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Produced by Yi-Shin Lu

捭闔

粵若稽古聖人之在天地間也，為眾生之先，觀陰陽之開闔以名命物；知存亡之門戶，籌策萬類之終始，達人心之理，見變化之朕焉，而守司其門戶。故聖人之在天下也，自古至今，其道一也。

變化無窮，各有所歸，或陰或陽，或柔或剛，或開或閉，或弛或張。是故，聖人一守司其門戶，審察其所先後，度權量能，校其伎巧短長。

夫賢不肖、智愚、勇怯、仁、義有差。乃可捭，乃可闔；乃可進，乃可退；乃可賤，乃可貴；無為以牧之。

審定有無，與其實虛，隨其嗜欲以見其志意。微排其所言而捭反之，以求其實，貴得其指。闔而捭之，以求其利。或開而示之，或闔而閉之。開而示之者，同其情也；闔而閉之者，異其誠也。可與不可，審明其計謀，以原其同異。離合有守，先從其志。即欲捭之，貴周；即欲闔之，貴密。周密之貴，微而與道相追。

捭之者，料其情也；闔之者，結其誠也。皆見其權衡輕重，乃為之度數，聖人因而為之慮；其不中權衡度數，聖人因而自為之慮。

故捭者，或捭而出之，或捭而納之。闔者，或闔而取之，或闔而去之。捭闔者，天地之道。捭闔者，以變動陰陽，四時開閉，以化萬物；縱橫反出，反覆反忤，必由此矣。

捭闔者，道之大化，說之變也。必豫審其變化，吉凶大命繫焉。口者，心之門戶也。心者，神之主也。志意、喜欲、思慮、智謀，此皆由門戶出入。故關之以捭闔，制之以出入。

捭之者，開也，言也，陽也；闔之者，閉也，默也，陰也。陰陽其和，終始其義。

故言長生、安樂、富貴、尊榮、顯名、愛好、財利、得意、喜欲，為陽，曰始。

故言死亡、憂患、貧賤、苦辱、棄損、亡利、失意、有害、刑戮、誅罰，為陰，曰終。

諸言法陽之類者，皆曰始；言善以始其事。諸言法陰之類者，皆曰終；言惡以終其謀。

捭闔之道，以陰陽試之。故與陽言者，依崇高。與陰言者，依卑小。以下求小，以高求大。由此言之，無所不出，無所不入，無所不可。可以說人，可以說家，可以說國，可以說天下。

為小無內，為大無外；益損、去就、倍反，皆以陰陽御其事。

陽動而行，陰止而藏；陽動而出，陰隱而入；陽還終陰，陰極反陽。

以陽動者，德相生也。以陰靜者，形相成也。以陽求陰，苞以德也；以陰結陽，施以力也。陰陽相求，由捭闔

也。此天地陰陽之道，而說人之法也。為萬事之先，是謂圓方之門戶。

反應

古之大化者，乃與無形俱生。反以觀往，覆以驗來；反以知古，覆以知今；反以知彼，覆以知此。動靜虛實之理不合於今，反古而求之。事有反而得覆者，聖人之意也，不可不察。

人言者，動也；己默者，靜也。因其言，聽其辭。言有不合者，反而求之，其應必出。

言有象，事有比；其有象比，以觀其次。

象者，象其事；比者，比其辭也。以無形求有聲。其釣語合事，得人實也。其猶張置而取獸也。多張其會而同之，道合其事，彼自出之，此釣人之網也。常持其網而驅之。

其不言無比，乃為之變。以象動之，以報其心、見其情，隨而牧之。

己反往，彼覆來，言有象比，因而定基。重之、襲之、反之、覆之，萬事不失其辭。聖人所誘愚智，事皆不疑。

故善反聽者，乃變鬼神以得其情。其變當也，而牧之審也。牧之不審，得情不明。得情不明，定基不審。變象比必有反辭以還聽之。欲聞其聲，反默；欲張，反斂；欲高，反下；欲取，反與。欲開情者，象而比之，以牧其辭。同聲相呼，實理同歸。或因此，或因彼；或以事上，或以牧下。此聽真偽，知同異，得其情詐也。動作言默，與此出入；喜怒由此以見其式；皆以先定為之法則。以反求覆，觀其所託，故用此者。

己欲平靜以聽其辭，察其事、論萬物、別雌雄。雖非其事，見微知類。若探人而居其內，量其能，射其意也。符應不失，如騰蛇之所指，若羿之引矢；故知之始己，自知而後知人也。其相知也，若比目之魚；其見形也，若光之與影也。其察言也不失，若磁石之取鍼；如舌之取蟠骨。其與人也微，其見人也疾；如陰與陽，如陽與陰，如圓與方，如方與圓。未見形，圓以道之；既見形，方以事之。進退左右，以是司之。己不先定，牧人不正，事用不巧，是謂忘情失道。己審先定以牧人，策而無形容，莫見其門，是謂天神。

內捷

君臣上下之事，有遠而親，近而疏；就之不用，去之反求；日進前而不御，逢聞聲而相思。

事皆有內捷，素結本始。或結以道德，或結以黨友，或結以財貨，或結以采色。用其意，欲入則入，欲出則出；欲親則親，欲疏則疏；欲就則就，欲去則去；欲求則求，欲思則思。若蚌母之從其子也；出無間，入無朕。獨往獨來，莫之能止。

內者，進說辭也；捷者，捷所謀也。欲說者務隱度，計事者務循順。陰慮可，明言得失，以御其志。方來應時，以合其謀。詳思來捷，往應時當也。夫內有不合者，不可施行也。乃揣切時宜，從便所為，以求其變。以變求內者，若管取捷。言往者，先順辭也；說來者，以變言也。善變者：審知地勢，乃通於天，以化四時，使鬼神，合於陰陽，而牧人民。

見其謀事，知其志意。事有不合者，有所未知也。合而不結者，陽親而陰疏。事有不合者，聖人不為謀。

故遠而親者，有陰德也；近而疏者，志不合也。就而不用者，策不得也；去而反求者，事中也。日進而不御者，施不合也；逢聞聲而相思者，合於謀、待決事也。

故曰：不見其類而為之者，見逆。不得其情而說之者，見非。得其情乃制其術，此用可出可入，可捷可開。故聖人立事，以此先知而捷萬物。

由夫道德、仁義、禮樂、忠信、計謀，先取《詩》《書》，混說損益，議論去就。欲合者用內，欲去者用外。外內者，必明道數。揣策來事，見疑決之。策無失計，立功建德，治名入產業，曰捷而內合。上暗不治，下亂不寤，捷而反之。內自得而外不留，說而飛之，若命自來，己迎而御之。若欲去之，因危與之。環轉因化，莫知所為，退為大儀。

抵巇

物有自然，事有合離。有近而不可見，有遠而可知。近而不可見，不察其辭也；遠而可知者，反往以驗來也。

巇者，罅也。罅者，[山間]也。[山間]者，成大隙也。巇始有朕，可抵而塞，可抵而卻，可抵而息，可抵而匿，可抵而得，此謂抵巇之理也。

事之危也，聖人知之，獨保其身；因化說事，通達計謀，以識細微。經起秋毫之末，揮之於太山之本。其施外兆萌芽繫之謀，皆由抵巇。抵巇之隙為道術用。

天下紛錯，上無明主，公侯無道德，則小人讒賊、賢人不用、聖人竄匿，貪利詐偽者作；君臣相惑，土崩瓦解而相伐射，父子離散，乖亂反目，是謂萌牙巖罅。聖人見萌牙巖罅，則抵之以法。世可以治，則抵而塞之；不可治，則抵而得之；或抵如此，或抵如彼；或抵反之，或抵覆之。五帝之政，抵而塞之；三王之政，抵而得之。諸侯相抵，不可勝數，當此之時，能抵為右。

自天地之合離終始，必有巖隙，不可不察也。察之以捭闔，能用此道，聖人也。聖人者，天地之使也。世無可抵，則深隱而待時；時有可抵，則為之謀。此道，可以上合，可以檢下。能因能循，為天地守神。

飛箝

凡度權量能，所以徵遠求近。立勢而制事，必先察同異，別是非之語，見內外之辭，知有無之數，決安危之計，定親疏之事，然後乃權量之。其有隱括，乃可徵，乃可求，乃可用。

引鉤箝之辭，飛而箝之。鉤箝之語，其說辭也，乍同乍異。其不可善者，或先徵之，而後重累；或先重以累，而後毀之；或以重累為毀；或以毀為重累。其用或稱財貨、琦瑋、珠玉、璧帛、采邑以事之。或量能立勢以鉤之，或伺候見[山間]而箝之，其事用抵巇。

將欲用之於天下，必度權量能，見天時之盛衰，制地形之廣狹、阻險之難易，人民貨財之多少，諸侯之交孰親孰疏、孰愛孰憎，心意之慮懷。審其意，知其所好惡，乃就說其所重，以飛箝之辭，鉤其所好，乃以箝求之。

用之於人，則量智能、權材力、料氣勢，為之樞機，飛以迎之、隨之，以箝和之，以意宣之，此飛箝之綴也。用之於人，則空往而實來，綴而不失，以究其辭。可箝而縱，可箝而橫；可引而東，可引而西，可引而南，可引而北；可引而反，可引而覆，雖覆能復，不失其度。

忤合

凡趨合背反，計有適合。化轉環屬，各有形勢，反覆相求，因事為制。是以聖人居天地之間，立身、御世、施教、揚聲、明名也；必因事物之會，觀天時之宜，因以所多所少，以此先知之，與之轉化。

世無常貴，事無常師。聖人無常與，無不與；無所聽，無不聽。成於事而合於計謀，與之為主。合於彼而離於此，計謀不兩忠，必有反忤；反於是，忤於彼；忤於此，反於彼。其術也，用之於天下，必量天下而與之；用之於國，必量國而與之；用之於家，必量家而與之；用之於身，必量身材能氣勢而與之；大小進退，其用一也。必先謀慮計定，而後行之以飛箝之術。

古之善背向者，乃協四海，包諸侯忤合之地而化轉之，然後以之求合。故伊尹五就湯，五就桀，而不能有所明，然後合於湯。呂尚三就文王，三入殷，而不能有所明，然後合於文王。此知天命之箝，故歸之不疑也。

非至聖達與，不能御世；非勞心苦思，不能原事；不悉心見情，不能成名；材質不惠，不能用兵；忠實無真，不能知人；故忤合之道，己必自度材能智睿，量長短遠近孰不如。乃可以進，乃可以退；乃可以縱，乃可以橫。

揣篇

古之善用天下者，必量天下之權，而揣諸侯之情。量權不審，不知強弱輕重之稱；揣情不審，不知隱匿變化之動靜。

何謂量權？曰：度於大小，謀於眾寡；稱貨財有無之數，料人民多少、饒乏、有餘不足幾何？辨地形之險易，孰利孰害？謀慮孰長孰短？揆君臣之親疏，孰賢孰不肖？與賓客之智慧，孰少孰多？觀天時之禍福，孰吉孰凶？諸侯之交，孰用孰不用？百姓之心，去就變化，孰安孰危？孰好孰憎？反側孰辯？能知如此者，是謂量權。

揣情者，必以其甚喜之時，往而極其欲也；其有欲也，不能隱其情。必以其甚懼之時，往而極其惡也；其有惡也，不能隱其情。不能隱情欲，必失其變。感動而不知其變者，乃且錯其人勿與語，而更問其所親，知其所安。夫情變於內者，形見於外，故常必以其見者而知其隱者，此所謂測深揣情。

故計國事，則當審權量；說人主，則當審揣情。謀慮情欲，必出於此。乃可貴，乃可賤；乃可重，乃可輕；乃可利，乃可害；乃可成，乃可敗；其數一也。故雖有先王之道，聖智之謀，非揣情隱匿，無可索之。此謀之大本也，而說之法也。常有事於人，人莫能先，先事而至，此最難為。故曰：揣情最難守司。言必時其謀慮。故觀蜎飛蠕動，無不利害，可以生事美。生事者，幾之勢也。此揣情飾言，成文章而後論之也。

摩篇

摩者，揣之術也；內符者，揣之主也。用之有道，其道必隱。微摩之以其所欲，測而探之，內符必應；其所應也，必有為之。故微而去之，是謂塞窮匿端，隱貌逃情，而人不知，故能成其事而無患。

摩之在此，符應在彼，從而用之，事無不可。古之善摩者，如操鉤而臨深淵，餌而投之，必得魚焉。故曰：主事

日成，而人不知；主兵日勝，而人不畏也。聖人謀之於陰，故曰神；成之於陽，故曰明。所謂主事日成者：積德也，而民安之，不知其所以利；積善也，而民道之，不知其所以然；而天下比之神明也。主兵日勝者，常戰於不爭，國不費，而民不知所以服，不知所以畏，而天下比之神明。

其摩者，有以平，有以正；有以喜，有以怒；有以名，有以行；有以廉，有以信；有以利，有以卑。平者，靜也。正者，直也。喜者，悅也。怒者，動也。名者，發也。行者，成也。廉者，潔也。信者，期也。利者，求也。卑者，諂也。故聖人所以獨用者，眾人皆有之；然無成功者，其用之非也。

故謀莫難於周密，說莫難於悉聽，事莫難於必成：此三者，唯聖人然後能任之。故謀必欲周密，必擇其所與通者說也。故曰：或結而無隙也。夫事成必合於數，故曰：道數與時相偶者也。說則聽必合於情，故曰：情合者聽。故物歸類；抱薪趨火，燥者先燃；平地注水，濕者先濡；此物類相應，於勢譬猶是也。此言內符之應外摩也如是，故曰：摩之以其類，焉有不相應者；乃摩之以其欲，焉有不聽者。故曰：獨行之道。夫幾者不晚，成而不拘，久而化成。

權篇

說之者，說之也；說之者，資之也。飾言者，假之也；假之者，益損也。應對者，利辭也；利辭者，輕論也。成義者，明之也；明之者，符驗也。難言者，卻論也；卻論者，釣幾也。

佞言者，諂而干忠。諛言者，博而干智。平言者，決而干勇。威言者，權而干信。靜言者，反而干勝。

先意承欲者，諂也。繁稱文辭者，博也。縱舍不疑者，決也。策選進謀者，權也。他分不足以窒非者，反也。

故口者，機關也；所以開閉情意也。耳目者，心之佐助也；所以窺見姦邪。故曰：參調而應，利道而動。故繁言而不亂、翱翔而不迷、變易而不危者，睹要得理。故無目者不可示以五色，無耳者不可告以五音。故不可以往者，無所開之也；不可以來者，無所受之也。物有不通者，聖人故不事也。古人有言曰：「口可以食，不可以言。」言者，有諱忌也。眾口爍金，言有曲故也。

人之情，出言則欲聽，舉事則欲成。是故，智者不用其所短，而用愚人之所長；不用所拙，而用愚人之所工：故不困也。言其有利者，從其所長也；言其有害者，避其所短也。故介蟲之捍也，必以堅厚；螫蟲之動也，必以毒螫。故禽獸知用其長，而談者知用其用也。故曰：辭言有五：曰病，曰恐，曰憂，曰怒，曰喜。故曰：病者，感哀氣而不神也；恐者，腸絕而無主也；憂者，閉塞而不泄也；怒者，妄動而不治也；喜者，宣散而無要也。此五者，精則用之，利則行之。

故與智者言，依於博；與博者言，依於辯；與辯者言，依於要。與貴者言，依於勢；與富者言，依於高；與貧者言，依於利；與賤者言，依於謙；與勇者言，依於敢；與愚者言，依於銳：此其術也，而人常反之。是故，與智者言，將以此明之；與不智者言，將以此教之；而甚難為也。故言多類，事多變。故終日言不失其類，故此不亂；終日不變，而不失其主。故智貴不妄、聽貴聰、智貴明、辭貴奇。

謀篇

為人，凡謀有道，必得其所因，以求其情；審得其情，乃立三儀。三儀者：曰上，曰中，曰下。參以立焉，以生奇；奇不知其所壅，始於古之所從。

故鄭人之取玉也，載司南之車，為其不惑也。夫度材、量能、揣情者，亦事之司南也。

故同情而相親者，其俱成者也；同欲而相疏者，其偏害者也；同惡而相親者，其俱害者也；同惡而相疏者，其偏害者也。故相益則親，相損則疏，其數行也：此所以察異同之分其類一也。故墻壞於其隙，本毀於其節，斯蓋其分也。

故變生事，事生謀，謀生計，計生議，議生說，說生進，進生退，退生制；因以制於事，故百事一道，而百度一數也。

夫仁人輕貨，不可誘以利，可使出費；勇士輕難，不可懼以患，可使據危；智者達於數、明於理，不可欺以不誠，可示以道理，可使立功：是三才也。故愚者易蔽也，不肖者易懼也，貪者易誘也，是謂因事而裁之。

故為強者，積於弱也；為直者，積於曲也；有餘者，積於不足也：此其道術行也。

故外親而內疏者，說內；內親而外疏者，說外。故因其疑以變之，因其見以然之，因其說以要之，因其勢以成之，因其惡以權之，因其患以斥之；摩而恐之，高而動之，微而證之，符而應之，擁而塞之，亂而惑之，是謂計謀。

計謀之用，公不如私，私不如結；結比而無隙者也。正不如奇，奇流而不止者也。故說人主者，必與之言奇；說人臣者，必與之言私。其身內，其言外者，疏；其身外，其言深者，危。無以人之所不欲而強之於人，無以人之所不知而教之於人。人之有好也，學而順之；人之有惡也，避而諱之：故陰道而陽取之也。故去之者，縱之；縱之者，乘之。貌者不美又不惡，故至情託焉。

可知者，可用也；不可知者，謀者所不用也。故曰：事貴制人，而不貴見制於人。制人者，握權也；見制於人者，制命也。故聖人之道陰，愚人之道陽；智者事易，而不智者事難。以此觀之，亡不可以為存，而危不可以為安；然而無為而貴智矣。智用於眾人之所不能知，而能用於眾人之所不能見。既用，見可否，擇事而為之，所以自為也。見不可，擇事而為之，所以為人。故先王之道陰。言有之曰：「天地之化，在高與深；聖人制道，在隱與匿。」非獨忠信仁義也，中正而已矣。道理達於此之義，則可與語。由能得此，則可以穀遠近之誘。

決篇

為人，凡決物，必託於疑者。善其用福，惡其有患；善至於誘也，終無惑偏。有利焉，去其利，則不受也；奇之所託。若有利於善者，隱託於惡，則不受矣，致疏遠。故其有使失利者，有使罹害者，此事之失。

聖人所以能成其事者有五：有以陽德之者，有以陰賊之者，有以信誠之者，有以蔽匿之者，有以平素之者。陽勵於一言，陰勵於二言，平素、樞機以用；四者微而施之。於是度之往事，驗之來事，參之平素，可則決之。

王公大人之事也，危而美名者，可則決之；不用費力而易成者，可則決之；用力犯勤苦，然而不得已而得之者，可則決之；去患者，可則決之；從福者，可則決之。故夫決情定疑，萬事之機，以正治亂，決成敗，難為者。故先王乃用蓍龜者，以自決也。

符言

安徐正靜，柔節先定。善與而不靜，虛心平意，以待傾損。

右主位。

目貴明，耳貴聰，心貴智。以天下之目視者，則無不見；以天下之耳聽者，則無不聞；以天下之心思慮者，則無不知；輻輳並進，則明不可塞。

右主明。

德之術曰：勿堅而拒之，許之則防守，拒之則閉塞。高山仰之可極，深淵度之可測，神明之德術正靜，其莫之極歟。

右主德。

用賞實信，用刑貴正。賞賜貴信，必驗耳目之所聞見，其所不聞見者，莫不闇化矣。誠暢於天地，通於神明，見姦偽也。

右主賞。

一曰天之，二曰地之，三曰人之。四方上下，左右前後，熒惑之處安在。

右主問。

心為九竅之治，君為五官之長。為善者，君與之賞；為非者，君與之罰。君因其政之所以求，因與之，則不勞。聖人用之，故能賞之。因之循理，故能久長。

右主因。

人主不可不周。人主不周，則群臣生亂，寂乎其無常也，內外不通，安知所開，開閉不善，不見原也。

右主周。

一曰長目，二曰飛耳，三曰樹明。明知千里之外，隱微之中，是謂洞天下姦，莫不闇變。

右主參。

修名而督實，按實而定名。名實相生，反相為情，故曰：名當則生於實，實生於理，理生於名實之德，德生於和，和生於當。

右主名。

轉丸

缺。

胙亂

缺。

〔本經陰符七術〕

盛神法五龍

盛神者，中有五氣，神為之長，心為之舍，德為之大；養神之所，歸諸道。道者，天地之始，一其紀也。物之所造，天之所生，包宏無形，化氣先天地而成，莫見其形，莫知其名，謂之神靈。故道者，神明之源，一其化端，是以德養五氣，心能得一，乃有其術。術者，心氣之道所由舍者，神乃為之使。九竅十二舍者，氣之門戶，心之總攝也。

生受於天，謂之真人；真人者，與天為一。而知之者，內修練而知之，謂之聖人；聖人者，以類知之。故人與生，生一出於化物。知類在竅，有所疑惑，通於心術，心無其術，必有不通。其通也，五氣得養，務在舍神，此謂之化。化有五氣者，志也、思也、神也、德也；神其一長也。靜和者，養氣。氣得其和，四者不衰。四邊威勢無不為，存而舍之，是謂神化。歸於身，謂之真人。真人者，同天而合道，執一而養產萬類，懷天心，施德養，無為以包志慮思意而行威勢者也。士者，通達之神盛，乃能養志。

養志法靈龜

養志者，心氣之思不達也。有所欲，志存而思之。志者，欲之使也。欲多則心散，心散則志衰，志衰則思不達。故心氣一則欲不徨，欲不徨則志意不衰，志意不衰則思理達矣。理達則和通，和通則亂氣不煩於胸中，故內以養氣，外以知人。養志則心通矣，知人則職分明矣。將欲用之於人，必先知其養氣志。知人氣盛衰，而養其志氣，察其所安，以知其所能。

志不養，則心氣不固；心氣不固，則思慮不達，思慮不達，則志意不實。志意不實，則應對不猛；應對不猛，則志失而心氣虛；志失而心氣虛，則喪其神矣；神喪，則彷彿；彷彿，則參會不一。養志之始，務在安己；己安，則志意實堅；志意實堅，則威勢不分，神明常固守，乃能分之。

實意法騰蛇

實意者，氣之慮也。心欲安靜，慮欲深遠；心安靜則神策生，慮深遠則計謀成；神策生則志不可亂，計謀成則功不可間。意慮定則心遂安，心遂安則所行不錯，神自得矣。得則凝識氣寄，姦邪得而倚之，詐謀得而惑之；言無由心矣。故信心術守真一而不化，待人意慮之交會者，聽之候也；計謀者，存亡之樞機。慮不會，則聽不審矣；候之不得，計謀失矣，則意無所信、虛而無實。故計謀之慮，務在實意；實意必從心術始。

無為而求，安靜五臟，和通六腑，精神魂魄固守不動，乃能內視反聽，定志慮之太虛，待神往來。以觀天地開闢，知萬物所造化，見陰陽之終始，原人事之政理。不出戶而知天下，不窺牖而見天道；不見而命，不行而至；是謂道知。以通神明，應於無方，而神宿矣。

分威法伏熊

分威者，神之覆也。故靜意固志，神歸其舍，則威覆盛矣。威覆盛，則內實堅；內實堅，則莫當；莫當，則能以分人之威而動其勢，如其天。以實取虛，以有取無，若以錡稱銖。故動者必隨，唱者必和。撓其一指，觀其餘次，動變見形，無能間者。審於唱和，以間見間，動變明而威可分也。將欲動變，必先養志伏意以視間。知其固實者，自養也。讓己者，養人也。故神存兵亡，乃為之形勢。

散勢法鷲鳥

散勢者，神之使也。用之，必循間而動。威肅內盛，推間而行之，則勢散。夫散勢者，心虛志溢；意衰威失，精神不專，其言外而多變。故觀其志意，為度數，乃以揣說圖事，盡圓方，齊短長。無則不散勢者，待間而動，動而勢分矣。故善思間者，必內精五氣，外視虛實，動而不失分散之實。動則隨其志意，知其計謀。勢者，利害之決，權變之威。勢敗者，不以神肅察也。

轉圓法猛獸

轉圓者，無窮之計也。無窮者，必有聖人之心，以原不測之智；以不測之智而通心術，而神道混沌為一。以變論萬象類，說義無窮。智略計謀，各有形容，或圓或方，或陰或陽，或吉或凶，事類不同。故聖人懷此，用轉圓而求其合。故與造化者為始，動作無不包大道，以觀神明之域。

天地無極，人事無窮，各以成其類；見其計謀，必知其吉凶成敗之所終也。轉圓者，或轉而吉，或轉而凶，聖人

以道，先知存亡，乃知轉圓而從方。圓者，所以合語；方者，所以錯事。轉化者，所以觀計謀；接物者，所以觀進退之意。皆見其會，乃為要結以接其說也。

損兌法靈著

損兌者，機危之決也。事有適然，物有成敗，機危之動，不可不察。故聖人以無為待有德，言察辭，合於事。兌者，知之也；損者，行之也。損之兌之，物有不可者，聖人不為之辭。故智者不以言失人之言，故辭不煩而心不虛，志不亂而意不邪。當其難易，而後為之謀；因自然之道以為實。圓者不行，方者不止，是謂大功。益之損之，皆為之辭。用分威散勢之權，以見其兌威，其機危乃為之決。故善損兌者，譬若決水於千仞之堤，轉圓石於萬仞之谿。而能行此者，形勢不得不然也。

持樞

持樞，雄而不滯，其猶決水轉石，誰能當禦哉！持樞，謂春生、夏長、秋收、冬藏，天之正也；不可干而逆之。逆之者，雖成必敗。故人君亦有天樞，生、養、成、藏，亦復不可干而逆之；逆之者，雖盛必衰。此天道、人君之大綱也。

中經

中經，謂振窮趨急。施之能言、厚德之人；救拘執，窮者不忘恩也。能言者，儒善博惠；施德者，依道；而救拘執者，養使小人。蓋士遭世異時危，或當因免填坑，或當伐害能言，或當破德為雄，或當抑拘成罪，或當戚戚自善，或當敗敗自立。故道貴制人，不貴制於人也。制人者，握權；制於人者，失命。是以「見形為容，象體為貌」，「聞聲知音」，「解仇鬥隙」，「綴去」，「卻語」，「攝心」，「守義」。本經紀事者，紀道數，其變要在持樞、中經。

「見形為容，象體為貌」者，謂爻為之生也。可以影響、形容、象貌而得之也。有守之人，目不視非，耳不聽邪，言必《詩》《書》，行不淫僻。以道為形，以德為容，貌莊色溫，不可象貌而得之，如是隱情塞隙而去之。

「聞聲知音」者，謂聲氣不同，則恩愛不接，故商角不二合，徵羽不相配，能為四聲主者，其唯宮乎！故音不和則不悲，不是以聲散傷醜害者，言必逆於耳也。雖有美行盛譽，不可比目合翼相須也。此乃氣不合、音不調者也。

「解仇鬥隙」者，謂解羸微之仇；鬥隙者，鬥強也。強隙既鬥，稱勝者，高其功，勝其勢；弱者，哀其負，傷其卑，汙其名，恥其宗。故勝者聞其功勢，苟進而不知退；弱者聞哀其負，見其傷，則強大力倍，死而是也。隙無極大，禦無極大，則皆可脅而并。

「綴去」者，謂綴己之繫言，使有餘思也。故接貞信者，稱其行，厲其志，言可為，可復，會之期喜。以他人之庶，引驗以結往，明款款而去之。

「卻語」者，察伺短也。故言多必有數短之處，識其短，驗之。動以忌諱，示以時禁，其人恐懼，然後結信以安其心，收語蓋藏而卻之。無見己之所不能於多方之人。

「攝心」者，謂逢好學伎術者，則為之稱遠；方驗之道，驚以奇怪，人繫其心於己，效之於人，驗去亂其前，吾歸誠於己。遭淫酒色者，為之術，音樂動之，以為必死，生日少之憂喜，以自所不見之事，終以可觀漫瀾之命，使有後會。

「守義」者，謂守以仁義，探心在內以合者也。探心，探得其主也。從外制內，事有繫，曲而隨之也。故小人比人，則左道而用之，至能敗家奪國。非賢智不能守家以義，不能守國以道，聖人所貴道微妙者，誠以其可以轉危為安，救亡使存也。

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