

## The Project Gutenberg eBook of 公孫龍子, by active 3rd century B.C. Long Gongsun

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Produced by Wan Ting Gong

Gong Sun Long Zi (Thought Of Gong Sun Long Zi)

by Gong Sun Long

The original Chinese:

公孫龍子

公孫龍

〔跡府〕

公孫龍，六國時辯士也。疾名實之散亂，因資材之所長，為「守白」之論。假物取譬，以「守白」辯，謂白馬為非馬也。白馬為非馬者：言白，所以名色；言馬，所以名形也。色非形，形非色也。夫言色，則形不當與；言形，則色不宜從。今合以為物，非也。如求白馬於廄中，無有，而有驪色之馬；然不可以應有白馬也。不可以應有白馬，則所求之馬亡矣，亡則白馬竟穿曰：「素聞先生高誼，願為弟子久；但不取先生以白馬為非馬耳。請去此術，則穿請為弟子」。龍曰：「先生之言悖！龍之所以為名者，乃以白馬之論爾。今使龍去之，則無以教焉。且欲師之者，以智與學不如也。今使龍去之，此先教而後師之也。先教而後師之者，悖。且白馬非馬，乃仲尼之所取。龍聞楚王張繁弱之弓，載忘歸之矣，以射蛟兕於雲夢之圃。而喪其弓，左右請求之，王曰：『止！楚王遺弓，楚人得之，又何求焉？』仲尼聞之曰：『楚王仁義而未遂也。亦曰丑公孫龍，趙平原君之客也。孔穿，孔子之葉也。穿與龍會，穿謂龍曰：『臣居魯，側聞下風，高先生之智，說先生之行，願受業之日久矣，乃今得見。然所不取先生者，獨不取先生之以白馬為非馬耳。請去白馬非馬之學，穿請為弟子。』公孫龍曰：『先生之言，悖！龍之學，以白馬為非馬著也。使龍去之，則龍無以教。無以教，而乃學於龍也者，悖。且夫欲學於龍者，以智與學焉為不逮也。今教龍去白馬非馬，是先教而後師之也。先教而後師之，不可。先生之所以教龍者，似齊王之謂尹文也。齊王之謂尹文曰：『寡人甚好士，以齊國無士何也？』尹文曰：『願聞大王之所謂士者。』齊王無以應。尹文曰：『今有人於此，事君則忠，事親則孝，交友則信，處鄉則順。有此四行，可謂士乎？』齊王曰：『善！此真吾所謂士也。』尹文曰：『王得此人，肯以為臣乎？』王曰：『所願而不可得也。』是時，齊王好勇，於是尹文曰：『使此人廣庭大眾之中，見侵侮而終不敢鬥，王將以為臣乎？』王曰：『鉅士也，見侮而不鬥，辱也。辱，則寡人不以為臣矣。』尹文曰：『唯見辱而不鬥，未失其四行也。是人未失其四行，其所以為士也。然而王一以為臣，一不以為臣，則向之所謂士者，乃非士乎？』齊王無以應。尹文曰：『今有人君，將理其國，人有非，則非之。無非，則亦非之。有功，則賞之。無功，則亦賞之。而怨人之不理也，可乎？』齊王曰：『不可。』尹文曰：『臣竊觀下吏之理齊，其方若此矣。』王曰：『寡人理國，信若先生之言，人雖不理，寡人不敢怨也。』

意未至然與？」尹文曰：『言之，敢無說乎？王之令曰：殺人者死，傷人者刑。人有畏王之令者，見侮而終不敢鬥，是全王之令也。而王曰：見侮而不敢鬥者，辱也。謂之辱，非之也。無非，而王辱之，故因除籍不以為臣也。不以為臣者，罰之也。此無罪而王罰之也。且王辱不敢鬥者，必榮敢鬥者也。榮敢鬥者是而王是之，必以為臣矣。必以為臣者，賞之也。彼無功而王賞之。王之所賞，吏之所誅也。上之所是，而法之所非也。賞罰是非，相與四謬，雖十黃帝，不能理也。』齊王無以應焉。故龍以子之言有似齊王。子知難白馬之非馬，不知所以難之說。以此猶知好士之名，而不知察士之類。」

### 〔白馬論〕

「白馬非馬，可乎？」曰：「可。」曰：「何哉？」曰：「馬者，所以命形也。白者，所以命色也。命色者，非命形也，故曰白馬非馬。」

曰：「有白馬，不可謂無馬也。不可謂無馬者，非馬也？有白馬為有馬，白之非馬，何也？」

曰：「求馬，黃、黑馬皆可致。求白馬，黃、黑馬不可致。使白馬乃馬也，是所求一也，所求一者，白者不異馬也。所求不異，如黃、黑馬有可有不可，何也？可與不可其相非明。故黃、黑馬一也，而可以應有馬，而不可以應有白馬，是白馬之非馬審矣。」

曰：「以馬之有色為非馬，天下非有無色之馬也。天下無馬，可乎？」

曰：「馬固有色，故有白馬。使馬無色，有馬如已耳，安取白馬？故白者非馬也。白馬者，馬與白也；馬與白馬也，故曰：白馬非馬也。」

曰：「馬未與白為馬，白未與馬為白。合馬與白，復名白馬，是相與以不相與為名，未可。故曰：白馬非馬，未可。」

曰：「以有白馬為有馬，謂有白馬為有黃馬，可乎？」曰：「未可。」曰：「以有馬為異有黃馬，是異黃馬於馬也。異黃馬於馬，是以黃馬為非馬。以黃馬為非馬，而以白馬為有馬；此飛者入池，而棺槨異處；此天下之悖言亂辭也。」

曰：「有白馬，不可謂無馬者，離白之謂也。是離者有白馬不可謂有馬也。故所以為有馬者，獨以馬為有馬耳，非有白馬為有馬。故其為有馬也，不可以謂馬馬也。」

曰：「白者不定所白，忘之而可也。白馬者，言定所白也。定所白者，非白也。馬者無去取於色，故黃、黑皆所以應。白馬者，有去取於色，黃、黑馬皆所以色去，故唯白馬獨可以應耳。無去者非有去也。故曰：白馬非馬。」

### 〔指物論〕

物莫非指，而指非指。天下無指，物無可以謂物。非指者，天下而物，可謂指乎？

指也者，天下之所無也。物也者，天下之所有也。以天下之所有，為天下之所無，未可。

天下無指，而物不可謂指也。不可謂指者，非指也。

非指者，物莫非指也。

天下無指，而物不可謂指者，非有非指也。非有非指者，物莫非指也。物莫非指者，而指非指也。天下無指者，生於物之各有名，不為指也。不為指而謂之指，是兼不為指。以有不為指之無不為指，未可。且指者，天下之所兼。

天下無指者，物不可謂無指也。不可謂無指者，非有非指也。非有非指者，物莫非指，指非非指也。指與物，非指也。使天下無物指，誰徑謂非指？天下無物，誰徑謂指？天下有指，無物指，誰徑謂非指？徑謂無物非指？且夫指固自為非指，奚待於物，而乃與為指？

### 〔通變論〕

曰：「二有一乎？」曰：「二無一。」曰：「二有右乎？」曰：「二無右。」曰：「二有左乎？」曰：「二無左。」曰：「右可謂二乎？」曰：「不可。」曰：「左可謂二乎？」曰：「不可。」曰：「左與右可謂二乎？」曰：「可。」曰：「謂變非不變，可乎？」曰：「可。」曰：「右有與，可謂變乎？」曰：「可。」曰：「變隻？」曰：「右。」曰：「右苟變，安可謂右？苟不變，安可謂變？」曰：「二苟無左又無右，二者左與右奈何？羊合牛非馬，牛合羊非雞。」曰：「何哉？」曰：「羊與牛唯異，羊有齒，牛無齒。而羊牛之非羊也，之非牛也，未可。是不俱有，而或類焉。」

「羊有角、牛有角。牛之而羊也；羊之而牛也，未可。是俱有，而類之不同也。」

「羊牛有角，馬無角；馬有尾，羊牛無尾。故曰：羊合牛非馬也。非馬者，無馬也。無馬者，羊不二，牛不二，而羊牛二。是而羊，而牛，非馬，可也。」

「若舉而以是；猶類之不同。若左右猶是舉。」

「牛羊有毛，雞有羽。謂雞足，一。數雞足，二。二而一，故三。謂牛羊足，一。數足，四。四而一，故五。牛、羊足五，雞足三。故曰：牛合羊非雞。非有以非雞也。」

「與馬以雞，寧馬。材，不材，其無以類審矣。舉是亂名，是謂狂舉。」

曰：「他辯。」曰：「青以白非黃，白以青非碧。」曰：「何哉？」曰：「青白不相與而相與，反而對也。不相鄰而相鄰，不害其方也。不害其方者，反而對。各當其所，左右不驪。」

「故一於青不可，一於白不可。惡乎其有黃矣哉？黃其正矣，是正舉也。其有君臣之於國焉，故強壽矣。」

「而且青驪乎白，而白不勝也。白足之勝矣，而不勝，是木賊金也。木賊金者碧，碧則非正舉矣。」

「青白不相與而相與，不相勝，則兩明也。爭而明，其色碧也。」

「與其碧，寧黃。黃，其馬也。其與類乎，碧其雞也，其與暴乎。」

「暴則君臣爭而兩明也。兩明者，昏不明，非正舉也。」

「非正舉者，名實無當，驪色章焉，故曰：兩明也。兩明而道喪，其無有以正焉。」

### 〔堅白論〕

「堅、白、石、三，可乎？」曰：「不可。」曰：「二可乎？」曰：「可。」曰：「何哉？」曰：「無堅得白，其舉也二；無白得堅，其舉也二。」曰：「得其所白，不可謂無白。得其所堅，不可謂無堅。而之石也，之於然，非三也？」

曰：「視不得其所堅，而得其所白者，無堅也。拊不得其所白，而得其所堅。得其堅也，無白。」

曰：「天下無白，不可以視石。天下無堅，不可以謂石。堅白石不相外，藏三，可乎？」

曰：「有自藏也，非藏而藏也。」曰：「其白也，其堅也，而石必得以相盛盈，其自藏奈何？」曰：「得其白，得其堅，見與不見離。不見離，一一不相盈，故離。離也者，藏也。」

曰：「石之白，石之堅，見與不見，二與三，若廣修而相盈也，其非舉乎。」

曰：「物白焉，不定其所白。物堅焉，不定其所堅。不定者兼，惡乎其石也？」

曰：「循石，非彼無石，非石無所取乎白。（堅、白）石不相離者固乎。然其無已。」

曰：「於石一也，堅白二也，而在於石。故有知焉；有不知焉，有見焉，有不見焉。故知與不知相與離，見與不見相與藏。藏故，孰謂之不離？」

曰：「目不能堅，手不能白。不可謂無堅，不可謂無白。其異任也，其無以代也。堅白域於石，惡乎離？」

曰：「堅未與石為堅，而物兼。未與物為兼，而堅必堅—其不堅石、物而堅。天下未有若堅而堅藏。」

「白固不能自白，惡能白石物乎？若白者必白，則不白物而白焉，黃黑與之然。」

「石其無有，惡取堅白石乎？故離也。離也者，因是。」

「力與知，果不若因是。且猶白以目見，目以火見，而火不見。則火與目不見而神見。神不見，而見離。」

「堅以手，而手以捶，是捶與手知而不知。而神與不知。神乎，是之謂離焉。」

「離也者天下，故獨而正。」

### 〔名實論〕

天地與其所產焉，物也。物以物其所物而不過焉，實也。實以實其所實而不曠焉，位也。出其所位，非位。位其所位，正也。以其所正，正其所不正，疑其所正。其正者，正其所實也。正其所實者，正其名也。其名正，則唯乎其彼此焉。謂彼而彼不唯乎彼，則彼謂不行；謂此而此不唯乎此，則此謂不行。其以當，不當也；不當而當，亂也。故彼彼當乎彼，則唯乎彼，其謂行彼；此此當乎此，則唯乎此，其謂行此。

其以當而當，以當而當，正也。故彼彼止於彼，此此止於此，可；彼此而彼且此，此彼而此且彼，不可。夫名，實謂也。知此之非此也，知此之不在此也，則不謂也。知彼之非彼也，知彼之不在彼也，則不謂也。至矣哉！古之明王。審其名實，甚其所謂。至矣哉！古之明王。

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