔叔。但是朝廷之上,刘彻则是万人顶礼膜拜的皇帝,而刘安则是一个仰天子鼻息的诸侯王。

身为皇族,刘安应该始终站在以汉武帝为首的刘氏朝廷的立场上;位列诸侯,刘安应该永远听令于皇帝刘彻,但是,淮南王刘安却没有和汉武帝刘彻保持高度的一致,特别是在汉武帝政权根基牢固以后,两个人的分歧越来越大,最终,刘安获“谋

convicted of "rebellion". Many vassals and talented people were sentenced for their different crimes. Liu An killed himself. The designation of "the Kingdom of Huainan" was abolished.

What caused the family members to try to kill one another? Why can't the Emperor and the minister be compatible? If you read "Huainanzi" compiled by Liu An and his retainers carefully, you can get the answer approximately.

"Huainanzi" is the most valuable academic work after Pre-Qin, which bring the later generations great amazement for its enormous system and encyclopedic knowledge. Liu Zhiji described in his work *History narrated by myself*: "In the past, Liu An of Han Dynasty wrote a book, named "Huainanzi", which is erudite and informed. It is as complicated and great as the achievements of Tai Gong (prime minister of Zhou Dynasty) and ShangYang (famous statesman and reformer of Warring States Period). Liang Qichao (famous enlightening ideologist of Qin Dynasty) said: "'Huainanzi' is well organized and ethical." "The book is informed and methodical, ranking among the best in the books written by the people of Han nationality" "It is the origin of Taoism in Western Han and Eastern Han." Hu Shi (scholar and philosopher in modern time) said: "Taoism is the peak of ancient ideology; while 'Huainanzi' is the peak of Taoism."

From these scholars' points of view, the main idea of "Huainanzi" is Taoist doctrines. Actually, most of the editors of "Huainanzi" were living in a time in

反"罪,而且"与淮南王谋反列侯二千石豪杰数千人皆以罪轻重受诛",刘安"自刭杀",淮南国则"国除"(司马迁《史记·淮南衡山列传》)。

为什么会这样导致同室相煎的结局?君臣为何不能同心?细细研读刘安及其门客编著的《淮南子》,答案就会大致明了。

《淮南子》是先秦以后最有价值的学术论著,以其庞大的体系、广博的知识,为后人所惊叹。刘知几在《史通·自叙》中说:"昔汉世刘安著书,号曰《淮南子》,其书牢笼天地,博极古今,上自太公,下至商鞅,其错综经纬,自谓兼于数家,无遗力矣。"梁启超说"《淮南子》匠心经营,极有伦脊","其书博大而条贯,汉人著述中第一流也。"为两汉道家之渊府。"胡适说:"道家集古代思想的大成,而淮南书又集道家的大成。"

在这些学者看来,《淮南子》的主要思想是道家学说。事实上,《淮南子》的编



which Taoism was the programme of the country. In the two dynasties before Emperor Wu—the period of Emperor Wen and Emperor Jing, Taoism was made the basis of common thought. When in the time of Emperor Wu, Taoism was still the guideline in temples. As Emperor Wu grew and became mature, his ambition and courage give him a sort of idea that more active thought is needed to rule the country. So Confucianism became the programme of ruling the world. However Liu An believed that Taoism could support his ruling. So he and his retainers made great effort to edit “*Huainanzi*” and illustrated countless examples of raising and falling of the world to prove that Taoism is the basis to rule the country. Liu An hoped this book could be read often by Emperor Wu and became the basis for him to rule the world. However, he hasn't supposed that Confucianism was made to be the programme of the country. Besides, Emperor Wu even abandoned all other schools of thought and worship Confucianism alone. Liu An was very disappointed. He was so old that he had no time to give up what was held by him for his whole life—Taoism, which had been proved true during Wen and Jing dynasty. Emperor Wu was also disappointed. He hoped all the nobles could agree with him, support him, respect him and obey him. But Liu An followed the old track and was complacent and conservative. Liu An even made some noise which was not in accordance with the society's harmony. So, the conflict between them was deeper and deeper.

As a matter of fact, the conflict between Emperor Wu and Liu An wasn't personal disagreement, but the

著者们大都生活在道家思想为治国纲领的时代,在汉武帝之前的两朝——汉文帝和汉景帝时期,都是以道家思想为根本,到汉武帝初期,道家思想仍然是庙堂上的主导思想,随着汉武帝的长大成熟,他的雄心,他的胆识,使他感到需要一种更加积极的治国思想来实现,于是,儒家思想成为他统治天下的纲领。而刘安则认为道家思想能够支撑刘氏天下,所以,他和他的门客们精心编著了《淮南子》,列举天下兴亡的无数事例,来说明治国要以道家思想为本。刘安希望这部书能够成为汉武帝治国的案头要书,哪想到汉武帝却奉儒学为国学,还竟然“罢黜百家,独尊儒术”,刘安很失望。上了岁数的他不可能再放弃他一生所奉行的,并且在文景两朝已经证明是正确的治国思想的道家学说;汉武帝也很失望,他希望皇族的所有人都能够和他保持一致,能够维护他,尊重他,听令于他,但是,淮南王刘安却因循守旧,故步自封,时不时还发出一些和时局不协调的声音,因而,两个人的矛盾不断加深。

其实,汉武帝和刘安的矛盾不是个人的矛盾,是两

conflict between two schools of ideology and two governing principles. People holding different beliefs cannot work together. In this sentence, "belief" means the governing principles. Liu An and Emperor Wu of Han dynasty all realized this question. Separating from each other is unavoidable. However, just due to the different status Liu An was declared guilty finally.

The author tries to view Liu An—the Huainan King in history from three aspects in the following passage.

### I. The Personality of Liu An—A Peculiar and Independent Huainan King

Liu An's temperament and interests were typical of a man of letters. In Biography of Huainan Hengshan, it recorded "Huainan King preferred to read and play instruments rather than hunting and ride horses". In his age, few of the nobility disliked hunting or taking pleasure in dogs and horses. As a symbolic recreational activity, hunting was a game belonging to the rich and the privileged. The nobles showed so much enthusiasm toward hunting that they would take delight in talking about the experience they had joined in a royal hunting trip and appreciated the honor during all their life if they got the chance. Sima Xiangru, a contemporary of Liu An who wrote *Fu on Zixu* and *Fu on Shanglin* in which he described a hunting scene. The literary work maintained that hunting was the most delightful and exciting activity of the nobility during the Han dynasty.

Taking pleasure in dogs and horses was a by product

种思想的矛盾,是两种治国纲领的矛盾。道不同不相与谋,这里的“道”指的就是治国思想。刘安和汉武帝都意识到这个问题,分道扬镳是在所难免。只是,由于地位的不一样使刘安最终要获罪。

下面,笔者试图从三个方面来全面地看待历史上的淮南王刘安。

#### 一、人格刘安——高蹈独立的淮南王

淮南王刘安的性格爱好是典型的文人雅士的性格爱好。《史记·淮南衡山列传》中写道：“淮南王为人好读书鼓琴，不喜弋猎狗马驰骋。”当时的王公贵族很少有人不喜欢围猎和玩赏狗马的。围猎是统治阶层的一种标志性的消闲活动，是有钱有闲有地位的人才能玩的游戏。王公贵族对围猎的热情和兴趣都很大，要是有那么一天能够参加皇帝举行的游猎活动，将会是他们终身的荣誉和永远都津津乐道的话题。和刘安同一时代的司马相如曾经写过以游猎为内容的赋——《子虚上林赋》，此作品证明打猎是汉朝王公贵族的最大乐趣和激情最高涨的活动。

玩赏狗马也是弋猎的产

of hunting. Biography of Wei Qi and Wu An written by Sima Qian recorded a large number of treasures, furs, dogs and horses offered by the nobility in vassals Wu An's mansion.

However, Liu An closed the door to such a fashion that was only enjoyed by the upper class. It is evident that he was neither a blind follower, a man who was ready to flaunt his status, nor an assimilator with the common interests of the nobles which showed Liu An's peculiarity and independence. He took great pleasure in reading and playing instruments which was the common interests among the scholars. Take Sima Xiangru for example, he was keen on Fu (an intricate literary form combination elements of poetry and prose) as Liu An was. There was an account in History of Han Dynasty Record of Literature and Arts that 82 fu were written by Huainan King and other 44 were created by his subordinates.

Liu An's Fu inherited the essence of The Song of the South because the capital of Huainan Kingdom, Shouchun, used to be the last capital city of the Chu Kingdom. The Huainan Kingdom was under the influence of the Chu culture. As a man of letters, Liu An was familiar with all songs and poems in The Song of the South and had a good command of Li Sao, the representative of Sao style (characterized by the use of six syllable couplets, the two lines of each couplet being connected by a meaningless syllable xi). According to History of Han Dynasty Biography of Huainan King, the

物,司马迁在《魏其武安侯列传》中就写道武安侯田蚡家里有大量王侯、太守们进献的金玉、狗马等玩好之物。

面对这样一种只有有地位的人才能享用的“时尚”,刘安对它说不,可见,刘安不是一个跟风的人,不是一个时刻要显示自己的身份和地位的人,不是一个被贵族普遍乐趣所同化的人——这就可见刘安的独特和独立。他只爱好读书弹琴,这是文人雅士的爱好,比如,司马相如就有此爱好。同样,刘安与司马相如一样,也喜欢辞赋,《汉书·艺文志》记载,淮南王有赋八十二篇,这八十二篇赋是列在淮南王刘安名下的,因为《汉书·艺文志》还记载淮南王群臣赋四十四篇。

刘安作的赋应该是传承了楚辞的精髓,当时淮南国的都城寿春此前是楚国最后的国都,淮南国辖地沿袭的是楚文化。作为一个爱好读书的诸侯王,他会悉数通读楚辞的作品,对骚体赋的代表作《离骚》肯定是烂熟于心。《汉书·淮南王传》记载:汉武帝叫刘安作《离骚传》,刘安早晨接到这个皇旨,傍晚便把洋洋大观、文采四射的《离骚传》呈给了汉



Emperor Wu of Han dynasty asked Liu An to write The Commentary on Li Sao in the morning. At dusk Liu An submitted a brilliant poetic prose to the emperor.

Although The Commentary on Li Sao was not present in the catalogue of History of Han Dynasty Record of Literature and Arts, Gao You provided a circumstantial evidence to the incident in Narration on *Huainanzi* which read "Liu An was brilliant and versatile, in literature in particular. Even the emperor admired his talent and frequently called him in the court, especially the Emperor Xiaowen. Since Liu An was asked to make The Commentary on Li Sao in the morning. He finished at the nightfall. The emperor liked it so much that kept it personally."

The Commentary on the Biography of *Encountering Sorrow* was favored and kept by Emperor Wu and the fate of 82 fu listed in *Record of Literature and Arts* written by Liu An remained still unknown. But the large number of literary works make the readers figure out Liu An's interests and imagine that he was entirely capable of protecting himself as well as his works if he had been the emperor's literary attendant with his remarkable literary talent. If he had chosen this road, he would have become a world-known poet as Sima Xiangru and other his contemporaries.

However, Liu An was not a common civilian. He was a man of noble birth, the grandson of Gaozu of Han Dynasty and uncle of Emperor Wu of Han dynasty. Therefore, his life and fate were unlikely to be controlled

武帝。

虽然《离骚传》没有出现在《汉书·艺文志》的目录里,但是,高诱在《淮南子》叙中旁证了这件事:“安为辨达,善属文,皇帝从父,数上书召见。孝文皇帝甚重之。诏使为离骚赋,自旦受诏,日早食已。上爱而秘之。”

《离骚传》被汉武帝“爱而秘之”,《艺文志》所列的刘安作的八十二篇赋也没有流传下来,但我们就凭“八十二”这个篇数,就知道淮南王刘安的情趣和爱好,也能够想象得出,如果刘安不是诸侯王,以刘安的才情他完全可以成为皇帝身边的言语侍从之臣,他也完全可以保全性命,并让自己的作品流传下来。如果这样的话,刘安就会像和他几乎同龄的司马相如一样以文人骚客而扬名天下了。

然而,刘安不是一个平民,他是个诸侯王,是汉高祖的孙子、汉武帝的叔叔,于是,他的命运就不能由自己掌握,各种政治因素对他的

by himself. Instead it was affected by a network interwoven by different political elements. His personality was characterized by peculiarity and independence and his fate were collapsed by the strong political power.

## II. The talents of Liu An—Extensive and profound *Huainanzi*

Liu An's talent was not only shown by his 82 fu in *History of Han Dynasty Record of Literature and Arts*, more importantly, lay in his arrangement for the brilliant academic work *Huainanzi*.

As the above said, Liu An didn't exert energy playing with dogs and horses like the other noblemen, instead the he was fond of reading was ready to compose a magnanimous and everlasting masterpiece for the Liu family assembling the strengths of all schools. Now as two thousand years passed by, Liu's empire is only a few hundreds of years in the history of China. But the book of Liu'—*Huainanzi* has been handed down from generation to another. Although what we read at present is part of the magnanimous book, it makes readers acclaim profuse admiration for it.

Gao You who made notes for *Huainanzi* has summarized the thoughts of the book: "The ideal of the book is similar to that of Master Lao, advocating no seeking worldly fame and wealth, pursuing tranquility of life. The purpose is broad and the content is profound.

生活和命运都会产生影响,他高蹈独立的人格也会被强大的政治因素摧毁,刘安最后的结局也正是强大的政治因素使然。

## 二、才华刘安——博大精深的《淮南子》

刘安的才华不仅表现在《汉书·艺文志》中记载他有八十二篇赋上,更主要的是体现在他组织编撰了彪炳千秋的学术之作《淮南子》上。

上文已经说了刘安没有像其他的王侯那把时间和精力花在玩上面,爱好读书的刘安,有自己的思想,他要集众家学说之长,为刘氏天下能够千秋万代编撰一部恢弘之作。如今,历史已经走过了两千多个年头,刘氏的江山社稷在历史长河中只维持了几百年时间,而这部“刘氏之书”——《淮南子》却流传了下来。虽然今天我们看到的《淮南子》只是当时恢弘之作的一部分,但不是完整版本的《淮南子》已经让今天的我们为它的博大精深而叹服不已。

为《淮南子》作注的高诱总结过《淮南子》的思想内容:“其旨近老子,淡泊无为,蹈虚守静,出入轻道。言其大也,则焘天载地;说其细

The ways of governing a nation, the reason of survival or death, fortune or misfortune, even the most mysterious things are included." Gao You said *Huainanzi* is a masterpiece of the philosophical books. So "No scholar haven't read it, or spread it as experience." From reading these materials, we can see the status of *Huainanzi* in the academic field at that time.

The value of *Huainanzi* can be measured by the fact that it is ranked among the most important philosophical books (one of the four traditional divisions of a Chinese library). The philosophical books which are familiar with the current readers are primarily academic works of Zhou and Qin dynasties, such as *The Analects of Confucius*, *The Mencius*, *The Philosophy of Xun Zi*, *The Philosophy of Lao Zi*, *The Philosophy of Zhuang Zi*, etc. *Huainanzi* is the only monumental work listed in the philosophical books during the Han dynasty and the most excellent classic generally acknowledged among the philosophical books after the pre-Qin period.

The first chapter *Original Principle* brings forwards a thesis throughout the book that says "Timing is the key factor to success instead of contending; the Tao is the principle element to govern rather than the emperor. The earth is low, not striving for a higher place, so it's safe; the water flows downwards, so it's quick." Thus the book advocates adhesion to the principle of standing aloof from worldly strife, following the law of nature and adapting to the changing situation, keeping

也,则论于无垠。及古今治乱,存亡祸福,世间诡异瑰奇之事。其义也著,其文也富,物事之类,无所不载。"高诱说《淮南子》是"大明白道之言",正因为如此,所以,"学者不论淮南,则不知大道之深也。是以先贤通儒述作之士,莫不援采以经验传。"通过这些文字,我们看到《淮南子》在那个时代在学术论著中的地位。

能够进入"子书"这个行列,就足以证明《淮南子》的价值。我们今天知道的"子书"多是周秦时代的学术之作,如《论语》、《孟子》、《荀子》、《老子》、《庄子》等等,而《淮南子》是汉魏时代第一个进入"子书"的巨著,也是研究者们认为的先秦以后最出色的"子书"典籍。

明道之作的《淮南子》,卷一就是《原道》。在《原道》中提出了一个贯穿全书的观点:"得在时,不在争;治在道,不在圣。土在下,不争高,故安而不危;水下流,不争先,故疾而不迟。"提倡"守清道而抱雌节,因循应变,常后而不先;柔弱以静,舒安以定。"固守着清静之



behind instead of striving; tender and quiet, steady and peaceful. From these words, it can be concluded that *Huainanzi* encourages governing by noninterference and following the law of nature.

To expound the argument, the composer of *Huainanzi* described water with admiring and appreciative words:

“Out of all stuff in the world, water is the weakest, yet too vast to reach and too deep to measure.” (*Original Principle*) As weak as water is, the tremendous power of water just lies in its weakness. So a conclusion is reached that weakness makes alive and mightiness makes dead. It also tells people that if one wants to be firm, he should present himself as gentle; if one wants to be strong, he should be presented as weak. (*Original Principle*)

As weak as water is the Taoism of government and life philosophy encouraged by *Huainanzi*. Only with the gentle form as water, one can protect himself, then makes stronger and finally to be “too vast to reach and too deep to measure”.

It's very abstruse to say act like water. In *Huainanzi The World*, the author told a vivid story.

Once upon a time, there was a man by the name of Qin Niuque. One day when passing by a mountain, he ran into a group of bandits who robbed him of his wagon and horse, even took off his clothes and swaggered off.

道, 怀抱着柔弱之节, 遵循着自然的规律, 应付着世俗的变化, 常常处在后而不争先。柔弱而安静, 安详而平定。看到这些文字, 我们就知道《淮南子》提倡的是无为而治、因循自然的观点。

为阐述这个观点, 《淮南子》的编撰者以推崇和赞赏的字眼来描写水:

“天下之物, 莫柔于水。然而大不可极, 深不可测。修极于无穷, 远沦于无涯。”(《原道》) 水, 正因为它柔弱, 所以才有这样大的能量。因此, 得出了“柔弱者生之徒, 坚强者死之徒”(《论言》) 的结论。要人们“欲刚者, 必以柔受之; 欲强者, 必以弱保之。”(《原道》)

像水一样柔弱是《淮南子》提倡的最好的执政之道和人生哲学, 只有形态上像水一样柔弱, 才能首先保全自己, 其次强大自己, 进而达到“大不可极, 深不可测”。

如何做到像水一样, 这实在是非常深奥的学问。在《淮南子·人间》中, 编撰者讲了一个生动故事:

说一个叫秦牛缺的人路过一座山, 遇到强盗, 强盗们抢走了他的车马, 把他洗劫一空, 连他穿的衣服都让强盗剥掉了。强盗们走了一程

However, the mob came back shortly after to see what was going on with Qin Niuque. Qin Niuque appeared to be fearless nor upset which made the bandits confused. So the bandits asked why he was so intrepid. Qin Niuque answered: "The wagon is for carrying people and goods and clothes is for wrapping human body. The saints will not be concerned much about the external things." Hearing such words, the bandits talked to each other: "The man is aware of the harm of lust for material, so he can't strain by the interests. He is really a saint nowadays. If he calls on the king with his theory, he must be appreciated and promoted. And we'll be punished severely." So they killed Qin Niuque.

After telling the story, the writer summarized that Qin Niuque knew everything, but he was unable to pretend to be ignorant; he was afraid of nothing, but he was unable to pretend to be frightened.

That is to say, Qin Niuque couldn't protect himself because he couldn't appear to be as weak as water. Despite of his profound knowledge and intelligence, he can't save his life.

I can't help thinking of the fate of Liu An. He was a wise person who was clearly aware of the foolishness of Qin Niuque. Therefore he held "as weak as water" as the principle in his life. He didn't flaunt his learning (that was why he didn't hunt and ride), or contend for

又回来了,他们想看看被抢的秦牛缺到底怎么样了。秦牛缺看到回来的强盗们一点也不害怕,也不为自己被抢感到忧伤,强盗们不明白就问秦牛缺,秦牛缺回答:"车马是供人装载乘骑的,衣裳是用来遮蔽身体的,圣人不会为顾惜这些养身之物而伤害自己的身心。"强盗们听了这番话,边往回走边议论:"此人懂得不为物欲伤害心性,不为利益累赘身形,这是当今的圣人。如果他拿这套理论去见君王而受到重用,一定会处理我们这些人。"于是,原本已经走开的强盗们再次返回去,杀死了秦牛缺。

这个故事讲完了以后,编撰者总结说:秦牛缺凭他智慧显示自己什么都懂,却不能将聪明装成无知;他敢说敢为,却不会装出胆怯的样子。

换言之,秦牛缺不能像水一样柔弱,所以他不能保全自己,即使有再大的学问,再多的智慧,都没有意义。

写到这里,我又想到刘安的命运。刘安是个聪明人,而且是个知道秦牛缺的"不聪明"之处的聪明人。在他的人生中,肯定是以像水一样柔弱为生命宗旨的,

power. The life philosophy he advocated should have protected himself, but he couldn't escape his destiny. This is not a tragedy of the Qin Niuque type. It is a tragedy of politics.

### III. The fate of Liu An—a political victim

The purpose of Liu An composing *Huainanzi* was for the book to be a guideline for the reign of Liu family and made their monarchy last forever. Prior to the book, Emperors Wen and Jin of Han dynasty had proven that governing by noninterference and following the rule of nature was a magic drug to maintain a nation wealthy and powerful. Therefore, Liu An expected the emperor of his age—his nephew, the Emperor Wu, to adopt this principle. However, Emperor Wu who owned great talent and bold vision believed in military might. He was in favor of developing a strong country with powerful troops.

Liu An advocated governing by noninterference, while the Emperor Wu highlighted progressive philosophy; Liu An exhorted the monarch to be soft and gentle, while the Emperor Wu strengthened firmness; Liu An protested against war, while the Emperor Wu held the conviction of expanding his territory by wars.

According to the record in *History as a Mirror*, in the 6th year of Jianyuan of Han dynasty, Liu An presented to the Emperor Wu a memorial persuading him not to send troops to the southeast of China. He said: "Your

他不会处处显示自己(所以他不喜弋猎狗马),他不会处处争先,他倡导的“低调”的处世哲学应该使他能够保全自己,但是,最终还是没有办法保全自己,这不是秦牛缺式的悲剧,而是一场政治悲剧。

### 三、命运刘安——政见和政治的牺牲品

刘安编撰《淮南子》是有目的的,他希望刘氏皇帝能够在这部书的指导下永保江山社稷。而且,在此之前,通过汉文帝、汉景帝的执政实践已经证明了遵循自然规律的“无为而治”是一副保国安民的灵丹妙药,所以,刘安也希望当朝皇帝——他的侄子汉武帝也能够按照这个宗旨治国。然而,雄才大略的汉武帝实施的强兵强国之策,要用力量征服一切!

刘安提倡黄老无为而治的出世学说,汉武帝看重儒家积极进取的人世哲学;刘安告诫执政者要“柔”,汉武帝则要“刚”;刘安反对战争,汉武帝却要用战争来赢得疆土。

《资治通鉴》记载:建元六年,刘安上书汉武帝,力劝汉武帝不要以派兵征讨的方式解决闽越问题。“陛下临天下,布德施惠,天下振然,



majesty, the king on the top of the world should apply the policy of benevolence. Then the world would submit in fear, people would feel at ease and the arms would be of no use. Now I heard your majesty would send troops. Your reconsideration is earnestly requested." Liu An described the disasters brought about by wars with bitter hatred. He was a protester of the abuse of armed force. What he expected was "that couples could live happily, and fathers and sons could take after each other." The memorial fully represented his benevolent political views.

During the monarchy of the Emperor Wu, hostilities were prevailing throughout China. Wars had been made to the Huns, a minority taking up in the northwestern China. Troops were ready to march to the minor southeastern kingdoms of China if any hostilities were found.

Of Liu An and the Emperor Wu, one was aggressive, the other was conservative. As the saying goes, "There is point in people taking counsel together who follow different ways." Liu An was doomed to be excluded sooner or later.

Liu An was also an influential figure during the reign of Emperor Wu, not only because of his special status as the uncle of the emperor, more importantly, due to his talent and virtue. In Sima Qian's masterpiece *Records of History*, he commented Liu An like this: "He preferred applying benevolent policy, so his good reputation spread among people." Although the remark attaches great personal appreciation, it bears out that the preferential policies Liu An suggested brought him good

人安其生,自以没死不见兵革。今闻有司举兵将以诛越,臣安窃为陛下重之……"刘安把战争对人民造成的灾祸写得痛心疾首,希望不要动用武力,使"民得夫妇相守,父子相保"。这份上书表现了刘安的亲民爱民之心。

在汉武帝时代,战事频繁,对西北的匈奴,已经不再采取和亲的方式,而且开战;对东南的小国,一旦发现与中原皇室二心,就用武力征讨。

汉武帝与刘安,一个要进取,一个要守成,道不同不相为谋。因为这个原因,刘安迟早要被汉武帝排斥在亲信之外。

但是,刘安在汉武帝时代是一个很有影响的人物,不仅因为他是皇帝的叔叔,更重要的是他有才有德,司马迁在《史记》中也写道刘安"欲以阴德拊循百姓,流誉天下。"这句话虽然带有作者的感情色彩,但还是证明了刘安能够施惠于百姓,他的好名声传遍天下。否

fame and popularity. If not, Tian Fen, the Emperor Wu's maternal uncle would not please Liu An with the words "Liu An's benevolence can be heard everywhere in the empire. Once the emperor passed away, who would be capable of succeeding to the crown besides you, the Huainan King? "

People with ulterior motives took advantage of Tian Fen's words, arguing Liu An's ambition was the crown. As a matter of fact, Tian Fen flattered Liu An because of Liu's prominent status. When Tian Fen said this, he was clear it was only a joke, because at that time the Emperor Wu was just 17 years old while Liu An was over forty. How could it be possible that Liu An inherited the throne of his nephew? However, the joke became evidence to show Liu An's ambition.

According to the record of Sima Qian, Liu An thought about contradicting the court at last. But all these ideas were natural reflection to the unexpected accidents, most of which were from his understrappers and his sons. Behind the description of Sima Qian, we can feel Liu An's panic when confronted with a series of changes. He was a man of letters, fancying reading, thinking less of abusing armed force, understated and inactive. When facing the abrupt situation that the crown prince would be arrested, the court would cut off of Huainan Kingdom and his grandson without accuse of the prince, Liu An was obviously perplexed. He could organize a series of theories for governing a country, but he naturally presented scared and bewildered when the tough situation was involving his relations.

则,汉武帝的舅舅田蚡也不会讨好刘安,说刘安“行仁义,天下莫不闻”,一旦皇上驾崩了,非您淮南王还有谁能够继承皇位呢?

好事者就拿田蚡的这句话猜想刘安有当皇帝的野心,其实,田蚡这话是想对刘安巴结讨好,因为刘安德高望重。田蚡说这话时自己心里也清楚是句玩笑,因为当时的汉武帝年仅十七岁,而刘安已经四十多岁了,刘安能够等到汉武帝驾崩来做皇帝吗?一句笑谈,却成为刘安野心的印证,玩笑真是开大了。

按照司马迁的记载,刘安最后的确是有一些与朝廷想抗衡的想法,但是,这些想法都是他面对突如其来事情的反映,而且这些想法大都是他的手下或儿子为他出的主意。透过司马迁叙述文字的背后,如果我们细心体会,可以看出刘安面对一系列突然降临的事情,内心是那样的惶惶然——这就是一个只爱好读书著文的人、一个不尚武不威风的人、一个凡事低调不求主动的人,面对太子要被逮捕、面对朝廷削减淮南国的土地、面对自己的孙子要告太子等突然爆发的

After the land was cut off, Liu An was extremely upset as well as ashamed—the commonness of the intellectuals that is sensitive about one's reputation. He must have realized that he was never the trusted liegeman of the emperor, no matter how painstaking for him to compose the *Huainanzi* which was not adopted by the emperor. Warfare frequently emerged even though he managed to persuade the emperor to be cautious about using armed force. He was often called in the court shortly after the emperor took the throne, while he was lashed and deprived him of some privileges now. All these meant he was excluded from the court. Desperate as he was, Liu An had to end his life himself.

In fact, it is not the tragedy of character of Liu An, instead it was brought about by political combats. Some unseasonable behaviors in his late years were conducted in a desperate condition which completely violated his personal norm. He had to deal with all the unexpected accidents in a rush which shared dramatically complicated background.

事件,产生的正常甚至还有有些不知所措的反映。《淮南子》中虽然能够写出一套治国处世的学问,但遇到具体问题,特别是牵涉到自己的亲人时,刘安的确慌乱起来,慌不择路。

削地之后刘安非常伤心,认为自己施行仁义却被削减土地,很羞愧——读书人爱面子的共性在刘安身上得到表现。这个时候的他肯定也感到当今皇帝已经不把自己看成是一条船上的人——费尽心血编撰的《淮南子》没有成为当今皇帝的执政之书;劝当今皇帝慎用武力,可皇上却频频发动战争;皇上刚即位时自己被频频召见,而今却赐给了自己几杖,不让上朝了……这些都意味着自己被排除在朝廷之外了,加上如今封地上出现的事情,朝廷不留情面的处治,真让自己伤心绝望。哀莫大于心死,绝望的刘安只有自杀。

实际上这不是刘安的性格悲剧,完全是政治因素造成的。导致刘安在生命最后采取的一些有悖于他清静低调生活的一些举动,实在是不得已的无奈之举。因为事情突然降临,他不得不慌张应对,而这些突如其来事情的发生都有政治背景。



Liu An's tragedy resulted from his domestic affairs—the issues about the Crown prince Liu Qian and his grandson Liu Jian. But it rooted from the policy of “Promulgated Favors Order”.

“Promulgated Favors Order” was actually a policy to weaken feudal lords' power which put forward by Yan, a senior subordinate and won favor by the Emperor Wu. It required that vassals divide their land into parts and presented each part to their descendants. It aimed to show the emperor's favor and generosity.

Liu Jian's father was the baseborn son of Liu An, so Liu Jian didn't get his portion of land as well as privileges. He was extremely discontented with the Crown prince Liu Qian and was ready to accuse him. At last the thorny problem was pointed to Liu An.

In fact, the Emperor Wu was aware of the necessity of reducing the power of his vassals. To put it into practice, the former emperors had taken some measures, made some mistakes even paid cost for them. For instance, Chao Cuo took a firm hand when applying the policy which made him lose his life. However, Jia Yi's suggestion was more moderate. He suggested that the emperor divide more kingdoms that was helpful to shrink the vassals' influence sphere and thus weaken their power. The Emperor Jing adopted this proposal, dividing the Huainan Kingdom into three parts and gave them to the three brothers of Liu An. The “Promulgated Favors Order” promoted by Emperor Wu also aimed to decentralize the power of feudal lords. In this way, the separated kingdoms would be no harm to the central administration. The final resort for Emperor Wu was to

刘安所面对的这些事情都是家庭事件——太子刘迁的问题、孙子刘建的问题。其根源，要追究到当时实行的一个政策“推恩令”上。

“推恩令”实际上削减诸侯王势力的一个策略，汉武帝接受了主父偃的建议，发布了“推恩令”：让诸侯们将自己的领地分给每一个子弟，让宗室子弟都感受到皇帝的恩泽。

刘建的父亲是刘安庶出的儿子，由于没有享受到“推恩令”带来的封地和权利，产生不满，要上告太子刘迁，矛头指向刘安。

实际上，强权的汉武帝早就意识到诸侯势力需要进一步削减。前朝为削减诸侯势力已经做了一些工作，也产生过一些矛盾，付出过一些代价，比如晁错的“硬”削藩建议就让晁错付出了生命的代价。贾谊削减诸侯势力的建议是划分出更多的诸侯国，使诸侯的地盘小，力量弱。汉景帝就采纳了贾谊的建议，才使得原淮南国一分为三，分给了刘安三兄弟。此次的“推恩令”也是想把诸侯的势力再度分散，这样，各小诸侯就不会对中央产生威胁。强权的汉武帝最终是想取消诸侯国，刘安事件之

eliminate the vassals' power. After the incident of Liu An, the Huainan Kingdom was cancelled and then set up Jiujiang county. Afterwards, the Hengshan Kingdom was changed to Hengshan county.

Therefore, the Liu An Incident was inevitable. One reason was his different opinion with the emperor, and the other was the emperor's determination to implement centralization of state power and eliminate vassals. Under the attack from the two forces, Liu An definitely couldn't keep a peaceful life or be a benevolent king. When he found he was swept up in the vortex of all the incidents, he was simply pushed by the other people and forces. When he found he was nowhere to go, he just ended his life.

—The above life of Liu An was based on the records of historical books. If the historians such as Sima Qian recorded fairly and objectively, we can make such speculation and analysis. But no historians would be truly fair and square, because what they recorded was for the empire. They were the spokesmen of the emperors.

*Records of the Historian and History of Han Dynasty* are official history, so the reference we quoted from is valid and official. However, there is another description about the Liu An's fate among the people.

*Extensive Records of the Era Taiping*, a collection of ancient legends, sketches, and unofficial history

后,淮南国就被取消改作九江郡;接着,衡山国也被取消改为衡山郡。

所以说,刘安事件是事发有因的,一方面是刘安与汉武帝不同政见,另一方面是汉武帝要实行中央集权,削弱或取消诸侯。在这两个方面夹击之下,刘安再想清静守成也是不可能的了,刘安再想做一个仁义的诸侯王也是前途叵测了。于是,当一系列事情出现,他只好由事件推着走,由别人推着走,无路可走时,自刎。

—以上有关刘安的生平遭遇是基于史书的记载。如果,司马迁等史官,描述淮南王刘安一生公正客观的话,我权作上面的推测和分析。但是,任何一个朝代的史官都不能做到真正的公正客观,它们所记载的历史都有倾向性。胜者王侯败者寇,历史是由王侯的代言人书写的。

在今天的我们看来,无论是《史记》还是《汉书》,都是正史,以上有关刘安事件引用的都是正史的资料。关于刘安的命运,民间则有另一种说法——

成书于宋朝的《太平广记》,收集的是汉以来的古

finished in Song dynasty records the story of Liu An in the 8th chapter. It reads "Liu An respected and provided shelter for thousands of talents." Even the Emperor Wu esteemed him because of his remarkable wisdom and eloquence. Sometimes when the Emperor Wu drafted imperial edicts or wrote articles, Liu An was invited to the court and consulted with Sima Xiangru and other provincial officers. Liu An was also invited to banquets, at which the Emperor listened to his views on the current political issues or his defense about his new articles. Later on, Lei, who was an officer of the Huainan Kingdom, had some problems with the crown prince Liu Qian. Lei was afraid of being killed, so he spread rumors that Liu An was planning a rebellion. When the inspectors arrived in Huainan Kingdom, Liu An had already drunk magic drugs and went up to heaven.

*What Extensive Records of the Era Taiping collects* are stories about Liu An coming down among the common people. Compared with the official history such as *Records of the Historian and History of Han Dynasty*, the folk stories are generally viewed as unofficial histories. The two different history show two distinct fates of Liu An, from which we can see the different images in people's eyes and historians'. As to the death of Liu An, there is a meaningful description in *Extensive Records of the Era Taiping*: "(About the death of Liu An) the History of Han Dynasty kept it as a secret, never telling the people Liu An was immortal. They were afraid of people's worship of Liu An and pursuing Liu An's way of life. So in the official history, Liu An committed suicide for dreading punishment for his crime."

小说、笔记、稗史,该书卷八写的是刘安的故事。说刘安“折节下士”“养士数千人,皆天下俊士”。汉武帝见刘安博学多才言善辩,并且是他的叔父,对他十分敬重。汉武帝有时下诏或写文章,都让司马相如等共同斟酌,派人召刘安上朝一起起草。汉武帝常常在宴席上召见刘安,听刘安议论朝政得失,或听刘安诵读他新作的辞赋。后来,淮南国郎中雷被与太子刘迁有了过节,雷被害怕被杀,就向朝廷诬告说刘安要谋反。当朝廷的官员来淮南国调查的时候,刘安已经喝了仙药升天了。

《太平广记》收集的是流传在民间的刘安故事。相对于《史记》《汉书》这些正史,我们可以把流传在民间的刘安故事看作野史。正史与野史告诉我们刘安两种命运结局,由此可见,刘安在人民中的口碑与正史上写的不一样。对刘安升天之说,《太平广记》还有段很有意味的交代:“(刘安升天)汉史秘之,不言安得神仙之道,恐后人主,当废万机,而竟求于安道,乃言安得罪后自杀,非得仙也。”



Nowadays, the fate created in the unofficial history for Liu An was denied because of the materialist world view. As a legend, it shows the deep affection of common people. Liu An was respected for his peculiar and independent personality, extensive and profound knowledge and people-oriented policy which helped him win the appreciation of common people. Even if he killed himself at the end, people would not believe it, instead they preferred Liu An was living in the paradise. Maybe this is the best wishes for Liu An.

今天的我们会用唯物主义观点否定野史里为刘安安排的命运结局。作为传说,这种安排表达了民间对刘安的感情,可见刘安在民间的形象——是他高蹈独立的人格、博大精深的才学和施惠于民的思想,博得了人民对他的尊重和爱戴,即使刘安最后自杀了,人们也不会相信他自杀而认为他升天了。升天,是人们对刘安最好的祝愿!

## Appendix III : Applying Wisdom to Practice and Grasping the Destiny

—Stories of Wisdom in *Huainanzi*

### 附三：运用智慧 把握命运

——《淮南子》中的智慧故事

#### (1) Benefit as a Result of Loss

Sun Shuao was the prime minister of Chu kingdom and was in power during the period of King Chuzhuang. In “*Records of Grand Historian*” Sima Qian classified him into “*Biographies of Xun Li*” which indicate that he was a competent prime minister. The narration about Sun Shuao in *Huainanzi* was longer than in “*Records of Grand Historian*” and their angles of narration were different. Sima qian only related Sun Shuao’s achievements while in *Huainanzi* emphasis was placed on the morality and wisdom of Sun Shuao.

That he knew how to avoid disaster especially manifested the wisdom of Sun Shuao. In a high-ranking position as prime minister, he knew that the position was important and the power was significant, meantime certain disaster was concealed in his own life. Accordingly, he made the utmost effort to avoid disaster befall on him and his posterity.

In *Huainanzi · World*, “King Chu Zhuang won victory between He and Yong. When Sun Shuao came

#### (一) 损之而益

孙叔敖是楚国的令尹（宰相），在位于楚庄王时期。司马迁在《史记》中把他归入《循吏列传》中，可见他是一个好令尹。《淮南子》讲述孙叔敖的文字比《史记》要多，而且角度也不一样。司马迁只写孙叔敖在位时做出的政绩，《淮南子》侧重写孙叔敖的智慧和品行。

孙叔敖的智慧突出表现在他知道如何躲避灾难。身在一人之下万人之上的令尹之位，他知道位高权重的同时，对自己的人生也包藏着一定的灾祸。于是他极力避免会降临到自己和自己子孙身上的灾难。

《淮南子·人间》曰：“昔者楚庄王既胜于河、雍之间，归而封孙叔敖，辞而不

back, he declined the rewards conferred to him. This recorded King Chu Zhuang and Sun Shuao led the army of Chu and won the battle. King Zhuang wanted to confer reward to Sun Shuao, but Sun Shuao rejected it. According to the books of history, the war mentioned above should be the one between Kingdom Chu and Jin. The cause of the battle was that Kingdom Jin wanted to rescue Zheng. Before King Chu Zhuang laid siege to Kingdom Zheng for 3 months and breached the capital of Kingdom Zheng. Zheng submitted to King of Chu. The troops of Jin crossed over the Yellow River and rescued Zheng. King Chu Zhuang and Sun Shuao led respectively portion of the Army Chu and attacked the Army of Jin together. Jin was defeated utterly and retreated accordingly. The sound of fighting echoed all night long. In this war, Sun Shuao made great contributions. But he did not accept the rewards conferred to him, because Sun Shuao was aware that too much fame and gain would bring himself trouble.

In order to let his posterity avoid disaster, Sun Shuao told his son, "After my death, King of Chu must confer and reward you. In time you shouldn't accept fertile land, but choose barren land. I had make consideration for you that near the border of Kingdom Yue, there was a land called Qin Qiu, because the land was lean and the name was unpleasant to hear. Chu and Yue nearby considered it useless. You may request King of Chu to confer Qinqiu to you. This land could guarantee you and yours safe. After Sun Shuao's death, his son obeyed his words. When King of Chu conferred him bannerette and land, he did not choose fertile land

受。”这几句写到楚庄王和孙叔敖带领楚军打赢了一场战争,庄王想封赏孙叔敖,孙叔敖拒绝了。参看史书,上文所写的战争应该是楚国与晋国的一次战役。战争的起因是晋国为了救郑国。此前,楚庄王包围郑国三个多月,攻破了郑国的都城,郑襄公肉袒牵羊臣服楚王。晋军渡过黄河来救郑,楚庄王和孙叔敖各率一部分楚军共同攻打晋军。晋军大败,争相逃跑,厮杀声、哀叫声响了一夜。在这场战争中,孙叔敖立了大功。有功不受封,是因为孙叔敖知道功名利禄太多会给自己带来麻烦。

为了让子孙们都能躲避灾祸,孙叔敖在临死的时候对儿子说:“我死了以后楚王一定会封赏你,到时候,你一定不要接受富饶的封地,自己选择沙石之地。我都为你想好了,靠近越国的边界有一块土地叫寝丘,因为贫瘠地名又难听,附近的楚人、越人都认为那里不好。你就请求楚王把寝丘封赏给你,这块土地能保证你和你的子孙都平安无事。”孙叔敖死后,儿子就听从了父亲的话,



but Qin Qiu. At that time in Kingdom Chu, generally speaking, the younger generation of the person having made great contribution inherited title and salary for just 2 generations, while Sun Shuao's posterity was an exception. This was due to his wisdom.

*Huainanzi · World* was related the example of Sun Shuao in order to prove the viewpoint that loss and benefit are mutually converted. Sun Shuao was familiar with the reason, so he could adopt the method of *sunzhiyei* to avoid the disaster.

*Huainanzi · Doctrine* was recorded that the old man Huqiu told Sun Shuao that human beings had three things calling forth resentment. When the official position became higher, the other officials would be jealousy of you. When the power rises, the king would loathe you. When the salary was handsome, common people would complain about you. Sun Shuao said, "the higher the official position was, the smaller my desire for it. The more power I had, the smaller my ambition would be. When the salary became more handsome, I would donate widely." By doing so, Sun Shuao avoided disaster. He had no desire, ambition and could do favor for common people. Possessing this kind of morality, Sun Shuao could show no complacency when obtaining the position of the prime minister 3 times and show no grief when leaving the position of the prime minister 3 times.

Now, I want to talk about the old general Wang Jian of the Kingdom Qin and Zeng Guofan of Qing

在楚王封赏他爵位和土地的时候,他不要富饶之地而选择寝丘。当时楚国的情况,一般的功臣子弟传承爵位和俸禄到两代人的时候就保不住了,而孙叔敖的子孙后代是个例外。这就是孙叔敖的智慧使然。

《淮南子·人间》讲述孙叔敖的事例是为了证明“故物或损之而益,或益之而损”的观点。孙叔敖深谙这个道理,所以他能够采取“损之而益”的办法躲避灾难。

《淮南子·道应》中记载,狐丘老人曾经对孙叔敖说人有三种招致怨恨的东西——爵位高了,当官的人就会嫉妒你;官做大了,君王就会厌恶你;俸禄丰厚了,百姓就会埋怨你。孙叔敖说:“爵位越高,我的欲望越小;官越大,我的野心越小;俸禄越丰厚,我布施得越广。”孙叔敖就是这样来避免灾难的,没有欲望,没有野心,而且能够施惠于百姓。具有这样的品行,孙叔敖才能做到“三次得到令尹的官位但都没有得意之色,三次离开令尹的官位但也没有忧愁之色。”

写到这里,我联想到秦国老将王翦和清朝的曾国

Dynasty. Wang Jian made great contribution for destroying Chu. At that time, he led 600,000 army to conduct military operations with Chu. 600,000 army may be entirely the force of the Kingdom Qin and was held by Wang Jian. Wang Jian was aware that his power was great and had thought out the countermeasures. Before going out for the battle, Wang Jian said to the King of Qin Yinzheng, "The veterans like me went out for the battle in spite of illness just with the hope that the king could reward me more land. On the way, Wang Jian sent person back to Xian yang time and again and asked king of Qin for manors. The subordinate did not understand his behaviour and said that if it was excessive that you had not only win the battle, but requested the rewards. Wang Jian said with a laugh." The king was skeptical and cruel. Today, he handed all the army of the kingdom to me. If I did not show my selfishness, the king would not rely on me. "By this token, Wang Jian was an intelligent person."

Zeng Guofan was also a person possessing significant power. He knew that he grasped the great power and ruling house of Qing Dynasty did not fully trust him. Accordingly, when he was in power, he wrote many letters to home and diaries. These letters and diaries recored trivial things of the family such as education of children, management of the family, vegetable planting and flower growing.

The intention of Zeng Guofan was just to let his master know he had no ambition and could set the master's heart at rest. Comparing with Sun Shuao, Wang Jian

藩。王翦是灭楚的功臣，当年他率领六十万大军与楚军作战，六十万军队可以说是秦国的全部军力了，六十万兵权全掌握在王翦手上，不能不说权力太重。王翦知道这一点，早想好了应对之策。出征之前，王翦对秦王嬴政说，“老将我抱病出征不为别的，只希望大王能够多封我一些田宅。”出征途中，王翦三番五次地派人回到咸阳，向秦王索要封地。一位部下不理解王翦的行为，说战争还没打赢就向大王讨赏，是不是过分了。王翦笑着说：“大王脾性多疑而且粗暴，现在把国家所有的军队都交给我，我要是不表现出我的私心来，大王对我肯定不放心。”由此看来，王翦是一位聪明人。

曾国藩也是一个权倾一时的人，他知道大权集中在自己身上，清王室对他未必放心，于是，在位期间就大写他的家书和日记，这些家书日记讲的都是教子治家种菜养花之类的家庭琐事。曾国藩的目的就是要让他的主子知道他没有野心，请主子放心。

比起孙叔敖，王翦和曾国藩的聪明还是小聪明，因为他们的聪明之策只是为了保全自己。而孙叔敖的聪明

and Zeng Guofan used petty trickery, because their wise stratagem were just to save themselves from damage. However, the wisdom of Sun Shuao manifested in the might of personality with noble character and sterling integrity, in wisdom embodied lofty morality and noble genius, with which the intelligent later generation not comparable.

Human beings can not predict disaster and fortune. Disaster and fortune can be mutually converted. Benefit and harm are correlated. Sun Shuao was a divine man who could distinguish between mishap and fortune.

## (2) Oneself not Subjected to Insult due to knowing the Contentment

Gongxiuyi was the prime minister of Kingdom Lu. In chapter *Huainanzi · Doctrine* was recorded how he had a fancy for eating fish. The countrymen knew his hobby and sent him fish emulatively. Gongxiuyi accepted no fish. His student asked him, "You were keen on eating fish, why not accept the fish others sent to you?" Gongxiuyi answered, "Just because I liked to eat fish, therefore I could not accept fish. If I accept these fish, afterwards I could not keep my hobby of eating fish, for accepting the fish sent to me would make me lose the position of prime minister. If I did not accept the fish, I may not lose my position of prime minister. Then I could eat fish with my salary for a long time, and I could keep my hobby of eating fish for a long time.

In *Huainanzi*, after the narration of this thing, was

有着高风亮节的人格力量, 聪明之中体现着高尚的品行、高贵的精神, 这是再聪明的后人都无法相比的。

《淮南子》曰：“夫祸之来也，人自生之；福之来也，人自成之。祸与福同门，利与害为邻，非神圣人，莫之能分。”孙叔敖就是能够分辨祸福的神圣之人。

## (二) 知足不辱

公仪休是鲁国宰相，《淮南子·道应》篇中记载他喜欢吃鱼，国人都知道他这个爱好，争相送鱼给他，公仪休一条鱼都不接受。他的学生问他：“您爱吃鱼，为什么不接受送来的鱼呢？”公仪休回答：“正因为我爱吃鱼，所以才不能接受鱼。如果我接受了人们送来的鱼，以后就有可能连吃鱼的爱好都保不了，因为接受送来的鱼会使我失去相位；我不接受送来的鱼，我的相位就不会失去，我就能够长久地凭着我的俸禄吃鱼，我喜欢吃鱼的爱好也能够长久地保住。”

《淮南子》在记述这件



quoted a saying by Laozi "zhizuburu" which implied that Gongxiuyi contented with his lot, so he did not do things which made him subjected to insult.

Confucius advocated just this spirit of being content with one's lot and protecting himself insult. Confucius highly praised his student Yan Hui, "Yan Hui was sagacious. In spite of living in simple and crude conditions, he maintained the merry state of mind." Yan Hui was content about his hard living condition with the view of realizing his ideal of self-control for following the moral standards.

Comparing with Gongxiuyi's zhizuburu, the spirit of Yan Hui had more profound self-cultivation in thought and social responsibility. The contentment of Yan Hui was that Confucius promoted "protecting oneself from knowing one's ambition and subjecting him to indignity." This spiritual power is greater than Gongxiuyi. But "zhizuburu"—spirit of Gongxiuyi had general and ordinary educational demonstration, for every person had his own hobby, however, his own hobby may become his own weakpoint which may lead to disaster. It was difficult for common person to avoid this disaster, but Gongxiuyi did it. This was just his unusual point. It was just for this reason that Gongxiuyi became the model of the officials.

In "Records of Grand Historian", Sima Qian classified Gongxiuyi into *Biographies Xun Li*. Sima Qian made remarks that because Gongxiuyi had outstanding talent and learning, he acted as the prime minister of Kingdom Lu. During the term of office, he observed

事以后,引用了老子的一句话:"知足不辱"。意思是公仪休知道满足,所以就没有做出使自身受到侮辱的事。

这种"知足不辱"的精神也是孔子所提倡的,孔子曾经大赞他的学生颜回:"贤哉回也!一箪食,一瓢饮,在陋巷,人不堪其忧,回也不改其乐。"颜回满足于自身艰苦的生活状况,是为了实现克己复礼的理想。

与公仪休的知足不辱相比,颜回的精神有更深刻的思想修养和社会责任。颜回的知足是孔子所说的"不降其志,不辱其身。"其精神力量要比公仪休强大得多。但是公仪休的"知足不辱"精神具有普遍的、平常的教育示范性。因为,每个人都有自己的喜好,而自己的喜好有可能成为自己的弱点,有可能为自己招来灾祸,常人要是想避免是难以做到的,而公仪休做到了,这就是公仪休的不寻常处,也是公仪休之所以能成为官吏榜样的原由。

司马迁在《史记》中把公仪休归入到《循吏列传》,说他是因为才学优异而做了鲁国的宰相。在位期间他奉法循理,按原则办事,为百官

principles of laws and acted according to principles, setting a model for officials. Therefore, at that time the officials of Kingdom Lu were well mannered. Gongxiuyi ordered that the official who took salary couldn't scramble for profits with common people and the officials who had taken high salaries could not strive for benefits any more. Gongxiuyi said so, so did he. He did never accept the fish others sent to him, which is a typical example.

In "Records of Grand Historian", Gongxiuyi ate the vegetables of his own family and felt it was delicious, then he plucked the vegetables of his own garden. He found the cloth his wife weaved was fine, so he drove her out of home and burned down the weaving machine. Why was Gongxiuyi doing so? He said, "Could it be that peasant who planted vegetables and the women who weaved cloth couldn't sell out their productions?"

Truly, it was somewhat extreme for Gongxiuyi to do so. It was also maybe the result that Gongxiuyi was very respected during the time. However, it was not denied that the conduct of his fancy for fish but rejecting fish did have great demonstration effect on officialdom and universal educational significance.

*Huainanzi · Strategy*, if wise monarch would govern the kingdom well, he must have no personal hobby, for, if the monarch have personal hobby, an obsequious mass would appear.

*Huainanzi · Doctrine* was recorded an incident of the King Qi Wei. After the death of the queen of King Qi Wei, King Qi Wei wanted to select one of the imperial concubines as new queen. In order to cater for the

做出了榜样,所以,当时鲁国官吏的品行都很端正。公仪休还命令,吃俸禄的官吏不能与百姓争夺利益;本来就拿了比较多的俸禄就不要再计较小的好处。公仪休是这样说的,也是这样做的,他不接受人们送来的鱼就是典型的例子。

《史记》中还说公仪休吃了自家的蔬菜感到味道好,就把自家菜园中的蔬菜拔掉;看见妻子的布织得好,就把妻子赶出家门,烧毁织布机。公仪休说这样做的理由是:"难道要让种菜的农民和织布的妇女都卖不掉他们生产的東西吗?"

公仪休这样做未免有些偏激,也可能此举是时代拔高了公仪休的结果,但是,不可否认其嗜鱼而拒鱼的举动的确有很大的官场示范作用和普遍教育意义。

《淮南子·主术》篇中说,圣明的国君要治理好天下必须做到没有个人喜好,因为,国君要是有人个人喜好,阿谀之徒就会产生。

《淮南子·道应》记载了齐威王的一件事:齐威王的王后死了,齐威王想在妃嫔中立个新王后,薛公想迎

intention of King Qi Wei, Duke Xue offered up 10 jade earrings and pointed the most beautiful jade earring to King Qi Wei. The next day, Duke Xue in private learned which imperial concubine King Qi Wei sent the most jade earring to and made the statement of selecting this imperial concubine as the queen. Hearing that, King Qi Wei was rather glad. Then this imperial concubine was set up as the new queen. From this time on, in national affair, King Qi Wei deferred to the suggestion of Duke Xue. In *Huainanzi* there was a viewpoint that if the intention and desire of the master was revealed outwardly, the master will be controlled by his courtiers.

Gongxiuyi had his own hobby and desire, but he could let his own hobby and desire not be controlled by others. It was just Gongxiuyi's wisdom that he could be wise and content and did not do things which made him subject to insult.

### (3) Rejection of Temptation

King Chu Zhuang was one of five overlords during the Spring and Autumn Period. He reigned the kingdom for 23 years. He was a wise king and made great achievements. Because he knew the wisdom of life and his rejection of temptation was a manifestation, he didn't lose the throne for over 20 years and never met with an accident.

In chapter *Huainanzi · Doctrine* it was recorded that the prime minister Yin Zipei of Kingdom Chu wanted to hold a computation for King Chu Zhuang. King Chu Zhuang promised it. But when the computation was

合齐威王的心意,就献上十枚玉珥给齐威王,并且向齐威王指出最美的一枚玉珥。第二天,薛公私下里打听到齐威王把最美的玉珥送给了哪位妃嫔以后,就面见齐威王立陈述立这位妃嫔为王后。齐威王听了非常高兴,这位妃嫔于是就成为了新王后。从此以后,在国家事务上,齐威王都听从薛公的建议。《淮南子》曰:“故人主之意欲见于外,则为人臣之所制”。君王的意图和嗜欲如果表露在外,就会受到臣子的控制。

公仪休有自己的嗜欲,但是他能够不让自己的嗜欲被人控制,能够知足不辱,这就是公仪休的智慧。

### (三) 拒绝诱惑

楚庄王是春秋五霸之一,在位二十三年,是楚国英明有为的一个国君。他之所以能够二十多年不失去王位,二十多年在王位上没有遭遇不测,就是因为他懂得人生的智慧,拒绝诱惑便是其中的一种表现。

《淮南子·道应》中记载:楚国令尹子佩要为楚庄王举办一个酒宴,楚庄王答应了。但酒宴在强台正式举办的时侯,楚庄王却没有前



held formally at Qiang tai, King Chu Zhuang was not present. Zipei did not know why, and submissively went to the palace barefooted, admitted his error and asked for punishment. He said, "You had agreed to hold a comotation, but you did not attend it. I wonder if I have done something wrong." King Zhuang answered, "I heard that you held the comotation at Qiang Tai, which faced Mount Liao southward, below abundant water and fertile land, on the left was the Yangtze River and on the right the Huaihe River. The pleasure of climbing Qiang tai could make people forget the sorrow of death. Wicked people like me could not enjoy such pleasure. I was afraid that if I climbed Qiang tai, I would linger on without any thought of leaving, therefore I did not participate your jollity."

In *Huainanzi*, after relating this, quoted a saying by Laozi, "Without seeing the things calling forth the desires, your mind would not be pullzeheaded."

Human beings have various emotions and desires, which is human nature and can not be eliminated. But if you would like to make achievements in business, you must control some desires. King Chu Zhuang acted intelligently in order to control the desires. Without seeing the things calling forth the desires, your would not be coufused.

In *Huainanzi · Customs* was recorded that in Kingdom Lu there was a talented man named Yan He, and his ambitious was to become a hermit. The king of Kingdom Lu appointed him prime minister, but he declined politely. The king of Kingdom Lu presented him valuable gifts, unexpectedly he made a hole on the

往。子佩不知什么原因,就到宫殿里光着脚拱着手请罪说:"大王您同意举办宴会,但是您又没有出席,是不是我有什么地方做得不对?"庄王说:"我听说你把酒宴设在强台,那强台南望料山,脚下是方皇之泽,左边是长江,右边是淮水。登上强台产生的快乐会让人忘掉死的悲哀。像我这种少德的人,不可以享受这样的快乐,我担心我如果登上了强台就会流连忘返,所以就没有参加你的酒宴。"

《淮南子》在叙述完这件事以后,引用了老子的一句话:"不见可欲,使心不乱。"

人有七情六欲,这是人性,不能消灭。但是,要成就一番事业必须克制自己的一些欲望。如何克制,楚庄王做得聪明:不见那些引起欲望的东西,自己的思想就不会混乱。

在《淮南子·齐俗》篇中,写到鲁国有个叫颜阖的人,很有才华,他的志向就是做一个隐士。鲁国国君让他出任宰相,他谢绝了;鲁国国君又赠送给他重礼,他竟然

backwall of his house and ran away. Although he was ambitious, Yan He did not consider the position of prime minister so eminent and the valuable gifts so alluring, so he adopted the method of escaping, and made himself a famous hermit.

The chapter *Rangwang in Zhuangzi* recorded Tu Yang was a hermit who refused temptation. Tu Yang was a butcher selling mutton in Kingdom Chu. When Wu Zixu led the army of Wu to attack the capital of Kingdom Chu, King Chu Zhao ran away, then Tu Yang also ran away following King Chu Zhao. During the course of escaping, Tu Yang devoted all his attention to care for King Chu Zhao. With his help, King Chu Zhao escaped unscathed. After the Wu army retreated, King Chu Zhao restored the kingdom. King Chu Zhao wanted to appoint Tu Yang as an official. Tu Yang said, "When you lost the territory, I also lost the place to sell mutton. Nowadays your realm was regained, I got the place to sell mutton again. Why should I act as an official?" King Chu Zhao appreciated Tu Yang's attitude for him during the course of escaping and wanted to make Tu Yang accept rewards. Tu Yang said, "According to the Chu's laws, the people who could accept rewards certainly have made contributions. However, in civil aspect, I had no talent to govern the kingdom, and in military respect, I had no courage to fight with the enemy. As soon as the enemy came, I had to run away. It was not for loyalty that I followed the king. If you gave rewards to people like me, you would be mocked by common people." King Chu Zhao considered Tu Yang an

在自己住宅的后墙上打个洞跑了。为了保持自己的志向,颜阖不去想宰相的职位是如何的显赫,不去看贵重的礼物是如何的诱人,而采取逃之夭夭的方法,使自己成为一名著名的隐士。

《庄子·让王》篇中写到的屠羊,也是一个拒绝诱惑的隐士。屠羊是楚国卖羊肉的屠夫,当伍子胥带领吴国军队打到楚国都城,楚昭王逃跑的时候,屠羊也跟着楚昭王逃跑。在逃亡途中,屠羊悉心照顾着楚昭王。在他的帮助下,楚昭王才安然无恙。吴国军队撤退以后,楚昭王得以复国。楚昭王想让屠羊做官,屠羊说:"大王失去国土的时候,我也失去了卖羊肉的地方;现在大王恢复了国土,我又有了卖羊肉的地方,我还需要做什么官呢?"楚昭王感念屠羊在逃亡路上对他的照顾,就一定要他接受封赏,屠羊说:"按照楚国的制度,一定要是有功劳的人才能接受封赏,而我文的方面没有治国的才学,武的方面没有与敌人拼杀的勇气,敌人来了只有逃跑,并不是为了忠诚才跟随大王的。要是大王封赏我这样的人,不是被天下人耻笑吗?"楚昭王认为屠羊绝不是一般的人,就封赏给

extraordinary person, rewarded Tu Yang dignitary and sent person to persuade him to accept it, nevertheless Tu Yang rejected the temptation. He said, "I knew the official position was high and the salary I could receive was several times of what I'd get if I sold mutton. But I do not covet high position and generous salary, and make you get the notoriety of rewarding without restriction. Let me continue selling mutton, only in this manner could I have peace of mind."

A person can reject some temptation because he can foresee the consequences of the temptation. This is something only wise men could do, while the fatuity can not reject the temptation.

In *Records of Grand Historian*, it was recorded that Confucius left the kingdom singing because the king of Kingdom Lu did not reject temptation. Before, Confucius toured numerous kingdoms and acted as *dasikou* of Kingdom Lu at the age of 56. Within 3 months of reign, he made the Kingdom Lu eutaxy and maintain fine ethos. Kingdom Qi was afraid that if Kingdom Lu continued developing in this manner, it would pose threat to himself. He thought out a method to select 80 pretty women putting on beautiful and charming clothes, and mounting on polychrome coursers and sent them to the king of Kingdom Lu. And then the king of Kingdom Lu indulged in song and dance with the beautiful women and did not pay attention to national affairs for three days. Confucius sang the song to blame the king of Kingdom Lu for having accepting the beautiful women of Kingdom Qi and left the Kingdom Lu in despair.

In addition, *Huainanzi · Strategy* was recorded

屠羊一个高官,派人去说服屠羊接受,屠羊还是拒绝了诱惑,他说:"我知道这个官位很高,所得的俸禄比我卖羊肉不知要高出多少倍,可是我怎么能够贪图高官厚禄,而让大王得到一个滥行奖赏的恶名呢,你们就让我继续卖羊肉吧,这样我才心安理得。"

拒绝诱惑,是因为看到了诱惑的后果,这是智者才能做到的。而昏庸之人是不能拒绝诱惑的。

《史记》记载的孔子“歌而去国”的事情就是缘于鲁国国君没能拒绝诱惑。孔子周游列国前,以56岁高龄出任鲁国大司寇,执政只有三个月就把鲁国治理得秩序井然,风气良好。齐国害怕鲁国照此发展下去对自己形成威胁,就想了个办法——挑选80个漂亮的女子,穿上华美的衣裳;配上色彩斑斓的骏马,送给鲁国国君。于是,鲁国国君就沉湎在美女们的歌舞之中,三日不理国事。孔子唱着怪罪鲁国国君接受齐国美女的歌,失望地离开了鲁国。

《淮南子·主术》篇还



that Duke Qi Huan could not resist the temptation of delicious food, Yi Ya killed his own son, made it delicious and sent it to him. After eating, Duke Qi Huan died and his body became rotten. The king of the Kingdom Yu did not resist the temptation of treasure, Duke Jin Xian used high-quality jade and wheel horses as bait to enchant him, and made him suffer capture and death. King Hu did not resist the temptation of beautiful females playing music, and Duke Qin Mu utilized Almas to control him and made him lose fertile land.

If one person can reject temptation, then he can make great achievement in business and preserve his reputation as well as integrity. However, if he can not reject temptation, then he will lose his fame and dignity entirely. Many examples in history can make it clear to the later generation.

#### (4) Deplete It in case It Has Surplus

*Huainanzi · Doctrine* was recorded that Confucius visited miaotang of Duke Lu Huan. There was a vessel named youzhi. Confucius said happily, "I was glad to see this kind of utensil here." Then he asked his students to pour water into the youzhi. When half the water was poured, youzhi was still steady. When the vessel was filled with water, youzhi at once fell ones. Confucius said to his students, "This was the consequence of the surplus." Zi Gong aside asked, "May I ask how to deal with the full and surplus properly?"

Confucius answered, "Yiersunzhi (deplete it if it was full and had surplus). Zi Gong asked further, "Why should we yiersunzhi? "Confucius answered, "If

记载,齐桓公不能拒绝美食的诱惑,易牙的就杀了自己的儿子做成美味送给他,使他吃后身死尸烂。虞国国君不能拒绝宝物的诱惑,晋献公就用璧玉良马作为诱饵来迷惑他,从而遭到晋军的擒杀。胡王不能拒绝音乐美女的诱惑,秦穆公就用歌女来控制他,使他失掉丰润的土地。

拒绝诱惑就能成就大业,就能保持名节,而不能拒绝诱惑则会功名人格全丧失,历史上有许多的例子在昭示着后人。

#### (四) 益而损之

《淮南子·道应》中有一段文字写道:孔子参观鲁桓公的庙堂,庙堂里有个叫做宥卮的器皿。孔子高兴地说:“好啊,我能够在这里看到这种器皿。”然后就叫他的学生取水灌进宥卮里,水灌到一半,宥卮还是平平稳稳的,等水灌满的时候,宥卮就倒了。孔子对他的学生说:“这就是满盈的后果。”子贡在一旁问道:“请问如何正确对待满盈?”

孔子说:“益而损之(满盈就要减损它)。”子贡又问:“为什么要益而损之?”

everything became extremely exuberant, it would decay. If the happiness reached the climax, sadness would come into being. If the sun has risen to the culmination (meridian passage), it will fall westward. When the moon becomes full, it changes into deformity. Therefore, the wisdom of the person should be manifested in stupidity and clumsiness. The well-read, well-informed and eloquent traits should be demonstrated in ignorance and ill-informed feature. Bravery and fortitude should be manifested in timidity and cowardice. The riches and honor should be demonstrated in frugality and austerity. The philanthropic mind should be manifested in humility and courtliness. These five principles were the basis that ancestors could preserve their kingdoms. If you violate these five principles, you must meet with danger."

Confucius took youzhi's full and surplus as an instance and illustrated to his students how to deal with the full and surplus. In order to prevent the consequence of falling from happening, people should deplete it at the full and surplus state. Confucius taught his students how to become wise and farsighted, how to be well-read, well-informed and eloquent, how to be a brave and strong man, and how to behave as the riches and honor man. In doing so, talent, achievement and everything currently person had possess would be maintained. Otherwise, people would lose everything thoroughly.

In *Huainanzi* were cited the example of Duke Bai Xiongsheng several times. Duke Bai named Xiongsheng, was the grandson of King Chu Ping. In *Records of Grand*

孔子回答：“任何事物旺盛了都要衰败，快乐到极点就会产生悲哀，太阳升到中天后就会西落，月亮成为满月后就会变成残月。因此，人要是聪明睿智就要用愚蠢笨拙来表现，多闻博辩就要用孤陋寡闻来表现，勇敢刚毅就要用胆小怕事来表现，富有高贵就要用节俭朴素来表现，德施天下就要用谦虚礼让来表现。这五条是先王能够守住天下不丧失的根本。违反这五条，没有不遇到危险的。”

这是孔子以宥厄满盈为实例，来向他的学生说明应该如何对待满盈——为了避免出现倾倒的结果，满盈时就减损它。孔子教导他的学生：聪明睿智的人要怎么样、多闻博辩的人要怎么样、勇敢刚毅的人要怎么样、富有高贵的人要怎么样……要照这样做就会守住才华、功业和目前拥有的一切，否则，就会丧失殆尽。

《淮南子》中多处举到白公熊胜的事例。白公，名熊胜，是楚平王的孙子。《史记》记载，楚平王把给太

Historian was recorded that King Chu Ping concubined the female of Kingdom Qing whom Prince Xiong Jian married as an imperial concubine. Several years later, he was provoked and wanted to kill Xiong Jian. Xiong Jian ran away to Kingdom Zheng and was killed. Wu Zixu brought Xiong Jian's son to Kingdom Wu. Afterwards, Wu Zixu led the army of Wu and attacked the capital of Kingdom Chu. At that time, the king of Chu was Chuzhao Xiongzheng, whom the queen of Kingdom Qin gave birth to. After the death of King Chuzhao, his son Xiong Zhang was set up as King Chu Hui. King Chu Hui was judicious and discreet, he called his brother-in-law, the son of Xiong Jian, back from Kingdom Wu and defend at the border of the Kingdom Chu—Yandi. Xiong Sheng was called Duke Bai. King of Chu Hui treated Duke Bai very well. But Duke Bai couldn't forget the death of his father, he adopted several hatchet men and sought revenge. Two years later, Duke Bai abruptly raised armed rebellion in the court, killed chancellors and kidnapped King Chu Hui. The general of Chu Duke Ye (the same reference with yegonghaolong) led the army of Chu, defeated Duke Bai and rescued King Chu Hui. Duke Bai ran into the mountain and suicided.

Duke Bai Xiong Sheng did not know the principle of 'yiersunzhi', so his behavior did harm to his own life.

In *Huainanzi · Doctrine*, Duke Bai Xiongsheng asked Confucius for advice if person could speak his mind in private. At first, Confucius did not answer it, later Baigong incessantly made inquiries in a roundabout

子熊建迎娶的秦女纳为自己的妃子,几年以后,受人挑拨,要杀熊建。熊建逃到郑国后被杀,伍子胥带着熊建的儿子熊胜逃到吴国。后来,伍子胥带领吴军打到楚国都城,这个时候的楚王就是秦女所生的楚昭王熊珍。楚昭王死后他的儿子熊章成为楚惠王。楚惠王贤明,就把他的堂兄弟、熊建的儿子熊胜从吴国召回来,驻守在楚国边界的郢地,熊胜号称白公。楚惠王对白公很好,但是,白公却不忘自己父亲的死,收养一批死士,要报仇。两年后,白公在朝廷上突然发动叛乱,杀死了大臣,劫持了楚惠王。楚将叶公(“叶公好龙”的那个“叶公”)率领楚军赶到,打败了白公,救出了楚惠王。白公逃到山里后就自杀了。

白公熊胜就是一个不知道“益而损之”道理的人,所以他的所作所为使自己的生命受到伤害。

《淮南子·道应》篇中还有一处写到白公熊胜就不可以“微言”(私下里说心里话)讨教于孔子。孔子开



way. Confucius said, "You should speak the mind to the person who could understand your meaning of your utterance. Even if you did not say anything to the person who could understand others' meaning, he still understood it. People must have some water on the body in order to scramble for fish. People must run in order to chase after beasts. These were not because they like it. Therefore, the most ingenious reason was self-evident. The best conduct was action instead of possessing something. Those people having narrow and shallow knowledge and experience make argument on too trivial or insignificant things." Then in *Huainanzi*, there was a remark that Duke Bai did not understand the reason which Confucius mentioned and so died finally.

The implication of these remarks was coherent with above-mentioned utterance. It was profound elaboration of yiersunzhi. The reason unsaid is the most ingenious one. The conduct without the intention of possession is the best one. Therefore, after the most ingenious reason is said and the best behaviour is conducted, the full and surplus is attained. , then it will fall down as the result of surplus. This was the result Confucius let his students observe from the experiment of pouring water into youzhi.

### (5) A Truly Wise Person Does Not Show Off His Ability

There is an interesting story in *Huainanzi · the World*.

One hidden talent man called Qin Niuqu was clever and brave. One day he came across a group of robbers when he went by a mountain. They robbed all

始对这个问题没有回答,后来白公不停地旁敲侧击地询问,孔子才说:“只有明白你的话含义的人才可以跟他说心里话。一个明白别人话含义的人,即使你不说他也明白。争夺鱼的人没有不沾水的,追逐野兽的人没有不奔跑的,这并不是他们喜欢这样。所以,最妙的道理就是不说出来,最好的行为就是为而不有。那些见识短浅的人所争论的,都是一些微不足道的东西。”接下来《淮南子》说,白公不懂得孔子所说的道理,所以最后死了。

孔子这段话的含义与上面那段话的含义是连贯的,是“益而损之”更深刻的阐述——不说出来的道理才是最妙的道理,不去占有的行为才是最好的行为,因为,最高妙的道理说出来后,最好的行为做出来后,就达到了“满盈”,满盈就会倾倒,这是孔子让他的学生从宥厄灌水的实验上看出来的结果。

### (五)大智若愚

《淮南子·人间》篇中写到一个很有意义的故事:

一个叫秦牛缺的隐士既聪明又勇敢,一天他路过一座山时遇到一伙强盗,强盗们抢走了他的车马,把他洗

his possessions including his vehicle, horse and even his clothes, and then they returned home fully loaded. But they came back after a while for they were curious about the naked victim's situation. Being beside him, they found him walking happily with his arms waving, not like an injured party at all. "We robbed all you had and almost killed you. Why were you not nervous?" the puzzled robbers asked him. "The vehicle and horse are used to carry goods and people, and clothes to hide body. The saint would not hurt himself by those outside the body." he replied. The robbers felt that he was not a common man after hearing his words. Seeing Qin walked away quickly, they began to discuss. "The man knows how to protect his heart from the injury of material and keep his body away from profit. He must be a saint." "If he is a saint, he will be welcomed by the King for his talent and knowledge; if he is welcomed by the King, he will revenge us for this." Then they came up with a countermeasure: to get back and kill Qin.

At the end of the story, *Huainanzi* reached a conclusion: "This man knew how to show his knowledge instead of hiding it; he was brave to be daring to do it but not brave enough to pretend not to dare to." It means that Qin Niuqu showed himself knowing everything depending on his knowledge, but he could not act ignorant

劫一空,连他身上穿的衣服都给剥去了,然后,满载而走。强盗们走了一程又转回来,好奇心使他们想看看那个身上一丝不挂的受害者会怎么样了。当他们来到秦牛缺身旁,只见这个受害者一点都不像受害的样子,他正甩开膀子心情愉快地走着。强盗们很困惑,问他说:"我们抢了你的所有东西,还把刀架到你的脖子上,你为什么就不害怕呢?"秦牛缺说:"车马是供人装载乘骑的,衣服是用来遮掩身体的,圣人不会为顾及这些身外之物而伤害自己的心身。"强盗们听了这话,感到这个人不是一般的人。他们望着大步流星的秦牛缺,议论起来:"这个人懂得不为物欲伤害心性,不为利益连累身形,应该是个圣人。""如果他是个圣人,以他的聪明和才学就会得到君王的重用。如果他受到重用,他就会因为今天的事情治罪我们。"强盗们赶紧商量个对策——再次折回头把秦牛缺杀了。

《淮南子》在讲述完这个故事后总结道:"此能以知知矣,而未能以知不知也;能勇于敢,而未能勇于不敢。"意思是说秦牛缺凭他的聪明显示他什么都懂,却不能将聪明装成无知;他很

with his talent; he was very brave, however, he did not act like being nervous. Therefore he lost his life.

At the end of this article, it was quoted from *The Book of Songs* that "It was also said that there is no clever sage." There is a saying-sages are all like stupid.

No clever sage actually means that really intelligent people look stupid. Those who are real wise seem to be foolish while those who act cleverly are always not wise or just small smart.

Another story in *Huainanzi* tells about Confucius who said he was lower than his three students.

"What kind of person is Yan Hui?" somebody asked Confucius. "Yan Hui is kindhearted, better than me." he replied. "What about Zi Gong?" another question. "Zi Gong is eloquent, better than me." replied Confucius. "And Zi Lu?" one more question. "Zi Lu is brave, better than me." replied Confucius. "They three are all better than you. Then why do they obey you?" that man got puzzled. "I am both kindhearted and heartless, both eloquent and clumsy in speaking, both brave and timid." answered Confucius.

——This is why Confucius became a saint. Although the three students were better than Confucius in kindheartedness, eloquence and braveness, they

勇敢,但是却不能装成胆怯的样子。所以他失去了自己的生命。

在此段行文的最后,引用了《诗经》中的一句话:"人亦有言,无哲不愚。"人们也有这样的说法:哲人没有不愚蠢的。

无哲不愚实际上就是大智若愚的意思。真正的智者往往在外表上就像愚笨的人,而那些外表就能看出聪明的人往往是不太聪明的人或者说是小聪明。

《淮南子》还记载了孔子说自己不如他三个学生的话:

有人问孔子:"颜回是个什么样的人?"孔子说:"颜回是个仁人,我不如他。"又问:"子贡是个什么样的人?"孔子回答:"子贡是个善于辞令的人,我不如他。"还问:"子路是个什么样的人?"孔子说:"子路是个勇武的人,我不如他。"那个人很疑惑:"他们三位都比你强,可是他们为什么还听从你的教导呢?"孔子答道:"我既仁慈又狠心;既能讲会道但又嘴笨;既勇敢但又胆小。"

——这就是孔子成为大圣人的原因。虽然三个学生在仁慈、善言和勇敢上都比孔子强,但是,他们却不能像



could not act like Confucius -both kindhearted and heartless, both eloquent and clumsy in speaking, both brave and timid; they showed off their ability, not like Confucius, and did not reach the state of "no clever sage".

That a truly wise person does not show off his ability is the height only those with true intelligence can reach, and this kind of intelligence is beyond common people's reach. But we can learn this intelligence. Then wise man pretends to be foolish, brave to be timid, strong to be weak.

*Huainanzi · Doctrine* listed the story of Gou Jian, the King of Yue. After being beaten by Wu, King Gou Jian lost his country, and even worse, he was besieged in Kuaiji. At that time, he was so angry that even his liver and gall-bladder were to break, and his anger gushed like spring. Therefore he chose some brave soldiers for training, aimed to take all risks, and determined to have a crucial battle. Later, clever Gou Jian changed his mind-begged to be the servant of the King of Wu and his wife to be the King's. He personally carried the arm, led the horse, and cleared the way for the King. He deceived the King of Wu in this way and finally beat Wu by pretending to be "concessive".

From this story, *Huainanzi* proves what Lao Zi said: "The gentle win against the strong; the weak beat the tough." "Being wronged is to be whole; being bent is to be straight."

Gou Jian, the King of Yue, was quite brave but he gave up doing what seems to be brave and pretended to

孔子那样既仁慈又狠心、既能讲会道又嘴笨、既勇敢又胆小；不能像孔子那样大智若愚，达不到“无哲不愚”的境界。

大智若愚是大智慧才能达到的最高境界，这种智慧不是每个平凡的人都能达到的。但是我们可以学习这种智慧，聪明的人就装得愚笨些，勇敢的人就装得胆小些，刚强的人就装得软弱些……

《淮南子·道应》篇中列举了越王勾践的事例，说越王勾践被吴国打败以后，不仅国土丧失而且自己也被围困在会稽。这个时候的他，气愤得肝胆欲裂，怒如泉涌。就挑选一些英勇无畏的战士进行训练，打算赴汤蹈火，与吴国决一死战。后来，聪明的勾践却改变了主意，请求让自己做吴王的仆人，让妻子做吴王的妾。亲自拿着戈为吴王牵马开路。如此这般的麻痹吴王，后来终于以自己的“委屈”打败了吴王。

《淮南子》举这个例子用来说明老子的话：“柔之胜刚也，弱之胜强也。”“曲则全，枉则直。”

越王勾践很勇敢，但是他最后放弃了勇敢壮举，而

be timid to puzzle the King of Wu. Gou Jian, as a truly wise man, did not show off his ability, and his story proved that "Three was no clever sage."

#### (6) Know Acting Flexibly

Acting flexibly means that acting according to circumstances. In *Huainanzi · Teaching*, it was said that acting flexibly was the saint's view, therefore they lived their lives smoothly and would not get into trouble. Confucius said: "We can study with somebody together but may not get on the right way with him; we may get on the right way with somebody but may not obey rules with him; we may obey rules with him but may not act flexibly with him." What Confucius said shows that not all people know the wisdom of acting flexibly, and only those with certain virtue can act flexibly.

In order to prove this view, *Huainanzi* gave Guan Zhong's story. Si Maqian gave an overall introduction of Guan Zhong. Guan Zhong was born poor in Yingshang. He got along with Bao Shuya very well when he was young, and Bao admired his talent very much. Later, Bao assisted Xiao Bai, the prince of Qi, while Guan assisted Jiu, another prince of Qi. Duke Qi Xiang lived a licentious life and killed excessive innocent people, so his little brothers all escaped abroad. Prince Xiao Bai escaped to Ju and Prince Jiu to Lu. Bao Shuya and Guan Zhong went Ju and Lu respectively. When Qi experienced a coup, those with power and influence in Qi wanted to recall Xiao Bai and made him the King.

是装出不勇敢的样子来迷惑吴王,不但保全了自己,而且战胜了吴王。勾践是大智若愚,他的故事也从另一方面应验了“无哲不愚”。

#### (六) 懂得权变

权变,就是随机应变。《淮南子·汜论》篇中说,权变是圣人的独到的见解,正因为此,所以,圣人才能终生顺利而没有困窘的时候。孔子说:“可以一起学习的人,不一定能和他一起走上正道;可以一起走上正道的人不一定能和他一起按照礼教行事;可以一起按照礼教行事的人,不一定能和他一起运用权变。”孔子的这席话,说明权变的智慧并不是每个人都能拥有的,只有德行达到一定程度才能运用权变。

《淮南子》为了证明这个观点举了管仲的例子。司马迁在《史记》中对管仲有比较全面的介绍。管仲是颖上人,家境贫穷,年轻的时候与鲍叔牙非常好,管仲的才华让鲍叔牙非常佩服。后来,鲍叔牙辅佐齐国公子小白,管仲辅佐齐国公子纠。齐襄公当政的时候,生活淫乱,滥杀无辜,他的弟弟们都逃到国外。公子小白逃到莒国,公子纠逃到鲁国。鲍叔牙和管仲也分别到了莒国和

But Lu wanted Prince Jiu to be the king of Qi. Duke Lu Zhuang sent people to protect Prince Jiu on the way to Qi, and at the same time he made Guan Zhong prevent Prince Xiao Bai and his men from going back to Qi. In the scuffle, Guan Zhong shot Xiao Bai at the hook on his clothes with an arrow, but Xiao Bai pretended to be dead. Guan told Duke Lu Zhuang the death of Prince Xiao Bai so that he set his mind at ease and slowed down the speed on the way to sending back Prince Jiu. Six days later, when Prince Jiu arrived at Qi, Xiao Bai had been made the King, called Duke Qi Huan, so Prince Jiu had to go back to Lu.

After being made the King, Duke Qihuan wanted to declared war on Lu in order to kill Prince Jiu and revenge Guan Zhong for that arrow. But Bao Shuya told Duke Qi Huan that Guan Zhong was a rare talent and he could not kill him because if Qi wanted to be the leader of other countries it needed Guan Zhong's help.

Persuaded by Bao Shuya, Duke Qi Huan wrote to Duke Lu Zhuang and asked him to kill Prince Jiu and send Guan Zhong back, otherwise Qi would besiege Lu.

Frightened by Qi's strong power, Duke Lu Zhuang killed Prince Jiu and Guan Zhong asked to be sent back under guard to Qi. After arriving at Qi, Guan Zhong was received and then led to Duke Qi Huan by Bao Shuya. He was appointed in Qi's government with a title ranking higher than Bao Shuya's.

鲁国。当齐国发动政变时，国内有权势的人想召回公子小白立他为国君。鲁国也把公子纠扶上齐国国君之位，鲁庄公就派人护送公子纠回国，同时，让管仲率领军队拦截公子小白一行人马回国。混战中，管仲射中了公子小白的衣带钩，小白佯装死去。管仲就把公子小白的死讯飞报给鲁庄公，鲁庄公放心了，护送公子纠回国的队伍也放慢了速度。六天后公子纠一行到达齐国时，公子小白早已被拥戴做了国君，成为齐桓公，公子纠只好再回到鲁国。

齐桓公即位后，想对鲁国发兵，杀掉公子纠，同时还要报管仲的一箭之仇。鲍叔牙对齐桓公说，管仲是难得的人才，千万不要失去他，齐国想成就霸业一定要有管仲这个人。

齐桓公听信了鲍叔牙的话，就写信给鲁庄公，要鲁庄公杀掉公子纠，送回管仲，否则齐师将围攻鲁国。

慑于齐国的强势，鲁庄公杀掉了公子纠，管仲请求把自己囚禁起来带回齐国。到齐国后，鲍叔牙去迎接管仲，在鲍叔牙的引见下，管仲见到齐桓公。齐桓公任命管仲主持齐国政务，位高于鲍叔牙。



According to Guan Zhong's experience, *Huainanzi* said that "Guan Zhong failed to assist Prince Jiu, so we could not say he was clever; he did not commit suicide for his master after Prince Jiu's death, so we could not say he was brave; he turned to help Xiao Bai after the failure, so we could not say he was faithful. But it was he, not clever, not brave, and not faithful, that governed Qi, met leaders of other countries nine times, and led the world. If Guan Zhong had died for Prince Jiu without having long-term plan, how could he lord over other countries?"

Therefore Guan Zhong knew how to act flexibly. Those who know acting flexibly bend on small matters but uphold on chief events, and concede on trifles but insist on major issues.

Duke Qi Huan competed to be the king but he counteracted it with success on politics, which proved that he knew acting flexibly.

*Huainanzi* gave another example. Zhi Gong's father stole sheep and he testified for his father's deed; Wei Sheng was to date with a woman under a bridge, but the river went up sharply when they were to meet. In order to keep his words, he was drowned in the flood.

Being faithful to your words and carrying out what you have promised are noble characteristics. But who can say what Zhi Gong and Wei Sheng did was noble? Because they did not know acting flexibly.

Acting flexibly means adapting your action according

《淮南子》根据管仲的这段经历说了以下的话：“管仲辅佐公子纠没有成功，不能说聪明；公子纠死后他不能为侍奉的主人而自杀，不能说勇敢；失败后转向为小白效力，不能说贞洁。就是这不智、不勇、不贞的管仲，执掌齐国国政，九次盟会诸侯，匡正天下。如果管仲当初为公子纠而死，不考虑长远大计，哪能建立称霸诸侯的功勋呢！”

所以说，管仲是个懂得权变的人。懂得权变的人，在小事上委屈，大事上伸张；对小事迁就，对大事坚持。

齐桓公有与公子纠争夺君位的行为，但是他用霸业抵消了争权夺位的丑事，这也说明齐桓公会运用权变。

《淮南子》还举了这样的例子：直躬的父亲偷了羊，直躬为父亲偷羊的行为作了证明；尾生和一位女子约定在桥下会面，会面的时候，河水暴涨，尾生为了守信被洪水淹死。

说话一定要诚实，约定的事一定要付诸行动，这是高尚的品行。但是，直躬和尾生的行为，谁能说是高尚呢？原因就是他们不懂权变。

权变，就是随事物的曲

to the changing circumstance. There is no fixed type, sometimes being servile and sometimes being strong. Being soft like reed does not mean for being afraid of power and giving up one's aspirations; behaving strongly does not mean being cocky. The both represent acting flexibly.

Then I think about Liu Bang and Xiang Yu, one of them knew acting flexibly and the other did not. Liu Bang who knew it won the world while Xiang Yu who did not know killed himself at Wujiang River.

#### (7) Little Better Than Much

*Huainanzi · Strategy* pointed that one's intelligence did not lie in skills and small tricks. One without virtues will bring misfortune although he possesses all kinds of skills. "Those not merciful but brave and decisive are like lunatics with sharp sword in hand; those not intelligent but eloquent and quick-witted are like people riding winged horse without any destination. One's talent will be used to encourage his vanity and cover his mistakes if it is not used properly. Therefore it is much better to have less small tricks."

*Huainanzi · Teaching* gave a vivid example about small tricks.

A man in Song considered himself smart and thought that he could forecast the future. On the marrying day of his daughter he told her: "I can predict that this marriage may not be successful, so you must save up some money secretly in order to be prepared for

直而伸缩俯仰,没有固定的模式,有时卑躬屈膝,有时昂首挺胸。当柔软得像蒲苇一样的时候,并不是畏于权势而抛弃志向;当刚强得气冲霄汉的时候,并不是妄自尊大不可一世,这都是运用权变的表现。

写到这里,联想到刘邦和项羽,他们一个是懂权变的人,一个是不懂权变的人。懂得权变的刘邦得了天下,不懂权变的项羽自刎乌江。

#### (七)多不如寡

《淮南子·主术》篇指出,人的智慧不是表现在有众多的技艺和小聪明上。一个人如果没有德行,虽然身怀多种技艺,反而会增加灾祸。“不仁慈却勇敢无畏,刚强果断,就会像疯子手握利剑;没有大的智慧却能说会道,机灵敏捷,就会像骑着千里马而漫无目标。有才能,如果运用不当,就会用来助长虚荣,粉饰过错,雕虫小技多不如少好。”

关于小聪明,《淮南子·汜论》篇中举了个生动的例子。

宋国有个人自视很聪明,能够预测将来。在女儿出嫁的那一天对女儿说:“我看你的这桩婚姻不一定成功,要预防你的丈夫以后

when your husband deserts you. If you had much money, it would be easier for you to marry again." She believed her father and often hid money privately when she was at her husband's home, and then she was sent back to her father after her husband's family found it. Seeing his daughter back the father was proud of his prediction and the measure he taught her to prevent being deserted. *Huainanzi* said: "He knew why she should save up private money but did not know the result of it." The father was only afraid of her daughter being deserted and taught her to hide money but he did not know she was deserted just because she hid money.

The father considered himself clever but he was not real clever or it was just his small tricks that misled his daughter and led the failure of her marriage.

*Huainanzi* · *Customs* defined "intelligence" as: "The so-called brightness means being able to see not others but yourself; the so-called quickness at hearing means being able to hear not others but yourself." This definition is quite deep and proves much food for thought.

In order to expound what is true intelligence I want to tell Confucius' story written in *Huainanzi Zhushu*.

With many talents, Confucius was more intelligent than Chang Hong and braver than Meng Feng; he could catch up with sly rabbit and list the lever of city gate. Knowing him as talent in all fields, people just knew he

抛弃你,要攒些私房钱。私房钱多了,你再嫁人就容易了。”女儿听信了父亲的话,到夫家以后,常常偷藏一些钱财,夫家人发现后就把她赶回了娘家。父亲见女儿回来了,很得意自己预言得准,更得意自己教给女儿预防抛弃的方法。《淮南子》曰:“知为出藏财,而不知藏财所以出也。”这个做父亲的只怕女儿被抛弃而教女儿偷藏钱财,却不知道正是因为偷藏钱财而导致被抛弃。

这个自以为聪明的父亲只是个假聪明,或者说,是他的小聪明误导了他的女儿,导致了女儿婚姻的失败。

《淮南子·齐俗》篇中对“聪明”下过这样的定义:“所谓明,不是指能看清别人,而是指能看清自己;所谓聪,不是指能听到别人的声音,而是指能听到自己的声音。”这个定义下得非常深刻,耐人寻味。

为了阐述什么是真正的聪明,我想列举《淮南子·主术》篇中写到的孔子的事情。

孔子身上有多种才能,他的智慧超过裴弘,他的勇敢超过孟贲;孔子腿脚的速度能赶上狡兔,力气能举起插城门的杠子。孔子可以说



spread doctrines, taught knowledge and resolved problems, but they did not know how brave, quick and powerful he was. He just worked at the most important thing he thought, therefore he could see clearly his own thought, hear his own heart and be absorbed in putting all his intelligence on promoting the enterprise of the King.

Confucius was really intelligent. *Huainanzi* said: "The saint owned more intelligence and restrained himself, therefore his career was prosperous; the stupid one owned less intelligence but engaged in many things, so he must be at the end of his rope. Wu Qi and Zhang Yi were less intelligent than Confucius and Mencius, but they competed among the kings, so they resulted in being dismembered." It means that the saint was intelligent enough and concentrated on one thing, so his career prospered; with little intelligence, the stupid had much desire and trivia, so he would go into a blind alley. Wu Qi and Zhang Yi enjoyed less intelligence than Confucius and Mencius, but they struggled for fame and profit among the kings of big countries, and this was why they resulted in being dismembered.

是个通才,但是,大家只知道他传道授业解惑,而对他如何的勇敢、如何的敏捷、如何的力大无比都不知道,因为他只致力于他认为最重要的事,他能够看清自己的想法,能够听到自己的心声,专心致志地把聪明智慧用在倡导王道的事业上。

孔子是大聪明。《淮南子》曰：“夫圣人之智固已多矣，其所守者有约，故举而必荣；愚人之智固已少矣，其所事者多，故动而必穷矣。吴起、张仪，智不若孔、墨，而争万乘之君，此其所以车裂肢解了。”意思是说，圣人的智慧本来就足够多，加上他专注的事情单一，所以他的事业必定兴旺；愚人的智慧本来就少，但是还有许多的欲望和烦琐的事情，所以他肯定会走到穷途末路上。吴起和张仪的智慧比不上孔子墨子，却还要在大国君王之间争名夺利，这就是他们遭到车裂肢解的原因。

## Appendix IV : Watching the Culture of Cai and Chu throughout 3000 Years.

### 附四：穿越三千年时空，凝望蔡楚文化

#### (1) Blood Relationship——People from Other Places

Every life differs from others and the individual is doomed to be different because of genes and the blood relationship.

Every city differs and historical culture determined their different characters.

Throughout 3000 years, only the stars and the sky do not change. The vast sky of stars recorded many stories in the world. Seeing the sky, it seems that only it can connect us to the thousands of years of history and only it can bring us to search for the root of life and our cities.

The culture of Huainan began 3000 years ago.

In the same sky 3000 years ago, there was a big moon, the earth with a river running through reed and weed, and a group of birds with short tails roosting on the bank of the river, it became silent; sometimes there

#### (一) 血脉·异乡人

每个生命都是不一样的，基因血脉注定了生命个体的不一样。

每座城池也是不一样的，历史文化注定了城池特质的不一样。

三千年的历史，不变的只有那星空。深邃浩渺的星空中记录了人间多少故事，凝望星空，似乎感到只有它才能把今天的我们与几千年的历史联系起来，只有它才能带领我们去寻找我们生命的根以及我们城市的根。

淮南这片土地的文明滥觞于三千年前。

三千年前的同一片夜空下，一轮蛮荒的月亮。一条河在芦苇与野草中静静地流淌，一种叫“淮”的短尾鸟一

was the call of wild animals from the covering forest on the mountain. The law of the jungle made a natural balance and silence among mountains, water, birds and animals.

The unceasing river got the name "Huai Water" because lots of birds called "Huai" lived there.

The splitting of the land and conferring of official titles first broke the natural state of this land. Compared to Central Kingdom, where the King of Zhou lived, the two banks of Huai Water were wild and remote. King Zhou Wu conferred the world after he eliminated Shang, rewarding according to one's achievement and arranging people in order depending on service seniority. An oasis near Huai Water was named as the country of Zhou Lai and its people were strangers coming from Shan Dong.

Zhou Lai, as a small unknown country, was the dependent state of Zhou and transmitted the civilization of Central Kingdom. Therefore, compared to Chu, exploit in the Jingshang Mountain, its position and culture were "orthodox". Hundreds of years later, Zhou Lai, on the northern bank of Huaihe River, received new comers—Cai moved there from the North. Compared with Chu, the blood relationship in Cai was more "orthodox".

According to the five titles "Duke, Marquis, Count, Viscount, baron,"—conferred by the King of Zhou, Chu was the viscount while Cai coming to Zhou Lai was the count. In *Zuo Zhuang* and other classic

群群地栖息在河边,停止了白日的聒噪;偶尔有野兽的叫声,那是从山上如盖的森林中发出来的。弱肉强食的规则使山、水、鸟、兽处于一种自然状态下的平衡与平静。

这条奔流不息的河因为生存着大量叫“淮”的鸟,而以“淮水”得名。

最先打破这片土地自然状态的是周朝的分封。相对于周天子所在的中原地区,淮水两岸是荒野偏僻之地。周武王灭商以后大封天下的时候,是按功行赏、论资排辈的。在淮水旁的一片绿洲之上,被封为州来国,国民是从山东迁徙来的异乡人。

州来是个很少名见经传的小国,虽然小,但是终归是周的诸侯国,是中原文明的传承者,相对于还在荆山开启山林的楚国,它的地位和文化是“正宗”的。几百年之后,地处淮河北岸的州来又迎来了新的异乡人——蔡国从北方迁来。相比楚,蔡国的血脉更为“正宗”。

按照周天子封赏的“公侯伯子男”五等爵位,楚国是子爵,迁到州来的蔡国则是侯爵。在《左传》等典籍



books, the King of Chu was called "Chu Viscount" while the King of Cai was called "Cai Marquis". Two ranks lower than Cai, Chu was then a big country in the south.

Chu sprang up nearly at the same time with the creation of Zhou. In the end of Shang Dynasty, Zhou and Chu developed respectively in the west and the south, and Zhou became strong while Chu also became strong. After King Zhou Wu eliminated Shang, although Chu belonged to different system from Zhou, Zhou had to confer Chu as viscount for its strong power could not be ignored.

Chu was Zhou's viscount but not the dependent state while Cai was the dependent state with the same family name with Zhou. Shu Du, the initiator of Cai, was the son of King Zhou Wen and the brother of King Zhou Wu. King Zhou Wu "won the world, named meritorious ministers as brothers" and "made Shu Du govern Cai" (*Records of the Historian-Aristocratic Family of Guan and Cai*), and then Cai began to develop in history. Being called as "Uncle Cai" by historians, Uncle Cai and Duke Zhou were both brothers of the King of Zhou in that time. King Cheng was made the king and Duke Zhou helped govern the country after King Wu died early. But Uncle Cai and Uncle Guan, who were uncles of the King of Zhou, were very discontented with what Duke Zhou did, and they began "Coup by Guan and Cai", as a result, Duke Zhou killed Uncle Guan and "let Uncle Cai go, and made him remove," the word "remove" was like something to be doomed or a kind of fate, and six hundred years of history of Cai was

中都称楚国国君为“楚子”，蔡国国君为“蔡侯”。地位低于蔡国两个等级的楚国，当时早已经是南方的大国。

楚兴起的时间与周崛起的时间大致差不多。商朝末年，周和楚分别在西方和南方开始发展，周强大的同时，楚也在强大。周武王灭商之后，因为楚的势力不可忽视，才把这个不属于同一礼制之下的楚国封为子爵。

楚虽为子爵但不是周的属国，蔡却是周天子的同姓诸侯国。蔡的开国者叔度是周文王的儿子、周武王的弟弟。周武王“平天下，封功臣昆弟”，“封叔度于蔡”（《史记·管蔡世家》），蔡国开始在历史上浮现。叔度被史家称为“蔡叔”，蔡叔和周公一样都是当时周天子的弟弟。武王早逝成王即位周公摄政，升格为周天子叔父的蔡叔、管叔等人对周公的行为非常不满，从而发起了“管蔡之乱”。其结果，周公杀管叔，“放蔡叔，迁之”。这一个“迁”字，像是一种注定，又像是一种宿命，600年的蔡国历史是以“迁”为主线的。

centered with "removing".

Cai first founded its capital in Shang Cai, then moved to Xin Cai, and finally moved to Xia Cai in today's Feng Tai, so Cai disappeared in history forever. With no eternal home for people in Cai, generation by generation were always anxious about removing at any time and they also knew that they were possibly strangers of a city.

However, Cai was so weak! In a time when strong countries were competing for leadership and was happening every where, the weak must be oppressed. The King of Cai had to bring his people to struggle for survival in the slot among strong countries.

What was the use of blood relationship? Very little in the end. Moreover, strong department states were not afraid of the power of Zhou, and the five leaders in Chun Qiu Dynasty only regarded the King of Zhou as a tool to "order dependent states". 200 years after the fall of Cai, Qin overthrew Zhou radically and founded a united country. Cai existed only 46 years in Xia Cai. However, within more than 40 years, a country of dependent state was founded in this place, which provided an opportunity for this land to be recorded in history and also created its own history and culture.

In 447 BC, King Chu Hui eliminated Cai. The capital of Cai in the north bank of Huaihe River welcomed new comers again.

蔡国最初建都于上蔡，后迁都于新蔡，最后迁到下蔡——在今天的凤台，蔡国在历史永远消失。蔡国的人民没有永久的家园，一代代人总会为随时都有可能的背井离乡而担心，一代代人也都在心里明白自己有可能是——一座城池的异乡人。

因为，蔡国太弱小了！在强国争霸、烽火四起的年代，弱小肯定受欺。蔡国的国君只有一次次带着他的国民在强国的缝隙中求得生存。

血脉的正宗有何用？何况强大的诸侯国已经不把周王室放在眼里，春秋五霸也只是把周天子当作“以令诸侯”的工具。当蔡国亡国200多年之后，秦彻底把周推翻，建立了大一统的国家。蔡国虽然在下蔡只生存了46年，但是，这四十多年的时间让淮河北岸的这块土地上建立了一个诸侯国的国都，让淮河北岸这块土地有了能够载人史册的机会，让淮河北岸的这块土地有了属于自己的历史与文化。

公元前447年，楚惠王灭蔡。淮河北岸的那座蔡国的都城又迎来了新的异乡

## (2) Whoop Prediction

The state of Cai has a history of about six hundred years, while the state of Chu has that of more than eight hundred years.

Thousands of years ago, the state of Chu aimed to get to the land first where we live now, but the state of Cai beat it to it. It took the state of Cai forty-six years to manage the capital of the state of Xia Cai on the northern shore of Huaihe River. The state of Cai steeped its own culture in the land on the northern shore of Huaihe River, which made the land a cultural carrier of the Central Plain.

However, a generation of successional die-hards had just been matured for only forty-six years. The state of Cai was stamped out by the state of Chu, and both banks of Huaihe River became a dependency of the state of Chu.

From B. C. 447 (in the year King Hui of the state of Chu stamped out the state of Cai) to B. C. 223 (in the year the state of Qin beat the state of Chu), the culture of the state of Chu once had been accepted and passed down for more than two hundred years on the land where we are living in history.

As compared with the culture of the Central Plains, that of the state of Chu had magnificent overtones. It is not only because the state of Chu was the old land of different nation of Three Miao, and not only because the state of Chu didn't adopt social institutions of

人。(注:有专家认为下蔡的都城建在淮河南岸,这里不做详细论述。)

## (二) 呐喊·预言

蔡国的历史六百年左右,楚国的历史则有八百多年。

我们今天生活着的这片土地,几千年前,蔡国比楚国捷足先登。蔡国用四十六年的时间来经营淮河北岸当时名叫下蔡的都城,对淮河北岸这片土地浸润着自己的文化,使这块土地成为中原文化的承载者。

但是,只有四十六年时间,才刚刚成熟了一代蔡文化的继承拥戴者,蔡国就被楚国消灭了,淮河两岸成为楚国的属地。

从公元前447年楚惠王灭蔡算起,到公元前223年秦灭楚,我们生活着的这片土地在历史上曾经有两百多年的时间,接受并承传楚文化。

相比于中原文化,楚文化有着瑰异的色彩——不仅因为楚是三苗异族的旧壤,不仅因为楚没有实行中原国家的礼制,而且在视觉与感



nations in the Central Plains, but also because the state of Chu was visually and aurally different from countries which were established on the yellow land of the Central Plains. People of the state of Chu first lived in the midst of mountain and forest. They wore green leaves as their accouterments, on their red and black faces glittering sharp-witted eyes. They needed to compete with wild beasts for spaces and gain existence among the great mountains. They needed to whoop ever and again to reveal their strength, their decisions and beliefs in resounding cry. At the same time the whoop was also a kind of rivalry, which was between man and beast, man and nature.

When the state of Chu grew in strength, the original whoop evolved into a unique song and dance. The unique song and dance also became an expression of songs of Chu written by poets like Qu Yuan. In songs of Chu poets expressed their ideas that they call back the spirit of the dead, asked something from God and tried their best to seek what they should aspire to. Their minds were magnanimous. They stated their thoughts frankly. They avoided as taboo not because of the elder and the overmatch. The literators who lived in the society of patriarchal clan system had not the guts to follow their example.

For a period of more than one hundred years before Qu Yuan still alive, Confucius was peddling the idea in the countries of the central plain. He had once reached the state of Cai and had been persecuted between the states of Chen and Cai. The time in which Mencius who was a heritor lived antedated the one in

性上,楚是有别于建立在中原黄土地上的国家——楚国人民最初生活在山林深处,绿叶是他们身上的饰物,黑红的脸庞上闪烁着机敏的眼睛,要与野兽争夺空间,要在大山中间求得生存,他们需要时时的呐喊——以高亢的声音彰显他们的力量他们的决心他们的信念,同时,呐喊也是一种抗衡,人与兽、人与自然的抗衡。

这种最初的呐喊到楚国发展壮大的时候渐渐变成独特的歌舞;表现在屈原等骚客身上则成为楚辞的一种表达方式——招魂问天,上下求索。胸襟坦荡,胸臆直抒,不为长者讳,不为强者讳,这是宗法社会的文人没有胆量去效仿的。

屈原在世前一百多年的时间里,孔子正在中原各国游说,曾经到过蔡国,并且曾被厄在陈国、蔡国之间;孔子的继承人孟子生活的年代也比屈原早几十年。孔孟的儒学在屈原时代,已经渐

which Qu Yuan lived by decades. Confucianism of Confucius and Mencius had gradually touched countries in the Central Plains. Confucius respectfully regarded the Zhou Dynasty as orthodox school, and advocated social institutions. In his essays he expressed his thoughts placidly. However Qu Yuan was not fettered by Confucius. He expressed his thoughts that he was concerned about the future of country and people in his own writings. The patriotic feeling and the duty of loyalty came forth, which made him a narrow escape but he had not a pittance of remorse.

When Qu Yuan worked as an officeholder who charged affairs of patriarchal clan of three chief surname, the land we live on now has already become territory of the State Chu. After Qu Yuan had sunk himself into Miluo River and been dead for thirty seven years, the State Chu moved the capital to Shouchu. Herefrom, there was a capital of State Chu called Ying on the banks of Huaihe River. The capital rivaled Xia Cai which was a capital of State Cai in these days.

Throughout history, not only two capitals of two different countries in different ages opposed, but two different culture also opposed.

However, when Shou Chun became Ying ( the capital of State Chu ), Xia Cai which was the capital of State Cai had already become the territory of State Chu. On the land culture of State Chu which was fresh, romantic and bold and unconstrained had replaced by that of State Cai. So when Shou Chun became the capital State Chu, Xia Cai had already identified with culture of State Chu. After all the banks of Huaihe River

渐在中原国家有一定的影响。孔子尊周朝为正宗,倡导礼制,文章以温柔敦厚表其意。而屈原则不为此所缚,我手写我心,忧国又忧民,其忠贞之心,爱国之情溢于言表,“虽九死其犹未悔”。

屈原在担任楚国三闾大夫的时候,我们今天生活着的这片土地早已经成为楚国的国土。屈原自沉汨罗江后的37年,楚国迁都寿春,从此,淮河南岸有了一个叫郢的楚国都城,与当年的蔡国都城下蔡隔河相望。

从历史的纵向来看,隔河相望的不仅是不同时代两个国家的都城,还有两种不同的文化。

但是,当寿春成为楚国国都郢的时候,曾经是蔡国国都的下蔡早已经成为楚国的领土了,新鲜的,浪漫的,没有太多约束的楚文化,在这片土地上已经替代了蔡文化。所以,当寿春成为楚都的时候,隔河相望的下蔡早已认同了楚文化——蔡文化

were soaked in Culture of State Cai very in a short time, moreover people of State Cai without a permanent home were strongly adaptable to changes and culture of State Chu was far tougher and more tenacious than that of State Cai in vitality.

The original meaning of the word "Chu" is shrub, while that of the word "Cai" is weed. Of course, shrub is tougher than weed. What a happy coincidence! Now we can make out the strength of the two countries only from their literal sense. In fact, State Chu was just like very old shrub, which has powers covering everything, growing in the deep mountains. While State Cai was just like weed growing on narrow area of plain, suffering intrusions from other plant and facing the danger of being devoured. Furthermore, at the beginning of establishing State Cai it was congenitally deficient. Because the first monarch whose name was Ji Shudu raised a rebellion and moved the capital, then State Cai was conquered. Initial stages of establishing State Chu had a certain unyielding spirit. The monarch of State Chu led the people and endured great hardships in pioneer work. The experience of labouring to build the country later became the greatest intellectual treasure of the people in State Chu and resource of State Chu growing strong and prosperous.

When the capital moved to Shou Chun, State Chu had already experienced the most powerful time. Thanks to the administration Lingyi (prime minister in feudal China), Chun Shenjun and Huang Xie, State Chu had also reached resurgence of a country. However, along with Huang Xie's being killed State Chu went on a road

浸润的时间毕竟很短,而且,没有永久家园的蔡国人民历来都有很强的适应能力和应变能力,蔡文化的生命力远没有楚文化的生命力坚韧和强悍。

楚,原本的字义是灌木;蔡,原本的意思是野草。灌木比显然野草强悍。巧合得很,今天的我们单从字面意义就看出了两个国家的强弱程度。实际上,楚就像是生长在深山里的年代久远的灌木,具有覆盖一切的力量;而蔡好像那长在平原狭小范围内的野草,遭受着周围其他植物的侵扰,面临着被吞噬的危险。而且,蔡立国伊始就“先天不足”,第一任国君姬叔度因发动“管蔡之乱”,“迁之”而亡。楚建国初期就有一种不屈不挠的气概,在荆山,楚国君带领人民“筚路蓝缕,以启山林”。在深山老林里艰苦创业的经历,后来成为楚国人民宝贵的精神财富,成为楚国壮大强盛的力量源泉。

迁都到寿春的时候,楚国已经过了最最强盛时期,在令尹(宰相)春申君黄歇的治理下,楚国也达到过中兴,但随着黄歇被杀,楚国便走上了不归路。寿春作为楚国国都的时间有十九年,十九



that would lead to its overthrow. Shou Chun as the capital of State Chu only lasted nineteen years. Nineteen years were very short. Shou Chun lasted shorter than Xia Cai as capital of State Cai, but because of different importance of State Chu and Cai in history, Shou Chun was better known than Xia Cai.

After State Chu was defeated by State Qin, its national spirit survived. Nan Gong who was one of adherents of State Chu predicted that only three families of Chu survived but it must be State Chu that defeated State Qin. After over ten years the prediction gained acceptance.

In the time after State Qin unified China for twelve years Chen Sheng and Wu Guang led peasant uprisings and established Zhang and Chu's political power. Adherents of State Chu such as Xiang Lang, Xiang Yu and Liu Bang mobbed one after another, so a tempest against State Qin was created on mother earth of central plains. 206 B. C. Liu Bang attacked and occupied Xian Yang, and Xiang Yu annihilated the main force of Qin Army. Thus Qin died out.

### (3) entertaining a high ambition to be first-rate · heroic spirit

The line, "which awakens the deaf, ask the vast mainland who will dominate ups and downs" comes from a poem of Mao Zedong (Chairman Mao) who took on demeanour and spirit of the people in State Chu. Two thousand years ago Mao Zedong's home in Hunan Province was also territory of State Chu.

How mighty was the State Chu? Experts textually researched that State Chu was the most powerful in the

年虽然非常短暂(比蔡国都城下蔡还要年轻),但由于楚国与蔡国在历史上分量的不同,寿春比下蔡在历史上更有名气。

楚被秦灭后,楚国的民族精神并没有被消灭。楚遣民南公预言“楚虽三户,亡秦必楚。”这个预言在十几年后得到验证。

秦统一中国后的12年,楚人陈胜、吴广率领农民起义,建立了张楚政权。楚遣民项梁、项羽、刘邦等纷纷聚众响应,中原大地掀起反秦风暴。公元前206年刘邦攻占咸阳,项羽全歼秦军主力,秦亡。

### (三)问鼎·豪气

“问苍茫大地,谁主沉浮?”写出这句让上个世纪中国大地振聋发聩之言的毛泽东,具有楚人的精神风范。两千多年前,毛泽东的家乡湖南也曾是楚国的疆土。

楚国有多大?专家考证,在公元前323年至前

world from 323 B. C. to 312 B. C. . Meanwhile State Chu reached the peak of strongness and prosperity. Qu Yuan witnessed the flourishing age of State Chu and saw for himself the beginning from prosperity to decline.

311 B. C. Qu Yuan went to State Qi under orders and allied with it to resist State Qin. But a great event that Qu Yuan was unprepared for happened domestically. Namely King Huai of Chu believed what he heard and let the emissary of State Qin called Zhang Yi go. When Qu Yuan returned to State Chu and begged King Huai to kill Zhang Yi and vertically integrated to resist State Qin, Zhang Yi had shown a clean pair of heels.

Afterwards State Qin sent armed forces to suppress State Chu and occupied some territory of Chu. Then only over thirty years, Ying as capital of Chu was occupied by State Qin. In order to free from humiliation Qu Yuan threw himself into Miluo River and died.

Another thirty years passed, fearing State Qin impending, State Chu moved the capital to Shou chun. Twenty years later State Qin unified China.

Historians point out that the true exploit of unifying China should belong to State Chu. Because State Qin defeated only a few countries, while State Chu ceaselessly expanded its territory and defeated sixty-one countries in its over eight hundred-year phylogeny.

Mightiness of State Chu is recorded in Stratagems of the Warring States, Stratagems One of Chu. Su Qin told that King Chuwei said: " State Chu is a great power under

312年,楚国是当时世界第一大国。这时的楚国达到了极盛的顶峰。屈原见证过楚的盛世,并亲眼看见了楚国由盛到衰的开始。

公元前311年,屈原奉命使齐,联合齐国共同抗秦。但是,国内却发生了一件屈原没有想到的大事——楚怀王听信谗言放了秦使者张仪,当屈原回到楚国,向怀王请求杀张仪以绝秦,合纵抗秦的时候,张仪已经逃之夭夭。

接着,秦师伐楚,占领了楚国的一些疆土。这之后仅过了三十几年,楚国国都郢就被秦军攻占。为保全清白之身,屈原自沉汨罗江。

又过了三十多年,楚国畏惧秦国逼近,迁都到寿春。二十年后,秦统一中国。

有历史学家指出,统一中国的真正功勋应该是楚国,因为,秦统一中国只灭了为数不多的几个国家,而楚国在八百多年的发展史中,不断拓展自己的疆域,消灭的国家多达六十一个。

《战国策·楚策一》中记载了当时楚国的强大。苏秦说楚威王曰：“楚,天下之

the sun." The territory of Chu was north to the Yellow River on the central plain and south to Chang Wu of Dongting Lake where melting all ethnic groups in the southern. Moreover, it owned the vast areas of the Yangtze River and the Huaihe River Valley from east to west. Su Qin said: " State Chu had areas of two million and fifty thousand metres, million soldiers in armour, thousands chariots, ten thousand war-horses and millet enough for ten years. These all were part of becoming overlord for State Chu. "

During the Spring and Autumn (770 B. C ~ 476 B. C) and the Warring States Periods (475 B. C. ~ 221 B. C. ), any countries that had some national power had ambition to dominating China. It was necessary for powerful State Chu to entertain a high ambition to be first-rate on the central plain.

The heroic spirit of Chu monarch for generations came from their former King. It was recorded in the biography of the dukes or princes under emperor in State Chu of Historical Records that when King Cheng of State Zhou subinfeudated monarch of State Chu called Xiong Yi whose official title was Zi Nan field, Xiong Yi hid his face from a son of heaven Zhou and said he was the marns-name for aboriginal tribes in ancient China, and didn't need the official title in China and then enthroned respectively his three sons. Xiong Yi just like a son of heaven exercised national affairs, which at that time the feudal princes in central plain didn't dare to hope for.

When Xiong Tong became the monarch of State Chu, he surrendered all claim to the throne of Zhou as

强国也。”当时的楚国疆域，北到中原，能饮马黄河；南到洞庭仓梧，融和南蛮各族；东西拥有长江淮河流域的广大地区。用苏秦的话来说：楚国“地方五千里，带甲百万，车千乘，骑万匹，粟支十年，此霸王之资也。”

在春秋战国时期，任何一个有些国力的国家都有称霸中国的野心。强楚问鼎中原是一种必然。

世代楚君问鼎天下的豪气来源于他们先王们的胆量——据《史记·楚世家》记载，早在周成分封楚国国君熊绎子男之田时，熊绎就很不买周天子的帐，说：“我蛮夷也，不与中国之号谥。”并立他的三个儿子为三个王。此时的熊绎俨然以天子身份行使国事，这是当时的中原诸侯们想都不敢想的事情。

到了熊通为楚国国君的时候，他向周王室提出：“我



follows: "I am the marns-name for the aboriginal tribes in ancient China. The feudal princes betrayed and invaded or sent armed forces to suppressus. I have armours and I cared for government in Central Plains. Please respect my title of a reigning dynasty." After Xiong Tong is refused by royal family of Zhou, he was very angry and said: "I have self-respect." And then he called himself King. In history he was called King Wu of State Chu. Xiong Tong set a precedent for monarch of State Chu who want to call themselves Kings, at the same time he opened up a new era of State Chu standing up to the Central Plains as an equal.

Ding, which is an ancient cooking vessel, is a symbol of country and power in ancient China. In tale Da Yu founded nine Dings as deputy for Kyushu. Later Nine Ding symbolized national ware which only a son of heaven, namely only the King, can found them.

In 606 B. C. King Zhuang of State Chu personally led the main army to the Northern Expedition. When reached Luo Yang, he massed troops on the outskirts State Zhou. King Zhuang of State Chu asked openly size of nine Ding of Zhou Dynasty. When Wang Sunman refused to answer and admonished: "Dominating the world depends on morals not on founding nine Ding.", king Zhuang of State Chu was full of heroic spirit and said: "You can make no answer but in State Chu if you melt the scrap tip of hook from halberd, we'll found a set of Nine Ding."

However, when State Chu moved its capital to Shou Chun, the heroic spirit had already become insufficiency. At that time State Qin which was created in

蛮夷也,今诸侯皆为畔相侵,或相伐。我有敝甲,欲观中国政,请王室尊吾号。”在遭到周王室的拒绝后,熊通很生气,说:“我自尊耳。”于是就自称为王,史称楚武王。熊通开了楚国国君称王的先河,同时,也开启了楚国与中原分庭抗礼的新时代。

鼎,在古代中国是国家的象征,权力的象征。传说大禹铸九鼎以代表九州。后来,九鼎象征国器,只有天子才能铸造。

公元前606年,楚庄王亲自带领楚军挥师北伐,打到洛邑,观兵周郊。楚庄王公然问周朝九鼎的大小轻重,当王孙满告诫他“在德不在鼎”时,楚庄王豪气满怀地说:“子无阻九鼎!楚国折钩之喙足以为九鼎!”

但是,说这种豪言壮语的底气到楚国迁都到寿春的时候,已经不太足了。此时,从西方崛起的秦国正在进行

the west was entertaining a high ambition to be first-rate on the Central Plains.

The people's heroic spirit of Chu was not working yet. Entertaining a high ambition to be first-rate on the Central Plains was not only the dreams of monarch of Chu for generations, but it had formed national consciousness running in the blood of people in State Chu. So when Xiong Chu was defeated by Ying Qin and didn't entertain a high ambition to be first-rate on the Central Plains, and wishes of restoring State Chu running up and people in Da Zexiang raising arm in call for action, people of Chu responded one after another. Chen Sheng and Wu Guang set up the regime of Zhang and Chu while Xiang Yu was established regime of West Chu. Even later Liu Han dynasty was established by Liu Bang, its make up was still the people of Chu, because Liu Bang was people of Chu and Liu Bang conquered the country with persons who has rendered outstanding service, most of whom came from Chu.

Even in failure, they were full of heroic spirit. Overlord in West Chu, Xiang Yu, was a classical example. When Xiang Yu cut his throat at the bank of Wujiang River, he showed heroic spirit that was full of daring. Integrity of "One ought to live as a hero in this world, And after death a hero remain." just came from that people of Chu was fiery and forthright, strong and tenacious, valiant, and unswerving determination.

People of Chu was famous for their being belliscose, tough and tenacious and intrepid in history. Si Maqian analysed and found bolshy history causes of King Huainan, Liu An and the like. The causes are as

着问鼎中原的大业。

即便这样,楚人的豪气仍然没有衰竭。因为问鼎中原,不仅是楚国世代国君梦寐以求的追求,而且已经成为一种民族意识,融入楚国人民的血液中。所以,当熊楚败于嬴秦,问鼎天下不成以后,楚地的人民“复楚”的心愿高涨,大泽乡振臂一呼,天下的楚人纷纷响应。陈胜、吴广建立的是“张楚”政权,项羽建立的是“西楚”政权。以至于后来建立的刘汉王朝,核心集团也还是楚的基因——刘邦是楚人,刘邦打天下的文武功臣,大部分都是楚地人。

即使失败,仍然豪气在胸。西楚霸王项羽就是一个经典的例子。当他自刎乌江的时候,他的豪气气吞山河!他这种被李清照称之为“生当作人杰,死亦为鬼雄”的气节,正是楚人刚烈、强悍、英勇、坚毅性格使然。

楚人英勇好战、强悍无畏在历史上是出了名的。司马迁在《史记·淮南衡山列传》中分析出淮南王刘安等反叛的历史原因——淮南王

follows: King Huainan's domain was original capital city and its environs of State Chu. Jing and Chu people was prompt and brave and good at insurrection from of old.

#### (4) Anchoret · Talent

In spite of what a person with great resources and having a plan up one's sleeve or talent you are, if you meet no person of virtue and no one sees you good, let time go free and peripatetically debauch landscape.

Several thousand years ago the talent only met clear-sighted lord who appreciates the worth of them, he could realize their aspirations and very well realize their ambitions. on the contrary only let you be free at the bank of rivers and lakes. In no rivers and lakes places you can live in seclusion among the mountain and forest. And that in the countries which set up on the plain just like State Cai, persons who couldn't realize their great aspirations only lived in seclusion in the field as a peasant. If some day they met a clear monarch, they can walk out of all corners of the country and salve the world.

In State Cai there were anchorets moreover they were learned persons, who thought themselves that they learned more than Confucius. Persons who lived in seclusion in the field met Confucius who was canvassing for bright monarch who appreciated himself between different countries. Anchorets who had met Confucius were impossibility promoted, but they could get a chance

的地盘是原楚国的国都和京畿之地,而荆楚自古以来就剽悍勇猛,好作乱。司马迁承袭了周朝宗法社会史家的观点,排斥、看不起中原四周异族的国家以及他们的文化,这是当时的司马迁难以超越的时代和阶层的局限。

#### (四) 隐者·人才

说什么经婚纬略,说什么学富才高,若遇到不贤之主,无人称好,任年华流逝了,不如放荡山水逍遥。

几千年前,有才华的人只有遇到赏识他的明主,他才能施展抱负,大展宏图。反之,只有让自己放任于江湖——没有江河的地方可以归隐于山林。而像蔡国这样建在平原上的国家,壮志难酬者只有隐身在田间,做一个农民。有朝一日要是遇到一个贤明的君主,他还可以走出江湖,大济天下。

蔡国有隐者,而且,隐者还是些很有学问的人——他们自感比孔子都有学问。归隐于蔡国田间的这些人遇到了孔子,此时的孔子正在各国间游说,寻找赏识自己的明君,隐者遇到孔子虽然不可能被提携,但是却有得以



of being recorded in the annals.

The major minister of justice of State Lu was maximal officer among which Confucius had been an officials in his life. In State Lu Confucius was unable to realize his own political stand, so in 496 B. C. he began fourteen-year career of travelling across countries. Meanwhile State Cai would be confronted with attack coming from State Chu. The whole nation would move to Zhou Lai very soon. In the eve of nation to be defeated and family to be broken persons of outstanding ability who save the nation and people were just in need. However there lived anchorites, who thought of himself having talent but no opportunity to use it, in fields of State Cai. Is it sorrow of State Cai or of anchorites?

In *Analects of Confucian* Confucians recorded the course that Confucius and his group travelling together met anchorites.

On the way of Confucius and his students to State Cai, they saw a tall man and a strapping man cultivating in the mud. Confucius let Zi Lu ask where a ferry was. The tall man asked in reply: "Who is the man driving the carriage?" Zi Lu replied: "Confucius." The tall man asked: "Is he the Confucius in State Lu?" Zi Lu replied: "Yes." And then the tall man said: "Confucius travelled around countries and knew well the road-way, he should know where a ferry is."

Zi Lu asked the strapping man, after he made out that Zi Lu was Confucius and said: "These days there is turbulence under the sun and who can change the status? So you should keep away from troubled times to

载入史册的机会。

一生做的最大的官是鲁国大司寇的孔子,由于在鲁国无法实践自己的政治主张,在公元前496年开始了长达14年之久的周游列国生涯。那个时候,蔡国将面临楚国的攻击,举国迁徙到州来已经为时不远,国破家亡前夕正需要救国救民的英才,而蔡国的田野间却藏着自感怀才不遇的隐者,不知道是蔡国的悲哀还是隐者的悲哀?

孔子的弟子们在《论语·微子》中记载了孔子一行人遇到这些隐者的经过——

孔子和他的学生们来到蔡国的路上,看到一个高大的人和一个魁梧的人正在泥水里耕作。孔子叫子路上前去询问渡口在哪里。高个子的人反问子路:“那个驾驶马车的人是谁?”子路回答:“是孔丘。”高个子问道:“是鲁国的孔丘吗?”子路说:“是的。”高个子说:“孔丘周游列国,道路熟悉,他应该知道渡口在哪里。”

子路又问那个魁梧的人,魁梧的人问清子路是孔丘的弟子后,说:“当今天下动荡混乱,谁能改变这种状

get relaxed rather than ran around to avoided tyrants." With this the strapping man was absorbed in cultivating and pay no attention to Zi Lu again, moreover he didn't tell where a ferry was.

The two anchorets just didn't tell Zi Lu where a ferry was. Later Zi Lu met another anchoret, however he once sneered at Confucius.

One day Zi Lu followed Confucius to travel but he lagged behind. Then he met an old man shouldering a bamboo ware of weeding with a crutch. Zi Lu asked the old man whether he saw a Confucian scholar. The old man said: "he can neither do physical work nor distinguish rice from wheat, how was he up to be a Confucian scholar?" with this the old man dropped the crutch and took up tool to weed. After Zi Lu found Confucius, he mentioned the old man he met. Confucius told that the old man was an anchoret. Confucius also rebuked the old man for his preserving his moral integrity and his being no official was against common reason.

In the Spring and Autumn which was the age contended for hegemony, every country needed useful talents. However Confucius who had whole political opinions and thoughts travelled across countries but no countries put him in a very important position. What on earth was it for?

I am not people in the age when Confucius lived and knowledge was scanty. So I make some guess as follows:

First, whether political opinions of Confucius

况呢?与其为躲避暴君贼臣到处奔忙,不如避开整个乱世图个轻松自在。”说完,这个魁梧的人只顾自己耕作,不再理会子路,也没告诉他渡口在哪里。

这两个隐士只是没告诉子路渡口在哪里,而子路后来遇到的另一个隐者,则把孔子嘲讽了一通。

有一天,子路跟着孔子出行落在后面,遇到一个用拐杖挑着除草竹器的老人,子路问老人有没有看到夫子,老人说:“四体不勤,五谷不分,哪配做夫子?”说完,老人放下拐杖,拿起器具锄起草来。子路找到孔子后说起遇到的老人,孔子说老人是位隐士,并指责这位老人洁身自好,不出来做官是违反常伦的。

在春秋争霸的年代,各国都需要有用的人才,然而,有着一整套政治主张、政治思想的孔子,周游列国却没有一个国家重用他,究竟是因为什么?

子生也晚,学识浅陋,只做些猜测:

第一,孔子的政治主张是否适宜那个战乱的、急功

adapted to the age which was chaos caused by war and people sought quick success and instant benefits or not. Here I used words of Lao Zi, who was thinker and initiator of Taoist school in the Spring and Autumn, as proof. In Historical Records Confucius once turned to Lao Zi for knowledge about manner. Lao Zi replied: "Bones of person who advocated the manner you mentioned rotted away, only his sayings still existed. I heard of that person who is good at trading sometimes stashes goods just like noting existing. High-minded man of honour who is modest just like an asininity. Give up mickey, overfull desire, expression mode and exorbitant ambition, otherwise it is bad to self-development." Firstly Lao Zi pointed out the thoughts advocated by Confucius were outdated. And then he put forward his own opinion.

It was coincident that in State Cai Confucius met anchorets and they were the right persons who earnestly practise what Lao Zi advocated.

Second, men of insight in every nations including monarch thought that Confucius was god-given and peculiar talent. If put Confucius in a very important position, according to routine of the day that is to subinfeudate him. These persons were afraid of that Confucius resumed manner without thought of advantage to himself as soon as he had held right. Namely he resumed patriarchal clan system and power. All were not good for nations which wanted to contend for hegemony. So no nations could put Confucius in a very important position. For example, after Confucius reached State Chu, King Zhao of State Chu was going to put him in a very important

近利的年代？这里用老子话为佐证——《史记·老庄申韩列传》记载，孔子曾向楚人老子请教关于礼的学问。老子对他说：“你所说的礼，倡导它的人骨头都已经腐烂了，只有他的言论还在。我听说，善于经商的人，往往把货物隐藏起来，好像什么东西也没有；品德高尚的君子，他的外表谦虚得如同愚钝一样。抛弃娇气和过多的欲望，抛弃做作的神色情态和过高的志向，否则对自身发展是没有好处的。”老子首先就指出孔子倡导的思想过时的了；然后提出了自己的见解。

巧的是，孔子在蔡国遇到的隐者，正是老子思想的身体力行者。

第二，各国的有识之士，包括国君，都认为孔子是难得的人才，是罕见的大才，要是重用他，按照当时的惯例，就是分封他。这些人担心一旦孔子有权有势就会“克己复礼”，恢复周的宗法强权，这样对想争霸的各个国家都不利。所以，没有哪个国家能够重用孔子。比如，孔子到楚国后，楚昭王想重用他，准备把七百里地封给孔子，就遭到令尹子西的反对：“孔子遵从三皇五帝的法



position. But Ling Yin( an official) Zi Xi was against: "Confucius obeyed the decree of the Three Emperors ( Sui Ren, Fu Hsi, and Shen Nung) and the Five Emperors ( Huang Di, Zhuan Xu, Di Ku, Tang Yao, Yu Shun) moreover inherited morals of Zhou Gong. If King appointed him, could the state Chu settle down on several kilometers soil?

Third, Confucius was an accepted talent. If any country put Confucius in a very important position, then other countries around it were afraid of that the country would have been strong and prosperous after using confucius, thus it would threaten around countries. There-with the countries devised means to stop Confucius being put in a very important position. For example :State Cai and Chen heard of that State Chu was going to invite Confucius and afraid of that Confucius reached State Chu and he would administer State Chu growing mightiness. Like this it endangered State Chen and Cai, and then two countries dispatched troops together and besieged Confucius in the boondocks between State Chen and Cai. Thereout I think that the person who held up Confucius was Confucius himself and the person who persecuted Zhong Ni was zhong Ni.

### (5) Beauty · War

"No beauties under heaven can match those in Chu State; no beauties in Chu State can match those in my hometown; and it is the daughter of my neighbor who is the most beautiful in my hometown. By stature, she is too tall if a little bit taller, while too short if a little bit shorter. By complexion, she is too fair if powdered while too rosy if rouged. How perfect she is! Her eye-

令,继承周公的德业,大王如果任用了他,楚国还能世世代代安居数千里国土吗?"

第三,孔子是公认的人才,如果哪个国家想重用他,那么四周的国家就担心重用孔子以后该国强盛了,对四周会造成威胁,于是,想方设法不让孔子得到重用。比如,蔡国和陈国听说楚国要请孔子去,担心孔子去了楚国,把楚国治理得更强大了,危及陈、蔡,于是,两国就共同发兵,把孔子围困在陈国、蔡国之间的荒野中。由此,子认为,误孔子者,孔子也;厄仲尼者,仲尼也。

### (五)美人·战争

"天下之佳人,莫若楚国;楚国之丽者,莫若臣里。臣里之美者,莫若臣东家之子。东家之子,增之一分则太长,减之一分则太短;著粉则太白,施朱则太赤;眉如翠羽,肌如白雪,腰如束素,齿如含贝;嫣然一笑,惑阳城,

brows are as green as the feather of a kingfisher, and her skin is as fair as snow; her waist is so slender as if girdled with plain silks, and her teeth are so beautiful like orderly-arranged shells. When she smiles charmingly, people in Yangcheng and Xiacai are all infatuated with her.”

The above paragraph is the most classical description of beauties, and this well-known paragraph also makes the city of Xiacai famous through all ages. It is one excellent paragraph taken from *On Deng Tu-zi's Lubricity* written by Song Yu, a Ci Poet of Chu State.

The description of beauties was a feature of Chu Ci. Beauties and vanilla were often compared to loyal and honest persons of virtue by Qu Yuan. Not only did he write about beauties on earth, he wrote about the legendary goddess as well. He described their beauty vividly and emotions romantically, with exaggeration, simile, parallelism and as many rhetorical devices as possible.

It can be said that scholars in Chu State were good at and also fond of describing beauties, while scholars in the Central Plains could not write about beauties so willfully, for they were restrained by their patriarchal clan system. Confucius said, “The relation between males and females should start with love and end with virtue”. So do not get carried away.

But heads of states in the Central Plains were all good at achieving their goals by using beauties - If they want to fawn on a powerful state, they presented it with beauties; if they were defeated in a war, they presented

迷下蔡……”

以上文字是最经典的描写美女的文字,这段有名的文字也使“下蔡”这座城池千古扬名。这是楚国辞人宋玉所作的《登徒子好色赋》中一段精彩的文字。

写美人,是楚辞一大特色。屈原笔下就常常把美人香草比喻为忠诚正直的贤者,他不但写人间的美人,而且还写传说中的神女。宋玉也如此。他们写美人的美貌,写美女的感情,夸张、比喻、排比,极尽所能,把美写得淋漓尽致,把情感写得浪漫缠绵。

可以说,楚国的文人是擅长也最喜好写美人的;而中原的文人却不能那样铺张恣意地写美人,因为他们有宗法礼制约束着。孔子说:“发乎于情止于礼。”不能忘乎所以。

但是,中原各国的国君们都擅长利用美人做文章——要讨好强国,就把美人送上;要吃了败仗,就把美人赔上;要拉拢一个国家,就

beauties as compensation; if they wanted to win a certain state over, they also presented beauties to establish an inter-state marriage. Beauties became the weapons of a state and the tools of the head of state and hence they might stop a war or provoke a war.

*Zuo Zhuan and Biographies of Guan and Cai in Shi ji* both recorded a dispute provoked by a beauty between Cai State and Chu State -

Before B. C. 684, to the south of Huaihe River a state named Xi, like Cai State, was a Ji-surnamed vassal state of King Zhou. Cai Aihou married a beauty of Chen State, and Xi Hou married her younger sister Xi Gui. In the eyes of Cai Aihou, the beauty who had become the wife of Xi Hou was more beautiful than her elder sister, and was even peerlessly beautiful. When Madame Xi went by Cai State, Cai Aihou talked and behaved frivolously toward her. Xi Hou was very angry after knowing that and decided to revenge against him. So he asked Chu Wenwang to send troops to attack Cai State. In order to have a proper reason, Xi Hou asked the army of Chu State to attack Xi State first, so Xi Hou asked Cai Hou for help, and then the army of Chu State went to attack Cai State.

Undoubtedly the war between Chu and Cai ended up with the victory of Chu State, and Cai Aihou was captured.

Cai Aihou knew this war was caused by Xi Gui, so he decided to take revenge on Xi Hou by using this beauty as a weapon. He praised a lot about Xi Gui's surpassing beauty in front of Chu Wenwang so that Chu Wenwang was tempted. He went to Xi State and found

派美人联姻……美人成了国家的武器,成了国君的工具。而美人也因此有可能温柔一场战争,也有可能挑起一场纠纷。

《左传》和《史记·管蔡世家》中都记载了蔡国和楚国之间缘于美人的一段纠葛——

公元前 684 年以前,淮水以南有个叫息的国家,它的地位和蔡国一样,都是周天子的姬姓诸侯国。蔡哀侯娶了陈国一美人,息侯娶了这个美人的妹妹息妫。这位成为息夫人的美人在蔡哀侯看来比她姐姐还要漂亮,简直是绝色美女。息夫人经过蔡国的时候,蔡哀侯对她言行轻佻,息侯知道后,非常生气,要报复蔡哀侯。于是,就请求楚文王出兵攻打蔡国。为了师出有因,息侯让楚师首先伐息,息侯求救于蔡,然后楚师再伐蔡。

楚蔡这场战争当然以楚国胜利而告终,蔡哀侯被俘。

蔡哀侯知道这场战争是缘于息妫这个美人,他决定用这个美人作武器报复息侯。于是,他在楚文王面前大赞息妫是何等的国色天



Xi Gui was really exceedingly beautiful, so he killed Xi Hou, conquered Xi State and took Xi Gui back.

After going to Chu State with Chu Wenwang, Xi Gui bore him two sons, but she never spoke to him. When asked the reason, she said: "As a woman who had been living with two men, what could I say even if I could not die? Chu Wenwang knew that she had resentment at Cai State, so he sent troops to attack Cai State to cool her anger.

It was a beautiful woman who made Chu State wage wars against Cai State and Xi State, and caused the death of Xi Hou and destruction of his state. Besides, Cai State also suffered heavily. The king of Cai State, Cai Aihou was kept in Chu State for 9 years, and in the end died there.

During the period of Chu Wenwang, Chu State was becoming strong. The neighboring little countries were frightened so they often presented Chu State with beauties and precious jade. Bianhe's Heshibi just appeared at that time.

200 years later, when Chu State transferred its capital to Shou Chun, its national strength was declining. Just at that time, another beauty appeared who caused the decline of Chu State.

In those days, the king of Chu State was Kaolie King, and the ling yin (prime minister) was Lord of Chunshen, Huang Xie, one of the four princes in the

姿,说得楚文王动了心。楚文王就去息国,看到息妫果然是绝色美人,于是就杀掉息侯,灭掉息国,带息妫回楚。

息妫到楚国以后为楚文王生了两个儿子,但始终不跟楚文王说话。楚文王问她原因,她说:"我一个妇人伺候两个男人,纵然不能死,还有什么话能说?"楚文王知道她是在怨恨蔡国,于是就出兵伐蔡,为息妫平息心中的怨气。

一个美人就让楚国两次发动对蔡国和息国的战争,使息国君死国亡,使蔡国遭受重创。蔡国国君蔡哀侯被楚国扣留9年,最终死在楚国。

楚文王时期,楚国正在强大,四周小国畏惧而经常以美人宝玉献之,卞和的"和氏璧"就是这时候出现的。

到二百多年以后,楚国迁都寿春的时候,国力已经在衰竭之中。而此时,又出现了一个美人促使了楚的衰亡。

当时,楚国国君是考烈王,楚国令尹(宰相)是战国四君子之一的春申君黄歇。《史记·春申君列传》记载:

Warring States Period. Shiji Biographies of Lord of Chunshen record as follows. Li Yuan, a person in Zhao State had a younger sister who was a beauty. Li Yuan had intended to present her to Chu Kaolie King in order to seek personal political gains. But hearing Kaolie King was incapable of producing offspring, he was afraid that he could not get advantage, so he firstly sought refuge with Lord of Chunshen, Huang Xie, and became one of his three thousand hangers-on. Li Yuan, having sinister motives, presented his sister to Huang Xie. After Beauty Li was pregnant, Li Yuan persuaded Huang Xie to present Beauty Li to Kaolie King with his plausible tongue. Huang Xie was worried that Kaolie King had no offspring to succeed to the throne, so he took Li Yuan's advice.

Beauty Li gave birth to a son later, and Kaolie King appointed him the crown prince. After Kaolie King died, the son of Beauty Li became the king of Chu State (Chu Youwang). At that time, Li Yuan's political goal had been attained. In order to arrogate all powers to himself, and also to do away with the witness, Li Yuan had Huang Xie killed. Before this incident, one of Huang Xie's hangers-on had told him that Li Yuan was an ambitious person, and offered to get rid of him for Huang Xie. But Huang Xie said Li Yuan was a gentle man, and he was so kind to Li Yuan, so he didn't believe Li Yuan would betray him.

When commenting on this incident, Sima Qian said, "Indecision invariably leads to trouble." Later generations said that Huang Xie was "clever all his life, but stupid this once."

赵国人李园有个妹妹是个美人,李园本想把妹妹献给楚考烈王,以此来作政治投机,但是听说考烈王不生育,李园担心投机不成,自己就先投靠到春申君黄歇的门下,成为黄歇的三千门客之一。心怀诡计的李园把妹妹献给了黄歇。当李美人怀有身孕以后,李园用他那如簧之舌劝说黄歇把李美人献给考烈王。黄歇正为考烈王没有子嗣、王位后继无人而忧愁,就听从了李园的建议。

李美人后来生了个儿子,考烈王把李美人的儿子立为太子。考烈王死后,李美人的儿子就成为楚王(楚幽王)。此时,李园的政治目的已经达到,为了自己能够大权独揽,也为了灭口,李园派人刺杀了黄歇。此前,黄歇的一个门客朱英曾对黄歇说李园有野心,要替黄歇除掉李园。黄歇说李园是个文弱的人,而且自己对李园这么好,不相信李园会背叛自己。

司马迁在评价这件事的时候说:"当断不断反受其乱。"后人说黄歇是"聪明一世,糊涂一时。"

When historians wrote this period of history, they said that Li Yuan disordered Chu State. Li Yuan made use of a beauty to disorder the royal blood, and made Chu State not pure Chu State.

Ten years later, Chu Youwang died. His younger brother became the king of Chu State (Chu Aiwang). Only two months later, upheaval arose in the state, and the new king Chu Aiwang was killed. The queen mother, Beauty Li, was also killed. All the members of Li Yuan's family were executed.

#### (6) Have a Disease · Cry for the Country

We owe it to Han Fei Zi that people today could know there was once a State of Cai in history.

In *Han Fei Zi · Yu Lao* a paragraph which has been read by all scholars reads as follows.

Bian Que called on Cai Huangong. He stood in front of Huangong and looked at him for a while, then said: "You've got a minor disease in your skin texture, and if not treated in time, it will get serious." Huanhou said: "I'm not ill." After Bianque retreated, Huanhou said: "Doctors like treating those who are not ill, and make a merit of curing the illness." Ten days later, Bianque called on Huanhou again and said: "Your disease has been in your skin and flesh, and if not treated in time, it will get more serious." Huanhou ignored him. After Bianque retreated, Huanhou was not happy. Another ten days later, Bianque called on Huanhou again and said: "Your disease has been in your stomach, and if not treated in time, it will get much more serious." Huanhou ignored him again. After Bianque

史家在写这段历史的时候,称李圆乱楚。李圆是用美人作为工具乱了楚王室的血统,使楚将不楚。

十年后,楚幽王死。幽王的弟弟成为楚王(楚哀王)。仅仅过了两个月,国内动乱,新立的楚哀王被杀,身为王太后的李美人被杀,李圆全家被满门抄斩。

#### (六)有疾·哭国

今天的人们能知道历史上曾经有一个蔡国,是韩非子的功劳。

《韩非子·喻老》中有这样一段所有读书人都读过的文字:

扁鹊见蔡桓公,立有间,扁鹊曰:"君有疾在腠理,不治将恐深。"桓侯曰:"寡人无疾。"扁鹊出,桓侯曰:"医之好治不病以为功。"居十日,扁鹊复见,曰:"君之病在肌肤,不治将益深。"桓侯不应。扁鹊出,桓侯又不悦。居十日,扁鹊复见,曰:"君之病在肠胃,不治将益深。"桓侯又不悦。扁鹊出,桓侯又不悦。居十日,扁鹊望桓侯而还走,桓侯故使人问之,扁鹊曰:"疾在腠理,汤熨之所及也;在肌肤,针石之所及也;在肠胃,火齐之所及也;在骨髓,司命之所属,无奈何



retreated, Huanhou was not happy again. After ten days, Bianque called on Huanghou, but turned around and ran away after seeing him far away. Huanhou sent a person to ask Bianque why he did so. Bianque said: "A minor disease in the skin texture can be cured by hot compress; a disease in skin and flesh can be cured by acupuncture and moxibustion; a disease in the stomach can be cured by decoction of herbal medicine; a disease in marrow is controlled by Si Ming, a god who decides one's life and death, so nothing can be done to cure it. Now your disease is in marrow, therefore I ask nothing about it." After another five days, Huanghou's body hurt, so he sent people to find Bianque, but Bianque had fled to Qin State. Huanghou then died of the disease.

After reading this paragraph which has been compiled into middle school textbooks, students know the meaning of the idiom "conceal one's illness and avoid treatment". When I study this paragraph, I understand much more than "conceal one's illness and avoid treatment".

In my opinion, this paragraph not only writes about Cai Huanhou, but also the history of Cai State——

Cai Huangong in the essay is actually Cai Huanhou, "huangong" is probably a slip of pen, for it is "huanhou" rather than "huangong" that is used in the following text; we also know that the title King Zhou gave the head of Cai State was "hou" instead of "gong". Cai Huanhou was on the throne from B. C. 714 to B. C. 695.

也。今在骨髓，臣是以无请也。”居五日，桓侯体痛，使人索扁鹊，已逃矣。桓侯遂死。

这篇被选人中学课本的文字，中学生读后，知道了“讳疾忌医”这个成语的意义。当我研读这段文字的时候，理解的东西比“讳疾忌医”要多得多。

我认为韩非子的这段文字不仅是写蔡桓侯，而且是在书写蔡国的历史——

文中的蔡桓公就是蔡桓侯，“桓公”可能是笔误，因为下文出现的都是“桓侯”而不是“桓公”；我们也知道蔡国国君被周天子分封的爵位是“侯”而不是“公”。蔡桓侯在位从公元前714年到公元前695年。

蔡桓侯时期，有疾的不

During the period of Cai Huanhou, not only Cai Huanhou himself but the state of Cai was ill. At that time, the patriarchal society established by Zhou began to be challenged by the vassal states, and the struggle for supremacy in the Spring and Autumn Period had begun. Huanhou faithfully played the role of the same-surnamed vassal state of King Zhou and sent army with King Zhou to suppress Zheng Zhuangong, who had been covetous of the supremacy. Battles after battles, the united army led by King Zhou ( Zhou Huanwang ) was defeated by the army of Zheng, and King Zhou was hit on the shoulder by an arrow. During the several hundreds of years after that, Zhou royal became the fade of Eastern Zhou. It was the Five Overlords of the Spring and Autumn Period and the Seven Powers of the Warring States Period that played a real and active role on the stage of history. They in turn held the hegemony and took the lead respectively for several years.

Cai State was really having a disease for it still stuck to the outmoded at the time when the patriarchal society in the north was facing collapse. But the disease was in the skin texture and could be cured. Unfortunately, Cai Huanhou didn't realize that his country was having a disease.

In the meanwhile, Chu State in the south became strong and attacked the north repeatedly. After the united army of Cai State and Zheng State resisted the army of Chu State together, they knew that they were so valiant and Chu State should not be belittled. The head of Chu State who knew his own strength had seen the downfall of Zhou royal, so he declared himself king

仅是蔡桓侯本人,而且是蔡国这个国家。因为这个时候,周建立的宗法社会开始遭到诸侯们的挑战,春秋争霸已经拉开帷幕。桓侯忠诚地扮演着周天子同姓诸侯的角色,跟着周天子讨伐一心想争霸的郑庄公。一场场战争打下来,周天子(周桓王)率领的多国联军还是被郑军打败,周天子的肩上还中了一箭。从此以后的几百年间,周王室变成了历史上东周的门面,真正在历史舞台上活跃着的是春秋五霸和战国七雄,他们轮流“坐庄”成霸主,各领风骚三五载。

此时,北方的宗法社会面临崩溃,而蔡国却仍然抱残守缺,的确是“有疾”。不过,这个时候,“疾”应该是在腠理,还可以治,但是,蔡桓侯没有意识到自己国家有病。

与此同时,南方的楚国强大起来,屡次攻打北方,蔡国和郑国联军共同抗击,才知道楚军是那样强悍,才知道不能小看楚国。知道自己实力的楚国国君,已经看到了周王室的没落,于是,大胆称王。楚武王带领楚国登上

boldly. Chu Wuwang led Chu State onto the stage of Chinese history and politics. The newly emerging force represented by Chu State gradually became the dominant role on the stage of history and politics.

During the following 200 years, Cai State was in the stage of "having a disease in skin and flesh" and "having a disease in the stomach", but the head of Cai State didn't realize the worsening disease of his state, nor would he ask a good doctor to treat the disease. When Cai State transferred its capital to Zhou Lai and became "Xin Cai" from "Shang Cai" and then became "Xia Cai", the disease had been very serious. "A disease in marrow is controlled by Si Ming, a god who decides one's life and death, so nothing can be done to cure it".

Why the ruin of Cai State was irreversible and a good doctor could do nothing to cure it?

It was Chu State that ruined Cai State. At that time Chu State represented the new force, and it is inevitable in history that the new force will defeat the old force, otherwise times will not develop and the wheel of history will not advance.

In addition, Cai State really "had a disease in marrow"—When Cai Zhaozhou transferred the capital to Zhou lai, Cai State was defeated by Chu State, which resulted in the decline of its national power and the heavy casualties of its army. Forced by Chu State, Cai Zhaozhou had to make a parting bow to his ancestors' tombs and transferred the whole country. Before the transfer, Cai Zhaozhou had killed some officials who objected to

了中国的历史和政治的舞台,楚国代表着新生的力量渐渐成为历史和政治舞台上的主要角色。

接下来有两百年的时间,蔡国是处在“病在肌肤”、“病在肠胃”阶段,可蔡国国君都意识不到自己国家的病情在逐渐加深,更不会请“良医”来做治疗。当蔡国迁都州来,蔡国由“上蔡”变为“新蔡”再变成“下蔡”的时候,“有疾”已经非常严重了,病“在骨髓,司命之所属,无可奈何也”。

蔡国灭亡是不可逆转的,良医对此都会感到无可奈何,是为什么?

灭蔡者楚国也。楚国在当时代表了新的势力,新的总要战胜旧的,这是历史的必然。否则时代就不会发展,历史的车轮就不会前进。

另一方面,蔡国的确已经是“疾在骨髓”——蔡昭侯迁都州来的时候跟楚国打了败仗,打得国力衰竭,军队死伤严重。在楚国的逼迫下,不得已,挥泪鞠别祖先坟墓,举国迁徙。在迁徙之前,蔡昭侯就杀掉了一些反对迁国的官员;迁到州来的第三年,国内不安分的势力武装



transferring the country; the third year after the transfer, trouble-making influences in the state made a sudden armed attack on Cai Zhaohou and he was killed in the scuffle.

Cai State was in chaos with transfer and slaughter, but the succeeding heads of state all indulged in pleasure and comfort and didn't put all the energies to make the country strong. During the period of Cai Yuanhou, the fourth head of state after transferring the capital to Zhou Lai, Cai State was incurably ill. Seeing that Cai Yuanhou neglected the affairs of state and sought pleasure all day, a loyal minister called Weigong offered advice straight out. Cai Yuanhou didn't listen to him; instead he said that Weigong had doted. The country was declining, but Weigong could do nothing to save it, so he cried at home all day and all night until his tears ran dry and became tears of blood. Hearing his cries, his neighbor asked him why he was so sad. With tears, Weigong said: "How can I not be sad when Cai State is going to ruin?" His neighbor was very surprised and said: "Our country is all right now. Why do you say it's going to ruin?" Weigong said: "I have heard that a dying patient can not be cured even by a good doctor, and that it's useless to offer advice to a dying country. Now our country is a dying patient."

Just as Weigong had said, the dying "patient" of Cai State was wiped out by Chu State after lasting for just a few years. Weigong, a person who could cure the disease of a country like Bianque, firmly refused to be an official of Chu State after he was captured. He went into the remote mountains to live in seclusion.

袭击蔡昭侯，混战中，蔡昭侯被打死。

迁徙，屠杀，蔡国一片混乱。而后任的国君都只贪图享乐，不能奋发图强。到迁都州来第四代国君蔡元侯的时候，蔡国已经病人膏肓。当时有个人称威公的忠臣，看到蔡元侯不理国政，整天享乐，就直言相劝，蔡元侯不但不听，反而说他年老昏聩。国家将亡，自己无力挽救，威公就在家日夜痛哭，哭得流干了眼泪、流下了血泪。邻居听到哭声问威公为什么这样伤心，威公哭着说：“蔡国就要灭亡了，我怎么能不伤心？”邻居感到很意外，说：“国家现在不是好好的吗，你怎么说快灭亡了呢？”威公说：“我听说过，一个将死的病人，就是良医也无法治疗；一个将亡的国家，为他出谋划策也没有用，现在的国家就像是一个将死的病人。”

正像威公说的那样，蔡国这个将死的“病人”只残喘了几年时间就被楚国消灭了。威公，这个像扁鹊一样能诊治国家疾病的人，被俘以后，坚决不做楚国的官，而到深山之中过着隐居的

**(7) Seek Bribes · Accept Bribes**

The direct cause of Cai State's transferring capital to Zhou Lai was an incident of seeking bribes.

It happened in B. C. 509, when Cai Zhaohou went to Chu State and presented a beautiful fur-lined jacket and a fine jade pendant to Chu Zhaowang. It was in the depth of winter and Chu Zhaowang entertained Cai Zhaohou to dinner. At the dinner Chu Zhaowang wore the fur-lined jacket and the jade pendant Cai Zhaohou sent him, and Cai Zhaohou also wore the same fur-lined jacket and jade pendant. The fur-lined jacket and jade pendant from the north became the talk of the ministers of Chu State. The ling yin (prime minister) Zi Chang repeatedly rubbed the fur-lined jacket and jade pendant of Cai Zhaohou and praised unceasingly, with his love and admiration clearly shown in his facial expressions.

Cai Zhaohou was a stubborn person, so although he knew the ling yin of Chu State desired his fur-lined jacket and jade pendant, he was reluctant to give him. Finding that Cai Zhaohou took no notice of his desire, Lin Yin Zi Chang of Chu said a lot of bad things of Cai Zhaohou before Chu Zhaowang. The next day, the ling yin Zi Chang put Cai Zhaohou under house arrest with the excuse of taking him for an outing.

Cai Zhaohou was pining for his homeland in Chu State. Each time he saw the north-heading geese, he sighed deeply. Three years had passed, but Chu State had no intention of allowing him back. At this time, an attendant of Cai Zhaohou told him that the ling yin Zi Chang of Chu once liked the horse of the head of Tang

生活。

**(七)索贿·受贿**

蔡国迁都州来的导火线竟然是一次索贿事件。

事情发生在公元前 509 年,蔡昭侯到楚国去,把一件漂亮的皮袄和美丽的玉佩献给楚昭王。时值隆冬,楚昭王设宴招待蔡昭侯。宴会上,楚昭王穿戴上了蔡昭侯送的皮袄和玉佩,蔡昭侯也穿戴上了一模一样的皮袄和玉佩。来自北方的皮袄和玉佩成为宴会上楚国大臣们议论的话题。令尹(宰相)子常反复抚摩着蔡昭侯的皮袄玉佩赞不绝口,爱恋之情溢于言表。

蔡昭侯是个死心眼的人,知道楚国令尹想要自己的皮袄和玉佩,他就是不给。楚令尹子常看到蔡昭侯不搭理自己,就在楚昭王面前说了许多蔡昭侯的坏话。第二天,令尹子常以带蔡昭侯出游为借口,把蔡昭侯给软禁了起来。

蔡昭侯在楚国思念自己的祖国,看到大雁北归就长吁短叹。三年过去了,楚国还没有让蔡昭侯回去的意思。这个时候,蔡昭侯的随从告诉蔡昭侯,楚令尹子常曾经看上了唐国国君的马,

State, so he asked for it, but the head of Tang was unwilling to give him, then he was put under house arrest by Zi Chang. Later, after the head of Tang State sent his horse to Zi Chang, he was released to go back to his homeland. The attendant implored Cai Zhaohou: "We might as well give the fur-lined jacket and jade pendant to Lin Yin Zi Chang, otherwise when can we go home!"

Cai Zhaohou swallowed his anger and gave the fur-lined jacket and jade pendant to Zi Chang, and soon they were set free. It was not until after crossing the Han River on the way returning to his homeland that Cai Zhaohou vented all his anger. He threw a piece of jade into the Han River and swore: "If I cross the Han River to pay respects to Chu State again, I will be swallowed by the surging Han River! If other vassal states sent army to suppress Chu State, I will surely be the vanguard!"

After returning to his homeland, Cai Zhaohou was intent on punishing the avaricious lin yin of Chu State, so uniting with Jin State, and in the name of King Zhou, Cai Zhaohou held a conference of "attacking Chu" which was attended by more than ten vassal states. At the conference, again owing to Cai Zhaohou's stubbornness, he took no notice when the da fu of Jin State sought bribes, so at last the conference didn't arrive at a decision to "attack Chu".

Cai Zhaohou didn't give up his idea and made an alliance with Wu State against Chu State. Commanded by Wu Zixu and Sun Wu, the army of Wu State defeated the army of Chu State utterly which was led by the lin yin Zi Chang. Zi Chang fled to Zheng State. After

问唐国国君索要,唐国国君开始不给,就被子常软禁起来。后来,唐国国君把马送给了子常,就被释放回国了。随从哀求蔡昭侯:“还是把皮袄和玉佩给令尹子常吧,否则我们什么时候才能回家呢!”

蔡昭侯忍气吞声地把皮袄和玉佩送到了子常手里,很快,获得了自由。回国途中渡过了汉水,蔡昭侯才把满腹的怒气发泄出来,他抓起一块玉投到汉水中,发誓道:“我再渡汉水来朝拜楚国,就让滔滔汉水把我吞下去!天下诸侯要是讨伐楚国,我一定当先锋!”

回国以后,蔡昭侯一心想惩罚贪得无厌的楚国令尹,于是,联合晋国,以周天子的名义召开十几个诸侯国参加的“讨楚”大会。会上,因为蔡昭侯再一次死心眼,面对晋国大夫的索贿又没有搭理,会议最终没有形成“讨楚”的决定。

蔡昭侯不死心,又联合吴国伐楚。吴国军队在伍子胥和孙武的指挥下,把楚国令尹子常率领的军队打得大败,子常逃到郑国。接着,吴国和唐国蔡国的军队五战五



that, the army of Chu State, Tang State and Cai State fought five times and won five times. They captured Ying, the capital of Chu State, and Chu Zhaowang ran away. Chu State had never suffered such a crushing defeat, thus the new lin yin Zi Xi vowed revenge on Cai State.

In B. C. 494, Chu Zhaowang personally led his troops to attack Cai State. They encircled the capital of Cai State for 9 days and 9 nights. Eventually, divided into two lines of females and males, people in the capital of Cai State went out to surrender. Chu State asked Cai State to leave its native land and find another place for the country.

It snowed heavily the next winter. Carrying their possessions, people of Cai State couldn't restrain tears and moved to Zhou Lai. Many of them were complaining Cai Zhaohou within themselves, "Why attacked Chu State for a fur-lined jacket and a jade pendant. If Chu State had not been angered, we didn't have to leave our native land now!"

The third year after the transfer to Zhou Lai, those who objected to the transfer in the country launched a coup, and Cai Zhaohou was killed.

When we read this period of history today, we feel that Cai Zhaohou was really too rigid. It was only a fur-lined jacket and a jade pendant that the person in authority in a powerful state sought. Why not just give him since you were only the head of a small and weak country. Consequently, you were put under house arrest for 3 years. Then in order to vent the anger, you insisted on attacking Chu State. Why didn't you think whether Cai

胜,攻下楚国都城郢,楚昭王出逃。楚国遭受这样的惨败是前所未有的,新上任的令尹子西发誓要报复蔡国。

公元前494年,楚昭王亲自率领军队攻打蔡国,包围蔡国都城9天9夜,最后,蔡国都城的人分成男女两队出城请降。楚国要求蔡国离开本土,重新选择地方建国。

第二年冬天,大雪纷飞,蔡国人民在抑制不住的哭声中,背着行囊,迁到州来。许多人都在心里埋怨蔡昭侯,当初何必为了皮袄和玉佩而讨伐楚国,要是不惹恼楚国,今天也不至于被逼得背井离乡啊!

迁到州来的第三年,国内反对迁国的人发动政变,蔡昭侯被杀。

今天我们读这段历史,觉得蔡昭侯确实太死板,不就是皮袄和玉佩吗?强国的掌权人物索要,你给他不就行了吗,谁让你是小国、弱国之君呢!结果害得自己被软禁3年。后来为了出这口怨气非要攻打楚国,你也不想蔡国是不是楚国的对

State was the match of Chu State or not? With the help of other states you defeated Chu State and avenged the insult of having to give the fur-lined jacket and jade pendant. But in the end you lost the homeland inherited from your forefather and had to transfer the whole country.

Stubborn Cai Zhaohou couldn't tell which was more important, the fur-lined jacket and the jade pendant, or his country and people. Had it happened to a flexible wise man, it surely would have been handled in a way beneficial to both the country and the people.

The saint of Confucius happened to be in Cai State in the year when Cai Zhaohou was killed. The next year he left Cai State and went to Chu State. Chu Zhaowang wanted to put Confucius in an important position, but the lin yin Zi Xi stopped him. It was most likely that Confucius knew clearly about the cause and process of the war between Cai State and Chu State. We don't know Confucius' opinion about the whole event since it was not recorded in history. But we can guess Confucius' opinion about Cai Zhaohou from his comments on some other things his students did.

One day Zi Lu saved a drowning man, so the man gave Zi Lu an ox and Zi Lu accepted it. Confucius praised Zi Lu for accepting it with the reason that "people in Lu State will be glad to save others from danger".

Zi Gong managed to redeem a man who became a slave, and rejected the ransom the man gave him. Confucius criticized Zi Lu for rejecting the ransom with the reason that "People in Lu State will not redeem others

手。借着他国的力量是打败了楚国，报了皮袄玉佩之仇，可最后付出了失去祖宗家园、整个国家被迁徙的惨重代价。

皮袄玉佩与国家人民孰轻孰重？死心眼的蔡昭侯分辨不出来。这事要是出现在头脑灵活的智者身上，肯定会处理得既利国又利己。

圣人孔子在蔡昭侯被杀死的这一年，正在蔡国。第二年离开蔡国，接着到了楚国。楚昭王想重用孔子，被令尹子西阻拦。对蔡国与楚国之间战争的缘由和过程，想必孔子都知道得一清二楚。孔子对整个事件的看法，史书没有记载，我们就无从知晓。但是，从孔子对他的学生另外一些事情所做的评判上，我们就会猜想出孔子对蔡昭侯的看法。

子路有一次救了一个落水的人，这个人就送了一头牛给子路，子路收下了。孔子称赞子路收得对。理由是这样一来“鲁国必好教人于患也”。

子贡想办法把一个当奴隶的人赎了回去，而且没有接受这个人给他的赎金，孔子批评子贡做得不对。理由是这样一来“鲁国不复

any more.”

From the viewpoints of people today, it is not right that Zi Lu accepted “a red packet”; it is right that Zi Gong rejected “a red packet”. However, considering the country’s whole situation and the effect of doing things, Confucius thought it is right to accept “a red packet” while it is not right to reject “a red packet”.

Thus, from the angle of the country’s whole situation and the effect of doing things, should Cai Zhaoou send the fur-lined jacket and the jade pendant to the ling yin or not? Everyone will be clear about the answer.

#### (8) Real Dragon and Artificial Dragon

Liu Xiang, man of letters in the Western Han Dynasty, wrote a story in his “*New Preface-The Fifth Miscellany*”:

“Lord Ye Gao loves dragon very much. He paints dragons with hooks and shapes dragons with chisels. All the paintings in his house are about dragons. Hearing this, the real dragon comes down from heaven with the head popped in from the window and the tail drawn into the hall. At the sight of this, Ye Gao turns and runs immediately. He is scared out of his wits with face white. Thus it can be seen that it is not the real dragon that Lord Ye loves but something like the real.”

This is the origin of the idiom “Lord Ye’s love of dragons” which means that a person seems to love one thing but not indeed. When I learned this idiom originally, I just regarded it as a fable teaching people some lessons. Now from this fable, I can see or come to realize the cultural phenomenon two thousand years ago—“Lord

賤人也”。

按照我们今天的看法，子路收了“红包”应该是不对的；子贡不收“红包”应该是对的。可是，孔子从国家大局出发，从事情的效果出发，认为收“红包”对而不收“红包”不对。

那么，如果从国家大局出发，从事情的效果出发，蔡昭侯是该送楚令尹皮袄玉佩还是不该送皮袄玉佩呢，答案大家心里都会很清楚。

#### (八) 真龙·假龙

西汉文学家刘向在他的《新序·杂事五》中写了这样一个故事：

“叶公子高好龙，钩以写龙，凿以写龙，屋室雕文以写龙。于是夫龙闻而下之，窥头于牖，施尾于堂。叶公见之，弃而还走，失其魂魄，五色无主。是叶公非好龙也，好夫似龙而非龙也。”

这就是成语“叶公好龙”的来历。故事中的叶公非常喜欢龙，他住所的墙壁上、梁柱上，都画着雕着龙。天上的真龙听到后，就来到叶公的住所。这条真龙将头探进窗户，尾巴拖到厅堂里。



Ye's love of dragons" was exactly a proof that the Kingdom of Chu, as "southern barbarian tribes" then was called, worshiped the culture of Central Plains, a typical example that people there yearned for, learnt and tried to draw close to the culture of Central Plains.

Really existing in the history, "Lord Ye" was named Shen Zhuliang and styled himself Zigao, great-grandson of King Zhuang of Chu. At the age of 24, he was granted by King Zhao of Chu an important city "Ye" in the south and made a ruler there, as "Lord Ye" then was called.

He lived in the time that the Kingdom of Chu was very powerful, with flames of war raging everywhere. Because of the matter of "fur-lined jackets and jade pendant", Marquis Zhao of Cai requested the Kingdom of Wu to attack the Kingdom of Chu, the result of which was that the capital of Chu was conquered and King Zhao of Chu fled away. Later the Kingdom of Chu surrounded the capital of Cai for revenge, forcing the Kingdom of Cai to move to Zhoulai. These incidents and wars occurred in the time of Lord Ye.

In order to aspire after the throne of Central Plains, resorting to force constantly, the Kingdom of

叶公看到真龙吓得面无人色,失魂落魄,拔腿便跑。“叶公好龙”这个成语比喻表面爱好某一件事,实际上并不真的爱好。当初我学习“叶公好龙”的时候,只把它当成一个想告诉人们一定道理的寓言故事。现在透过这则寓言故事,我却能够看到或者说感悟到两千多年前的文化现象——“叶公好龙”正是被称为“南蛮”的楚国对中原文化顶礼膜拜的一个证明,是楚人对中原文化向往学、靠拢的一个范例。

“叶公”,历史上确有其人,名沈诸梁,字子高,是楚庄王的曾孙。二十四岁的时候,被楚昭王封到北部重镇叶邑为尹,人称为“叶公”。

叶公生活的年代是楚国强盛时期,其间战事不断。蔡昭侯因为皮袄玉佩之事而请求吴国伐楚,致使楚国国都被破,楚昭王出逃;后来,楚国报复蔡国,包围蔡国都城,促使蔡国迁徙到州来,这些事件和战争都发生在叶公在世的时候。

为了问鼎中原,楚国不断使用武力,吞并弱小的国

Chu swallowed up small and weak countries. Culturally speaking, the Kingdom of Chu knew very well that originating from "barbarian tribes", it was the land without ceremony and propriety and not enlightened by education. Thus the Kingdom of Chu imitated every move of the culture of Central Plains and tried to draw close to it.

After the Kingdom of Cai moved the capital to Zhoulai, King Zhao of Chu heard of that Confucius went about drumming up support for an idea in the Kingdom of Chen and Cai. He sent his men to greet and engage Confucius and wanted to use something like ceremony, propriety, music and dancing etc. which Confucius advocated to govern the country and civilize his people. When Confucius was surrounded in the middle of the Kingdom of Chen and Cai by their army, it was King Zhao of Chu that sent army to save and invite Confucius and his students to his own country. King Zhao of Chu wanted to put Confucius in an important position but was stopped by his county magistrate. Confucius had to leave the Kingdom of Chu.

Two or three years afterwards, the Kingdom of Chu sent Ren Buqi and Gongsun Long one after another to the Kingdom of Lu and formally became pupils to Confucius. Shortly afterwards, Zi Gong from Chu became a student of Pu Shang who was also taught by Confucius. Then Zi Gong studied "The Book of Changes" under the guidance of Shang Qu, another student of Confucius. Later Zi Gong taught "The Book of Changes" himself. It could be said that it was he that handed down "The Book of Changes".

家。文化上,楚国深感自己出身“蛮夷”,没有受过礼乐教化,因此,正亦步亦趋地向中原文化靠拢。

蔡国迁都州来以后,楚昭王得知孔子在陈国、蔡国等地游说,就派人迎聘孔子,想让孔子用他所提倡的礼乐来治理国家,教化人民。当孔子被陈国和蔡国的军队包围在陈蔡之间的时候,是楚昭王派军队把孔子和他学生解救出来,接到楚国。楚昭王要重用孔子,遭到令尹阻拦,孔子只好离开楚国。

之后的两三年间,楚国先后派任不齐、公孙龙到鲁国,拜孔子为师。稍后,楚国人子弓成为孔子弟子卜商的学生;子弓又拜孔子弟子商瞿学习《易》。子弓后来就传授《易》。可以说,《易》学正因为楚人子弓而得以流传后世。

Lord Ye, born at that time, was just like his countrymen having a strong desire to appreciate and own the culture of Central Plains. Living in the northern border of the Kingdom of Chu, he was even closer to Central Plains and thus gained special advantages in a favorable position to learn its culture. When Confucius went about from country to country drumming up support for an idea, he once came to the city of Lord Ye who had a chance hence to go in person to listen to Confucius' instructions. Therefore Lord Ye's asking Confucius for a good policy was recorded in the annals.

"Records of the Historian-The Hereditary House of Confucius" recorded that in the second year after the Kingdom of Cai moved the capital to Zhoulai, Confucius came to Cai. One year later Confucius left Cai for the city of Ye. Lord Ye asked Confucius for a good policy and the latter answered that the way one governed his people was to solicit able and virtuous persons from far-away places and to appease the people nearby.

A few days later Lord Ye inquired of Zi Lu about Confucius' behaviors but Zi Lu said nothing. Having heard of this, Confucius said, "Zi Lu, why don't you tell that the principle of my behaviors is that "Never be tired of learning, never be weary of teaching, be diligent enough to forget meals, be happy enough to leave anxiety behind, and not know what time oldness approaches"?

This famous saying, given by Confucius answering Lord Ye's question, was known by later generations but most people didn't know its source. Confucius, 61 years old then, going about from country to country in order to

生于斯时的叶公,和他的国人一样,对中原文化有强烈的认同和拥有的心理。而他又身处楚国北部边防,与中原地区靠得最近,所以,对中原文化他能够近水楼台先得月。在孔子游说列国的时候,曾经到过他所在叶邑,叶公有亲耳聆听孔子教诲的机会。于是,叶公问政于孔子便被记载到史册里。

《史记·孔子世家》记载,蔡国迁都州来的第二年,孔子来到蔡国。一年后孔子离开蔡国到叶邑。叶公就向孔子问政,孔子回答:"政在来远附迩。"

过了几天,叶公向子路打听孔子的为人,子路没有说。孔子知道后对子路说:子路,你为什么不说我的为人是"学道不倦,诲人不厌,发愤忘食,乐以忘忧,不知老之将至。"

孔子由叶公提问而生发出的这番"名言",后世都知晓,但大多数人不知道它的由来。这个时候的孔子已经六十一岁,为了倡导他的学



advocate his doctrine, really didn't realize what time oldness approached.

Under the earnest teachings of Confucius concerning a good policy and the influence of the spirit about one's proper behaviors, Lord Ye stabilized and prospered the city of Ye, an important city in the north of the Kingdom of Chu. In order to develop agriculture, make people rich and build up its military might, he also organized the populace to build the earliest irrigation works existing in China—Dong Bei and Xi Bei.

It was just because Lord Ye appreciated the culture of Central Plains that he loved dragons so much as what's described in the fable. In the culture of Central Plains, Huang Di and Yan Di were the very incarnation of the dragon which was the most sacred and adoring totem created by the people in Central Plains. While people in the Kingdom of Chu then worshipped the phoenix which was praised a lot of times in the poems by Qu Yuan. If people in Central Plains called themselves successors of the dragon, then it could also be said that people from Chu regarded themselves as successors of the phoenix.

The fact that Lord Ye, born in the Kingdom of Chu, loved dragons so much reflected his fondness for the culture of Central Plains. In that fable, the reason why he was satirized for his fondness for artificial dragons and fear of real dragons was that he was born in the Kingdom of Chu, not the successor of the real dragon. The implication was that Lord Ye was still an artificial dragon regardless of his belief in the culture of Central

说而周游列国,的确不知老之将至。

叶公在孔子“政在来远附迩”耳提面命的教诲下,在孔子“学道不倦、诲人不厌、发愤忘食、乐以忘忧”精神的感召下,把楚国的北部重镇叶邑治理得安定繁荣。为了发展农业,富民强兵,他还组织民众修建了中国现存最早的水利工程——东陂、西陂。

正因为叶公认同中原文化,所以他才会像寓言故事中描述的那样喜欢龙。在中原文化中,黄帝和炎帝是龙的化身,龙是中原人民创造出来的最神圣、最崇拜的物象。而当时的楚人则崇拜凤凰,屈原的诗歌里就多次赞颂过凤凰。如果说中原人民自称为龙的传人的话,那么,楚国人民则视自己为凤的传人。

身为楚人的叶公,能够那样的喜欢龙,可见他对中原文化的喜爱。寓言故事中之所以讥讽他只喜欢假龙而害怕真龙,也正是因为他是楚国人,不是真龙的传人。言外之音是说无论你叶公如何的信仰中原文化,你仍然是假龙一个!

Plains!

This fable bore the obvious tendency that looked upon the culture of Central Plains as orthodox, which was decided by the very time when Liu Xiang, the author of the fable, was born. Liu Xiang was born from 77 B. C. to 6 B. C. At that time Confucianism dominating exclusively had already become an inevitable outcome and influenced several generations. Liu Xiang then was certain to esteem Confucianism high and discriminate against dissidents. No wonder Liu Xiang mocked at Lord Ye who came from "southern barbarian tribes" in the fable of "Lord Ye's love of dragons".

#### (9) Amazing and Killing

People from Chu, successors of the essence of Chu's culture, are sure to bear firmly in mind the spirit of their forefathers "amazing the world with a single brilliant feat".

"Records of the Historian-The Hereditary House of Chu" recorded that in the first three years that King Zhuang of Chu, Xiong Lu, succeeded to the throne, he showed no interest in the state affairs and indulged in pleasure—seeking all day and all night regardless of the advice of his ministers. Seeing their ruler wasting the time, the ministers admonished more. While King Zhuang of Chu gave an order, "He who admonished boldly shall be beheaded without exception."

Wu Ju, a smart minister, was not afraid of this order. One day Wu Ju said to King Zhuang of Chu who indulged in drinking, "Please allow me to put forward a riddle to my lord."

Hugging a concubine from Zhen in one arm and

这则寓言故事带有明显的奉中原文化为“正宗”的倾向,这是作者刘向身处的时代决定的。刘向生活在公元前77年到公元前6年,这时候,“独尊儒术”也早已成为定式,影响了几代人了。这个时候的刘向自然是尊儒术排异己的,所以,刘向在“叶公好龙”这个寓言故事里,嘲讽出身“南蛮”的叶公,我们今天看来不足为怪。

#### (九)惊人·杀人

承传楚文化的精髓,生活在楚地的人们都会牢记先祖“一鸣惊人”的精神。

据《史记·楚世家》记载,楚庄王熊侣即位后的最初三年,不问国事,日夜沉湎在声色享乐之中。大臣们进谏,他置之不理。看到一国之君这样荒度时光,大臣们的进谏越来越多。楚庄王不但不听,还下了一道旨令:“再大胆进谏者一律杀头!”

这道旨令没有吓倒机智的大臣伍举。一天,伍举面对狂饮之中的楚庄王说:“请允许伍举向大王献个隐语。”

一手搂着郑姬,一手抱

holding a girl from Yue in the other arm, King Zhuang of Chu opened his eyes and watched Wu Ju feeling puzzled. The latter said, "I heard that there was a big bird with colorful feathers falling on the hillock. It didn't fly or sing in three years. Could my lord guess what kind of bird it was?"

After a moment's reflection, King Zhuang of Chu answered, "With no flying in three years, it shall soar high if it's going to fly; with no singing in three years, it shall amaze the world if it's going to sing. Wu Ju, leave me now. I can see your point."

After that, Su Cong, another minister wanted to put forward his advice to King Zhuang of Chu, while the latter said to him, "Don't you know my order?"

Su Cong said, "I would be only too glad if I could exchange my life for the sagaciousness of my lord."

Hearing this, King Zhuang of Chu suddenly stood up and said to him, "From now on, I wanted you to assist me in governing the country."

From then on, devoting his heart and soul to court administration, King Zhuang of Chu put Wu Ju and Su Cong in important positions managing affairs of state.

King Zhuang of Chu, showing no interest in affairs of state in three years, was just like that bird without flying or singing in three years. He realized that he would not fly unless he could amaze the world. Under the efficient administration of the king and the ministers, the Kingdom of Chu developed into a strong country soon and King Zhuang of Chu became one of the five powerful leaders in the Spring and Autumn Period

着越女的楚庄王睁开眼疑惑地看着伍举。伍举说：“臣听说有一只身披五色羽毛的大鸟落到山冈，三年不飞也不叫，请大王猜猜这是只什么鸟？”

楚庄王想了一下说：“三年不飞，飞必冲天；三年不鸣，鸣必惊人。伍举，你退下吧，你的意思我明白了。”

接着，大臣苏从又要向楚庄王进谏，楚庄王对苏从说：“你难道不知道我的旨令吗？”

苏从说：“如果用我的性命能够换回大王的贤明，我求之不得。”

楚庄王听后猛地站起来对苏从说：“从今往后，我要你们协助我治理好国家。”

从此，楚庄王全身心地操持朝政，重用伍举和苏从，管理国家事务。

三年不问国事，就像三年不飞不鸣的鸟一样，楚庄王认定自己：不飞则已，一飞就要惊人。此后的楚国在君臣的高效治理下，很快成为一个强大的国家，楚庄王也因此成为春秋五霸之一。



hence.

Such emperor was the one with determination, willpower, ambition and aspiration. In the three years that King Zhuang of Chu succeeded to the throne, he would not sing unless he could amaze the rest of the world. A few years later, he led his army up north and stationed in the suburb of the capital of Emperor Zhou. When he inquired about the tripods, the whole world was quite taken back! Of all the dukes under Emperor Zhou, who dared to have monarchic ambitions except King Zhuang of Chu because he had solid national strength—"We, people from Chu, could cast nine pots so long as we melted the tips of halberds!" What proud words were they which were imbued with a spirit that conquered mountains and rivers!

Wu Ju was lucky because his lord was King Zhuang of Chu, wise and promising. Instead, Wu She, his descendent, was not so lucky.

Wu She was the grand tutor to crown prince, Xiong Jian, son of King Ping of Chu. According to "*The Zuo Commentary-the 19th year of the Duke of Zhao*", "When the King of Chu was in Cai, a girl of Ju Yang's lord came to his side and bore him a son". Here the son was the crown prince, and the king referred to King Ping of Chu, Xiong Ju. The crown prince's mother was a woman coming from Cai. At that time, the Kingdom of Chu conquered the Kingdom of Cai for the first time and Xiong ju was made the Duke of Cai.

"*Records of the Historian-The Biography of Wu Zixu*" recorded that in 527 B. C., King Ping of Chu, Xiong Ju, sent a power official, Fei Wuji, to the Kingdom

这样的国君是有决心有毅力有志向有抱负的国君。即位三年楚庄王不鸣则已，一鸣就惊人。几年后，他带领楚军北上，驻扎在周天子的都城近郊。当他发出问鼎的声音时，就让天下人大吃一惊！天下所有的诸侯谁有胆量问鼎？只有楚庄王敢，因为他有强大的国力——“我们楚国只要把铍钩之尖融化了就能铸成九鼎！”真乃气吞山河的豪言壮语！

伍举是幸运的，因为他遇到了楚庄王这个英明有为的君主。而他的后人伍奢则很不幸。

伍奢是楚平王儿子熊建的太傅。《左传》昭公十九年：“楚子之在蔡也，郢阳封人之女奔之，生大子建。”“大子”就是太子，“楚子”指的是楚平王熊居。太子熊建的母亲是蔡女，当时，楚国第一次消灭蔡国，熊居被封到蔡地做蔡公。

据《史记·伍子胥列传》记载，公元前527年，楚平王熊居派少傅费无忌到秦

of Qin to get the crown prince, Xiong Jian, married with a girl of Qin. Fei Wuji presented Qin beauty to King Ping of Chu, persuading him to get the crown prince married with another girl. So King Ping of Chu married this Qin beauty who should be his daughter-in-law.

Because of the dissension sown by Fei Wuji, King Ping of Chu and his son had become more and more estranged. Later the crown prince, Xiong Jian, was sent to garrison the border of the Kingdom of Chu, Cheng Fu.

Fei Wuji was greedy and deceitful. He also asked Ji Dongguo, grandson of the Marquis of Cai, for money, promising to help the latter to drive away the present Marquis, Ji Zhu. In the name of King Ping of Chu, Fei Wuji told Cai to set up Ji Dongguo as the Marquis, otherwise the Kingdom of Chu would besiege Cai. Under the pressure and threat, Ji Dongguo became the Marquis Dao of Cai and occupied it from 521 BC. to 519 BC..

Fei Wuji thought that the crown prince of Chu, Xiong Jian, was bound to have a grudge against him for the sake of Qin beauty. Therefore he fictitiously slandered Xiong Jian in front of King Ping of Chu saying that, "I'm afraid the crown prince will stage an armed rebellion because he leads the army in Chengfu and associates with the neighboring country. Please be on guard, my lord!" King Ping of Chu summoned Wu She to make inquiries and the latter said that the king should not suspect his own son. But Fei Wuji urged the king to adopt measures at once. At last King Ping of Chu believed slanderous talks and thus killed Wu She

国为太子熊建迎娶秦女。费无忌将带回来的秦国美女献给了楚平王,劝楚平王为太子熊建另娶。楚平王就让本该是自己儿媳的秦女做了自己的夫人。

因为费无忌的挑拨,楚平王父子的关系逐渐疏远。后来,太子熊建就被派到楚国边界的城父驻守。

费无忌是个贪婪狡诈的人,这期间,他还向蔡国的侯孙姬东国索要钱财,答应帮助姬东国赶走现任的国君蔡侯姬朱。费无忌假借楚王之口,要蔡国人拥立姬东国,否则,楚国大军就要围蔡。在强压和威胁之下,姬东国成为蔡悼侯,在位于公元前 521 年至公元前 519 年。

费无忌认为因为秦女的缘故,楚太子熊建必定怨恨自己。于是,就在楚平王面前无中生有地诋毁熊建。说“太子在城父,统领军队,结交邻国,只怕要作乱,大王要多加提防!”楚平王就召来伍奢问讯。伍奢对楚平王说不该怀疑自己的亲生骨肉。费无忌则催促楚平王赶快采取措施。楚平王听信谗言,杀掉了伍奢和他的大儿子伍尚。二儿子伍员(子胥)追随太子熊建逃到郑国。逃走

and his elder son, Wu Shang. The younger son, Wu Yuan (also called Wu Zixu), followed the crown prince, Xiong Jian, to flee to the Kingdom of Zhen. As he fled, Wu Zixu swore that he was bound to borrow armies to wipe out the Kingdom of Chu and revenge his father and brother!

Later Xiong Jian was killed in the Kingdom of Zhen, so Wu Zixu led Xiong Teng, son of Xiong Jian, to flee to the Kingdom of Wu.

Because of the matter of "fur-lined jackets and jade pendant" Marquis Zhao of Cai requested the Kingdom of Wu to attack the Kingdom of Chu. In the Kingdom of Wu, Wu Zixu did his best to help to bring about the attack because he wanted to seize the opportunity to revenge his father and brother.

The allied forces beat the army of Chu and captured its capital, Ying. King Zhao of Chu who was son of Qin beauty called Xiong Zhen fled away. Wu Zixu dug the grave of King Ping of Chu and severely whipped the corpse for 300 times to avenge his father and brother.

A wise and able king could build a powerful country while a fatuous king was sure to destroy it. King Zhuang and King Ping of Chu were the perfect examples.

A sagacious king, with the assist of loyal and righteous ministers, could dominate the world, while a fatuous king with crafty and evil snobs on his side was bound to make stupid behaviors and thus was castigated and mocked by history. King Zhuang and King Ping of Chu were examples.

的时候,伍子胥就发誓:一定要借兵回来消灭楚国,为父兄报仇!

后来熊建在郑国遭到杀害,伍子胥就带着熊建的儿子熊胜逃到吴国。

蔡昭侯因为皮袄玉佩之事请求吴国攻打楚国,在吴国的伍子胥鼎力促成,因为伍子胥要借机报杀父杀兄之仇。

吴国联军打败了楚军,攻占了楚国的都城郢,秦女所生的楚昭王熊珍出逃。伍子胥掘开楚平王的坟墓,拖出他的尸体,狠狠鞭打了三百下,算是给父兄报了仇。

一个贤明的君主能够强国;一个昏庸的君主肯定要败国。楚庄王和楚平王就是例证。

一个贤明的君主有忠诚正直的大臣辅佐,会称霸天下;一个昏庸的君主身边有奸邪势利的小人,就会做出愚蠢的举动,从而受到历史的鞭打和嘲弄。楚庄王和楚平王就是例证。



### (10) Encountering Sorrow and the Analects of Confucius

"I am told a good fortune by practicing divination in the efficacious atmosphere and I shall go round on the chosen day. I make my journey to Kunlun in the west, with remote and winding road ahead. The clouds in the sky were like the colorful flags fluttering in the heaven. The wheels made of jade produce a rhythmic and sonorous tune. I start from the ferry crossing of the Milky Way in the morning and wander about in Western Heaven at dusk. Colorful plumes of phoenix link with flags soaring high in the sky. In a flash, I come to the drifting sands and leisurely linger about along the Red River. I instruct flood dragons to build a bridge in ferry and ask the Emperor of the West to help me cross the river. I harness 8 dragons in every chart with its flags soaring high in the clouds. I hold back my excitement but actually my mind gallops far away like a horse. Playing nine songs and dancing in the ancient music, I enjoy myself to the full."

These were the words wrote by Qu Yuan in "*Encountering Sorrow*" describing what he felt at last. At that moment, failing to seek after men of worth and ability, the author wanted to make a journey to Kunlun. Making full imagination, he described the process, form and feeling of the journey in a vivid and heroic way. In the poem, he mentioned gods, practicing divination, Milky Way as well as Kunlun, Red River, flood dragons, phoenix existing in the fairy tales so much so that we couldn't tell whether "I" in the poem referred to human being or god, leaving us a kind of feeling that

### (十) 离骚·论语

"灵氛既告余以吉占兮，历吉日乎吾将行……遭吾道夫昆仑兮，路修远以周流。扬云霓之晻蔼兮，鸣玉鸾之啾啾。朝发轫于天津兮，夕余至乎西极。凤凰翼其承旂兮，高翱翔之翼翼。忽吾行此流沙兮，遵赤水而容舆。麾蛟龙使梁津兮，诏西皇使涉予……驾八龙之婉婉兮，载云旗之委蛇。抑志而弥节兮，神高驰之邈邈。奏九歌而舞韶兮，聊假日以媮乐……"

这是屈原在《离骚》中抒发感情到最后的文字。这个时候，作者由于前文的求贤不成而想出游到昆仑。作者极尽想象之能事，把出游过程、出游形式、出游感受，写得铺张淋漓、豪气壮观。辞中写到了神、卜、天河、神话传说中的昆仑、赤水、蛟龙、凤凰等，使我们分不清文中的“吾”究竟是人还是神，给我们一种类似庄周化蝶还是蝶生庄周的感觉。

was like Zhuang Zhou turning into butterfly in his dream or butterfly turning into Zhuang Zhou in its dream.

This was the characteristics of the culture of the Kingdom of Chu. Both Qu Yuan and Zhuang Zhou were representatives of its culture. With agile mind, they were not sticking to one pattern; with flexible and unpredictable mentality, they had rich feelings. Their words were just like a group of spirits dancing in the sky and living the life of an immortal without serious sermon.

Instead, the culture of Central Plains where the Kingdom of Cai belonged was rooted in the yellow ground, worldly, realistic and utilitarian. Its typical representative was the Confucian culture of Confucius.

The culture that Confucius advocated had aims with educational function. "Records of the Historian-The Hereditary House of Confucius" recorded, "Confucius does not speak things like strange phenomenon, valor, rebellion and ghosts." From "The Analects of Confucius" which was used to record words and deeds of Confucius, we could see that Confucius abided by customary rules, particular about how to walk, speak and what to eat so much so that he would not sit if the seats were not put right. He thought nothing could be accomplished without norms and standards. Confucius advocated that one had to obey customary rules of good words and behaviors, that country and family had their own rules: let the ruler be a ruler, the subject a subject, the father a father, the son a son, that the husband and the wife had their different rules. People dared not exceed

——这就是楚国文化的特色。无论是屈原还是庄周都是楚国文化的代表人物。他们思维敏捷活跃、不拘一格，思想空灵，感情充沛。他们的文字就像一群在天空中舞蹈的精灵，没有烟火气，没有世俗味，没有正经的说教。

相反，蔡国所属的中原文化则扎根在黄土地上，是世俗的、现实的、功利性的。典型代表就是孔子的儒家文化。

孔子提倡的文化是有目的性的、有教化作用的。《史记·孔子世家》记载：“子不语：怪、力、乱、神。”我们从孔子学生记载孔子言行的《论语》中就可看出，孔子是一个非常讲规矩的人，怎么走路，怎么说话，什么东西可以吃，什么东西不可以吃，他都非常讲究，甚至连座位没有摆正孔子也不坐。没有规矩不成方圆。所以孔子提倡言行举止都要有规矩，国有国规，家家有规：君君、臣臣、父父、子子。夫有夫道，妇有妇道。孔子就用这些规矩垒成了方圆，让人不能越雷池一步。

the limits because of these rules established by Confucius.

Basically speaking, *The Analects of Confucius* pointed out for his students where one had gone astray, the way of governing country, and the direction of keeping forging ahead. Its words were concise and comprehensive with sincere and earnest wishes. Simple and unadorned, it had no free and unlimited imagination, no exaggeration, parallelism or analogy, no heroic spirit that could swallow the sky, nor courage and insight full of daring. However, these ordinary words were held up as epigram, motto and laws and orders that could never be changed in order to govern the world.

There was only one passage slightly different from the others in "The Analects of Confucius", that was the chapter of "The Analects-Advancement" in which Zi Lu, Zeng Xi, Ran You and Gong Xihua sit by the side of Confucius in attendance. Confucius asked his four students to describe their ideals in life. The other three students' ideals were strategist, economist and diplomat respectively. When Zeng Xi was asked, he said that he wanted to stay with 5 to 6 big friends and 6 to 7 small friends in spring, swimming in the river, enjoying the cool under the tree and singing home.

The ideal of Zeng Xi was originally romantic but was described flat and insipid. Comparing this with the previous words in Qu Yuan's "Encountering Sorrow",

《论语》基本上是孔子在为他的学生指点人生的迷津,指出治国的要道,指示进取的方向。言简意赅,语重心长。文字朴实无华,没有“精骛八极,心游万仞”的想象,没有夸张、铺排和比拟,没有吞天的豪气,没有不怕一切的胆识,但是,就是那些平常的话语却被后世奉为警句、格言和治理天下的金科玉律。

在《论语》中只有一篇文字能够展示稍微不一样的情趣——《论语·先进》中子路曾皙冉有公西华侍坐的那一章。孔子要他的四位学生都来申述一下他们各自的人生理想,子路等前三个学生的理想分别是军事家、经济学家和外交家,当问到曾皙的时候,他回答:“莫春者,春服既成,冠者五六人,童子六七人,浴乎沂,风乎舞雩,咏而归。”曾皙说他想在春天和五六个大朋友、六七个小朋友,一起到河里去游泳,在树下乘凉,然后唱着歌回来。

曾皙的这个志向原本是很有浪漫色彩的,但是,这么个浪漫的事却被描绘得很不浪漫,很没味道。比较前文



we could see clearly the differences between the culture of Central Plains and that of the Kingdom of Chu.

The culture of Central Plains and that of the Kingdom of Chu were born in different land and thus had different manifestations. The northern areas where kingdoms of Central Plains stood had vast land with yellow earth blotting out the sky, full of vigorous scenery; while the southern areas where the Kingdom of Chu lay had paddy field and a vast expanse of misty, rolling waters with enchanting scenery. These two different natural environments nurtured people of different qualities and nourished cultures of different styles. Philosophy and culture in the north based themselves upon reality and thus were worldly; whereas those in the south were soaring in the sky keeping aloof from worldly affairs.

Master Lao was from the Kingdom of Chu and his philosophy was concerning profound and subtle universe. "Tao (something like ideology) established one certain rule; this rule established two contradictory things, i. e. male and female or sky and earth; the two things established human; the three things together established the universe." (Chapter forty-two, "Master Lao") He always inquired about things surpassing reality.

People of Chu had the trend of inquiring about sky and earth. Master Zhuang, born in Chu, recorded in "Master Zhuang-passage of the World" that a peculiar person in the south asked the reasons why didn't the sky fall, the earth sink and the reasons of changes of wind, rain, thunder and lightening. "

列举的屈原《离骚》中出游的那段文字,就可清楚地看出中原文化和楚国文化的区别。

中原文化和楚国文化由于诞生在不同的水土上,所以有不同的表现形式。中原诸侯国所在的北方地区,大地辽阔,黄土遮天,风光雄浑;楚国所在的南方地区,水乡泽田,烟波浩渺,风光绮丽。这种不同的自然环境哺育了不同气质的人,滋养了不同风格的文化。北方的哲学和文学是立足现实的,是入世的;南方的哲学和文学则是飞翔遨游的,是出世的。

老子是楚国人,他的哲学就是研究宇宙奥妙的。“道生一,一生二,二生三,三生万物。”(《老子》四十二章)他探求的眼光一直是超出现实的。

楚国人有关天索地的风尚。楚国人庄子在《庄子·天下篇》中说记载:“南方有倚人焉,问天地所以不坠不陷、风雨雷霆之故。”

Asking about the sky and earth gave people of Chu high vision, broad mind and optimistic attitude, whereas the careful, precise and serious culture of Central Plains fostered good order and strict rules.

The land where we were born was originally nurtured by the culture of Cai in Central Plains and then influenced by the culture of Chu, which brought us both Confucianism and Taoism incorporating gentle, honest, simple, free, natural and emotional mind at the same time. This was not only our biggest luck, but also our endless fortune. Thank ancestors for everything that they had done to pass down the all-embracing culture to us.

The culture of Cai and Chu could by no means displayed by several unearthed relics from graves of the Marquis of Cai and King of Chu, nor could it explained merely by historical data recorded in historical books and records. Instead, it was rooted in our blood appreciated by every one of us.

Looking up at the sky and imagining freely, I sense and savor the culture two or three thousand years ago; focusing on the earth and based on reality, I want to get the culture with the history of two or three thousand years out of the historical sea, presenting it to all the people living on this land.

问天索地,使楚人的视野高远,使楚人的胸襟宽阔,使楚人的步履豁达。而中原文化的严谨、严肃,造就了井然有序和规矩方圆。

我们今天生活着的这片土地,先受蔡国中原文化的熏陶,后受楚国文化的浸染,既儒又道,温柔敦厚和空灵激情兼而有之。这是我们最大的幸运,更是我们无穷的福气。感谢祖先为后代的我们能够拥有这种兼容的文化所做的一切。

蔡楚文化绝不是从蔡侯墓楚王墓里出土的些许件文物就能展示的,也不仅仅是史书典籍中记载的史实资料就能说明的,它是生长在我们血液里的,让我们每个人都能够体味出来的。

凝望天空,驰骋想象,我感受并体味着两千年前的文化;关注大地,立足现实,我想把两三千年的文化从浩瀚的史海中打捞出来,献给生活在这方土地上的所有人们。

## Appendix V : Salvaging the Memories Lost in Huaihe River

### 附五：打捞散失在淮水中的记忆

Someone say it is unfortunate, suffering from the sand and endless flood brought by the course change of Yellow River for hundreds of years; someone say it is tolerant, absorbing hundreds of rivers to its body of a thousand miles, breeding millions of people on either bank; someone say it is mysterious for it becomes the geographic dividing line of the different weather between south and north and the demarcation line of many rival separatist regimes in history.

It is Huaihe River between Yellow River and Changjiang River. Today when we approach Huaihe River, search for its deep and serene headstream and listen to its murmuring music, we know that it hacked its way through difficulties disregarding safety and also enjoyed flourishing excitement with countless drawing boats, which all settled on the riverbed becoming silent on the riverbanks now. For the existing and perishing of a tribe, a city or a dynasty, it left merits and demerits, right and wrong in its own way.

有人说它不幸,数百年以来饱受黄河夺道带来泥沙和洪水,水患不断;有人说它包容,以它千里的身躯,吸纳了几百条小河,养育着两岸亿万人民。有人说它神奇,它的出现成为地理上南北两种气候的分水岭,成为历史上许多对峙王朝割据政权的分界线……

它,就是夹在黄河长江之间的淮河。当我们今天走近淮河,寻找它幽深源头的时候,聆听它潺潺声息的时候,我们知道,在几千年的历史中,它曾经有过的披荆斩棘奋不顾身,曾经有过的画舫连天繁华喧闹,如今,都沉积在了河床上,沉寂在了河岸边。为了一个部落、一座城池、一代王朝的生存消亡,它以自己的方式留下了功过是非。



Salvaging the memory lost in Huaihe River, we want to recollect those passing scenery, present their eternity in cultural form and reproduce the once clear and bustling Huaihe River.

### (1) Worship Of The Huaihe River Source

"Bells and drums are resonating, and the Huaihe River is flowing powerfully". The old ballad going round the Huaihe area, recorded in the ancient book The Book of Odes, enables us to peer at the Huaihe River from the perspective of the span of time.

From the perspective of space, we can fix our eyes on the highest peak of Tongbo Mountain-Taibai Summit with the altitude of 1140 meters. Standing on the Taibai Summit which dwarfs other mountains around it, one can gaze far into the distance and see a fine view of the central plains of the north as well as vast areas of the south.

From here flows the first stream of the Huaihe River.

The "Number One Well" of the Huaihe River on the Taibai Summit is the highest source of the thousand-kilometer-long Huaihe River. The spring from it, forever so cool and sweet, never dries up and no one can tell how many years it has existed. The spring pours down from the height of thousand miles, collecting lots of other springs on the way to the mountain foot, and finally coming into being as a river with a riverbed—the Huaihe River.

Starting from Gumiaoxiang village, Huaiyuan Town of Tongbo County in Henan Province, the Huaihe River,

打捞散失在淮水中的记忆, 我们想追挽那些流逝的风物, 以文化的形式呈现它们的永恒, 再现曾经那样清澈、那样喧哗的一条淮河。

#### (一) 淮源朝拜

"钟鼓将将, 淮水汤汤。"古老的《诗经》记载下这句流传在淮河流域更古老的歌谣, 这使今天的我们能够时间的高度上凝视淮河。

在空间的高度上, 我们的目光锁定在海拔一千一百四十米的桐柏山主峰太白顶上。登顶远望, 北视中原, 南阅楚天, 万山俱下, 极目千里。

在这里, 淮河涌出了它第一股清流。

太白顶上的淮河第一井, 是千里淮河的源头。井里的泉水不知流了多少年, 永远是那样的清冽甘甜, 从没枯竭。它从千米的高度流下, 汇集众多山泉, 冲到山下的时候, 已经成为有了河床的河——淮河。

淮河在桐柏山下的河南省桐柏县淮源镇故庙乡, 开始了它零公里的里程, 流长

with a total length of 1000 kilometers, covers a vast area of 270 thousand square kilometers. It runs through Henan Province, Hubei Province, Anhui Province and Jiangsu Province fostering one-eighth of the Chinese population.

On the starting point of the Huaihe River stands a mountain rock with four Chinese characters carved on it "huai he zhi yuan" (i. e. source of the Huaihe River). Behind the rock is one magnificent structure—Cultural Exhibition Hall of the Huaihe River Source.

Cultural Exhibition Hall of the Huaihe River Source began to be designed and built in 1999 above the Qin Dynasty's Huaihe River Ancestral Shrine site. The area with its two sides surrounded by Huaihe water had been where people worshipped the Huaihe River and Huaihe God two thousand years ago.

Outside the wall of the Qin Dynasty's Huaihe River Ancestral Shrine site, Huaihe water flows peacefully forward to soak into those dry fields in the far distance. Inside the wall, praying voices deposited beneath the earth for thousands of years, have echoed round the mouth of the well for thousands of years.

Originated in the central plains, the Huaihe River is the Mother River of Chinese nation. Five thousand years ago, Xia Dynasty and Shang Dynasty were all established in the Huaihe area. After Qin unified China, the Huaihe River was ranked as one of the "five Yue's and four Du's" (here five "Yue"s and four "Du"s refer to five sacred mountains and four great rivers of China conferred by the emperor of Qin Dynasty. Five "Yue"s are Mount Song in Henan Province, Mount Tai

一千公里,流经河南、湖北、安徽、江苏,流域面积二十七万平方公里,养育着中国八分之一的人口。

在淮河流程的零公里处,立着一块山石,山石上刻着四个大字——淮河之源。它背后是一座宏伟的建筑——淮河源文化陈列馆。

1999年开始规划和建设的淮河源文化陈列馆是在秦朝淮祠遗址上修建的。这块被淮河水两面环绕的土地,在两千多年前就成为朝拜淮河、祭祀淮神的地方。

院墙外的淮河水在无声地流淌着,去拯救远处一片又一片的干渴。院墙内的祈祷声在土地里积蓄了千百年,在井口前回应了千百年。

发源于中原大地的淮河,是中华民族的母亲河。五千年前的夏、商政权就建立在淮河流域。淮河在秦始皇统一中国后被列为“五岳四渎”,诏令天下祭祀,淮祠便是当时祭奠淮神的地方;到了汉朝,在淮祠基础上修建淮庙,史料记载,东汉南阳太守中山卢奴君在庙里立了

in Shandong Province, Mount Hua in Shaanxi Province, Mount Heng in Hunan Province and Mount Huo in Anhui Province, the last one of which was changed to Mount Heng in Shanxi Province in Han Dynasty. Four "Du"s are Changjiang River, Huanghe River, the Huaihe River and the Ji River. ). People of the country were all demanded to worship them and the Huaihe River Ancestral Shrine was where people sacrificed Huaihe God. In Han Dynasty, the Huaihe Temple was built on the basis of the shrine. As was recorded in historical materials, the Nanyang prefect in Lunu institute, Zhongshan county of Eastern Han Dynasty erected two monuments in the temple. It was said that "stone animals are placed on the junctions of the roads and altogether 14 holy turtles are laid in the temple".

The emperor Weiwen of the Three-Kingdom Period once wrote an article named *Set Out from River Mouth of the Huaihe River* to glorify the Huaihe River; the first emperor of Ming Dynasty Zhu Yuanzhang designed by himself the imperial edict named Edict for Titles of the Gods in which the Huaihe River was ranked as the initial one of the four "Du"s to be sacrificed grandly; emperor Kang Xi of Qing Dynasty wrote in a tablet for the Huaihe River "sacred Du and peaceful billow" and left his writings "originated in Tongbo mountain, flows into the sea through Shou county, Fengyang county and Huaian county, with a total length of 3420 miles"

Based on the incomplete statistics in the historical records, from Han Dynasty to Qing Dynasty, emperors have sent courtiers to sacrifice the Huaihe River for sixty to seventy times. Every time the scale of the ceremony

两块石碑,庙宇有“石兽表道,灵龟十四”。

三国时期魏文帝曾经写下《发淮浦》,赞颂淮河;明朝开国皇帝朱元璋钦制《定各神号诏》,把淮河列为四渎之首来隆重祭祀;清朝康熙皇帝为淮河题下“灵湊安澜”的牌匾,乾隆皇帝也有赞美淮河的御笔“发源桐柏山,经寿凤淮安入海,经流三千四百二十里……”

据史书记载的不完全统计,从汉朝到清朝,历代皇帝派朝臣前来祭祀淮河有六七十次之多,每一次祭淮都展示出国事规模的盛典——春



fully demonstrated that worshipping of the Huaihe River was treated as important as national affairs. In the Spring and Autumn Period, by order of the emperor the imperial envoy minister led the large body of civil and military officials inside litters or on horses toward the Huaihe River Source vast and mighty. When they reached their destination, they started the ceremony of sacrificing the Huaihe God in spite of fatigue. In front of the Huaihe Temple, the civil officials came out their litters, military officials stepped down the horses and ordinary officials crawled forward. In the music of the drumbeats, people performed the grand etiquette of kneeling down every three paces and kowtow every nine paces. Sacrifices were offered and memorial articles were read. People's worshipping and praying sounds floated over the Huaihe River Source, flowing together with the river.

With the ceremony of worshipping the Huaihe River being held more and more grandly, the Huaihe Temple was rebuilt more and more magnificent and gorgeous. In Song Dynasty, because the temple in the Huaihe River Source was not broad enough, the emperor Taizu named Zhao Kuangyin demanded to select another spacious area to rebuild the Huaihe Temple. The new Huaihe Temple was enormous and magnificent, considered as one of the best River God Temples in the country.

In 1014 when the Huaihe Temple had been moved and rebuilt for 40 years, the emperor Zhenzong of Song Dynasty gave orders to enlarge the temple. Artisan-painters of the imperial academy were ordered to design the project map and then eight famous artisans were

秋时节,钦差大臣奉旨,率文武官员大队人马,车载轿行,浩浩荡荡。到达淮源后,不顾劳顿,即开始祭拜淮神。来到淮庙前,文官下轿,武官下马,普通官员则匍匐前行。鼓乐声起,众人面对淮河之神三跪九叩;献上祭品,宣读祭文。敬重膜拜之语,祈福祷告之声,在淮源的上空飘扬,在淮河的流水中荡漾。

随着祭淮活动的日益隆重,淮庙的修建也越来越宏大和华美。到宋朝,由于以前建在淮源的淮庙地方不太宽广,宋太祖赵匡胤就下令另择一块寥廓之地,移建淮濬庙。新的淮濬庙建成后,气势恢弘,是当时全国最好的河神庙之一。

移庙四十年后的1014年,宋真宗下旨光大庙宇,令翰林画工起草工程图,挑选八位有名的工匠负责修缮,征发唐州、邓州、许州、颍州屯兵来桐柏修庙,建庙宇房

selected to be in charge of the repairing and rebuilding work. Station troops of Tang state, Deng state, Xu state and Ying state were confiscated to Tongbo county for repairing and rebuilding the Huaihe Temple. Altogether five hundred and twenty-six buildings including temples, houses and kitchens were built, covering a total area of five hundred and fifty acres.

The subsequent emperors organized many times of repairing and rebuilding work to the Huaihe Temple. In the temple, more and more buildings including main hall, sleeping hall, sacrifice hall, stele-tower, drum-tower and praying house were built and fitments were more and more chic and gorgeous. The buildings were decorated with iron lions, iron masts and Huabiao (ornamental columns erected in front of the palaces); the floors were paved with white marbles; the audience halls were painted and carved; cornices over the buildings were decorated with loongs with pearls in their mouths; the golden-painted clay sculpture Huaihe God with a solemn expression placed in the audience hall was fifteen meters high; the walls of the halls were painted with life-like landscape paintings. . .

Now, the Huaihe Temple built in Song Dynasty has ceased to exist. Only some remains above the ground like the base of the audience hall, stone steps, stone frustas and the bottom parts of iron masts, etc., can be found in the Huaihe Temple site of the First Middle School of Tongbo County. The age-old cypress is still there, its winding and sturdy branches having endured for thousands of years have witnessed the frosts and rains of history.

厨五百二十六间, 庙产五百五十亩。

后来的历代皇帝又多次组织人员对淮渎庙进行修缮。庙内除了正殿、寝殿、香殿、碑楼、鼓楼、道房等数量众多外, 装修也越来越考究和华美。装饰的物品有铁狮子、铁旗杆、华表; 地面汉白玉铺成; 大殿雕梁画栋, 飞檐龙口含珠, 殿内淮神像高15米, 泥塑金身, 神情庄严; 四壁山水彩绘栩栩如生……

如今, 这座建于宋朝的淮渎庙已不复存在。在桐柏县一中淮渎庙的遗址上, 只残留下高出地面的大殿殿基、石阶、石墩和旗座等。当年的古柏还在, 千年的虬枝里浸漫着历史的风雨。

Standing along the stele corridor of Cultural Exhibition Hall of the Huaihe River Source, numbers of ancient steles have also endured for thousands of years, every one of which can tell us one historical account of the past.

The words carved on the stele "The Huaihe River Source" were written by Gao Shiduo, the county magistrate of Tongbo county during the reign of the emperor Kang Xi in Qing Dynasty. Behind the ancient stele is the Huaihe Well that has been sacrificed by people for thousands of years. The well here and the one on the Tongbo Mountain can be traced to the same origin. When the Nanyang prefect in Lunu institute, Zhongshan county of Eastern Han Dynasty was in charge of repairing the Huaihe Temple, he wrote on the stele, "The Huaihe River originates in Dafu (i. e. Tongbo Mountain), flows beneath the earth and finally was seen in Yangkou (today's Gumiao village, Huaiyuan town of Tongbo county). One temple is built in Tongbo county for people to sacrifice forever."

On the opposite of the Huaihe Well is the plaque carved with the words written by Kang Xi "sacred Du and peaceful billow". Are the words recognition or expectation of the Huaihe River? The real feeling of the emperor when he wrote the words is unclear to us now. But in the years of drums, bells and prays, isn't there the hope that the Huaihe River could be sacred river and peaceful billow?

## (2) What Have Saved The Huaihe River From Disappearing?

In ancient China, the Huaihe River, Huanghe River,

浸漫着历史风雨的还有  
一座座古碑,而今它们立在  
淮源文化陈列馆的碑廊里,  
一尊古碑就是一段丰富的  
历史。

这尊镌刻着“淮源”两  
个字的古碑,是清朝康熙年  
间桐柏知县高士铎所书。它  
的背后是千百年来人们祭奠  
的淮井。这口淮井与桐柏山  
上的淮井一脉相传。东汉南  
阳太守中山卢奴君在修建淮  
庙的时候,曾经在石碑上写  
到:“淮河”始于大复(即桐柏  
山),潜行地中见于阳口,立  
庙桐柏,春秋崇奉。”

立在淮源井对面的是康  
熙题写的“灵渎安澜”匾,这  
四个字是对淮河的赞誉抑或  
期望?今天的我们不清楚康  
熙题写它们的真实心情,但  
是,多少年来,淮渎庙里的钟  
声鼓声祈祷声里,不都希望  
淮河成为灵渎,成为安澜!

## (二) 力挽淮河

淮河在古代中国与黄



Changjiang River and the Ji River were called “four ‘Du’s”. “Du” refers to the river that flows into the sea independently.

Up to now, there is nowhere to find the Ji River for it has been collected by Huanghe River. Only the names of some cities such as Jinan, Jining still remind us of the ever-existence of the Ji River.

Fortunately, in the “war” against Huanghe River’s “aggression”, the Huaihe River didn’t disappear. Though its watercourse has been changed several times and its entrance to the sea has disappeared, the Huaihe River still exists between Huanghe River and Changjiang River, embodying its value and meaning as one of the Mother Rivers.

Why hasn’t the Huaihe River encountered the fate of the Ji River? What is the power that has saved the Huaihe River from disappearing?

We sensed the power while we walked along the river—the power that keeps the basic appearance of the Huaihe River, prevents the river from becoming a dry riverbed and vanishing off the earth.

The power is that of collecting tributaries.

In the process of the Huaihe River running downward from Tongbo mountain, it collects numerous smaller rivers such as the Hong River, the Ru River, the Sha River, the Ying River, the Jialu River, the Shi River, the Zhugan River, the Huang River, the Guan River, the Shi River, the Bi River, etc.

河、长江、济水一起，并称为“四渎”。渎，是指能够单独入海的河。

如今，我们已看不到济水这条河了，黄河已经把济水吞噬，只有几座城市的名字在提示我们济水的曾经存在，比如，济南、济宁。

幸运的是，在黄河吞噬淮河的大战中，淮河没有消失，虽然河道被迫改变了无数次，虽然没有了入海口，但它仍然存在于黄河长江之间，体现着作为一条母亲河的价值和意义。

淮河为什么没有命同济水？是什么力挽淮河？

当我们今天沿着淮河一路走下去的时候，感受到了这种力量——这种使淮河能够保持基本的面貌，使淮河没有成为干枯的河床，使淮河没有从地球上消失的力量。

这种力量就是吸纳百川的力量。

当淮河从桐柏向一路下来时，汇集了无数条小河：洪河、汝河、沙河、颍河、贾鲁河；潯河、竹竿河、潢河、灌河、史河、潞河等等。

No other big rivers in China have collected so many tributaries like the Huaihe River which has more than 120 rank-one tributaries and 460 rank-two tributaries.

It can be seen in the map that the upper and middle reaches of the Huaihe River distribute in the form of a sector. Like the longitudinal lines of the Huaihe River, numerous tributaries flow from the Funiu Mountain Range of Henan Province and the Dabie Mountain Range of Anhui Province, surging forward until collected into the Huaihe River. The tributaries gather strengths for the Huaihe River with their respective nature and bearing of mountains.

Being the cradle land of the Ying River which is one of the big tributaries of the Huaihe River, Mount Song (in Henan Province) was called the Central Mountain in the ancient times and was as famous as the Eastern Mountain (Mount Tai in Shandong Province), the Western Mountain (Mount Hua in Shanxi Province), the Southern Mountain (Mount Heng in Hunan Province) and the Northern Mountain (Mount Heng in Shanxi Province). With its majestic vigor and beautiful sceneries, Mount Song has long been one tourist attraction. There are many key points of interests and historical sites among which the Central Mountain Temple, Shaolin Monastery and Songyang College enjoy international prestige.

The city Xuchang where the Ying River flows through is the place where Cao Cao of the Three-Kingdom Period "has the emperor in his power and orders the nobles about in his name". There are many historic

在中国所有的大河中,没有任何一条河流像淮河那样吸纳了如此多的支流。其中一级支流一百二十多条,二级支流四百六十多条。

在这张地图上,我们可以看到,呈扇形分布的淮河中上游,众多的支流就像经脉一样,分别从河南省的伏牛山脉和安徽省的大别山脉流淌下来,一路奔腾,汇入淮河;它们带着山的秉性和气度,为淮河积聚着力量。

嵩山是淮河一大支流颍河的发源地,古称中岳,与东岳泰山、西岳华山、南岳衡山、北岳恒山齐名。嵩山气势磅礴、风光秀丽,自古以来就是游览胜地,遗留下来的名胜古迹众多,其中,中岳庙、少林寺、嵩阳书院名扬海内外。

颍河流经的城市许昌,是曹操“挟天子以令诸侯”的地方。留有汉魏故城遗址、汉献帝祭天的毓秀台、受

sites like the emperor Han Wei's city cite, the YuXiu Platform where the emperor Han Xian sacrificed the God of Heaven, Throne-reception Platform, two structures named Chun Qiu Building and Ba Ling Bridge memorizing Guanyu of the Three-Kingdom Period.

The Jigong Mountain is the cradle land of the Huaihe River's another tributary called the Shi River. The Jigong Mountain is famous for its green hills, clear waters, cool springs, verdant woods, pleasant climate, unique and secluded sceneries. In history, the Jigong Mountain, the Beidai River, the Lu Mountain and the Mogan Mountain were called four favorite summer resorts.

The city Xinyang where the Shi River flows through was called Yiyang in the past. Those three passes of Yiyang- the Wusheng Pass, the Pingjing Pass and the Jiuli Pass were famous strategic passes in history where heaps of times of battles have happened leaving us many stories.

The Huaihe River collects these tributaries from the north and the south, strengthening itself with the joining of these rivers and displaying its broad bosom.

When the Huaihe River flows through the Zhengyang Pass of Shou County in Anhui Province, it takes a big turn of nearly 90 angles from northwest to northeast. And thus the Zhengyang Pass is called "Number One Pass of the Huaihe River". As was recorded in the Shou County Annals, the Zhengyang Pass was one important water carriage hinge in the Huaihe River, so in the first year (1465 B. C) of the emperor Cheng Hua (posthumous title of the emperor Xian Zong) of Ming

禅台、关羽的春秋楼、灊陵桥等古迹。

鸡公山是淮河另一条支流淝河的发源地,鸡公山以山明水秀,泉清林翠,气候凉爽,风景幽奇,别有天地而驰名,历史上与北戴河、庐山、莫干山合称中国四大避暑胜地。

淝河流经的城市信阳,古称义阳,义阳三关——武胜关、平靖关、九里关是历史上著名的险关要隘,发生过无数次战役,留下许多故事。

淮河把这些南北支流吸纳到自己的河床里,为自身注入强大的力量,同时,也彰显着自己博大的胸怀。

安徽省寿县正阳关,淮河流到这里的时候,自西北向东北拐了一个将近90度的大弯,人称千里淮河第一关。《寿县志》中记载:由于正阳关是淮水上重要的水运枢纽,明朝于明成化元年(公元1465年)在此设立收钞大关,直属户部管理。“正阳关”因此得名。



Dynasty, one pass directly under the supervision of the Board of Revenue was set up here to collect money from the passing ships. And the Zhengyang Pass got its current name.

Called "the QinHuaihe River in northern Anhui Province" (The QinHuaihe River was one river in Nanjing city of Jiangsu Province famous for its prosperity. ), the Zhengyang Pass was once very prosperous and busy. As was recorded in the Shou County Annals compiled during the reign of the emperor Jia Jing in Qing Dynasty, Qing Dynasty set up the Fengyang Pass and the Wuhu Pass in Anhui Province collecting respectively tolls of goods from the ships in the business sea-route of the Huaihe River and Changjiang River. Fengyang County set tax outpost subjected to the Board of Revenue in the Zhengyang Pass, specified taxes of which were 902 hundred tael. In the ninth year of the emperor Jia Qing (the year of 1804), the set amount of surplus silver was 17 thousand tael.

With such records, the prosperous Zhengyang Pass was in those days hustle and bustle with continual come and go of ships with goods and busy trades. The existing north gate, south gate and east gate of the Zhengyang Pass have witnessed the prosperity of the Zhangyang Pass at that time. While with their variegated faces in the setting sun, all are parts of the history.

It is safe to say that prosperity of the Zhengyang Pass is the epitome of the prosperity of the Huaihe River when water transportation was the main method in the ancient times. At the same time it is also the result of the Huaihe River's great power of collecting so many

有“皖北秦淮”名声的正阳关，曾经是繁华喧闹之地。清朝嘉靖年间编写的《寿州志》有这样的记载：清朝在安徽设立了凤阳关和芜湖关，分别征收淮河、长江航运航道上的货物通行税。凤阳在正阳关设户部税关，额定征税银九万零二百两，嘉庆九年（1804）定盈余银一万七千两。

创造出这样的记录，想来当年的正阳关可谓是“帆船竞至、商贾沓来”，熙熙攘攘，车水马龙。今天尚存的东、南、北三个古城门，见证了正阳关那个时候的风光。而现在，在夕阳的光影中，这些都斑驳成了历史。

可以说，正阳关的繁华正是以水运交通为主的古代，淮河繁华的一个缩影。同时，正阳关的繁华也是淮河吸纳百川的力量使然。

tributaries.

The Huaihe River collects several tributaries when it flows through the Zhengyang Pass. It was said that "Covering an area of eight hundred miles, the Zhengyang Pass is where seventy-two rivers flow through." These rivers with their respective powers brought the Zhengyang Pass into a flourishing time when it was prosperous with abundant resources and busy trades on water and people there led well-to-do lives.

In one estuary of the Zhengyang Pass, we saw the scene of the Ying River with lots of sands flowing into the Huaihe River. The two waters of different qualities converge and show clear distinction.

The hydrological expert told us that among the tributaries of the Huaihe River in the Zhengyang Pass, there are many rank-one tributaries like the Ying River and the Bi River. The amount of accumulated water reaches more than 90 thousand square kilometers like a reservoir when the rivers flow through the Zhengyang Pass, occupying one-third of the whole water amount of the Huaihe River.

It is these accumulated waters that give the Huaihe River constant water supplies and prevent it from extinction.

### (3) Mountains Of Great Brains Beside The Rivers

The flat and capacious plain in the north of the Huaihe River, though with no big mountains, has given birth to and fostered three mountains of great brains later generations find it hard to surpass. These three greatest brain mountains are Lao-tzu, Chuang-tzu and Guan-tzu.

淮河流到正阳关的时候,汇集了很多支流,有“长淮三面八百里,七十二水通正阳”之称。这些河流带着各自的力量,把正阳关带进千帆竞发、物丰人富的繁华年代。

在正阳关的一个河口,我们看到了沙颍河入淮的情景。两条不同的水质交汇在一起,清浊可辨。

水文专家告诉我们,在正阳关入淮的支流中,一级支流有颍河和潞河等。在正阳关以上,集水面积达到9万多平方公里,约占整个淮河流域的三分之一,就像一个聚水仓库。

正是这些集水让淮河产生源源不绝的力量,永不干枯。

### (三) 山耸河岸

广阔的淮北平原,虽然一马平川,没有一座大山,但是,人们都说在这里生长了三座后人无法逾越的思想高山,他们分别是老子、庄子和管子。

Two thousand years ago, Lao-tzu who was one great thinker, philosopher as well as the founder of Taoism, was born by the Guo River, one tributary of the Huaihe River.

The Lao-tzu Temple can now be found in both Guoyang county of Anhui Province and Luyi county of Henan Province. The Tianjing Palace of Guoyang and the Taiqing Palace of Luyi are both called ancestral court of Taoism where people worship Lao-tzu. The magnificent and resplendent palaces are busy with worship activities every year.

Inspired by the flowing water, Lao-tzu put forward the ingenious remark "The highest excellence is like that of water" when he rambled about on the back of a bull beside the river. In his opinion, the highest excellence should go like water. That is, like water, people should be contented to live a modest life, people should be calm with deep wisdom, people should relate to each other kindly, people should speak out of sincerity. Like water, the officials should perform their duties orderly and competently and they are always ready to jump at the opportunities……

Bestowed with nimbus, wisdom, strength and enlightenment by the water, this thinker put forward the political proposition of "The softest thing in the world dashes against and overcomes the hardest" and "non-being supervision".

Beside the Guo River, when Confucius visited Lao-tzu for advice, Lao-tzu expounded the philosophical thought of "The Way bears sensation, sensation bears memory, sensation and memory bear abstraction, and

在淮河的支流涡河岸边,两千多年前诞生了伟大的思想家、哲学家、道家学派的创始人老子。

如今,在安徽的涡阳和河南的鹿邑,都建有老子庙。涡阳的天静宫、鹿邑的太清宫,被称为道教的祖庭,是人们供奉老子的地方。宫殿规模宏大,建筑金碧辉煌,常年香火不断。

当年,骑着青牛徜徉在河边的老子,从流水身上生发出“上善若水”的高妙之言。他说,最高的善像水一样,人的居住要像水那样安于卑下,人的内心要像水那样深沉,人与人之间的交往要像水那样相亲,人的言语要像水那样真诚,做官为政要像水那样有条有理,办事要像水那样无所不能,行为要想水那样待机而动……

水,给了这位大思想家灵气、智慧、力量和启迪,他提出了“柔弱胜刚强”、“无为而治”的政治主张。

在涡河岸边,当孔子前来请教的时候,老子向他阐述了“道生一,一生二,二生三,三生万物”的哲学思想,孔子大受震撼,赞叹老子



abstraction bears the entire world." Confucius was convulsed greatly and highly praised Lao-tzu "What a Loong he is like!"

The scene of Lao-tzu riding a bull has become a constant memory settled in the northern Huaihe River plain.

Riding on a bull, aged Lao-tzu contemplated while walking westward along the Guo River until the shore of the Jiu River in Shaanxi Province, and finally he finished the great 5000- word book of *Tao-te Ching*.

Six hundred years later, Lao-tzu was held up as the father of Taoism, and his book *Tao-te Ching* was regarded as the classical work of Taoism. Ever since then, Lao-tzu's reputation was spread home and abroad.

Two thousand years later of today, based on one statistics by UNESCO, it was found that the book *Lao-tzu* is one international cultural masterpiece with its publication circulation only second to the *Bible*. If Chinese versions of *Lao-tzu* are included, the book of Lao-tzu is doubtlessly the cultural masterpiece with the biggest publication circulation in the world.

If those books are piled up, they would form one mountain evidently.

One thousand years after the death of Lao-tzu, another thinker Chuang-tzu emerged through "Qiu Shui" (Qiu Shui is one chapter of book of Chuang-tzu) on the the Huaihe River plain.

There are many places for people to worship Chuang-tzu like Chuang-tzu Memorial Temple and Chuang-tzu Fishing Platform in Meng city of Anhui Province, Chuang-tzu Tomb and Chuang-tzu Well in

"其犹龙乎!"

骑着青牛的老子是定格在淮北平原上永恒的记忆。

年迈的老子骑在青牛身上,沿着涡河一边思考一边向西走,一直走到陕西的秋水之滨,完成了五千言的《道德经》。

六百多年后,老子被奉为道教始祖,《道德经》成为道教经典,从此老子身名远扬。

两千多年后的今天,据联合国教科文组织的一项统计,《老子》是被译成外国文字发行量仅次于《圣经》的世界文化名著。如果加上中文本,《老子》无疑是当今世界发行量最大的文化典籍。

若要把这些书堆积起来,毫无疑问是座高山。

与老子相隔一百多年以后,淮河平原上,又一位思想家,穿越“秋水”腾空而起。他,就是庄子。

安徽蒙城有庄子祠堂、庄子钓台,河南民权有庄子墓、庄子井,安徽凤阳有观鱼台,在这些后人凭吊庄子的

Minquan city of Henan Province, Fish Watching Platform in Fengyang city of Anhui Province. The graceful and wise voice of Chuang-tzu together with his spare frame are known and worshipped by more and more people.

Chuang-tzu was one of the very few ones unsurpassable by ordinary people because of his "communication with the universal soul independently". His mental state was that of "co-existence and unity with the world as one".

Chuang-tzu gained full respect from people in real life. For example, poor Chuang-tzu had to borrow food from others for a living, but he refused to accept the official position of Lingyin (equivalent to prime minister) offered by the emperor Wei of Chu Kingdom, declaring that he would rather enjoy the pleasure of playing in the water than be confined by the official position.

The water and the fish brought endless pleasure to Chuang-tzu who did fishing on the bank of the Pu River where Jiang Taigong ever fished. Two relevant places of interest are Chuang-tzu Fishing Platform and Jiang Taigong Fishing Platform in Meng city of Anhui Province.

Beside the Hao River near the Linhuai Pass of Fengyang county in Anhui Province, the debate between Chuang-tzu and Shihui when they were watching the fish has always been what people take delight in talking about throughout the ages. Chuang-tzu observed, "See how the small fish are darting about! That is the happiness of the fish." "You are not a fish yourself," said Huizi,

地方,庄子那高山空谷样的声音,连同他瘦如秋水般的形象,在不断流传,不断光大。

庄子对于普通人而言,他永远是可望而不可即的孤鸿远影,因为,他只能“独于天地相往来”,他的思想境界是“天地与我并生,万物与我为一”。

当生活中的庄子出现时,大家对他还是充满了敬重。比如,穷困潦倒的他要向别人借粮维持生活,即便这样,当楚威王派人请他出任楚国令尹的时候,他却拒绝了,他说自己宁愿在泥河里享受嬉水的自由,而不愿受到官职的羁绊。

水和水里的鱼,给庄子带来无穷的乐趣。他常在姜太公钓过鱼的濮水岸边钓鱼。在安徽蒙城,有两处与此有关的景点——庄子钓台和姜太公钓台。

在安徽凤阳临淮关附近的濠水边,庄子和施惠观鱼时的一番辩论,千百年来一直让人们津津乐道——庄子说:“鲋鱼出游从容,是鱼之乐也。”惠子问:“子非鱼,安知鱼之乐?”庄子反问:“子非吾,安知吾不知鱼之乐?”

“how can you know the happiness of the fish?” “And you are not I,” retorted Chuang Tzu, “How can you know that I do not know?”

That's a thought-provoking conversation. Commonness and transcendence embody themselves in the interlocation of “You are not fish” and “You are not I”.

Though leading a poor material life, transcendental Chuang-tzu was in a happy mental state like the happy fish in the water. While the big fish called Kun (it was called Peng after it changed into a bird) was what he rested his ideal on. The Kun changed into Peng and spread its wings soaring the skies in the height of ninety thousand miles.

To Chuang-tzu, we should give our highest admiration.

Near where the Ying River flows into the Huaihe River is Yingshang county of Anhui Province which is the hometown of one celebrity. This person played an important role in Qi Huan Gong's integrating the vassals for nine times and becoming the first powerful leader of the feudal lords in the Spring and Autumn Period. This famous person is Guan Zhong, one well-known politician, militarist, economist and philosopher in the ancient times.

This prestigious prime minister who grew up near the Ying River put forward the famous remark in the book *Kuan-tzu*, “when the granaries are full, men appreciate rites and obligations; when basic necessities are met, men mind about honor and disgrace”.

Born into a poor family, Guanzhong went to the central plain along the Ying River together with

很有意味的对话。平凡和超凡就体现在“子非鱼”和“子非吾”的问答上。

超凡的庄子,生活虽然贫寒,但心境似小河里快乐的游鱼;而北冥的大鱼——鲲,却是他理想的寄托。鲲鹏展翅九万里,背负青天。

对庄子,我们需要九万里高的仰视。

颍河入淮处附近的安徽颍上,是一位名人的故里。这位名人在春秋时代让齐桓公“九合诸侯,一匡天下”,成为春秋五霸中的第一霸。他就是中国古代著名的政治家、军事家、经济学家和哲学家管仲。

这位喝颍河水长大的中国第一名相,在《管子》中说出了“仓粟实而知礼节,衣食足则知荣辱”的名言。

少年的管仲,家境贫寒。和邻村的鲍叔牙一起沿着颍



Baoshuya when he was in his teens. Armed with rich knowledge and skills as well as lofty ideals, they arrived at the Kingdom of Qi in pursuit of their dreams. Baoshuya with the broad bosom like that of the Huaihe River plain recommended Guanzhong to Qi Huan Gong in place of his position and he himself was contented to be under Guanzhong in position. The Kingdom of Qi grew stronger and stronger and Qi Huan Gong finally turned into one powerful leader of the feudal lords.

After Baoshuya died, Guanzhong cried in grief before Bao's tomb, "It's my parents who give birth to me, but it's Bao-tzu who knows me well."

The Guan-Bao Memorial Temple beside a pool in Yingshang county reminds us constantly of the story between Guanzhong and Baoshuya. And the term "Guan-Bao Friendship" has become a household word symbolizing the intimacy and mutual trust between good friends.

"Guan-Bao Friendship" will have lasting influence on later generations.

The ideological records of the three oracles in the northern Huaihe River plain, namely *Lao-tzu*, *Chuang-tzu* and *Kuan-tzu*, are part of the sources of Chinese nation's thinking and wisdom. These three books will be passed on generation after generation as immortal cultural classics.

#### (4) Huainan Hills

Compared with the three high ideological mountains of ancient China developed on the Huabei Plain, hills on the south bank of Huaihe River are relatively smaller. However, they are equally well known to the world.

河,来到中原。学文习武,怀着经国济事之志,俩人一同到齐国谋事。胸怀像淮河平原一样广阔的鲍叔牙,向齐桓公推荐管仲替代自己的职位,而自己则甘居于管仲之下。齐国在管仲的治理下日渐强盛,终成霸主。

鲍叔牙死后,管仲在他的墓前悲痛的哭诉:"生我者父母,知我者鲍子也。"

颍上县城,一泓池水旁的管鲍祠,至今还在讲述管仲和鲍叔牙的故事。而"管鲍之交"后来就成为形容自己与好朋友之间亲密无间、彼此信任的词语。

"管鲍之交"山高水长。

淮北平原上三位圣贤的思想录《老子》、《庄子》、《管子》,是中华民族思想的来源,是中华民族智慧的源泉,作为不朽的文化经典而永世流传。

#### (四) 淮南小山

与淮北平原上诞生的中国古代三座思想高山相比,淮河南岸的山,相对要小一些,但是,同样闻名于世。

“Huainan hills” refers to both the physical mountain of Bagong Mountain and the spiritual mountain, namely, “Huainan hills” of Liu An, King of Huainan, and his hangers-on.

Bagong Mountain, rolling for over 100 kilometers, lies on the south bank of Huaihe River. It has become an integral part of hills along the Yangtze and Huaihe River Valley, adding more elegance to the scenery of Huaihe River and bringing more liveliness for Huaihe River.

Bagong Mountain is also named Huai Mountain and Chu Mountain with the name of Bagong Mountain originating from Liu An, King of Huainan, and his eight hangers-on in the Western Han Dynasty.

Among the precious cultural heritage in ancient China—the Chinese ancient classics, works before pre-Qin times are world famous, with *Lao Zi*, *Zhuang Zi*, and *Guan Zi* included; while after pre-Qin times, it is *Huainanzi* that is of most value. And *Huainanzi* was born at the foot of Bagong Mountain, the compilers of which are Liu An, King of Huainan, and his hangers-on in the Han Dynasty.

Liu An, grandson of Liu Bang, Emperor Gaozu of the Han Dynasty, was conferred with King of Huainan during the reign of Emperor Wen of the Han Dynasty with the capital founded in Shouchun.

Liu An was so brilliantly talented that he was keen on reading, writing and playing the instruments. According to historical records, Emperor Wu of the Han Dynasty gave order to Liu An to write *Biography of Encountering Sorrow*. It was in the morning that the impe-

“淮南小山”，一是指有形之山——八公山；一是指无形之山——淮南王刘安及其门客“淮南小山”。

连绵起伏一百多公里的八公山，横卧在淮河南岸，成为江淮丘陵的一部分，为淮河增添秀色，同时，也为淮河平添了许多热闹。

八公山又叫淮山、楚山，八公山之名缘自西汉时期淮南王刘安和他的八个门客。

在中国古代宝贵的文化遗产——诸子典籍中，先秦以前的著作举世闻名，《老子》、《庄子》、《管子》都在其列；先秦以后，则以《淮南子》最有价值。而《淮南子》就诞生在八公山下，它的编著者就是汉淮南王刘安和他的门客。

刘安，汉高祖刘邦的孙子，汉文帝时封为淮南王，都寿春。

爱好读书弹琴写文章的刘安，才华横溢。史书记载，汉武帝让刘安作《离骚传》，刘安早晨接到这个皇旨，傍晚便把洋洋大观、文采四射的《离骚传》呈给了汉武帝。

rial order was proclaimed to Liu An, while in the evening, *the Biography of Encountering Sorrow*, brimming with spectacular views and brilliant literary grace, was presented to Emperor Wu of the Han Dynasty.

In the capacity as King of Huainan, Liu An called literary intellectuals all over the country to exhibit their talents in Shouchun. For a time, Shouchun, capital of Huainan kingdom, turned out to be the gathering place for celebrities and men of ability and virtue from everywhere of China and thereby one of the national research centers in ideology and science at that time. Then a great number of writings and literary works sprung up successively. It is recorded in *the History of the Han Dynasty*: Literary records that there were 82 literary writings by King of Huainan and 44 by his ministers. And among the writings, some are signed under the name of "Huainan hills".

Therefore under such circumstances there came into being *Huainanzi*, an outstanding work which is praised by the later generations to be "inclusive from heaven to earth and extensive through ancient and modern times".

*Huainanzi* created on the riverside of Huaihe River and Lao Zhuang Philosophy formed on Huaibei Plain are derived from the same origin. In *Book of King of Huainan*, Hu Shi remarked: "Taoism epitomizes all kinds of ancient philosophies while the book *Huainanzi* is the compendium of the philosophy Taoism.

Hoping to attain the Tao and ascend to heaven, Liu An and his eight hangers-on attempted to make elixir of life on the mountain, during the process of which they

刘安以淮南王的身份，呼唤全国的文人骚客到寿春来施展才华，一时间，淮南国的都城寿春成为天下名流贤士的汇聚地，成为当时全国思想学术的一个研究中心。一大批文章辞赋喷涌而出，《汉书·艺文志》中，记载淮南王有赋八十二篇，淮南王群臣赋四十四篇。在这些文章中，有些篇目的署名是“淮南小山”。

在这样的背景下，一部被后人称为“牢笼天地，博极古今”的恢弘之作《淮南子》便诞生了。

诞生在淮河之滨的《淮南子》与诞生在淮北平原上的老庄思想一脉相承，胡适在《淮南王书》中说：“道家集古代思想的大成，而淮南书又集道家的大成。”

刘安为了得道升天，和他的八个门客在山上炼制仙药，炼制的过程中发明了豆腐，所以，李时珍在《本草纲



invented bean curd. Therefore, Li Shizhen said in *Compendium of Materia Medica*: "The method of making bead curd originated from Liu An, King of Huainan, of the Han Dynasty."

In Shouxian Museum there treasured an antique water mill which is authenticated by specialists to be an instrument for making bean curd in the Eastern Han Dynasty.

According the legendary, after drinking the elixir that was made on the mountain, Liu An ascended to heaven with his eight hangers-on. Even the chickens and dogs rose to the heaven after drinking the rest of the elixir left. That is the origin of the Chinese proverb "when a man attains the Tao, even his pets ascend to heaven".

Thereafter the range of mountain is named Bagong Mountain.

In those years, Liu An, King of Huainan, had composed the poem *Invitation to Hermits* to express his keen desire for the virtuous, in which he wrote: "Wouldn't you return to me, as it is too dangerous for you to remain in the mountains". His calling even appealed to and excited the literary intellectuals of the later generations to set it as one of their objectives to live in Bagong Mountain.

In the ancient times when traveling around the empire by boating to see the famous sights was seen as one of the most delightful experiences in people's life, Bagong Mountain was a good place for the literary intellectuals to amuse and indulge themselves in the beautiful scenery of green hills and clear waters. Therefore, those

目》中说：“豆腐之法，始于汉淮南王刘安。”

在寿县博物馆里珍藏着一盘古水磨，专家鉴定是东汉时期制作豆腐的工具。

相传，刘安和八个门客在山上炼制成仙药后，喝下去就升天了，而鸡和狗喝了他们剩下的仙药也升天了。这就是“一人得道鸡犬升天”的由来。

这片山后人由此称为八公山。

当年，淮南王刘安曾作《招隐士》一诗，表达自己广招天下贤士，求贤若渴的心情：“王孙兮归来，山中不可久留。”刘安的一声声召唤，让后世的文人都为之激动，以来到八公山为生活的一个目标。

在追求以泛舟游览天下为人生一大快事的古代，青山绿水的八公山为文人骚客们提供了娱情山水、恣意丘壑的好去处，于是乎，从西汉到唐宋，吴均、谢朓、鲍照、杜牧、李白、白居易、韦应物、韩

literary giants from the Western and Eastern Han Dynasties to the Tang and Song Dynasties who are of significant importance in the whole history of Chinese literature, including Wu Jun, Xie Tiao, Bao Zhao, Du Mu, Li Bai, Bai Juyi, Wei Yingwu, Han Yu, Liu Yuxi, Ouyang Xiu, Wang Anshi and Su Shi, came to enjoy the landscape composed of elegant mountains and sentimental Yangtze and Huaihe waters on sailing vessels, painted pleasure boats or skiffs through the waves of Huaihe River successively, where pieces of poems and essays of sparkling ideas, such as poem *Composed in lieu of King of Huainan* by Bao Zhao, *Question about Huaihe River* by Bai Juyi, and *Bagong Mountain* by Wang Anshi, appeared in succession, which are recognized to be eternal masterpieces for generations to read and respect forever.

In the poem *Bai Hao Zi*, Li Bai wrote as follows: "Bai Hao Zi of Huainan hills, lived in Huainan hills. He slept under pine trees in the clouds at night, and drank the marrows among the rocks at dawn. Hills stretched to the east, with clear water turning around the green peaks and steep cliffs. The eight immortals had gone through five-colored clouds, leaving only the laurel tree in melancholy." In the poem, Bai Hao Zi depicted by Li Bai refers to a hermit in the Han Dynasty while Huainan hills the Bagong Mountain.

Su Dongpo who had once been the county magistrate of Yingzhou had passed by for over ten times, leaving several scenic poems such as *Leaving the Riverbanks of Huaihe River at Dawn* and responsive words like "Still I wish the following lines after my departure,

愈、刘禹锡、欧阳修、王安石、苏轼等等,这些在整个中国文学史上都有座次的诗人文豪,一个个乘着长帆坐着画舫或驾一叶小舟,踏着淮河的细浪而来,在青山妩媚、长淮多情的山水画境里,一篇篇锦绣诗文玑珠涌出,成为世代永远传诵的不朽佳作。比如鲍照的《代淮南王》、白居易的《问淮水》、王安石的《八公山》等。

李白在《白毫子》一诗中这样写道：“淮南小山白毫子，乃在淮南小山。夜卧松下云，朝餐石中髓。小山连绵向东开，碧峰峻岩绿水回……八公携手五云去，空余桂树愁杀人。”李白笔下的白毫子是汉代隐士，淮南小山就是八公山。

曾为颍州知事的苏东坡，已路过这里十多次，留下《淮上早发》等数首山水诗，以及如“尚寄别后诗，剪刻淮南春”之类的唱和之作。欧阳修居颍州期间不但自己

to sketch and depict the spring of Huainan". Besides paying visits to Bagong Mountain himself, Ouyang Xiu also took his wife there for sightseeing. Later he wrote in the poem *Written to my Wife during my Stay in Xiaocai of Shouchun in the Travel*:

"Seeing water of Huaihe River flowing at the foot of Zijin Mountain, I couldn't help thinking of our travel here in those days. Under the shining bright moon tonight, the east wind breezed, into my dream in the lonely boat floating on the clear Huaihe River."

Bagong Mountain not only attracts the literary intellectuals of all ages with its sceneries of mountains and waters, but it was also a well-known ancient battle fields in history with the Battle of Feihe River as the most representative one.

In 383 A. D., claiming that he had "such a powerful and strong army" that he could even "stop the flowing water if all the soldiers threw their whips into the Yangtze River", King of Former Qin, Fu Jian, led troops of 900,000 men southwardly to realize his dream of expanding his kingdom "across Wu and Yue in the South, through the Yangtze River and to the sea". Under the command of Xie'an of Eastern Jin, Xie Shi and Xie Xuan led the Jin army of 80,000 men up to north to fight the enemy. After capturing Luojian, the Jin army approached Shouyang occupied by the Qin army. Fu Jian of the Former Qin was so frightened by the bravery and speediness of the Jin army that looking up at Bagong Mountain, he felt "every bush and tree on the mountain looked like an enemy soldier". Being defeated in the Battle of Feihe River, soldiers of the Former

游览八公山,还和他的夫人携手同游,写下了《行次寿春下蔡寄内》:

"紫金山下水长流,尝记当年共此游。今夜东风吹客梦,清淮明月照孤舟。"

八公山的山川景物吸引着历代的文人,同时,八公山还是历史上有名的古战场,发生在这里的淝水之战最有代表性。

公元383年,前秦皇帝苻坚率领九十万秦兵南下,扬言"以吾之重旅,投鞭于江,足断其流。"要实现他"南游吴越,泛长江,临沧海"的梦。东晋谢安指挥谢石、谢玄带领八万晋军北上抗敌。攻打下洛涧后,直逼秦军占领的寿阳。晋军的英勇和神速,让前秦苻坚心生畏惧。望着八公山都感到山上"草木皆兵";淝水大战失败,前秦士兵逃奔途中心惊胆战,听到"风声鹤唳"都以为是追击而来的晋军。



Qin trembled with fear on their way of escaping. Even the whistling of winds and the crying of cranes heard were mistaken as sound made by the Jin army who were chasing them.

The Battle of Feihe River is famous battle in Chinese ancient war history in which a numerically inferior force defeated its stronger enemy.

As a result, paying a visit to an ancient battle field had been a reason for poets to come to Bagong Mountain and a subject of poetry. It was here where Libai wrote the poem *Farewell to Zhang Yao on His Way to Shouchun Office of Commanding General*:

"Shouyang has favorable terrain features, with the natural barriers traversing Jingguan. Even millions of soldiers of Fujian were stopped, from approaching Bagong Mountain. Without building the Great Wall, men of virtue are gathering here."

Zhao Yi, historian of the Qing Dynasty also wrote the poem *Feihe River*:

"Endless current of Feihe River rushing, the battle in the Southern Dynasties surprised all the ages. Pride is doomed to result in failure even with all the resources in the kingdom exhausted, while the weak is to win when fighting with their back to wall. Huan Wen was ashamed for not establishing meritorious deeds at Fang-tou, while the great statesman Guan Zhong was revered in the imperial court. Bushes and trees in the Huai Mountain are won over, to be high spirited with the flying banners and flags."

Nowadays, when viewing all the spectacular cultural heritage, we can't help thinking sentimentally

淝水之战是中国古代战争史上著名的以少胜多的战例。

因此,凭吊古战场也成为诗人们前来八公山的一个理由和诗作的一个主题。李白就在这里挥毫写下《送张遥之寿春幕府》:

"寿阳信天险,天险横荆关。苻坚百万众,遥阻八公山。不假筑长城,大贤在其间。"

清朝史学家赵翼也有《淝水》一诗:

"淝河百丈水汤汤,千古南朝浣战场。穷国而来骄必败,背城能战弱为强。枋头宣武渐勋伐,江左夷吾尚庙堂。赢得淮山间草木,也同旌旗气飞扬。"

今天,当我们目睹这些蔚为壮观的文化遗产,心中

from the heart that it is the depicts and admiration of Bagong Mountain by literary intellectuals for generations that give permanent fame to the range of curving hills along the bankside of Huaihe River. Therefore, the phrase "Huainan hills" has been an alternative for Bagong Mountain or Liu An with his hangers-on prevailing in poetry throughout the centuries.

"Fallen Mei Flower originated form North China is played with Qiang flute, laurel tree of Invitation to Hermits is sung by Huainan hills." In *A Willow Ballad*, Liu Yuxi tried to persuade people into creating a brighter future in literature instead of indulging themselves in the past brilliance with the classical allusion of laurel tree of Huainan hills.

At present, laurel trees on Bagong Mountain are newly cultivated while songs of Huainan hills are renewed. Huainan hills are following the lines of Liu Yuxi, showing their new appearances and rapid changes.

### (5) Impregnable Fortress

In addition to the Huainan hills or the landscape and history of Bagong Mountain, the ancient city Shouchun at the foot of Bagong Mountain also arouses various affections of hundreds of thousands of poets.

Shouchun against the sparkling waves of Huaihe River is dignified. In the long course of history, the piece of land had been named to be capital city for many times, among which the following five are best known:

The first is in the Spring and Autumn Period when Xiaocai State founded its capital here;

不禁生起无限的感慨,正是因为历代文人对八公山的描述和赞美,才使得这片逶迤在淮河岸边的小山闻名于世。而“淮南小山”这个词也成为文人们对八公山或刘安及其门客的代称,流行在千百年的诗文华典里。

“塞北梅花羌笛吹,淮南桂树小山辞。”刘禹锡在《杨柳枝词》中借用淮南小山桂树的典故,要人们不要沉湎过去的辉煌,来创造崭新的美好。

而今,八公山的桂树是新栽培的,小山辞也是新翻唱。淮南小山以自己崭新的面貌和日新月异的变化,践行着刘禹锡的诗句。

### (五) 金城汤池

引发无数诗人情思的不仅是淮河小山——八公山的风光和历史,还有八公山下的古城寿春。

淮河波光中的寿春是尊贵的。在历史长河中,这块土地曾经多次贵为都城,其中较为著名的有五次——

第一次是春秋时期,下蔡在这里建都。

The second is in the Warring States Period when Chu State moved its capital to Shouchun;

The third is in the Western Han Dynasty when Huainan State established its capital in Shouchun;

The fourth is in the later Eastern Han Dynasty when Yuan Shu came to the throne in Shouchun; and

The fifth is in the last stage of Eastern Jin Dynasty, Liu Yu of Song relocated its capital to Shouyang.

During the age when the Huaihe River water system was one of the major routes for transport, the ancient city Shouchun south of Huaihe River became a prosperous city in ancient China, due to its superior geographical location, beautiful environment of mountains and waters, pleasant weather conditions and diversified cultural customs.

Today, the perfectly preserved old city wall that we see was constructed during the reign of Xining of the Northern Song Dynasty and reconstructed when Emperor Jiading was in the reign in the Southern Song Dynasty, which can be traced back to over 800 years ago.

From the design and construction of the old city wall, we can get an idea of how wise and intelligent our ancestors are.

During the period of the Southern Song Dynasty, water from the Yellow River has begun to invade the waterways of Huaihe River, thus bringing about floods which resulted in great disasters for the cities along Huaihe River. Therefore, in addition to invasion resisting, it was another major objective to prevent floods for our ancestors to build the city wall.

Around the ancient city Shouchun which is only

第二次是战国时期,楚国迁都寿春。

第三次是西汉的淮南国,建都寿春。

第四次是东汉后期,袁术称帝于寿春。

第五次是东晋末期,刘裕的宋国迁都寿阳。

在淮河水系是中国一大主要交通航线的时代,淮河以南的古城寿春,以它优越的地理位置、优美的山川环境、寒暑适度的气候条件和南北并蓄的人文风情,成为中国古代一座繁华的都市。

今天,我们看到的保存完好的寿县古城墙是北宋熙宁年间修建的,南宋嘉定年间又进行了重修,距今已有八百多年的历史。

从古城墙的设计和修建上,我们能够领略先人的聪明才智。

南宋时期,黄河已经开始夺淮河水道,由此带来的水患给沿淮城市造成重大灾害。防御水患,是先人们建造城墙为了防兵患之外的又一个主要目的。

距离淮河只有五千米的



about 5000 meters away from Huaihe River, the top of the city wall constructed is of the same height with the Xiashi Estuary at the first gorge of Huaihe River; while a stone lion was carved in front of the East Feihe Bridge out of the north gate, the head top of which is slightly lower than the top of the city wall but corresponds to the highest water level of Xiashi Estuary. Consequently, once Huaihe River is flooding, water level of the East Feihe River outside the city wall would rise. So only by seeing the submerged portion of the stone lion in water can people determine the water level of Huaihe River so as to take appropriate countermeasures.

The old city wall with a length of more than 7000 meters was built on a base piled up by solid stones, with clay tamped in the middle and tailor-made big grey bricks laid on the outside.

Enclosures for defense are built outside all the gates in the east, west, south and north, with their inner doors and outer doors differing in the design from each other. The inner and outer doors at the east gate are in parallel misalignment while at the south gate they are parallel and straight through; at the west gate the inner door faces west and the outer door north while at the north gate the inner door is northward and the outer door westward. This design serves to relieve the shock by floods.

On the inside of the northwest and northeast city wall, an old culvert named Moon Dam was built respectively. The wall of culvert body is shaped as a huge cylinder with the top end as high as the top of the city wall. In the culverts there are ditches with flashboards

寿春古城,修建的城墙顶高与淮河第一峡——峡石口的高度一致;在北门外东淝河大桥前建造一头石狮,石狮头顶的高度略低于城墙顶,与峡石口最高水位高度一样。一旦淮河发生水患,城墙外的东淝河水位就会升高,只要看一看水到石狮的哪个部位,就可判定淮河水位的高度,以便采取应对措施。

七千多米长的古城墙,墙基用坚固的石块砌成,中间用黏土夯实,外边垒砌特制的大青砖。

东南西北四个城门都建有瓮城,瓮城内门与外门的设计各不相同:东门的内外门平行错位;南门的内外门平行直通;西门的内门朝西外门朝北;北门的内门朝北外门朝西。这种设计的作用是为了延缓洪水的冲击。

在西北和东北城墙的内侧,各建有一个叫做“月坝”的古涵洞,涵体坝墙呈巨筒状,上端与城墙顶部高度一致,涵内有通向城外护城河的邗沟,里面设置了闸板。

set inside, leading to the moat out of the city. In normal times, the old culverts serve to drain the domestic waste water in the city out, while once the flood is rising and the water level of the moat higher than that in the culvert, the flashboards then prevent the water outside from flowing into the city.

With such a scientific and perfect design, the ancient city Shouchun has become an impregnable fortress before the floods.

More than 50 years after the construction of the ancient city Shouchun in the reign of Xining of the Northern Song Dynasty, in the Jingkang Incident that happened in 1127 A. D., the Northern Song Dynasty collapsed before the Jin soldiers. In those years, the city Shouchun suffered immensely from the scourge of war between the troops of the Northern Song Dynasty and the Jin soldiers.

Till Emperor Jiading was in the reign in the Southern Song Dynasty, Shouchun had already had a history of more than a hundred years. Though treaty for peace had been signed between the Southern Song and Jin to define the territories of Jin and Southern Song with Huaihe River as the boundary, Shouchun city on the south bank of Huaihe River was often attacked by the Jin soldiers north of Huaihe River.

The reconstruction of Shouchun city in the reign of Jiading is necessitated in the war for the generation of national heroes to wipe out the disgrace they got in the Jingkang Incident, since Shouchun on the south bank of Huaihe River is a strategic fortress for frontier defense during the war.

平时,古涵洞担负着向外排泄城内生活废水的功能,而一旦洪水上涨,护城河的水位高于邗沟时,闸板则能阻止外边的水流不到城内。

如此科学完美的设计让寿春古城在洪水面前固若金汤。

北宋熙宁年间修建寿春古城后的五十多年后,公元1127年发生的“靖康之变”,金兵为北宋王朝送了终。在这50多年里,寿春城在北宋军队与金兵的战斗中历尽了战火。

到南宋嘉定年间,寿春城已经有一百多年,这个时候南宋与金虽然已经鉴定了和议,以淮河为界划定了金与南宋的疆土,但是,淮河南岸的寿春城经常受到淮河以北金兵的攻击。

嘉定年间重修寿春城是战争的需要,一代民族英雄要洗血“靖康耻”。因为,淮河南岸的寿春是边防前线,是战争要塞。

Today, in our view, it has a forward-looking function which could not be foreseen at that time to reconstruct Shouchun city when Emperor Jiading was in the reign. About 20 years later, Genghis khan and his Mongolian soldiers would shoot eagles with their bows outstretched. Without the timely rebuilding, Shouchun city couldn't have been the impregnable fortress for fighting the enemy.

In 1234, Mongolia extinguished Jin. In 1235 the Mongolian soldiers reached the Huaihe River. And in the tenth lunar month in winter of 1237, the Mongolian soldiers attacking Shouchun city were defeated by the generals of the Southern Song Dynasty tenaciously defending the city.

In 1259, to resist the attacks of the Mongolian soldiers, officers and soldiers defending Shouchun invented a kind of tubular firearms, Tuhuo Gun, the invention of which pioneered the weapon of guns.

Actually, whenever division between the South and the North occurred in China, Shouchun was always one of the strategic places at the frontline.

*Shouchun Records* in the Qing Dynasty described the geographical location of the city Shouchun as follows: "Shouzhou is an important line for communication of Yangtze and Huaihe Rivers, occupying Huaifei in the east, controlling Peiyang in the west, and surrounded by rivers if the South gets it, the Central Plains will lose the barrier, while if the North obtains it, the South of the Yangtze River will lose the 'throat' of access."

Due to the strategic position where Shouchun is

今天的我们看来,嘉定年间重修寿春城还有一个当时无法预料的前瞻性作用——二十年后,成吉思汗的蒙古兵将在这座城池下“弯弓射大雕”,倘若寿春城没有进行及时的修建,是不能成为抗敌的金城汤池。

1234年蒙古灭金,1235年,蒙古兵就兵临淮河一线,1237年冬十月,蒙古兵攻打寿春城,南宋将领固守城池,打退蒙古兵。

1259年,为抵御蒙古兵的进攻,守卫寿春的将士们发明了管形火器——突火枪。突火枪的发明开了枪炮武器的先河。

实际上,只要中国出现南北分裂的局面,寿春这座城池就一直处在烽火前线,一直是兵家必争之地。

清代《寿春志》这样描述寿春城池的地理位置:“寿州当长淮之冲,东据淮澨,西扼沛潁,襟江而带河……南人得之,则中原失去屏障;北人得之,则江南失去咽喉。”

正是因为寿春处在“咽



located, thousands of years ago, the state Cai which had been oppressed in Central Plains moved to this place for settlement and establishment of the country; the state Chu which had possessed over half of the South of the Yangtze River removed its capital to Shouchun so as to occupy Central Plains; and Yuan Shu came to the throne in here, which were all because they wanted to hold the strategic place for active and deliberate advance or retreat.

The relocation of capital to Shouyang by Liu Yu is a typical illustration, which is briefly recorded in *the History of the Song Dynasty: A Biography of Emperor Wu*. "The capital was moved to Shouyang in the first year of Yuanxi". Today with the segments of history before and after associated, we can clearly see the real purpose of Liu Yu relocating the capital to Shouyang.

Till the last stage of the Eastern Jin, Liu Yu who started from the suppression of Sun'en peasant rebel army had seized the throne of the Eastern Jin. In the first lunar month of the first year of Yuanxi, Sima Dewen, Emperor Gong of the Jin Dynasty, conferred Liu Yu with King of Song and enfeoffed him additional ten commanderies. And in the seventh lunar month, Liu Yu, King of Song, moved his capital to Shouyang with his power directly threatening the security of the capital city of the Eastern Jin. Under pressure, Sima Dewen, Emperor Gong of the Jin Dynasty, had to abdicate the imperial throne in favor of Liu Yu. Therefore, Liu Yu became Emperor Wu of the Song Dynasty, the first Emperor of the Song Dynasty during the Southern and Northern Dynasties.

喉”这个重要的位置,所以,几千年前,在中原备受挤压的蔡国要到这个地方寻找立国安身之地;而拥有大半个江南的楚国为了占据中原则要迁都到寿春;包括袁术在这里称帝,都是因为他们想占据这个“咽喉”之地,进退都会很主动、很从容。

刘裕迁都寿阳就是一个非常典型的例证。这个历史事件在《宋书·武帝本纪》中有简略的记载。“元熙元年”,“迁都寿阳。”今天的我们若把前后的历史连贯起来,就能够看出刘裕迁都寿阳的目的。

东晋末期,以镇压孙恩农民起义军起家的刘裕已经把持了东晋朝廷的大权。元熙元年正月,晋恭帝司马德文封刘裕为宋王,增加了十个郡为他的封地。七月,宋王刘裕就把自己的国都迁到寿阳。刘裕的势力直接威胁到东晋都城建康的安全。迫于压力,第二年,晋恭帝司马德文就把皇位让给了刘裕。刘裕从而成为南北朝时期末的开国皇帝——宋武帝。

By gathering his forces to Shouyang, Liu Yu occupied the "throat" between the South and the North so that he was able to seize the throne of the Eastern Jin with military force at any time. As a result, Emperor Gong of the Jin Dynasty had to give away his imperial throne. Thus the old dynasty was replaced with the new one.

The role that the city Shouchun had once played turns out to be so significant in the history.

### (6) Gorge Rocks Chaining up Huaihe River

Through the first pass, Zhengyang Pass, along the first Estuary, Yinghe Estuary, and around the ancient city Shouxian County, Huaihe River of a thousand li reaches Xiashi (gorge rocks) Estuary, the first of the three gorges of Huaihe River.

Xiashi Estuary is also called Xiashan (gorge mountain) Estuary, which was known as the key post of Yangtze and Huaihe Rivers in ancient times, where waterways are narrow and mountains along the river banks confront each other. The vast and mighty water of Huaihe River surges forward, passes Xiashi Estuary and suddenly turns to the east, which forms a place of danger and also a major scenic spot of Huaihe River.

Legend has it that Xiashi Estuary was a waterway cut during the periods when Dayu was controlling the floods. To commemorate Dayu, Pavilion of King Yu was built on the east gorge rocks by the later generations.

Pavilion of King Yu situated on the east gorge rocks with its suspending cornice, together with the old Chinese honey locust nearby, has become the unique

刘裕把自己的势力集中到寿阳,卡住了南北之间的“咽喉”,而且随时能用武力去夺取东晋江山,晋恭帝只好将皇位拱手相让。一个朝代就这样更替了。

寿春这座城池的作用在历史上曾经是这样的举足轻重过。

### (六) 峡石锁淮

千里淮河在奔过第一道关正阳关,流过了第一道口颍口,绕过古城寿县之后,来到淮河三峡的第一峡——峡石口。

峡石口又称峡山口,古代有“长淮津要”之称。这里两山对峙,河道狭窄。浩荡淮水奔腾而来,穿过峡石口,陡折东去,形成淮河一大险境胜景。

相传峡石口是大禹治水时开凿的河道。后世为了纪念大禹,在东峡石上建了禹王亭。

坐落在东峡石的禹王亭飞檐凌空,和旁边的古皂荚树一起成为淮河第一峡上的独特风景。

scenery along the first gorge of Huaihe River.

Commentary on the *Waterways Classics* writes: "furthermore, water of Huaihe River passes through the gorge called Xiashi on the north. Two fortresses are constructed on the opposite banks as key positions for defense."

Today, the defense works built on the opposite banks of Xiashi do not exist. Boating at the foot of the gorge rocks, we will only be amazed at the steep cliffs which seem to be cleaved with knife or chopped with axe. Among the billows beating the rocks there are sediments of vicissitudes of remote antiquity. On a cliff, there are inscriptions with recognizable characters, recording the construction of fortresses on the opposite cliffs of Xiashi to resist enemies in the reign of Emperor Xianchun in the Southern Song Dynasty as follows:

"On the opposite banks of Xiashi in the past, there were two fortresses built as the strategic positions along Yangtze and Huaihe Rivers. In the 12th month of the last lunar year a fortress had been constructed on the east cliff while the west cliff is still a wasteland. In this year, I urged the dispatch for governing the navy to capture dens of the Hun invaders in Zhengyang. With the order to start construction in three month's time from the general commander, we cooperated with generals and soldiers led by Commander Sun Wei, Commander Peng Zongli, and Commander Sun Yingwu, completing the construction of the fortress within a month so as to recover the previous territory.

On the first day of mid-autumn in Jiaxu year of Xianchun,

《水经注》中写道：“淮水又北经山峡中，谓之峡石，对岸上结二城，以防津要。”

今天，峡石两岸建筑的工事已经不复存在。泛舟于峡石壁下，只见陡峭的山崖如刀劈斧削一样，浪涛拍打着石壁，沉淀着远古的沧桑。在一块峭壁上，有字迹可辨的摩崖石刻，记载着南宋咸淳年间在峡石两山崖“筑城”抗敌之事——

“峡石两岸对峙，旧立二城，以为长淮津要。去腊已城筑东崖，西崖犹榛芜荆棘。今岁，松驰檄总统舟师，攻剿正阳虏巢。给假秋，奉闾命创筑，同都统孙位、都统彭宗立、都统孙应武率部将士协力同工，不一月城成，以复版图之旧。

咸淳甲戌仲秋朔日



engraved on the rock by Xia Song in Shouyang”

The construction is referred to the building of military works. Jiayu year of Xianchun mentioned in the inscriptions is the year of 1274 when the Mongolian troops went down south on a large scale. Generals and soldiers therefore constructed the fortresses on the gorge rocks so as to resist the Mongolians.

What is stated in the inscriptions happened in the same period with the battles in Shouchun against the Mongolian troops. The Mongolian army then occupied the Zhengyang Pass and therefore held the strategic position of the navy of the Southern Song while troops of the Southern Song launched attacks to the Mongolians occupying the Zhengyang Pass with Shouchun city as their stronghold.

And Xiashi Estuary located dozens of li downstream the Zhengyang Pass is a significant pass of the Southern Song.

In early years of the Southern Song Dynasty, only after breaking through Xiashi Estuary could Jin troops led by Jin Wushu passed Huaihe River and then captured Shouchun under siege. Later, Jin Wushu continued to go down south, occupied Jiangkang and captured Hangzhou after passing the Yangtze River. *Emperor Gaozong* of Song with his imperial court of the Southern Song Dynasty was frightened to escape and take refuge in Taizhou, Wenzhou and other places. The invasion into the South by Jin troops met with resistance from generals of the Southern Song like Yue Fei and the people. After defeats Jin Wushu had to retreat to the North. Ten years later, peace treaty was signed between the South-

寿阳夏松题石”

“筑城”指的是修建军事工事。根据摩崖石刻上写的年代，咸淳甲戌年是公元1274年，当时蒙古兵大举南下，在峡石“筑城”是南宋将士为了抗击蒙古兵。

这个摩崖石刻讲述的背景与发生在寿春城的抗击蒙古兵的战斗一致。当时的战局是，蒙古兵占领正阳关，扼住了南宋水兵的要道，南宋军队以寿春城为据点，向占据在正阳关的蒙古兵发动攻击。

而位于正阳关下游几十里的峡石口，则是南宋重要的关隘。

南宋初年，金兀术率领的金兵就是攻破了峡石口才渡过淮河，围攻下寿春。接着，金兀术的铁骑继续南下渡江，占领建康，攻破杭州，宋高宗的南宋朝廷惊恐万分，出逃避难在台州温州等地。金兵南犯激起岳飞等南宋将领和人民的反抗，金兀术受挫撤退到北方。十年之后，宋与金以淮河为界，签订了和约。

ern Song and Jin with Huaihe River as the boundary.

In a sense, Xiashi Estuary is the breach in a battle. Therefore the defense of Xiashi Estuary is of overriding importance during the war.

In the Battle of Feihe River in year 383, after the occupation of Shouyang city by the troops of Former Qin, five thousands naval soldiers of the Eastern Jin fell back on Xiashi. With the geographical features of natural barrier at Xiashi, naval soldiers of Jin troops succeeded in repelling the attacks of relatively stronger enemy of Former Qin. A critical factor that contributes to the victory of the Eastern Jin in the Battle of Feihe River is just the success in holding Xiashi. It is because Jin managed to keep Xiashi that the Jin army of eighty thousand soldiers was able to go against Huaihe River after capturing Luojuan to fight the Former Qin troops of hundreds of thousands of soldiers stationed in Shouyang to death. If troops of the Eastern Jin had failed to hold Xiashi, it might well say that the Eastern Jin would have had no conditions of victory.

Let's turn back to the year of the inscriptions. Because of the significance in holding Xiashi, Xiasong of Shouyang decided to have it engraved on the cliff that military works were constructed on the rocks of the opposite sides in the years of Xianchun in the Southern Song Dynasty, hoping that the national spirit of generals and soldiers of Southern Song to recover the lost territory would descend to the later generations.

Xiashi Estuary is a strategic military pass in the ancient war due to the key position that Huaihe River held in the ancient war. Huaihe River was the demarcation

从某种意义上说, 峡石口是一场战争的突破口。所以, 峡石口守住与否, 事关战争大局。

公元 383 年发生的淝水之战, 前秦军队攻占寿阳城后, 东晋五千水师退守峡石。凭借着峡石天险, 晋军水师打退了前秦强兵的进攻。守住了峡石, 是东晋在淝水之战中取胜的一个很重要的因素。正是因为守住峡石, 八万晋军攻打下洛涧后才能溯淮河而上, 去和占据在寿阳的几十万前秦军队决一死战。如果峡石晋军不保, 可以说东晋就没有取胜的条件。

让我们再回到雕凿摩崖石刻的年代。正因为把守峡石非常重要, 所以, 寿阳夏松决定把南宋咸淳年间在峡石两岸修建军事工事之事, 雕刻在山崖之上, 希望把南宋将士收复失地的民族精神永世流传。

峡石口之所以是古代战争的军事要隘, 是因为淮河在古代战争中一直处于关键

line of two imperial courts and two troops were confronting each other across Huaihe River.

In the history of more than two thousand years, there was not a moment of peace along the Huaihe River of a thousand li. Especially when the territory of China was divided into the South and the North, Huaihe River had unexceptionally become the boundary line for the South and the North regimes.

To the South, the strategic location of Huaihe served mainly to shield Huainan as the outer defense of the Yangtze River; while to the North, Huainan was an important base to attack South of the Yangtze River.

The boundary line that defined territories of the Southern Song Dynasty, which was content to retain sovereignty over South of the Yangtze River, and Jin, was the line of Huaihe River. At that time the military strategy of the Southern Song was to hold Huaihe River, because only by doing so could the security of South of the Yangtze River be ensured, just as what Hu Anguo, a Confucian Scholar of the Southern Song Dynasty, put it that "to keep the Yangtze River, we must first hold Huaihe River with Chuzhou (Huainan in Jiangsu), Sizhou (around Sihong and Xuyi in Jiangsu) and Guangling on the outside to shield Jingkou and Moling (Nanjing) in East of Huaihe River and with Shouchun and Liyang on the outside to shield Jiangkang (Nanjing) and Gushu (Dangtu in Anhui) in West of Huaihe River."

Gu Zuyu, a famous military geographer in the Qing Dynasty, said: "Since the territory was divided into the

地位。一条淮河就是两个王朝的分界线；一条淮河相望的是两军对垒。

千里淮河在两千多年的历史中，始终没有平静过。特别是在中国版图处于南北分裂时期，淮河毫无例外的成为南北政权的分界线。

淮河的战略地位对于南方来说，主要在于屏蔽淮南，作为长江的外藩；而对于北方来说，则以夺取淮南为进攻江南的重要基地。

偏安江南的南宋，与金划定的疆土界线就是淮河一线。当时南宋的军事策略是守住淮河。因为只有守住淮河才能保障江南的安全。正如南宋经学家胡安国所说的那样：“守江必须先守淮，淮东以楚州（今江苏淮安）、泗州（今江苏泗洪、盱眙一带）、广陵为表，可遮蔽京口和秣陵（南京）；淮西以寿春、历阳为表，可遮蔽建康（今南京）与姑孰（今安徽当涂）。”

清朝著名的军事地理学家顾祖禹说：“南北分疆，两



South and the North, the opposite banks along Huaihe River had both become battlefields. In the rivalry, both parties made attacks in advantageous position and chose strategic position for defense. They had equal chances of victory and defeat. ”

Along the line of Huaihe River, there occurred numerous battles and therefore words of experience from the ancient military strategists go as follows: three estuaries shall be first guarded so as to stabilize the regions along Huaihe Rivers.

In the viewpoints of the military strategists, if we are to hold the line of Huaihe Rivers, we must first keep “three estuaries” along Huaihe Rivers—Yinghe Estuary, Wohe Estuary and Sishui Estuary. The “three estuaries” are where water from three branches of Huaihe River—Yinghe River, Wohe River and Sishui River—flows into Huaihe River. If the “three estuaries” were lost, the defense line along Huaihe River would collapse then.

If we were able to see through the tunnel of history, then we would witness the gun smoke floating over the “three estuaries”—in 154 B. C. when the seven states including Wu and Chu rebelled, Zhou Yafu led the army out from Sishui Estuary, cutting off the path for food transportation of Wu and Chu; in 209 A. D. Cao Cao got into Huaihe River from Wohe Estuary, occupying Hefei and then invading South of the Yangtze River; and in 1161, Wanyan Liang, King of Jin, led his troops to Huaihe River so that Emperor Gaozong of Song urgently gave imperial edict to the troops in the west of Huaihe River to be stationed at and guard Ying-

淮皆战场也。往来角逐,见利则进,择险而守,胜负之数,各相当矣。”

在淮河一线发生的战争数不胜数。古代兵家有句经验之言:欲固两淮、先防三口。

在兵家们看来,要守住淮河一线,必须先把好淮河的“三口”——颍口、涡口、泗口。这“三口”是淮河的三大支流——颍河、涡河、泗水入淮之口,这“三口”如果失守,淮河防线将会崩溃。

我们的目光穿过历史隧道,能够看到飘荡在“三口”上空的硝烟——公元前154年,吴楚七国叛乱,周亚夫率军出泗口,截断吴楚粮道;公元209年,曹操从涡口进入淮河,占据合肥,兵犯江南;1161年,金主完颜亮兵临淮水,宋高宗急诏淮西军驻守颍口……

he Estuary. . .

It can never be overestimated that when the North and the South were separated from each other, Huaihe River was a border, along which the flame of war had never dissipated, and it impressed the history as the water igniting the war.

### (7) Dredging and Cleaning Huaihe River

The second gorge of Huaihe River Three Gorges is Jingshan Xia (a gorge on the Huaihe River).

After bursting through the first gorge and flowing by Huainan, an energy city, Huaihe River arrived in Jingshan Xia which is in Huaiyuan.

“Huaihe River flows between two mountains and the river flows the most rapidly in autumn. The accumulative rocks just like the soldiers standing under the water surface. Our little boat is not fit to sail on the turbulence and the condition of this river is more complicated than our expectations, so the rudder of our boat was damaged by submerged reef. The people who sailing behind us all learned lesson from us and the fellows who setting off together with us were getting farther and farther away from us gradually. We were very anxious because our boat was sunk in dry beach.” Above mentioned is from the Song Dynasty poet Mei Yaochen's poem *Encountering Submerged Reef when Passing by Tu Mountain and Jing Mountain*. From these verses, we can appreciate the densely spread rocks and the precipitous terrain of Jingshan Xia which is the second gorge of Huaihe River.

It is said that Jingshan Xia was split by Yu (an emperor of the ancient China) with the holy axe when

可以毫不过分地说,在南北分裂时代,淮河是一条烽火不断的楚河汉界,水生硝烟是淮河留给历史的深刻印象。

### (七) 疏淮理水

淮河三峡的第二峡是荆山峡。

淮河冲过第一峡峡石口以后,缓缓流过能源城淮南,便来到怀远境内的荆山峡。

“淮流两山间,势来秋涨急。聚石如伏兵,敛敛波下立。轻舟不可防,而况昧所习。暗值柁已毁,后者戒前及。同发去渐遥,更愁寒滩涩。”这是宋代诗人梅尧臣的《过涂荆二山遇暗石》。透过这些诗句,我们能够感受到淮河第二峡荆山峡,当年是那样的礁石密布、险象丛生。

传说,荆山峡是大禹治水的时候用神斧劈开的。

he was controlling the flood.

Jing Mountain and Tu Mountain face each other across Huaihe River. The history of Tu Mountain at the ancient times is very bright and romantic.

The sib country of Tu Mountain which belongs to Huaihe River tribe resided at the foot of Tu Mountain 4000 years ago. The female leader of the country is so beautiful and competent that she administrated the country very thriving and prosperous.

Yu, the leader of the Xias tribe, dredged the river-way and split Jinshan Xia in order to control Huaihe River. The people of the sib country of Tu Mountain who used to suffer from the flood were all grateful for and adored Yu. And the female leader expressed her love by marrying great Yu to her country.

The intermarriage of the Xias tribe in the central plains and the sib country of Tu Mountain of Huaihe River tribe mixed Yellow River culture and Huaihe River culture together for the first time. The marriage of Yu and the female leader gave birth to Qi who is the second emperor of the Chinese first slavery dynasty Xia.

*Questioning the Heaven*, one poem of Songs of South, depicted Tai Sang which is in the south of Tu Mountain was the bridal chamber of Yu and the female leader. *Zuo's commentary* records that: The vassals were convened by Yu at the foot of Tu Mountain and they all brought jade objects and silk fabrics here. Yu Hui village is the place where Yu met the vassals.

与荆山隔着淮河相望的是涂山。涂山,在中国上古的历史中有着鲜亮、浪漫的色彩。

涂山脚下,四千年前生活着淮夷部落的涂山氏国,涂山氏国的女首领美丽能干,把自己的部落方国治理得人丁兴旺、歌舞缭绕。

当夏后氏部落首领大禹为治理淮河,疏通河道、劈开荆山峡的时候,饱受淮水之患的涂山氏国,对大禹充满了感激和崇拜之情。女首领则是以自己独特的方式,表达了这种感情——把伟大的禹娶到涂山氏国,作自己的丈夫。

中原夏后氏部落与淮夷部落涂山氏国的联姻,使黄河文化与淮河文化第一次融合在一起。大禹与涂山氏女的结合,诞生了中国第一个奴隶制国家夏朝的第二位皇帝——启。

涂山南麓的台桑是《楚辞·天问》里描写的涂山氏女与大禹新婚时的洞房;涂山脚下的禹会村是《左传》中记载的“禹会诸侯于涂山,执玉帛者万国”的地方。



In the early years of Western Han, Emperor Han Gaozu ascended Tu Mountain after suppressing Huainan King Ying Bu. He ordered building Yu Wang Temple on the peak of the mountain to commemorate Yu's merits and virtues of water-controlling.

Yu Wang Temple which was built in the Han Dynasty has been risen, discarded and remedied for many times afterwards. In period of great prosperity, the temple contains five layers, ten palaces, nine courtyards and more than forty halls which were arranged according to the orientation of Eight-Diagram.

Now, Yu Wang Temple soars at the top of Tu Mountain and surveys Huaihe River. It reminded us of Yu's wife, she used to look forward to see Yu who has leaved home for a long time.

There is a huge stone facing Huaihe River named Wang Fu Stone. It is said that Yu left for the south to control water after they had married for only three days and he has never came back for thirty years. His wife stood here to wait for him everyday and became Wang Fu Stone at last. When Yu came back, he found his pregnant wife had become a stone. He was so grief-stricken as to shout: Leave the child to me at least! After a short while, the stone burst into a thunderous sound and a split appeared in it, then a baby came out. This baby is Qi who is the emperor of the Xia Dynasty, and Wang Fu Stone also called Qi Mu Stone.

People of Huaihe River express their love and yearning for Yu controlling water hard with the beautiful and soulful tales. The spirit of Yu will always affect the

相传西汉初期,汉高祖在镇压淮南王英布之后,到涂山登临怀古,为了让后人记住大禹治水的功德,下令在山上修建禹王庙。

汉时修建的禹王庙,后世兴废更迭,多经修缮。鼎盛时期,宫庙按八卦方位排列,有五进、十殿、九院,殿堂四十多座。

如今,禹王宫庙高高耸立在涂山之巅,眺望着千里淮河,犹如当年涂山氏女站在山上遥望“三过家门而不入”的大禹一样,深情无限,望穿秋水。

这块面临淮河的巨大石头叫望夫石,传说是涂山氏女就站在这个地方,遥望新婚三天就南下治水,13年没有回来的丈夫。涂山氏女每天引颈眺望,精诚所至,化作这块望夫石。当大禹归来时,发现已有身孕的妻子变成了一块石头,伤心的大喊:“至少应该把孩子留下!”话音刚落,只听一声巨响,石头裂开一条大缝,一个婴儿出来了。这个婴儿就是夏帝启,望夫石又称启母石。

美好而深情的传说是淮河人民对大禹不辞劳苦治水,表达出的爱戴和牵挂之

posterity.

The prime minister of Chu ( a country of Spring and Autumn Period) Sun Shu-an was affected by Yu, and furthermore, he carried out Yu's spirit. He did favors for the people and reconstructed the irrigation during his tenure. His most famous deed is building Shaopo which is the Chinese oldest irrigated project ( it is located to the south of Huaihe River, to the east of Pi River and to the west of Wabu Lake). Shao Po was built in 613 B. C and it is 300 years older than Du Jiang Weir ( an old weir in Si Chuan Province). Shaopo, Du Jiang Weir, Zhang He Canal and Zheng Guo Canal are Chinese four greatest irrigated projects.

Anfeng County was established in the locus of Shaopo after Sui and Tang Dynasty, so Shaopo was called Anfeng Dyke. The construction of Anfeng Dyke benefited the local people and Wang Anshi wrote a poem *The County Magistrate Zhang of An Feng Constructing Shao Po* depicted the bumper of Anfeng County: The fishes are carried to the city alive and the paddies are loaded on the ship continuously. The memorial temple of the prime minister of Chu is still intact and I write this poem after having a good time here.

Now, Pi River, the tributary of Huaihe River, is famous in the world for a great water-control project which is called Pi Shihang Irrigated Project.

Pi River and Shi River are the tributaries of Huaihe River and Hang Bu River is the tributary of Huaihe River and Hang Bu River is the tributary of The Yangtze River. Pi Shihang Irrigated Project links three

情。大禹治水的精神感动着千秋万代。

楚国令尹孙叔敖就是受感动而践行了大禹精神的一代名相,他在任期间,“下膏泽,兴水利”。最著名的是,在淮河以南、潞河以东、瓦埠湖以西,修建了我国最古老的水利工程——芍陂。芍陂建造在公元前613年,比都江堰早三百多年,与都江堰、漳河渠、郑国渠并称为“华夏四大水利之秀”。

隋唐以后,芍陂所在地设置安丰县,芍陂就被称作安丰塘。安丰塘的修建造福于一方人民,王安石曾经写过一首《安丰张令修芍陂》,描写出安丰塘地区丰收的景象:“鲂鱼鰕鱼归城市,秔稻纷纷载酒船。楚相祠堂仍好在,胜游思为子留篇。”

如今,淮河支流潞河上还因为建造了一个大手笔的理水工程而享誉世界,这个工程叫做潞史杭灌溉工程。

潞河、史河是淮河的支流,杭埠河是长江的支流。潞史杭灌溉工程是把三条河流、两个水系,通过开挖新

rivers and two water systems and irrigates the acres of south bank of Huaihe River by digging new rivers, cutting channels and constructing channels.

The honorary chairman of International Commission on Large Dams Toland praised Pi Shihang Irrigated Project as one of the hugest irrigation areas in the world. The headwaters of this irrigation area are Mei Mountain, Mei Zi Mountain, Mo Zi Lake and Xiang Hongdian Reservoir. This area contains 40,000 channels which flowing by 12 cities and this project irrigates more than 1,317,957 acres farmland.

So great irrigated project can only be constructed in New China and the experts of controlling Huaihe River are the erectors of socialism.

Chairman Mao summoned people to construct Huaihe River by all means soon after the founding of New China, and then people of Huaihe River threw themselves into controlling Huaihe River.

The Huaihe River Control Committee which is located in Bengbu was set up in 1950. At that passionate time, the lights were bright day and night here, and moreover, the workers were cheer for every plan of water-control and the news of finishing.

From then on, the committee has carried 35 water-control programs of whole drainage area according to the guide "line the combination of storing and discharging". The general process is: constructing reservoir at the upper reaches, storing floodwater at the middle reaches, dredging up the riverway and discharging the

河、开凿水渠、修建涵道等工程连接起来,灌溉淮河南岸的大片农田。

被联合国大坝委员会名誉主席托兰赞誉为世界上最大的灌区之一的溧史杭,源头是大别山的梅山、佛子岭、磨子潭、响洪甸水库,开凿了四万多条渠道,流经十二个县市,灌溉八百多万亩农田。

这样一个浩大的水利工程只有在新中国才能建设起来。治淮理水的高手是社会主义的建设者们。

新中国刚刚成立,毛泽东主席就发出“一定要把淮河修好”的号召,淮河人民掀起了治理淮河的高潮。

位于蚌埠市的治淮委员会是1950年成立的。在那个火热的年代,这里的灯火昼夜通明,一个个治理淮河的方案、一条条工程竣工的捷报,经常让这里的工作人员欢呼雀跃。

从那时起,按照“蓄泄兼筹”的治淮方针,已经先后进行了三十五项全流域的治淮规划,大体步骤为:上游兴建水库、中游蓄洪滞洪,下游疏浚河道,分流泄洪。



floodwater at the lower reaches.

The number of the reservoirs in the drainage area of Huaihe River is up to more than 5,000. There are 33 large-sized reservoirs, 148 middle-sized reservoirs and more than 5,100 small-sized reservoirs.

Fo Zi Mountain Reservoir which is situated in Jinzhai County, Anhui Province, is a representation of controlling Huaihe River in 1950s. It is the first large-sized reinforced concrete reservoir with successive arches in our country and it has the reputations of the Pearl of Huaihe River and the Greatest Dam of Asia.

Lin Huaigang water-control project which is located in Huoqiu County, Anhui Province, is a representation of controlling Huaihe River in 21th Century. Its construction improved the standard of controlling flood of the middle and lower reaches of Huaihe River from one flood every fifty years to one flood every century and it has the reputation of Xiao Langdi' of Huaihe River.

Huaihe River which has been suffered from the flood for several hundred years is becoming a delicate and peaceful river.

### **(8) Emperor Zhu Growing Up in the Southern Bank of Huaihe River**

After bursting through Jingshan Xia and flowing by Bengbu, Huaihe River arrived at Linhuai Guan which is the second pass of Huaihe River.

Linhuai Guan was called Zhonli in ancient time and it was named Zhongli and Linhuai in the second year and the third year of Ming Dynasty.

在淮河流域修建的水库,数量达五千多座,其中,大型水库33座,中型水库一百四十八座,小型水库五千一百多座。

安徽金寨县境内的佛子岭水库是二十世纪五十年代治淮工程的一个代表,它是我国第一个大型钢筋混凝土连拱坝水库,有淮上明珠和亚洲第一坝之称。

安徽霍邱县境内的临淮岗洪水控制工程是二十一世纪治淮工程的一个代表,它的建成使淮河中下游保护区的防洪标准由五十年一遇提高到百年一遇,被誉为淮河上的“小浪底”。

几百年水患不断的淮河在新中国建设者的治理下,正在成为一条灵溪,一条安澜。

### **(八) 淮生天子**

千里淮河驶出荆山峡,穿过蚌埠市,前面便是长淮第二关——临淮关。

临淮关古代叫钟离,朱元璋建立明朝的第二年,改叫中立;第三年,改作临淮。

The Zhongdu Imperial City of Ming Dynasty was constructed in the southwest of Linhuai Guan in the second year of Ming Dynasty. The Zhongdu Imperial City was preliminarily completed after one year. Geographic Chapter, a chapter of *The Romance of the Three Kingdoms*, depicted "the preliminarily completed Zhongdu Imperial City has 9 gates and its circumference is 25 kilometers. In the middle of the Zhongdu Imperial City is the imperial capital and its circumference is 4.5 kilometers. The South Gate was called Wu Gate, the North Gate was called Haicheng, the east one called Donghua and the west one called Xihua. The Zhongdu Imperial City contains much architecture such as city, imperial palace, drum tower, bell tower, Yushi Tai, Tian Tan, Sheji Tan, Tai Temple and Gongchen Temple. And it has a sacred and holy air after 6 years construction.

Zhu Yuanzhang named the Zhongdu Imperial City Fengyang in the seventh year of Ming Dynasty.

After 600 years, the Zhongdu Imperial City only left us broken walls and plinths which tells us the previous glory in the setting sun.

Why the Zhongdu Imperial City was constructed in Fengyang which is located in the south bank of Huaihe River? Why didn't the Zhongdu Imperial City of Ming Dynasty leave eminent scene in the history? We should talk about Zhu Yuanzhang first of all.

Zhu Yuanzhang is the only emperor of countryman origin just like a dragon leaping out of Huaihe River.

就在临淮关被改叫“中立”的洪武二年,在它西南面的一大片土地上,开始建造明王朝的中都城。一年后,中都城初步建成。据《明史·地理志》记载,初建成的中都城“周五十里,立九门。”“中为皇城,周九里。正南门曰午门,北曰亥城,东曰东华,西曰西华。”经过六年的建设,方圆五十里的中都城已经很有帝王之城的气派,有城池、宫阙、鼓楼、钟楼以及御史台、日月坛、社稷坛、太庙、功臣庙等建筑。

洪武七年,朱元璋把建造中都城的这块地方命名为“凤阳”。

时隔六百多年,中都城只为今天的我们留下一段段荒芜的城墙和一座座躺在地下的石础,它们在夕阳下诉说着曾经的荣耀。

为什么要在淮河南岸的凤阳建中都城?明朝的中都城为什么没有在历史上留下显赫的风光?这要从明朝的开国皇帝朱元璋说起。

朱元璋,这位中国历史上唯一一个农民出身的皇帝,就像是来自淮河里跃出的一条龙。

Zhu Yuanzhang led a destitute life in the country of Fengyang when he was young. In the spring of 1344, the plague was prevailed in his hometown and he lost his parents and elder brother one after another in 20 days. He had no money to buy coffin and burial ground to entomb his relatives and he suffered from the greatest pain of his life. Zhu Yuanzhang was deeply painful when he thought of his deceased relatives even if he dominated the country.

Zhu Yuanzhang never covered up his parentage and extraction after dominating the country and he called himself "a common people from the south bank of Huaihe River". Zhu Yuanzhang is the frankest emperor among all Chinese feudal monarchs. A representation of his frankness is he regarding his hometown and familial affection as the most important things.

After being the emperor, Zhu Yuanzhang intended to establish the capital in Fengyang which was called "Lin hao" at that time. He said to the ministers: "Lin hao is between Yangtze River and Huaihe River. It's a strategic place and the rivers can be used as a channel of water transportation. I want to establish the Zhongdu Imperial City there. What's your opinion?" Most of the ministers are Zhu Yuanzhang's townsman, so they all approved his proposal.

And then, the Zhongdu Imperial City was constructed in Lin hao according to the standard of the capital with the meaning of "being established in the Central Plains and stabilizing the people of the whole country". At the mean time Linhuai Guan was called

年少时的朱元璋在河南南岸的风阳农村艰难的生活着。1344这一年的春天,瘟疫流行,二十天里,朱元璋相继失去了父母和大哥。没有钱给亲人买棺木,也没有地埋葬亲人。悲痛加上贫寒,年少的朱元璋遭受着人生最大的痛苦。即使在他以后坐在天子的宝座上,每想到这些,都会痛心疾首、百感交集。

登上皇帝以后,朱元璋毫不掩饰他的出身和家世,常常以“淮右布衣”自称。在中国所有的封建帝王中,朱元璋是最有真性情的一位皇帝。真性情的一位表现就是重乡土、重亲情。

登上天子位的时候,朱元璋想在家乡风阳——当时的临濠,建立都城,他对大臣们说:“临濠,前江后淮,以险可恃,以水为清,朕欲以为中都如何?”大臣中多是跟随他打天下的“淮人”,他们岂能不赞成?

于是,按照建造京都的规格,在临濠建中都,取“中天下而立,定四海之民”之义。同时改临淮关为“中立”。



Zhongli.

Zhu Yuanzhang assembled 90,000 craftsmen, 70,000 soldiers, 200,000 immigrants and many criminals in the scope of the whole country to construct the Zhongdu Imperial City.

As an emperor, one representation of Zhu Yuanzhang's love for the hometown is the policy of attaching most importance to agriculture and irrigation.

A great mass of farmland in the drainage area of Huaihe River was desolate after the wars in the last years of Yuan Dynasty. Zhu Yuanzhang directed the immigration in the scope of the whole country for many times. Many people immigrated to Fengyang and its surrounding areas.

Zhu Yuanzhang said that peasants are the most laborious people among four kinds of people (four kinds of people include: soldiers, peasants, workers and merchants). In order to improve the peasants' living level, he commanded to reduce the exorbitant taxes and levies of them.

Zhu Yuanzhang was clearly aware of the importance of preventing the flood because he grew up on the bank of Huaihe River. According to the statistics of the 28th year of Ming Dynasty, there were 40,987 dykes and weirs dug, 4,166 riverways dredged and 5,048 banks constructed in pasted two years.

Zhu Yuanzhang never forgot the misery of his parents and relatives all his life. He wrote *A Poem of Yearning Parents*: "Little birds always follow their parents and feed their parents when they are old. When I

朱元璋在全国范围内调集工匠九万、军士七万、移民二十万以及数万名罪犯,来营造中都城。

作为皇帝的朱元璋,将他的乡土情怀延伸为重农重水政策。

淮河流域经过元末的战争,大量土地荒芜。朱元璋进行了几次全国范围的大移民,其中,到凤阳和周围地区屯田的移民很多。

朱元璋说,四民之中农民最劳最苦。因此他下令减免农民的苛捐杂税,让他们休养生息。

生长在淮河岸边的朱元璋,深知预防洪涝灾害的重要性,据洪武二十八年统计,前后不到两年,在全国范围内共开塘堰四万零九百八十七处,疏通河道四千一百六十六处,修建陂、堤、岸共五千零四十八处。

朱元璋一生时刻忘不了的是父母亲人的悲惨遭遇。他曾经写过一首《思亲诗》:“父母双飞紧相随,谁知返哺天性真。吾思昔日微庶

think of my miserable parents and the days of being a plebeian, I can't sleep and can only sigh. If a man is inferior to a bird, will he have promising future?"

In order to express his love of his parents, Zhu Yuanzhang constructed an imperial mausoleum for them in the hometown in the second year of Ming Dynasty

Nowadays, we can feel his love of the relatives while walking on the wide tomb passages of the imperial mausoleum.

According to the history record, Zhu Yuanzhang used many kinds of good materials in the process of constructing the imperial mausoleum. This splendor and solemn mausoleum was completed by numerous craftsmen for 10 years.

Zhu Yuanzhang inscribed the epigraphy of imperial mausoleum the in person. And he retrospect the tragedy of losing his parents and relatives: "They had no coffins to be buried and I can only buried them by covering their bodies with shabby clothes, let alone holding sacrificial rites for them with good liquor and food."

Zhu Yuanzhang was very thrifty and frugal because his childhood was poor and destitute. He was still simple after being emperor. Normally, the vehicles and utensils should be adorned by gold, but Zhu Yuanzhang replaced gold with copper. He didn't grudge the gold, but advocating the spirit of frugality.

Zhu Yuanzhang left the testament: "I have dominated the country with worrying mentality for 31 years.

民,苦哉憔悴堂上亲。歎歎歎歎梦寝心不眠,人而不如鸟乎将何伸?"

为表达自己的思亲情怀,朱元璋登上天子位的第二年,就在自己的家乡为父母亲人建造皇陵。

今天的我们可以沿着皇陵的宽广神道,去体会朱元璋的思亲情怀。

史书记载,朱元璋建造这个皇陵的时候,用的都是天下各种好材料,"工匠数万",历经十年,建成了这个"宫阙殿宇,壮丽森严"的明朝第一陵。

朱元璋亲自为皇陵撰写碑文。在碑文中,朱元璋回顾了父母亲人病故时候的悲惨:"殓无棺槨,被体恶衾,浮掩三尺,莫何殓浆……"

少小时候吃过太多的苦,朱元璋养成了节省的习惯。即使当上了皇帝,他仍然比较简朴。按规格,皇帝使用的车辇、器物等都用黄金雕饰,但朱元璋却要用铜代替黄金,他说不是吝惜这点黄金,而是要提倡节俭精神。

临终前,朱元璋留下遗诏:"朕膺天命三十一年,忧危积心,日勤不息,务有益于

My expectation is doing favor for the people, so I am very diligent and never be sluggish. I was of humble origin and my knowledge is not as wide as the forefathers who are kind and hating evilness. Don't sacrifice gold and jade for me. All the people can take off the sable and get married on third day after my death. There is no need for the vassals to come to the capital and they can stay in their states."

Zhu Yuanzhang's brilliant life passed and the Zhongdu Imperial City never being splendid. He stopped the construction of the later stage in the sixth year because this project wasted too much man power and money.

Emperor Ming Taizu Zhu Yuanzhang spent one year on constructing the palace of Yingtian Fu (the ancient name of Nanjing) and Emperor Ming Chengzu Zhu Di spent three years on constructing the Forbidden City, but the process of constructing the Zhongdu Imperial City lasts 6 years. We can imagine that its scale and luxury will not inferior to the Imperial Palaces of Nanjing and Beijing.

Zhu Yuanzhang abandoned the Zhongdu Imperial City because it cost too much money. To avoid wasteness, Zhu Yuanzhang utilized the Zhongdu Imperial City as royal prison. The princes and eunuchs who broke the law were locked here.

Zhu Yuanzhang ordered to use the remainder of the building materials to construct Longxing Temple. There are two reasons; Firstly, here is the place he rising to power and position; Secondly, he wanted to

民。奈何自寒微，无古人之博知，好善恶恶，不及远矣……丧祭仪物，毋用金玉。天下臣民，哭临三日，皆释服，毋妨嫁娶。诸王临国中，毋至京师……”

朱元璋的辉煌人生逝去了，他当初钦定的中都城则根本就没有辉煌起来。建造的第六年，他得知中都城在建造过程中费用巨大，劳民伤财，就停止了后期建设。

当初，明太祖朱元璋用一年时间建造了应天府皇宫；后来，明成祖朱棣用三年时间建造北京紫禁城，而凤阳中都城的建造用了六年。可以想象，六年建造的中都城，其规模、气势、豪华程度，都不会亚于南京、北京的两个明代故宫。

但是，因为“劳费剧”，朱元璋就把它废弃了。为了“废物”利用，朱元璋把中都城当作皇家监狱，凡是皇子皇孙以及宦官中违法犯法的，就送到“凤阳高墙”禁锢。

朱元璋还下令，利用中都城没有用完的建筑材料，在当地修建龙兴寺——是因为这块土地是“龙”兴之



commemorate his career of being a monk.

We can see that Zhu Yuanzhang abandoned the individual interests to preserve the public interests by balancing his own emotion and the national interests from the affair of discarding the Zhongdu Imperial City. This is an emperor's generous bosom.

### (9) The Threnody of Huaihe River

Passed through the Linhuaikwan Col, Huaihe River faces in front the last of her three narrows—Fushan Gorge.

Situated within Wuhe County, Fushan Gorge is the biggest of all the three gorges of Huaihe River, with its width reached more than two li (Chinese mile). Standing on top of Fushan Mountain, watching ships to and fro go downstream or upstream, one recalls the memory of more than one thousand years ago when there built a dam to cut this river into two reaches and to obstruct the traffic of Huaihe River.

This is the first time in history to construct a dam on Huaihe River; however, it was not used as a water conservancy, but as martial works.

In the Northern and Southern Dynasties, the Northern Wei Dynasty conquered Shouchun County, which the Southern Liang Dynasty also wanted to get hold of for its important military strategic location. Consequently, a war for seizing Shouchun County was about to break out.

In 514 A. D., a general called Wang Zu who had served for the Northern Wei Dynasty surrendered to the Southern Liang Dynasty, one day thought of an idea to

地；二是为纪念他的僧侣生涯。

朱元璋废弃中都城这一举动，可以看出在自我感情与国家利益的关系上，朱元璋舍弃了“小我”而选择了“大我”。这正是天子的襟怀。

### (九) 长淮悲歌

淮河经过临淮关后，前面就是淮河三峡的最后一个峡口——浮山峡。

位于五河县境内的浮山峡，是淮河三峡中最大的峡口，峡口的宽度达两里多。站在浮山之上，看来往船只顺流而下或逆河而上，遥想一千多年前的一段时间，这里修建了一条拦水大坝，将淮河分成两段，阻断了千里淮河的通。

这是历史上第一次在淮河上建拦水大坝，但垒筑的不是水利工程，而是军事工事。

南北朝时期，北魏占领了寿春，南梁想夺取寿春这个淮河南岸的军事要地。一场寿春争夺战就要爆发。

公元514年，北魏投降到南梁的将领王足，出了一个不用攻打寿春城而能让寿

defeat troops of Wei in Shouchun without any attack—to build a weir on Fushan Gorge to interdict Huaihe River and to flood Shouchun County.

Theoretically, it would work. For where Fushan Gorge located was the throat to control the middle portion of Huaihe water system and it was eight to ten meters higher than Shouchun County. The starting point was to beat enemy. Therefore, from the standpoint of the Southern Liang Dynasty, it was a good idea.

Then, the Liang Dynasty Emperor Hsiao Yen adopted this idea, and called up 200 thousand civilian workers to construct Fushan Weir. To set up wooden pegs for this dam, all the trees by both sides of the river were cut down, that is the reason why until now we can hardly see forests on Fushan Mountain and nearby hills.

A year later, Fushan Weir was completed, with its nine li length, its bottom 1400 feet wide, its top 450 feet wide, and its 195 feet height. Here it blocked off Huaihe River, of which the upriver became a vast body of water, and Shouchun County was surrounded by water.

As water level rises up, Fushan Weir faced a great calamity. To save Fushan Weir from being submerged, the Southern Liang Dynasty built a spillway. However, how could a dyke made by mud block up ferocious flood? During the summer and autumn period of 516 A. D., water level rose suddenly and sharply, the weir was quickly broken through. As history recorded, the thundering of rushing water when the weir broke out could be heard from 300 li away.

春的北魏兵败的主意——在浮山峡筑堰, 阻断淮河, 水灌寿春城。

从理论上讲, 这个主意是行得通的。因为浮山峡所在的位置是扼控淮河中游水系的咽喉, 它与寿春城的地势相差 8-10 米。从出发点看, 是为了打击敌人。因此, 站在南梁的立场上, 这是个好主意。

于是, 梁武帝萧衍采纳了这个主意, 征调二十万民工修建浮山堰。为了给拦水大坝打木桩, 砍光了淮河两岸的树木, 这就是浮山及周围的小山至今很难见到森林的原因。

一年后, 坝长九里, 底宽一百四十丈, 顶宽四十五丈, 深十九丈五尺的浮山堰建成。淮河水在这里被阻挡, 上游成为一片汪洋, 寿春城被水围困。

随着水位的不断上涨, 浮山堰也面临着灭顶之灾。为保住浮山堰, 南梁修建了泄洪道。但是, 一条土筑的堤坝怎能挡住凶猛的洪水? 公元 516 年的夏秋季节, 洪水暴涨, 冲破了堤堰。史书上记载, 破堤的水声像打雷一样, 三百里外都能听到。

Thus Fushan Weir, which had only existed for four months, was destroyed in one day. More than 100 thousand civilians of the Southern Liang Dynasty died from blood, and the downstream of the Huaihe River became inundated area.

The tragedy of Fushan Weir had some similarity with what a person did on Yellow River during the Southern Song dynasty several hundred years later.

In 1128 A. D. ,to hold up the army of Jin( a contemporary country of Southern Song ), Du Chong, the left-in official of the then Chinese capital Dongjing of the Southern Song dynasty, intended to artificially spread water out from Yellow River to drown the enemy in the southwest part of Hua County in Henan Province. As a result, however, Yellow River changed its watercourse, further crossed Si River, and then flowed into Huaihe River. From then on, fierce water from Yellow River rushed into Huaihe River, schlepping mud and sand which raised riverbed of the latter. Consequently, water overflowed the banks of it in flood season and submerged towns and farmlands.

Year by year, the originator of the flood of Huaihe area has been Yellow River. This adversity tortured people from both sides of the river greatly.

“To say Fengyang, to talk about Fengyang, it was originally a good place, but thanks to the Emperor Zhu (Zhu Yuanzhang the first Emperor of the Ming Dynasty), now our lands would have desolated nine times out of ten years.”

This song of Fengyang Flower-drum Dance was

建成才四个月的浮山堰就这样毁于一旦。南梁十多万民众死于洪水,下游淮扬成为泽国。

浮山堰的悲剧和几百年后发生在南宋时期黄河上的一个人为行为,有某些相似的地方。

公元 1128 年,南宋东京留守杜充为阻挡金兵,在河南滑县西南人为地决开黄河,想用水来淹灭敌人。但是,这样做的后果是使黄河河道改变,夺泗水入淮河。从此,凶猛的黄河水携带着泥沙冲入淮河,泥沙不断加高淮河的河床,致使洪水季节,淮河水越坝溃堤,淹没城市 and 农田。

一年又一年的淮河水患,始作俑者是黄河。一年又一年的淮河水患使两岸人民饱受灾难。

“说凤阳,道凤阳,凤阳本是好地方,自从出了朱皇帝,十年倒有九年荒。”

这首凤阳花鼓唱遍了全



popular in the whole country. Actually, the real reason why there are nine times of desolation out of ten years is not that the Emperor Zhu came from Fengyang, but the continuous floods of Huaihe River.

Since Du Chong in the Southern Song dynasty spread water out from Yellow River, water from it broadened its way to the south, and turned Huaihe River into a disastrous river. In the Ming Dynasty, the water from Yellow River passed through Ying River and Wo River and then into Huaihe River. Every summer, the area of the latter three rivers would be submerged, in which Fengyang is located; therefore, the poor spectacle is thus formed.

To flee from famine, people of Fengyang "carrying flower-drum on back, they wandered in neighborhoods", and they sang the songs of Flower-drum Dance to beg for needs. With their steps of begging, this kind of folk art called Fengyang Flower-drum Dance was going round.

Popular during the middle period of the Ming Dynasty, Fengyang Flower-drum Dance further prevailed in the Qing Dynasty. As recorded in *Some Knowledge of Ming Studies*, this dance was then prevailing in Jiangsu and Zhejiang provinces, and the singers "begins with male, then female; first in the day, then continue to the night; first in the countryside, then to the downtown; first among farmers, then followed by coxcombs".

Kong Shangren, the famous playwright in the Qing Dynasty, once watched the dance show in Fengyang in Linfen in Shanxi Province, wrote a poem that went like this: "the maidens of Fengyang went for a walk in sunny

国。其实，“十年倒有九年荒”的真正原因不是因为凤阳出了个朱皇帝，而是因为淮河连续不断的水患。

自从南宋的杜充决开了黄河，黄河便泛滥南下，把淮河变成了一条灾河。明朝时期，黄河主要经颍水、涡水，再流入淮河。每到夏季，颍、涡、淮流域泛滥成灾，而凤阳正处于这一地区，因而造成了“十年倒有九年荒”的年景。

为了逃荒，凤阳人“身背花鼓走街坊”，唱着花鼓来乞讨。随着凤阳人乞讨的脚步，凤阳花鼓这种民间艺术形式也流传四方。

流行于明朝中叶的凤阳花鼓，在清朝得到了更为广泛的传播。《明斋小识》中记载，当时，凤阳花鼓风靡江浙，演唱者“始以男，继以女；始以日，继以夜；始于乡野，继于镇市；始盛于村俗农氓，继沿于纨绔子弟。”

清朝著名剧作家孔尚任在山西临汾观看凤阳花鼓时，曾赋诗一首：“凤阳少女踏春阳，踏到平阳胜故乡。舞袖弓腰都未忘，街西勾断

spring days, and they found Pingyang a better place than their hometown. Sleeves waving and waists bowing are all unforgettable, which tempted and broke the heart of passers-by on the west end of street”.

Although Huagu Lantern was a threnody of this long Huaihe River, however, it intoxicated audience in its own way, and has become a brilliant flower in the garden of Chinese folk arts.

Another kind of folk singing and dancing born by Huaihe River is also full of charms that are Huagu Lantern, which is reputed as “Oriental Ballet” or “Quiet Orchid by Huaihe River”.

“Beating gongs and drums, people are face to face with each other, and bursts of anxieties and worries come to my mind. What is been anxious about is there is not a grain of rice in the jar; what is worried about is that there is not a drop of oil in the pot.” In the past times, Huagu Lantern was also a threnody of Huaihe River, and it sang heart sound of the poor and the suffering. What is different from Fengyang Flower-drum Dance is that the singing and dancing of the former is hot and fervent, and that it is more polished and vivid.

After this disaster, people pray for harvest, and they dance to Huagu Lantern; during the temple fair for Yu, a great emperor of ancient Chinese, people also dance to it; and so does everybody to make fun in the bitter days.

On the beach, on the wheat field, on the turnrow and by the dyke, as long as there is a spot of empty place, Huagu Lantern can be played. “Beating gongs

路人肠。”

风阳花鼓虽然是千里长淮的一个悲歌,但是,它以自己独特的风味征服了听众,成为中华民族艺术宝库中的一朵奇葩。

诞生在淮河岸边的另外一种民间歌舞也同样具有魅力,它就被誉为“东方芭蕾”和“淮畔幽兰”的花鼓灯。

“锣鼓一打头对头,一阵焦来一阵愁,焦的是缸里没有米,愁的是瓶里没有油。”花鼓灯也是过去岁月里,长淮的一种悲歌,唱的是贫苦人民的心声。与风阳花鼓不同的是,花鼓灯的歌舞热烈火爆,舞姿更加优美传神。

洪涝灾害后,祈祷丰收,人们要跳起花鼓灯;禹王庙会上,祭祀神灵,人们要跳起花鼓灯;艰苦的日子里,寻些开心,人们要跳起花鼓灯……

河滩上,麦场上,田地头,堤坝下,只要有块空地,就能玩灯。“花鼓一打头对头,玩灯全靠月当头,不要银

and drums, people are face to face with each other, and the performances are all depended on the bright moon. With no need to buy rush, we save money to light the lantern oil, and we play to make friends." "Hundreds sing and thousands echo, and together we can make a pile of songs. The more enthusiastic we are, the more songs we have, and we feel much happier when sing more." "We sing until even some stars begin to fall in the midnight, until the day start to breaks."

By Huaihe River, these places such as Yingshang, Fengtai, Huaiyuan and Dingyuan are all cradles of Huagu Lantern, where the latter becomes a folk art people love to see and hear.

Nowadays, Huagu Lantern and Fengyang Flower-drum Dance never have sang threnodies of Huaihe River since long time ago, while their main subjects are to eulogize new life and new era. Actors and actresses of new generations sing these songs to Beijing and abroad, and show the charm of these folk arts on the stages of the whole country and the world.

#### (10) The Great Wall on the Water

Huaihe River flow into Hungtse Lake after it has passed Fushan Gorge.

There was no such lake as Hungtse Lake in remote times, and Huaihe River passed through between the ancient Sizhou area and Yutai and down northeast, then east by Huaiyin, at last it inpoured into Yellow Sea by yuntikuan ( a customspass ) in the ancient Lianshui County. In *Notes on Waterways* classic Li Daoyuan wrote like this: "( Huaihe River ) then down east, reaches Huaipu County of Guangling area, and into sea."

钱买灯草,又省铜板打灯油,玩灯为了交朋友。”“千人唱歌万人和,唱的歌儿堆成垛。干劲越大歌越多,越唱心里越快活。”“唱到半夜三星落,唱到五更亮了天。”

淮河岸边的颍上、凤台、怀远、凤阳、定远都是花鼓灯的故乡,花鼓灯在这些地方是人民喜闻乐见的艺术。

而今,花鼓灯和凤阳花鼓早已不再吟唱长淮悲歌,歌唱新生活、歌颂新时代成为它们的主题。新一代的演员们唱着它们进京,跳着它们出国,在全国和世界的舞台上展示它们的魅力。

#### (十) 水上长城

淮河经过第三峡浮山峡之后就流入了洪泽湖。

古代没有洪泽湖,淮河经过古泗州与盱眙之间流向东北,再经淮阴向东,在古涟水县的云梯关注入黄海。邰道元在《水经注》中写道:“(淮水)又东,至广陵淮浦县,入于海。”淮浦,即今天江苏省淮安市的涟水县。



Huaipu is today's Lianshui County of Huaian City in Jiangsu Province.

The immense Hungtse Lake appeared after the phenomenon of Yellow River going by way of Huaihe River. Since Du Chong in the Southern Song dynasty spread water out from Yellow River, this phenomenon has become an established law. Ferocious water with mud and sand of Yellow River went along the southern way by Yingshui, Woshui, Sishui and Bianshui, and turned downstream riverway of Huaihe River into a silted overground river, while the washes and ponds became this vast Hungtse Lake.

In the first year of Xianfeng in the Qing Dynasty, the water level of Hungtse Lake soared up and collapsed the dyke by Jiang Dyke, the south end of the bank. Since then, Huaihe River had to change its way from directly into the sea to by way of Yangtze River. Five years later, the bank of Yellow River in Lankao in Henan Province burst out and water went north through Shangdong Province into the sea. Thus the history of Yellow River going the way of Huahe River has changed. However, its harm lasted and the damaged Huaihe River water system floods from time to time.

Previously, Hungtse Lake was called Pofu Pond, in dry times people cannot go boating in it. It is said that once Emperor Yang of Sui Dynasty went along the southern part of Yangtze River and passed by this place, while suddenly it rained heavily in the dry weather, and the water lever rose and the yachts could go out of any obstacles. Emperor Yang thought it was the blessing from heaven; therefore, he changed the

浩瀚的洪泽湖产生在黄河夺淮之后。自从南宋的东京留守杜充决开了黄河,黄河夺淮就成为定律。凶猛的黄河水携带着大量的泥沙,沿着颍水、涡水、泗水、汴水南下,把淮河下游的淮河道淤成了地上河,而洼地水塘则变成了浩渺无边的洪泽湖。

清朝咸丰元年,洪泽湖水位猛涨,冲塌了大堤南端蒋坝附近的堤坝,从此,淮河由独流入海而被迫改道经长江入海。五年之后,黄河在河南兰考决口,北上山东入海,黄河夺淮的历史才得以结束。但黄河夺淮造成的危害并没有结束,受到破坏的淮河水系经常泛滥。

洪泽湖以前叫破斧塘,干旱的时候,水上不能行舟。传说隋炀帝下江南经过这里,干旱的天气里突降大雨,水涨船高,畅行无阻。隋炀帝认为是天降洪福,所以,就把破斧塘改名为洪泽浦。后来叫洪泽湖。

name of Pofu Pond into Hongze Pu (the water-blessed riverside). It was called Hongze Lake later.

After its change of name, Hongze Lake didn't bring good fortune to people by the riverside. In several hundred of years when Yellow River was going by way of Huaihe River, the bottom of the lake was raised by mud and sand from Yellow River, as a result, it was higher than the riverbed of Huaihe River, and thus Hongze Lake became the "suspended lake". To receive the water Huaihe River injected, such a suspended lake was doomed to produce disasters of drought and flood to the drainage area of Huaihe River and the Hongze Lake area.

The ancient Sizhou City was a well-known prosperous one, and due to its location by the west side of Hongze Lake, it suffered from flood for many times, and it sank into water in the ruthless and tyrannical floods of Yellow River and Huaihe River in 1680.

Together with the Sizhou City, what sank into Hongze Lake was Ming Emperors' Mausoleum.

Today, this mausoleum has come to light again and it has become a place of interest of Yutai County in Jiangsu Province.

In its 250 meters long spirit path, we can appreciate the stone inscriptions buried underground for 300 years. Due to this status, these stone images of lions, Chinese unicorns, horses and civil officials and military officers of three meters long are well reserved, and the details of statues are as clear and exquisite as the year they were created, and they are of very high artistic values. There are Chinese unicorns with moir s and scutes

改名后的洪泽湖并没有施洪福给沿岸的人民,在黄河夺淮的几百年里,由于黄河的泥沙加高了湖底,使洪泽湖的湖底高于淮河的河床,洪泽湖成为一条“悬湖”。这样的“悬湖”作为淮河的注水湖,势必造成淮河流域以及洪泽湖地区旱涝成灾。

古泗州城是一个很有名气的繁荣城市,由于它坐落在洪泽湖西岸,曾经遭受到多次水灾,在1680年暴戾的黄淮水患中,泗州城沉入水中。

和泗州城一起沉入洪泽湖的还有明祖陵。

今天,明祖陵已经重见天日,成为江苏省盱眙县的一处名胜古迹。

在明祖陵二百五十米长的神道上,我们能够欣赏到埋藏地下三百年的石刻。这些狮子、麒麟、马以及文臣、武官石像,三米多高,由于淹没在水下,保存比较完好,雕像的细节之处都像当年一样清晰细腻,有很高的艺术价值。比如,麒麟身上的云纹、

wrapped around their bodies, lions with eddy-like frizzles on head and hiked up red tassels around neck strap, as well as stone horses with countable fine manes around neck and vaguely-seem sweat drops on body, and so on. All of these are extremely exquisite articles of carved stone art.

The Ming Emperors' Mausoleum was built by Zhu Yuanzhang (the first emperor of Ming Dynasty) to commemorate his grandfather, great-grandfather and great-great-grandfather in Yangjiadun in the east part of the ancient Sizhou City, and it was after the construction of Fengyang Ming imperial tombs.

Zhu Yuanzhang constructed three mausoleums before his death. The Ming Emperors' Mausoleum in Yutai was called "the first mausoleum of Ming Dynasty", in which the dresses and personal adornments of three generations of males before Zhu were buried; Fengyang Ming Imperial Tombs were built for Zhu's parents and brothers; while the Ming Xiao Mausoleum in Nanjing was built for Zhu himself.

To protect the Ming Emperors' Mausoleum from submergence, great efforts were made to control water from Yellow River, Huaihe River and Hongze Lake in Ming Dynasty. In the 1590s, the expert of water control Pan Jixun constructed dikes along Yellow River, fixed its riverway, blocked its crevasses and elongated the dikes on both sides to Huaiyin. At the same time, the levee of Hongze Lake was built to force water from Huaihe River meet with Yellow River after it came out of the mouth of Sizhou, utilizing the clear water from Huaihe River to wash out mud and sand in the ancient

披伏的鳞甲,狮子满头旋涡状的卷毛、颈带上迎风飘起的红缨,石马颈上丝丝可数的细鬃、身上依稀可辨的汗滴,等等,都是精美绝伦的石刻艺术精品。

明祖陵是在凤阳明皇陵建成之后,朱元璋为祭奠他的祖父、曾祖和高祖,在古泗州城北杨家墩修建的。

朱元璋生前修了三座陵墓,盱眙的明祖陵被称为“明代第一陵”,埋葬的是朱元璋三辈祖父的衣冠;凤阳的明皇陵是为朱元璋的父母兄弟修建的;南京的明孝陵则是为朱元璋自己修建的。

为了保护明祖陵不受水淹,明代在治理黄淮和洪泽湖上都下了很大精力。万历年间治水专家潘季驯,在黄河上修建堤防,固定河道,堵塞决口,并把两岸堤坝延伸到淮阴。同时修建洪泽湖大堤,逼淮水出泗口会黄,利用淮河的清水去冲刷黄河故道中的泥沙。



channel of Yellow River.

What Pan Jixun did successfully managed to stabilize the two rivers in a certain period of time; however, afterwards crevasses appeared again on banks of Yellow River as a result of the continuously up-rising river bed. Until Qing Dynasty, Yellow River had been basically flowed to Huaihe River through Sizhou, and the submergence of Sizhou City in 1680 was a typical instance.

The ancient Sizhou City faced the long Huaihe River and held the Bian port. From its prosperity since as early as the Kai Yuan period of Tang Dynasty to its submergence in Kang Xi period of Qing Dynasty, it has a splendid history of 900 years.

The submergence of Sizhou City was a striking incident in the history of Huaihe River, just as heart quaking as the explosion of Vesuvius volcano in Italy and the burial of ancient Pompeii.

As a city by the mouth of a river, the ancient Sizhou City became a large-scaled central city in Hongze Lake area with its well-developed water and land transportation. In the Tang Dynasty, the famous Buddhism architectures Sengjia Tower and Mingyuan Master Tower were constructed; after the construction of Ming Emperors' Mausoleum, Zhu Yuanzhang in Ming Dynasty established an auxiliary palace for the crown princess to sacrifice the mausoleum. All these deeds added to the city's reputation and made it more prosperous.

As documents recorded, this 2.4 square kilometers facing-water city was carefully constructed to prevent

潘季驯的治水之举使黄河淮河在一定时间内趋于稳定,但是,由于黄河河床不断淤高,两岸又出现决口。到清朝时期,黄河基本上是夺泗入淮,1680年水淹泗州城就是一个典型的例子。

古泗州城面临长淮,扼守汴口,在唐代开元年间就开始兴盛,直到清朝康熙年间被水淹没,有九百年的辉煌历史。

水淹泗州城是淮河历史上一个震撼人心的事件,就如同意大利维苏威火山喷发,庞贝古城被埋一样的惊心动魄。

作为河口城市的古泗州,发达的水陆交通使它成为洪泽湖地区规模较大的中心城市。唐朝时期,建造了著名的佛教建筑僧伽塔和明远大师塔;明朝朱元璋修建明祖陵以后,在泗州城设立了太子祭陵的行宫。这些都提升了古泗州的名气,使古泗州更加繁荣。

史料记载,这座2.4平方公里临水的城市,在建设

flood. For instance, outside its city gate six jar cities and six moon-shaped gates were built, thus if floods came, it would block up the moon-shaped gates firstly and people could go through jar cities. There were rivers in and outside the city, and outside these rivers were flood-preventing banks.

Nowadays, with the successful water-control of Huaihe River and the decline of water lever of Hongze Lake, the walls, gate towers, jar cities, and moon-shaped gates are all brought to light from under the water level. In the area of Huaihe and Chenggen Villages of Yutai County, people have already measured out the city site of the ancient Sizhou City. The mystery veil of this ancient city which has been buried for more than 300 years would be uncovered in the near future, and we are looking forward to this exciting moment.

The ancient Sizhou City on the west side of Hongze Lake met destruction in floods, whereas its east side was comparatively safe due to the great wall on water. The great wall was the levee of Hongze Lake.

The embryo of Hongze Lake levee appeared in the Eastern Han Dynasty. In order to prevent water of Huaihe River from eastward intrusion, Chen Deng, the prefect of Guangling presided the construction of 30 *li* long Gaojia Weir. Pan Jixun of Ming Dynasty heightened and elongated the weir southward for 80 *li* to control water from the two rivers. Gone through 171 years of Ming and Qing dynasties, the levee of Hongze Lake could finally be regarded as authentically completed.

More than 60 thousand pieces of strip stones were consumed to build the levee, and each weighs a thousand

上就做了精心的防洪御洪准备。比如,它的城门外建造了六道月城和六座月门,城外大水先堵月门,行人从月城上出入。城内有内城河,城外有外城河,河外有防洪堤。

如今,随着淮河治理的成功和洪泽湖水位的下降,古泗州城的城墙、门楼、月城、月门都已经露出水面。在盱眙县淮河乡、城根乡一带,人们已经测量出古泗州的城址。埋在地下三百多年之久古城的神秘面纱,会在不久的将来被人们擦开,我们期待着这一激动人心的时刻。

洪泽湖西岸的古泗州在水患中遭灭顶之灾,而湖的东岸,因为有了一条水上长城而能够相对安稳。这条水上长城就是洪泽湖大堤。

洪泽湖大堤的雏形出现在东汉年间,为防淮水东侵,广陵太守陈登主持修建了三十里的高家堰。明朝潘季驯治理黄淮,把高家堰加高并向南延伸八十里。经明清两代一百七十一年,洪泽湖大堤才算真正建成。

建造洪泽湖大堤用了千斤条石六万多块。按照波浪

Jin (unit of weight). According to the principles of natural flow direction wave-breaking and wave-control, the meandering and zigzagging long bank was built with each bend as a harbor.

What we can see today the levee of Hongze Lake is a place full of shadowy green willows and different tour sites, and it has gone through thorough control and elaborate beautification by the New China constructors in the last century. Each of the bends wins over lake and mountain scenery by Hongze Lake; each refloats the local conditions and customs.

In the last century the water-control projects built on Hongze Lake levee were Erhe Sluice, Sanhe Sluice and Gaoliangjian Sluice, and they are playing a significant role in controlling the current of Huaihe River.

Walking on this levee and appreciating the vast scenery of Hongze Lake, one can enjoy a galaxy of beautiful landscapes. Here green waves of a thousand chings (unit of area), one may observe indeed that only under the blue sky of New China can this levee be a real great wall on water. Under the protection of this great wall, the thousand-li-long Huaihe River is now becoming a peaceful river!

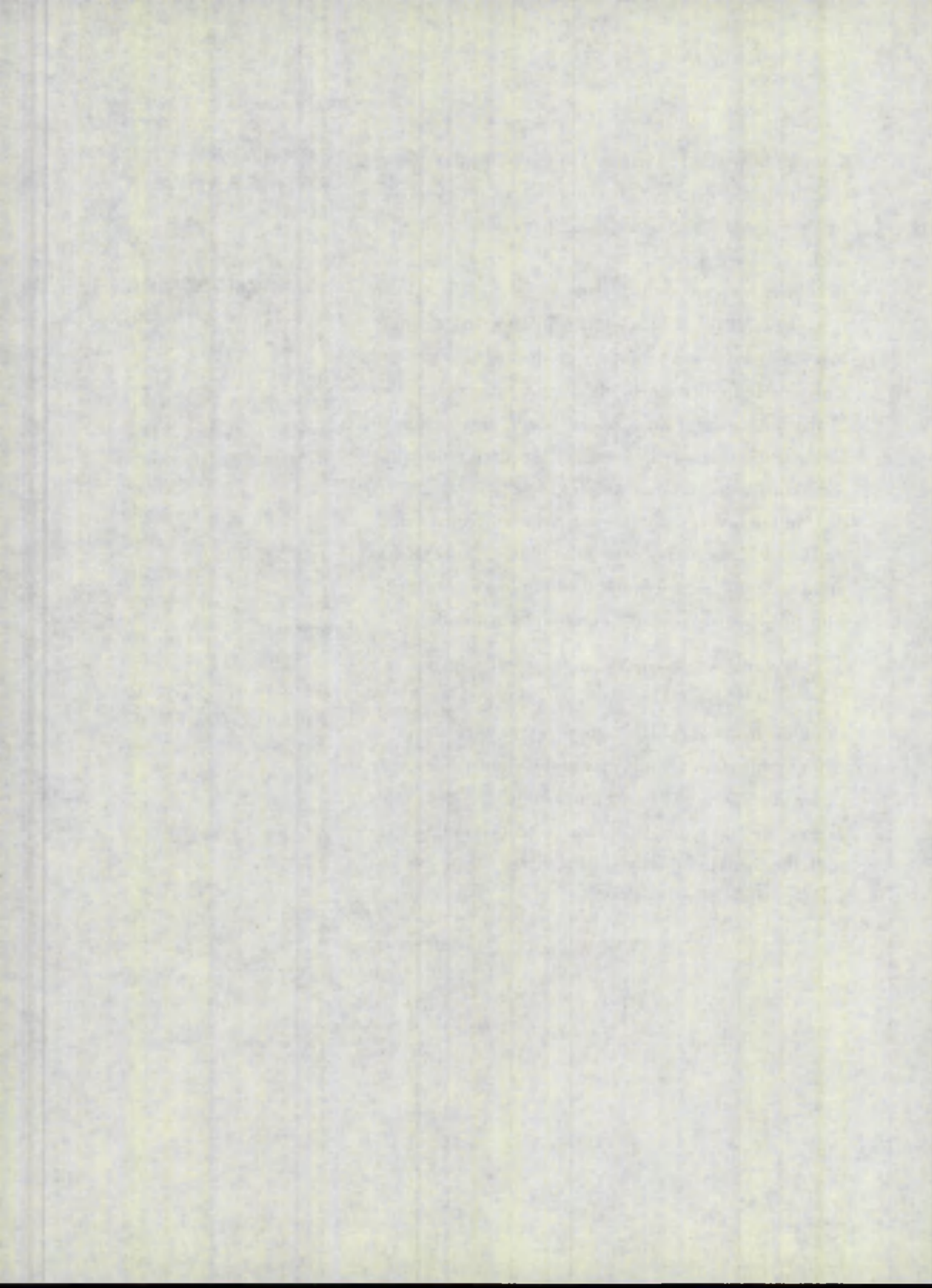
自然流向的破浪防浪原理，筑成了蜿蜒曲折的长堤，弯道处就是一个又一个港湾。

今天我们看到的绿柳成荫、景点纷呈的洪泽湖大堤，是经过上个世纪新中国建设者的彻底治理和精心美化的。一个个港湾收揽着洪泽湖的湖光水色，一个个港湾打捞着洪泽湖的风土人情。

上个世纪在洪泽湖大堤上建造的治淮工程——二河闸、三河闸和高良涧闸，为控制淮河水流，正在发挥着重要的作用。

走在大堤上，看洪泽湖浩渺风光，真是美不胜收。走在大堤上，看洪泽湖万顷碧波，真切感到，只有在新中国的蓝天下，这座大堤才真正成为水上长城。千里淮河在这条水上长城的守卫下，正在变成一条安澜！





责任编辑:孙文波 陈建强 方 红

装帧设计:涂 新 李 昕 韩玉英

审 稿:陈建强 涂 新

### 图书在版编目(CIP)数据

淮南子故事:汉英对照/金好等编译. —合肥:安徽人民出版社,2008.5

ISBN 978 - 7 - 212 - 03241 - 8

I. 淮…

II. 金…

III. ①英语—汉语—对照读物②故事—作品集—中国—当代

IV. H319.4:I

中国版本图书馆 CIP 数据核字(2008)第 049937 号

## 淮南子故事(英汉对照)

金 好 编/韩江洪 胡作友译

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出版发行:安徽人民出版社

地 址:合肥市政务文化新区圣泉路 1118 号出版传媒广场

邮 编:230071

发 行 部:0551 - 3533258 0551 - 3533257

经 销:新华书店

制 版:合肥市中旭制版有限责任公司

印 刷:合肥晓星印刷有限责任公司

开 本:787×960 1/16 印张:35.5 插页:32 字数:360 千

版 次:2008 年 7 月第 1 版 2008 年 7 月第 1 次印刷

标准书号:ISBN 978 - 7 - 212 - 03241 - 8

定 价:69.00 元

印 数:00001 - 05000 册

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本版图书凡印刷、装订错误可及时向承印厂调换

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