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關尹子（佚名）

一字 二柱 三極 四符 五鑑 六七 七釜 八簫 九藥

一字字者道也 關尹子曰：非有道不可言，不可言即道，非有道不可思，不可思即道。天物 怒流，人事錯錯然，若若乎回也，戛戛乎鬥也，勿勿乎似而非也。而爭之，而介 之，而哢之，而嘖之，而去之，而要之。言之如吹影，思之如鏤塵。聖智造迷，鬼神不識。惟不可為，不可致，不可測，不可分，故曰天曰命曰神曰元，合曰道。

曰：無一物非天，無一物非命，無一物非神，無一物非元。物既如此，人豈 不然。人皆可曰天，人皆可曰神，人皆可致命通元。不可彼天此非天，彼神此非 神，彼命此非命，彼元此非元。是以善吾道者，即一物中，知天盡神，致命造元。學之，徇異名，析同實。得之，契同實，忘異名。

曰：觀道者如觀水，以觀沼為未足，則之河之江之海，曰水至也，殊不知我之津液涎淚皆水。

曰：道無人，聖人不見甲是道乙非道。道無我，聖人不見己進道己退道。以不有道，故不無道；以不得道，故不失道。

曰：不知道妄意卜者，如射覆盂。高之，存金存玉；中之，存角存羽；卑之，存瓦存石。是乎，非是乎，惟置物者知之。

曰：一陶能作萬器，終無有一器能作陶者能害陶者。一道能作萬物，終無有一物能作道者能害道者。

曰：道茫茫而無知乎，心儻儻而無羈乎，物迭迭而無非乎。電之逸乎，沙之飛乎。聖人以知心一物一道一。三者又合為一。不以一格不一，不以不一害一。

曰：以盆為沼，以石為島，魚環游之，不知其幾千萬里而不窮也。夫何故？水無源無歸。聖人之道，本無首，末無尾，所以應物不窮。

曰：無愛道，愛者水也；無觀道，觀者火也；無逐道，逐者木也；無言道，言者金也；無思道，思者土也。惟聖人不離本情而登大道。心既未萌，道亦假之。

曰：重雲蔽天，江湖黯然，游魚茫然，忽望波明食動，幸賜于天，即而就之，漁釣斃焉。不知我無我而逐道者亦然。

曰：方術之在天下多矣，或尚晦，或尚明，或尚強，或尚弱。執之皆事，不執之皆道。

曰：道終不可得，彼可得者，名德不名道。道終不可行，彼可行者，名行不名道。聖人以可得可行者，所以善吾生；以不可得不可行者，所以善吾死。

曰：聞道之後，有所為有所執者，所以之人，無所為無所執者，所以之天。為者必敗，執者必失。故聞道於朝，可死於夕。

曰：一情冥為聖人，一情善為賢人，一情惡為小人。一情冥者，自有之無，不可得而示。一情善惡者，自無起有，不可得而秘。一情善惡為有知，惟動物有之，一情冥者為無知。溥天之下，道無不在。

曰：勿以聖人力行不怠，則曰道以勤成；勿以聖人堅守不易，則曰道以執得。聖人力行，猶之發矢，因彼而行，我不自行。聖人堅守，猶之握矢，因彼而守，我不自守。

曰：若以言行學識求道，互相展轉，無有得時。知言如泉鳴，知行如禽飛，知學如擲影，知識如計夢，一息不存，道將來契。

曰：以事建物則難，以道棄物則易。天下之物，無不成之難而壞之易。

曰：一灼之火能燒萬物，物亡而火何存；一息之道能冥萬物，物亡而道何在。

曰：人生在世，有生一日死者，有生十年死者，有生百年死者。一日死者，如一息得道；十年百年死者，如歷久得道。彼未死者，雖動作昭智，止名為生，不名為死。彼未契道者，雖動作昭智，止名為事，不名為道。

曰：不知吾道無言無行，而即有言有行者求道，忽遇異物，橫執為道，殊不知捨源求流，無時得源，捨本就末，無時得本。

曰：習射習御習琴習奕，終無一事可以一息得者，惟道無形無方，故可得之於一息。

曰：兩人射相遇，則巧拙見；兩人奕相遇，則勝負見；兩人道相遇，則無可示。無可示者，無巧無拙，無勝無負。

曰：吾道如海，有億萬金，投之不見；有億萬石，投之不見；有億萬汗穢，投之不見。能運小蝦小魚，能運大鯤大鯨。合眾水而受之，不為有餘；散眾水而分之，不為不足。

曰：吾道如處暗。夫處明者不見暗中一物，而處暗者能見明中區事。

曰：小人之權歸於惡，君子之權歸於善，聖人之權歸於無所得。惟無所得，所以為道。

曰：吾道如劍，以刃割物即利，以手握刃即傷。

曰：籩不問豆，豆不答籩，瓦不問石，石不答瓦，道亦不失。問歟答歟，一氣往來，道何在。

曰：仰道者跂，如道者駸，皆知道之事，不知道之道。是以聖人不望道而歎，不恃道而豐，不借道于聖，不賈道于愚。

二柱柱者建天地也 關尹子曰：若碗若盂，若瓶若壺，若甕若盎，皆能建天地。兆龜數蓍，破瓦文石，皆能告吉凶。是知天地萬物成理，一物包焉，物物皆包之，各不相借。以我之精，合彼之精。兩精相搏，而神應之。一雌一雄，卵生；一牡一牝，胎生。形者，彼之精；理者，彼之神；愛者，我之精；觀者，我之神。愛為水，觀為火。愛執而觀因之為木，觀存而愛攝之為金。先想乎一元之氣具乎一物執。愛之以合彼之形，冥觀之以合彼之理，則象存焉。一運之象，周乎太空，自中而升為天，自中而降為地。無有升而不降，無有降而不升。升者為火，降者為水。欲升而不能升者為木，欲降而不能降者為金。木之為物，鑽之得火，絞之得水。金之為物，擊之得火，鎔之得水。金木者，水火之交也。水為精為天，火為神為地，木為魂為人，金為魄為物。

運而不已者為時，包而有在者為方，惟土終始之，有解之者，有示之者。

曰：天下之人蓋不可以億兆計，人人之夢各異，夜夜之夢各異。有天有地，有人有物，皆思成之，蓋不可以塵計，安知今之天地非有思者乎。

曰：心應棗，肝應榆。我通天地，將陰夢水，將晴夢火。天地通我，我與天地似契似離，純純各歸。

曰：天地雖大，有色有形，有數有方。吾有非色非形非數非方，而天天地地者存。

曰：死胎中者，死卵中者，亦人亦物，天地雖大，彼固不知計。天地者，皆我區識。譬如手不觸刃，刃不傷人。

曰：夢中鑑中水中，皆有天地存焉。欲去夢天地者寢不寐，欲去鑑天地者形不照，欲去水天地者盥不汲。彼之有無，在此不在彼。是以聖人不去天地去識。

曰：天非自天，有為天者；地非自地，有為地者。譬如屋宇舟車，待人而成，彼不自成。知彼有待，知此無待。上不見天，下不見地，內不見我，外不見人。

曰：有時者氣，彼非氣者，未嘗有晝夜。有方者形，彼非形者，未嘗有南北。何謂非氣？氣之所自生者如搖籥得

風。彼未搖時，非風之氣；彼已搖時，即名為氣。何謂非形？形之所自生者，如鑽木得火。彼未鑽時，非火之形；彼已鑽時，即名為形。

曰：寒暑溫涼之變，如瓦石之類，置之火即熱，置之水即寒，呵之即溫，吸之即涼。特因外物有去有來，而彼瓦石實無去來。譬如水中之影，有去有來。所謂水者，實無去來。

曰：衣搖空得風，氣呵物得水，水注水即鳴，石擊石即光。知此說者，風雨雷電皆可為之。蓋風雨雷電皆緣氣而生，而氣緣心生。猶如內想大火，久之覺熱，內想大水，久之覺寒。知此說者，天地之德皆可同之。

曰：五雲之變，可以卜當年之豐歉；八風之朝，可以卜當時之吉凶。是知休咎災祥，一氣之運耳。渾人我，同天地，而彼私智認而已之。

曰：天地寓，萬物寓，我寓，道寓，苟離于寓，道亦不立。

三極極者尊聖人也 關尹子曰：聖人之治天下，不我賢愚，故因人之賢而賢之，因人之愚而愚之。不我是非，故因事之是而是之，因事之非而非之。知古今之大同，故或先古，或先今。知內外之大同，故或先內或先外。天下之物，無得以累之，故本之以謙；天下之物，無得以外之，故含之以虛；天下之物，無得以難之，故行之以易；天下之物，無得以窒之，故變之以權。以此中天下，可以制禮；以此和天下，可以作樂；以此公天下，可以理財；以此周天下，可以禦侮；以此因天下，可以立法；以此觀天下，可以制器。聖人不以一己治天下，而以天下治天下。天下歸功於聖人，聖人任功於天下。所以堯舜禹湯之治天下，天下皆曰自然。曰：天無不覆，有生有殺，而天無愛惡。日無不照，有妍有醜，而日無厚薄。

曰：聖人之道天命，非聖人能自道；聖人之德時符，非聖人能自德；聖人之事人為，非聖人能自事。是以聖人不有道，不有德，不有事。

曰：聖人知我無我，故同之以仁；知事無我，故權之以義；知心無我，故戒之以禮；知識無我，故照之以智；知言無我，故守之以信。

曰：聖人之道，或以仁為仁，或以義為仁，或以禮以智以信為仁。仁義禮智信，各兼五者，聖人一之不膠，天下名之不得。

曰：勿以行觀聖人，道無蹟；勿以言觀聖人，道無言；勿以能觀聖人，道無為；勿以貌觀聖人，道無形。

曰：行雖至卓，不離高下；言雖至公，不離是非。能雖至神，不離巧拙；貌雖至殊，不離妍醜。聖人假此，以示天下，天下冥此，乃見聖人。

曰：聖人師蜂立君臣，師蜘蛛立網罟，師拱鼠制禮，師戰蟻置兵。眾人師賢人，賢人師聖人，聖人師萬物。惟聖人同物，所以無我。

曰：聖人曰道，觀天地人物皆吾道，倡和之，始終之，青黃之，卵翼之，不愛道不棄物，不尊君子，不賤小人。賢人曰物，物物不同，旦旦去之，旦旦與之，短之長之，直之方之，是為物易也。殊不知聖人鄙雜廁別分居，所以為人，不以此為己。

曰：聖人之於眾人，飲食衣服同也，屋宇舟車同也，富貴貧賤同也。眾人每同聖人，聖人每同眾人。彼仰其高侈其大者，其然乎，其不然乎？

曰：魚欲異群魚，捨水躍岸即死；虎欲異群虎，捨山入市即擒。聖人不異眾人，特物不能拘爾。

曰：道無作，以道應世者，是事非道。道無方，以道寓物者，是物非道。聖人竟不能出道以示人。

曰：如鐘鐘然，如鐘鼓然，聖人之言則然。如車車然，如車舟然，聖人之行則然。惟莫能名，所以退天下之言；惟莫能知，所以奪天下之智。

曰：螂蛆食蛇，蛇食蛙，蛙食螂蛆，互相食也。聖人之言亦然，言有無之弊，又言非有非無之弊，又言去非有非無之弊。言之如引鋸然，惟善聖者不留一言。

曰：若龍若蛟，若蛇若龜，若魚若蛤，龍皆能之。蛟，蛟而已，不能為龍，亦不能為蛇為龜為魚為蛤。聖人龍之，賢人蛟之。

曰：在己無居，形物自著，其動若水，其靜若鏡，其應若響，芒乎若亡，寂乎若清，同焉者和，得焉者失，未嘗先人，而嘗隨人。

曰：渾乎洋乎游太初乎，時金己，時玉己，時糞己，時土己，時翔物，時逐物，時山物，時淵物，端乎權乎狂乎愚乎。

曰：人之善琴者，有悲心，則聲悽悽然，有思心，則聲遲遲然，有怨心，則聲回回然，有慕心，則聲裴裴然。所

以悲思怨慕者，非手非竹非絲非桐。得之心，符之手；得之手，符之物。人之有道者，莫不中道。

曰：聖人以有言有為有思者，所以合乎人；未嘗言未嘗為未嘗思者，所以異乎人。

曰：利害心愈明，則親不睦；賢愚心愈明，則友不交；是非心愈明，則事不成，好醜心愈明，則物不契。是以聖人渾之。

曰：世之愚拙者妄援，聖人之愚拙自解。殊不知聖人時愚時明，時拙時巧。

曰：以聖師聖者，賢人；以賢師聖者，聖人。蓋以聖師聖者，徇跡而忘道；以賢師聖者，反跡而合道。

曰：賢人趨上而不見下，眾人趨下而不見上，聖人通乎上下，惟其宜之，豈曰離賢人眾人，別有聖人也哉。

曰：天下之理，夫者倡，婦者隨，牡者馳，牝者逐，雄者鳴，雌者應。是以聖人制言行，而賢人拘之。

曰：聖人道雖虎變，事則繁行，道雖絲分，事則棋布。

曰：所謂聖人之道者，胡然子子爾，胡然徹徹爾，胡然堂堂爾，胡然臧臧爾。惟其能遍偶萬物，而無一物能偶之，故能貴萬物。

曰：雲之卷舒，禽之飛翔，皆在虛空中，所以變化不窮，聖人之道則然。

四符符者精神魂魄也 關尹子曰：水可析可合，精無人也；火因膏因薪神，無我也。故耳蔽前後皆可聞，無人，智崇無人，一奇無人，冬凋秋物無人，黑不可變，無人，北壽無人，皆精。舌即齒，牙成言，無我，禮卑無我，二偶無我，夏因春物，無我，亦可變，無我，南天無我，皆神。以精無人，故米去殼則精存，以神無我，故鬼憑物則神見。全精者忘是非，忘得失，在此者非彼，抱神者時晦明時強弱，在彼者非此。

曰：精神，水火也。五行互生滅之，其來無首，其往無尾，則吾之精一滴無存亡爾，吾之神一歛無起滅爾，惟無我無人，無首無尾，所以與天地冥。

曰：精者水，魄者金，神者火，魂者木。精主水，魄主金，金生水，故精者魄藏之。神主火，魂主木，木生火，故神者魂藏之。惟水之為物，能藏金而息之，能滋木而榮之，所以析魂魄。惟火之為物，能鎔金而銷之，能燭木而燒之，所以冥魂魄。惟精，在天為寒，在地為水，在人為精。神，在天為熱，在地為火，在人為神。魄，在天為燥，在地為金，在人為魄。魂，在天為風，在地為木，在人為魂。惟以我之精，合天地萬物之精，譬如萬水可合為一水。以我之神，合天地萬物之神，譬如萬火可合為一火。以我之魄，合天地萬物之魄，譬如金之為物，可合異金而鎔之為一金。以我之魂，合天地萬物之魂，譬如木之為物，可接異木而生之為一木。則天地萬物，皆吾精吾神吾魄吾魂，何者死，何者生？

曰：五行之運，因精有魂，因魂有神，因神有意，因意有魄，因魄有精。五行回環不已，所以我之偽心流轉造化，幾億萬歲，未有窮極，然核芽相生，不知其幾萬株，天地雖大，不能容空中之核。雌卵相生，不知其幾萬禽，陰陽雖妙，不能容無雄之雌。惟其來于我者，皆攝之以一息，則變物為我，無物非我，所謂五行者，孰能變之？

曰：眾人以魄攝魂者，金有餘則木不足也；聖人以魂運魄者，木有餘則金不足也。蓋魄之藏魂俱之，魂之游魄因之。魂晝寓目，魄夜舍肝。寓目能見，舍肝能夢。見者魂無分別析之者，分別析之曰天地者，魂狃習也。夢者魄無分別析之者，分別析之曰彼我者，魄狃習也。火生土，故神生意；土生金，故意生魄。神之所動，不名神，名意；意之所動，不名意，名魄。惟聖人知我無我，知物無物，皆因思慮計之而有。是以萬物之來，我皆對之以性，而不對之以心。性者，心未萌也，無心則無意矣。蓋無火則無土，無意則無魄矣。蓋無土則無金。一者不存，五者皆廢。既能渾天地萬物以為魂，斯能渾天地萬物以為魄。凡造化所妙皆吾魂，凡造化所有皆吾魄，則無有一物可役我者。舍肝當作舍肺

曰：鬼云為魂，鬼白為魄，於文則然。鬼者，人死所變。

云者風，風者木；白者氣，氣者金。風散故輕清，輕清者上天。金堅故重濁，重濁者入地。輕清者，魄從魂升；重濁者，魂從魄降。有以仁升者，為木星佐，有以義升者，為金星佐，有以禮升者，為火星佐，有以智升者，為水星佐，有以信升者，為土星佐。有以不仁沉者，木賊之，不義沉者，金賊之，不禮沉者，火賊之，不智沉者，水賊之，不信沉者，土賊之。魂魄半之，則在人間，升魂為貴，降魄為賤，靈魂為賢，厲魄為愚，輕魂為明，重魄為暗，揚魂為羽，鈍魄為毛，明魂為神，幽魄為鬼。其形其居，其識其好，皆以五行契之。惟五行之數，參差不一，所以萬物之多，盈天地間，猶未已也。以五事歸五行，以五行作五蟲，可勝言哉。譬猶兆龜數蓍，至誠自契，五行應之。誠苟不至，兆之數之，無一應者。聖人假物以游世，五行不得不對。

曰：五者具有魂。魂者識，目者精，色者神。見之者為魂，耳目口鼻心之類在此生者。愛為精，為彼生父本，觀為神，為彼生母本。愛觀雖異，皆同識生，彼生生本在彼生者。一為父，故受氣於父，氣為水。二為母，故受血於母，血為火。有父有母，彼生生矣。惟其愛之無識，如鎖之交，觀之無識，如燈之照。吾識不萌，吾生何有。

曰：如桴扣鼓，鼓之形者，我之有也；鼓之聲者，我之感也。桴已往矣，餘聲尚在，終亦不存而已矣。鼓之形如我之精，鼓之聲如我之神。其餘聲者，猶之魂魄，知夫倏往倏來，則五行之氣，我何有焉。

曰：夫果之有核，必待水火土三者具矣，然後相生不窮。三者不具，如大旱 大潦大塊，皆不足以生物。夫精水神火意土，三者本不交，惟人以根合之，故能於其中橫見有事。猶如術祝者，能於至無中見多有事。

曰：魂者木也，木根於冬水而華於夏火。故人之魂藏於夜精，而見於晝神。合乎精，故所見我獨，蓋精未嘗有人。合乎神，故所見人同，蓋神未嘗有我。

曰：知夫此身，如夢中身，隨情所見者，可以飛神作我而游太清。知夫此物，如夢中物，隨情所見者，可以凝精作物而駕八荒。是道也，能見精神而久生，能忘精神而超生。吸氣以養精，如金生水，吸風以養神，如木生火，所以假外以延精神。漱水以養精，精之所以不窮，摩火以養神，神之所以不窮，所以假內以延精神。若夫忘精神而超生者，吾嘗言之矣。

曰：人勤於禮者，神不外馳，可以集神；人勤於智者，精不外移，可以攝精。仁則陽而明，可以輕魂；義則陰而冥，可以御魄。

曰：蜣螂轉丸，丸成而精思之，而有蜣白者存丸中，俄去殼而蟬。彼蜣不思，彼蜣奚白？

曰：庖人羹蟹，遺一足几上，蟹已羹，而遺足尚動。是生死者，一氣聚散爾。不生不死，而人橫計曰生死。

曰：有死立者，有死坐者，有死臥者，有死病者，有死藥者。等死，無甲乙之殊。若知道之士，不見生，故不見死。

曰：人之厭生死超生死者，皆是大患也。譬如化人，若有厭生死心，超生死心，止名為妖，不名為道。

曰：計生死者，或曰死已有，或曰死己無，或曰死己亦有亦無，或曰死己不有不無。或曰當喜者，或曰當懼者，或曰當任者，或曰當超者。愈變識情，馳驚不已。殊不知我之生死，如馬之手，如牛之翼，本無有，復無無。譬如水火雖犯水火，不能燒之，不能溺之。

五鑑鑑者心也

關尹子曰：心蔽吉凶者，靈鬼攝之，心蔽男女者，淫鬼攝之；心蔽幽憂者，沈鬼攝之；心蔽放逸者，狂鬼攝之；心蔽盟詛者，奇鬼攝之；心蔽藥餌者，物鬼攝之。如是之鬼，或以陰為身，或以幽為身，或以風為身，或以氣為身，或以土偶為身，或以彩畫為身，或以老畜為身，或以敗器為身。彼以其精，此以其精，兩精相搏，則神應之。為鬼所攝者，或解奇事，或解異事，或解瑞事，其人傲然。不曰鬼于躬，惟曰道于躬，久之，或死木，或死金，或死繩，或死井。惟聖人能神神而不神于神，役萬物而執其機，可以會之，可以散之，可以禦之，日應萬物，其心寂然。

曰：無一心，五識並馳，心不可一；無虛心，五行皆具，心不可虛；無靜心，萬化密移，心不可靜。借能一，則二偶之；借能虛，則實滿之；借能靜，則動搖之。惟聖人能斂萬有於一息，無有一物可役我之明徹；散一息於萬有，無有一物可問吾之云為。

曰：火千年俄可滅，識千年俄可去。

曰：流者舟也，所以流之者是水非舟；運者車也，所以運之者是牛非車；思者心也，所以思之者是意非心。不知所以然而然，惟不知所以然而然，故其來無從，其往無在。其來無從，其往無在，故能與天地本原，不古不今。

曰：知心無物，則知物無物，知物無物，則知道無物，知道無物，故不遵卓絕之行，不驚微妙之言。

曰：物我交，心生；兩木摩，火生。不可謂之在我，不可謂之在彼，不可謂之非我，不可謂之非彼，執而彼我之則愚。

曰：無恃爾所謂利害是非，爾所謂利害是非者，果得利害是非之乎？聖人方且不識不知，而況於爾。

曰：夜之所夢，或長於夜。心無時生於齊者，心之所見皆齊國也，既而之宋之楚之晉之梁，心之所存各異心無方。

曰：善弓者師弓不師羿，善舟者師舟不師，善心者師心不師聖。

曰：是非好醜，成敗盈虛，造物者運矣，皆因私識執之而有，於是以無遺之猶存，以非有非無遺之猶存，無曰莫爾無曰渾渾爾猶存。譬猶昔游再到，記憶宛然，此不可忘不可遺。善去識者，變識為智。變識為智之說，汝知之乎？曰：想如思鬼，心慄思盜，心怖曰識。如認黍為稷，認玉為石者，浮游罔象，無所底止。譬睹奇物，生奇物想，生奇物識。此想此識，根不在我。譬如今日，今日而已，至於來日想識殊未可卜，及至來日，紛紛想識，皆緣有生，曰想曰識。

譬如犀牛望月，月形入角，特因識生，始有月形，而彼真月，初不在角，胸中之天地萬物亦然。知此說者，

外不見物，內不見情。

曰：物生於土，終變於土，事生於意，終變於意。知夫惟意，則俄是之，俄非之，俄善之，俄惡之。意有變，心無變，意有覺，心無覺。惟一我心，則意者，塵往來爾，事者，歎起滅爾。吾心有大常者存。曰：情生於心，心生於性。情波也，心流也，性水也。來干我者，如石火頃，以性受之，則心不生物浮浮然。

曰：賢愚真偽，有識者，有不識者。彼雖有賢愚，彼雖有真偽，而謂之賢愚真偽者，繫我之識。知夫皆識所成，故雖真者，亦偽之。

曰：心感物，不生心生情，物交心，不生物生識。物尚非真；何況於識；識尚非真，何況於情。而彼妄人，於至無中，執以為有；於至變中，執以為常。一情認之，積為萬情；萬情認之，積為萬物。物來無窮，我心有際，故我之良心受制於情，我之本情受制於物。可使之去，可使之來，而彼去來，初不在我。造化役之，固無休息。殊不知天地雖大，能役有形，而不能役無形；陰陽雖妙，能役有氣，而不能役無氣。心之所之，則氣從之，氣之所之，則形應之。猶如太虛於一碗中變成萬物，而彼一碗不名太虛。我之一心，能變為氣，能變為形，而我之心無氣無形，則天地陰陽不能役之。

曰：人之平日，目忽見非常之物者，皆精有所結而使之然。人之病日，目忽見非常之物者，皆心有所歎而使之然。苟知吾心能於無中示有，則知吾心能於有中示無，但不信之，自然不神。或曰厥識既昏，孰能不信。我應之曰：如捕蛇師，心不怖蛇，彼雖夢蛇，而不怖畏。故黃帝曰：「道無鬼神，獨往獨來。」

曰：我之思慮日變，有使之者，非我也，命也。苟知惟命，外不見我，內不見心。

曰：譬如兩目，能見天地萬物，暫時回光，一時不見。

曰：目視雕琢者明愈傷，耳聞交響者聰愈傷，心思元妙者心愈傷。

曰：勿以我心揆彼，當以彼心揆彼。知此說者可以周事，可以行德，可以貫道，可以交人，可以忘我。

曰：天下之理，小不制而至於大，大不制而至於不可制，故能制一情者，可以成德，能忘一情者，可以契道。

六七七者食也食者形也

關尹子曰：世之人，以我思異彼思彼思異我思分人我者，殊不知夢中人亦我思異彼思。彼思異我思，孰為我，孰為人。世之人，以我痛異彼痛彼痛異我痛分人我者，殊不知夢中人亦我痛異彼痛，彼痛異我痛，孰為我，孰為人。爪髮不痛，手足不思，亦我也，豈可以思痛異之。世之人，以獨見者為夢，同見者為覺，殊不知精之所結，亦有一人獨見於晝者，神之所合，亦有兩人同夢於夜者。二者皆我精神，孰為夢，孰為覺。世之人以暫見者為夢，久見者為覺，殊不知暫之所見者陰陽之碗，久之所見者亦陰陽之碗。二者皆我陰陽，孰為夢，孰為覺。

曰：好仁者多夢松柏桃李，好義者多夢兵刀金鐵，好禮者多夢簞簋籩豆，好智者多夢江湖川澤，好信者多夢山岳原野。役於五行，未有不然者，然夢中或聞某事，或思某事，夢亦隨變，五行不可拘。聖人御物以心，攝心以性，則心同造化，五行亦不可拘。

曰：汝見蛇首人身者，牛臂魚鱗者，鬼形禽翼者，汝勿怪，此怪不及夢，夢怪不及覺，有耳有目有手有臂，怪尤矣。大言不能言，大智不能思。

曰：有人問於我曰：「爾何族何氏何名何字何食何衣何友何僕何琴何書何古何今？」我時默然，不對一字，或人扣之不已，我不得已而應之曰：「尚自不見我，將何為我所？」

曰：形可分可合，可延可隱。一夫一婦，可生二子，形可分；一夫一婦，二人成一子，形可合。食巨勝則壽，形可延；夜無月火，人不見我，形可隱。以一碗生萬物，猶棄髮可換，所以分形，以一碗合萬物，猶破脣可補，所以合形。以神存碗，以碗存形，所以延形，合形於神，合神於無，所以隱形。汝欲知之乎，汝欲為之乎？

曰：無有一物不可見，則無一物非吾之見；無有一物不可聞，則無一物非吾之聞。五物可以養形，無一物非吾之形；五味可以養氣，無一物非吾之氣。是故吾之形氣，天地萬物。

曰：耕夫習牛則獷，獵夫習虎則勇，漁夫習水則沈，戰夫習馬則健。萬物可為我，我之一身，內變螭蝮，外蒸蝨蚤，瘕則龜魚，則鼠蝻，我可為萬物。

曰：我之為我，如灰中金，而不若礦砂之金。破礦得金，淘沙得金，揚灰終身，無得金者。

曰：一蜂至微，亦能游觀乎天地；一蝦至微，亦能放肆乎大海。

曰：土偶之成也，有貴有賤，有士有女。其質土，其壤土人哉。

曰：目自觀目，無色；耳自聽耳，無聲；舌自嘗舌，無味；心自揆心，無物。眾人逐於外，賢人執於內，聖人皆偽之。

曰：我身五行之碗，而五行之碗，其性一物，借如一所，可以取水，可以取火，可以生木，可以凝金，可以變土。其性含攝，元無差殊。故羽蟲盛者，毛蟲不育，毛蟲盛者，鱗蟲不育。知五行互用者，可以忘我。

曰：枯龜無我，能見大知；磁石無我，能見大力；鐘鼓無我，能見大音；舟車無我，能見遠行。故我一身，雖有智有力，有行有音，未嘗有我。

曰：蠅射影能斃我，知夫無知者亦我，則溥天之下，我無不在。

曰：心憶者猶忘饑，心忿者猶忘寒，心養者猶忘病，心激者猶忘痛。苟吸碗以養其和，孰能饑之；存神以滋其煖，孰能寒之；養五藏以五行，則無傷也，孰能病之；歸五藏於五行，則無知也，孰則痛之。

曰：人無以無知無為者為無我。雖有知有為，不害其為無我。譬如火也，躁動不停，未嘗有我。

七釜釜者化也

關尹子曰：道本至無，以事歸道者，得之一息；事本至有，以道運事者，周之百為。得道之尊者，可以輔世，得道之獨者，可以立我。知道非時之所能拘者，能以一日為百年，能以百年為一日；知道非方之所能礙者，能以一里為百里，能以百里為一里；知道無氣能運有氣者，可以召風雨；知道無形能變有形者，可以易鳥獸。得道之清者，物莫能累，身輕矣，可以騎鳳鶴；得道之渾者，物莫能溺，身冥矣，可以席蛟鯨。有即無，無即有。知此道者，可以制鬼神；實即虛，虛即實，知此道者，可以入金石；上即下，下即上，知此道者，可以侍星辰；古即今，今即古，知此道者，可以卜龜筮；人即我，我即人，知此道者，可以窺他人之肺肝；物即我，我即物，知此道者，可以成腹中之龍虎。知象由心變，以此觀心，可以成女嬰；知碗由心生，以此吸神，可以成爐冶。以此勝物，虎豹可伏；以此同物，水火可入。惟有道之士能為之，亦能之而不為之。

曰：人之力，有可以奪天地造化者，如冬起雷，夏造。死屍能行，枯木能華，豆中攝鬼，杯中釣魚，畫門可開，土鬼可語，皆純碗所為，故能化萬物，今之情情不停，亦碗所為。而碗之為物，有合有散，我之所以行碗者，本未嘗合，亦未嘗散，有合者生，有散者死。彼未嘗合未嘗散者，無生無死，客有去來，郵常自若。

曰：有誦祝者，有事神者，有墨字者，有變指者，皆可以役神御碗，變化萬物。惟不誠之人，難於自信，而易於信物，故假此為之，苟知惟誠，有不待彼而然者。

曰：人之呼一吸，日行四十萬里，化可謂速矣，惟聖人不存不變。

曰：青鸞子千歲而千歲化，桃子五仕而心五化。聖人實事去物，豈不欲建立於世哉。有形數者懼化之不可知也。

曰：萬物變遷，雖互隱見，氣一而已，惟聖人知一而不化。

曰：爪之生，髮之長，榮衛之行，無頃刻止。眾人皆見之於著，不能見之於微，賢人見之於微，而不能任化。聖人任化，所以無化。

曰：室中有常見聞矣，既而之門之鄰之里之黨，既而之郊之山之川，見聞各異，好惡隨之，和競從之，得失成之，是以聖人動止有戒。

曰：譬如大海，變化億萬蛟魚，水一而已。我之與物，翦然蔚然，在大化中，性一而已。知夫性一者，無人無我無死無生。

曰：天下之理，是或化為非，非或化為是，恩或化為讎，讎或化為恩，是以聖人居常慮變。

曰：人之少也，當佩乎父兄之教；人之壯也，當達乎朋友之箴；人之老也，當警乎少壯之說。萬化雖移，不能厄我。

曰：天下之理輕者易化，重者難化。譬如風雲須臾變滅，金玉之性歷久不渝。人之輕明者，能與造化俱化而不留，殆有未嘗化者存。

曰：二幼相好，及其壯也，相遇則不相識；二壯相好，及其老也，相遇則不相識。如雀鵠鷹鳩之化，無昔無今。

八籌籌者物也

關尹子曰：古之善操著灼龜者，能於今中示古，古中示今，高中示下，下中示高，小中示大，大中示小，一中示多，多中示一，人中示物，物中示人，我中示彼，彼中示我。是道也，其來無今，其往無古，其高無蓋，其低無載，其大無外，其小無內，其外無物，其內無人，其近無我，其遠無彼。不可析，不可合，不可喻，不可思。惟其渾淪，所以為道。

曰：水潛，故蘊為五精；火飛，故達為五臭；木茂，故華為五色；金堅，故實為五聲；土和，故滋為五味。其常五，其變不可計，其物五，其雜不可計。然則萬物在天地間，不可執謂之萬，不可執謂之五，不可執謂之一，不可執謂之非萬，不可執謂之非五，不可執謂之非一。或合之，或離之，以此必形，以此必數，以此必氣，徒自勞爾。物不知

我，我不知物。

曰：即吾心中可作萬物，蓋心有所之，則愛從之，愛從之，則精從之。蓋心有所結，先凝為水。心慕物涎出，心悲物淚出，心愧物汗出。無暫而不久，無久而不變。水生木，木生火，火生土，土生金，金生水，相攻相剋，不可勝數。嬰兒女，金樓絳宮，青蛟白虎，寶鼎紅爐，皆此物，有非此物存者。

曰：鳥獸俄呦呦，俄句句，俄逃逃；草木俄茁茁，俄停停，俄蕭蕭。天地不能留，聖人不能繫。有運者存焉爾。不有之在彼，無之在此，鼓不桴則不鳴，偶之在彼，奇之在此，桴不手則不擊。

曰：均一物也，眾人惑其名，見物不見道，賢人析其理，見道不見物，聖人合其天，不見道不見物。一道皆道，不執之即道，執之即物。

曰：知物之偽者，不必去物。譬如見土牛木馬，雖情存牛馬之名，而心忘牛馬之實。

九藥藥者雜治也

關尹子曰：勿輕小事，小隙沈舟，勿輕小物，小蟲毒身，勿輕小人，小人賊國。能周小事，然後能成大事，能積小物，然後能成大物，能善小人，然後能契大人。天既無可必者人，人無能必者事。惟去事離人，則我在我，惟可即可。未有當繁簡可，當戒忍可，當勤惰可。

曰：智之極者，知智果不足以周物，故愚；辨之極者，知辨果不足以喻物，故訥；勇之極者，知勇果不足以勝物，故怯。

曰：天地萬物，無一物是吾之物。物非我，物不得不應；我非我，我不得不養。雖應物，未嘗有物；雖養我，未嘗有我。勿曰外物，然後外我，勿曰外形，然後外心。道一而已，不可序進。

曰：諦毫末者，不見天地之大；審小音者，不聞雷霆之聲。見大者亦不見小，見邇者亦不見遠，聞大者亦不聞小，聞邇者亦不聞遠。聖人無所見，故能無不見，無所聞，故能無不聞。

曰：目之所見，不知其幾何，或愛金，或愛玉，是執一色為目也。耳之所聞，不知其幾何，或愛鐘，或愛鼓，是執一聲為耳也。惟聖人不慕之，不拒之，不處之。

曰：善今者可以行古，善末者可以立本。

曰：狡勝賊，能捕賊，勇勝虎，能捕虎。能克己，乃能成己，能勝物，乃能利物，能忘道，乃能有道。

曰：堅，則物必毀之，剛斯折矣；刀利，則物必摧之。銳斯挫矣。威鳳以難見為神，是以聖人以深為根；走麝以遺香不捕，是以聖人以約為紀。

曰：瓶存二竅，以水實之，倒瀉閉一，則水不下，蓋不升則不降。井雖千仞，汲之水上，蓋不降則不升。是以聖人不先物。

曰：人之有失，雖已受害於已失之後，久之，竊議於未失之前。惟其不恃己聰明而兼人之聰明，惟其無我而兼天下之我，終身行之，可以不失。

曰：古今之俗不同，東西南北之俗又不同，至於一家一身之善又不同，吾豈執一豫格後世哉。惟隨時同俗，先機後事，捐忿塞慾，簡物恕人，權其輕重，而為之自然，合神不測，契道無方。

曰：有道交者，有德交者，有事交者。道交者，父子也，出於是非賢愚之外，故久德交者，則有是非賢愚矣。故或合或離，事交者合則離。

曰：勿以拙陋，曰道之質當樂敏捷；勿以愚暗，曰道之晦當樂輕明；勿以傲易，曰道之高當樂和同；勿以汗漫，曰道之廣當樂要急；勿以幽憂，曰道之寂當樂悅豫。古人之言，學之多弊，不可不救。

曰：不可非世是己，不可卑人尊己，不可以輕忽道己，不可以訕謗德己，不可以鄙猥才己。

曰：困天下之智者不在智而在愚；窮天下之辯者不在辯而在訥；伏天下之勇者不在勇而在怯。

曰：天不能冬蓮春菊，是以聖人不違時，地不能洛橘汶貉，是以聖人不違俗，聖人不能使手步足握，是以聖人不違我所長，聖人不能使魚飛鳥馳，是以聖人不違人所長。夫如是者，可動可止，可晦可明，惟不可拘，所以為道。

曰：少言者，不為人所忌，少行者，不為人所短，少智者，不為人所勞，少能者，不為人所役。

曰：操之以誠，行之以簡，待之以恕，應之以默，吾道不窮。

曰：謀之於事，斷之於理，作之於人，成之於天。事師於今，理師於古，事

同於人，道獨於己。

曰：金玉難捐，土石易舍。學道之士，遇微言妙行，慎勿執之，是可為而不可執，若執之者，則腹心之疾，無藥可療。

曰：人不明於急務，而從事於多務他務奇務者，窮困災厄及之，殊不知無不在，不可捨此就彼。

曰：天下之理，捨親就疏，捨本就末，捨賢就愚，捨近就遠，可暫而已，久則害生。

曰：昔之論道者，或曰凝寂，或曰邃深，或曰澄澈，或曰空同，或曰晦冥，慎勿遇此而生怖退。天下至理，竟非言意。苟知非言非意在彼微言妙意之上，乃契吾說。

曰：聖人大言金玉，小言桔梗芴衛。用之當，桔梗芴衛生之，不當，金玉斃之。

曰：言某事者，甲言利，乙言害，丙言或利或害，丁言俱利俱害，必居一于此矣，喻道者不言。

曰：事有在，事言有理，道無在，道言無理。知言無理，則言言皆道；不知言無理，雖執至言，為梗為翳。

曰：不信愚人易，不信賢人難，不信賢人易，不信聖人難，不信一聖人易，不信千聖人難。夫不信千聖人者，外不見人，內不見我，上不見道，下不見事。

曰：聖人言蒙蒙，所以使人聾，聖人言冥冥，所以使人盲，聖人言沈沈，所以使人瘖。惟聾則不聞聲，惟盲則不見色，惟瘖則不音言。不聞聲者不聞道，不聞事，不聞我；不見色者不見道，不見事，不見我；不音言者不言道，不言事，不言我。

曰：人徒知偽得之中有真失，殊不知真得之中有真失。徒知偽是之中有真非，殊不知真是之中有真非。

曰：言道者如言夢。夫言夢者曰如此金玉、如此器皿、如此禽獸，言者能言之，不能取而與之，聽者能聞之，不能受而得之。惟善聽者，不泥不辨。

曰：圓爾道，方爾德，平爾行，銳爾事。

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