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人物志

劉邵

自序

夫聖賢之所美，莫美乎聰明；聰明之所貴，莫貴乎知人。知人誠智，而庶績之業興矣。是以，聖人著爻象則立君子小人之辭，敘《詩》志則別風俗，雅正之業樂則考六藝祇庸之德，躬南面則授俊逸相之材，皆所以達眾善而成天功天功既成，則並受名譽。是以，堯以克明俊德為稱，舜以登庸二十八為之賢為名，文王以舉渭濱之叟為貴。由此論之，聖人興德，孰不勞聰明於任使者哉！是故，仲尼不試無所援升，猶序門人以為四科，泛論眾材以辨三等。人之德，尚德以勸庶幾之論。訓六蔽以戒偏材之失，思狂狷以通拘抗之材以明為似之難保。又曰：察其所安，觀其所由，以知居止之行。人物之察是以敢依聖訓，志序人物，庶以補綴遺忘；惟博識君子，裁覽其義焉。

九徵

蓋人物之本，出乎情性。情性之理，甚微而玄；非聖人之察，其孰能究之哉？凡有血氣者，莫不含元一以為質，稟陰陽以立性，體五行而著形。苟有形質，猶可即而求之。凡人之質量，中和最貴矣。中和之質，必平淡無味；故能調成五材，變化應節。是故，觀人察質，必先察其平淡，而後求其聰明。聰明者，陰陽之精。陰陽清和，則中睿外明；聖人淳耀，能兼二美。

知微知章，自非聖人，莫能兩遂。故明白之士，達動之機，而暗於玄機；玄慮之人，識靜之原，而困於速捷。猶火日外照，不能內見；金水內映，不能外光。二者之義，蓋陰陽之別也。若量其材質，稽諸五物；五物之徵，亦各著於厥體矣。其在體也：木骨、金筋、火氣、土肌、水血，五物之象也。五物之實，各有所濟。是故：骨植而柔者，謂之弘毅；

弘毅也者，仁之質也。氣清而朗者，謂之文理；文理也者，禮之本也。體端而實者，謂之貞固；貞固也者，信之基也。筋勁而精者，謂之勇敢；勇敢也者，義之決也。色平而暢者，謂之通微；通微也者，智之原也。五質琬吽A故謂之五常矣。五常之別，列為五德。是故：溫直而擾毅，木之德也。剛塞而弘毅，金之德也。愿恭而理敬，水之德也。寬栗而柔立，土之德也。簡暢而明矜，火之德也。

雖體變無窮，猶依乎五質。故其剛、柔、明、暢、貞固之徵，著乎形容，見乎聲色，發乎情味，各如其象。

故心質亮直，其儀勁固；心質休決；其儀進猛；心質平理，其儀安閑。夫儀動成容，各有態度：直容之動，矯矯行行；休容之動，業業踳踳；德容之動，顯顯印印。夫容之動作，發乎心氣；心氣之徵，則聲變是也。夫氣合成聲，聲應律呂：有和平之聲，有清暢之聲，有回衍之聲。夫聲暢於氣，則實存貌色；故：誠仁，必有溫柔之色；誠勇，必有矜奮之色；誠智，必有明達之色。

夫色見於貌，所謂徵神。徵神見貌，則情發於目。故仁目之精，愨然以端；勇膽之精，曄然以彊；然皆偏至之材，以勝體為質者也。故勝質不精，則其事不遂。是故，直而不柔則木，勁而不精則力，固而不端則愚，氣而不清則越，暢而不平則蕩。是故，中庸之質，異於此類：五常既備，包以澹味，五質內充，五精外章。是以，目彩五暉之光也。

故曰：物生有形，形有精神；能知精神，則窮理盡性。性之所盡，九質之徵也。然則：平陂之質在於神，明暗之實在於精，勇怯之勢在於筋，彊弱之植在於骨，躁靜之決在於氣，慘憺之情在於色，衰正之形在於儀，態度之動在於容，緩急之狀在於言。其為人也：質素平澹，中觀外朗，筋勁植固，聲清色懌，儀正容直，則九徵皆至，則純粹之德也。九徵有違，則偏雜之材也。（九徵所在）

三度不同，其德異稱。故偏至之材，以材自名；兼材之人，以德為目；兼德之人，更為美號。是故：兼德而至，謂之中庸；中庸也者，聖人之目也。具體而微，謂之德行；德行也者，大雅之稱也。一至，謂之偏材；偏材，小雅之質也。一徵，謂之依似；依似，亂德之類也。一至一違，謂之間雜；間雜，無珣坐H也。無琚B依似，皆風人末流；末流之質，不可勝論，是以略而不概也。

體別

夫中庸之德，其質無名。故鹹而不鹵，淡而不口，質而不縵，文而不績；能威能懷，能辨能訥；變化無方，以達為節。是以抗者過之，而拘者不逮。

夫拘抗違中，故善有所章，而理有所失。是故：厲直剛毅，材在矯正，失在激訐。柔順安恕，每在寬容，失在少決。雄悍傑健，任在膽烈，失在多忌。精良畏慎，善在恭謹，失在多疑。彊楷堅勁，用在楨幹，失在專固。論辨理繹，能在釋結，失在流宕。普博周給，弘在覆裕，失在溷濁。清介廉潔，節在儉固，失在拘局。休動磊落，業在攀躋，失在疏越。沉靜機密，精在玄微，失在遲緩。樸露徑盡，質在中誠，失在不微。多智韜情，權在譎略，失在依違。

及其進德之日，不止揆中庸，以戒其材之拘抗；而指人之所短，以益其失；猶晉楚帶劍，遞相詭反也。是故：

彊毅之人，狠剛不和，不戒其彊之搪突，而以順為撓，厲其抗；是故，可以立法，難與入微。

柔順之人，緩心寬斷，不戒其事之不攝，而以抗為劇，安其舒；是故，可與循常，難與權疑。雄悍之人，氣奮勇決，不戒其勇之毀跌，而以順為恆，竭其勢；是故，可與涉難，難與居約。懼慎之人，畏患多忌，不戒其懦於為義，而以勇為狎，增其疑；是故，可與保全，難與立節。凌楷之人，秉意勁特，不戒其情之固護，而以辨為偽，彊其專；是故，可以持正，難與附眾。辨博之人，論理瞻給，不戒其辭之汎濫，而以楷為繫，遂其流；是故，可與汎序，難與立約。弘普之人，意愛周洽，不戒其交之溷雜，而以介為狷，廣其濁；是故，可以撫眾，難與厲俗。狷介之人，矜清激濁，不戒其道之隘狹，而以普為穢，益其拘；是故，可與守節，難以變通。修動之人，志慕超越，不戒其意之大猥，而以靜為滯，果其銳；是故，可以進趨，難以持後。沉靜之人，道思迴復，不戒其靜之遲後，而以動為疏，美其懦；是故，可與深慮，難以捷速。樸露之人，中疑實口，不戒其實之野直，而以譎為誕，露其誠；是故，可與立信，難以消息。韜譎之人，原度取容，不戒其術之離正，而以盡為愚，貴其虛；是故，可與讚善，難以矯違。

夫學所以成材也，疏所以推情也；偏材之性，不可移轉矣。雖教之以學，材成而隨之以失；雖訓之以恕，推情各從其心。信者逆信，詐者逆詐；故學不道，恕不周物；此偏材之益失也。

流業

蓋人流之業，十有二焉：有清節家，有法家，有術家，有國體，有器能，有臧否，有伎倆，有智意，有文章，有儒學，有口辨，有雄傑。

若夫德行高妙，容止可法，是謂清節之家，延陵、晏嬰是也。建法立制，彊國富人，是謂法家，管仲、商鞅是也。思通道化，策謀奇妙，是謂術家，范蠡、張良是也。兼有三材，三材皆備，其德足以厲風俗，其法足以正天下，其術足以謀廟勝，是謂國體，伊尹、呂望是也。兼有三材，三材皆微，其德足以率一國，其法足以正鄉邑，其術足以權事宜，是謂器能，子產、西門豹是也。兼有三材之別，各有一流。清節之流，不能弘恕，好尚譏訶，分別是非，是謂臧否，子夏之徒是也。法家之流，不能創思圖遠，而能受一官之任，錯意施巧，是謂伎倆，長敞、趙廣漢是也。術家之流，不能創

制垂則，而能遭變用權，權智有餘，公正不足，是謂智意，陳平、韓安國是也。凡此八業，皆以三材為本。故雖波流分別，皆為輕事之材也。

能屬文著述，是謂文章，司馬遷、班固是也。能傳聖人之業，而不能幹事施政，是謂儒學，毛公、賈公是也。辯不入道，而應對資給，是謂口辯，樂毅、曹丘生是也。膽力絕眾，才略過人，是謂驍雄，白起、韓信是也。凡此十二材，皆人臣之任也。主德不預焉？主德者，聰明平淡，達眾材而不以事自任者也。是故，主道立，則十二材各得其任也：清節之德，師氏之任也。法家之材，司寇之任也。術家之材，三孤之任也。三材純備，三公之任也。三材而微，冢宰之任也。臧否之材，師氏之佐也。智意之材，冢宰之佐也。伎倆之材，司空之任也。儒學之材，安民之任也。文章之材，國史之任也。辯給之材，行人之任也。驍雄之材，將帥之任也。是謂主道得而臣道序，官不易方，而太平用成。若道不平淡，與一材同好，則一材處權，而眾材失任矣。

材理

夫建事立義，莫不須理而定；及其論難，鮮能定之。夫何故哉？蓋理多品 而人異也。夫理多品則難通，人材異則情詭；情詭難通，則理失而事違也。

夫理有四部，明有四家，情有九偏，流有七似，說有三失，難有六構，通有八能。

若夫天地氣化，盈氣損益，道之理也。法制正事，事之理也。禮教宜適，義之理也。人情樞機，情之理也。四理不同，其於才也，須明而章，明待質而行。是故，質於理合，合而有明，明足見理，理足成家。是故，質性平淡，思心玄微，能通自然，道理之家也；質性警徹，權略機捷，能理煩速，事理之家也；質性和平，能論禮教，辯其得失，義禮之家也；質性機解，推情原意，能適其變，情理之家也。四家之明既異，而有九偏之情；以性犯明，各有得失：剛略之人，不能理微；故其論大體則弘博而高遠，歷纖理則宕往而疏越。抗厲之人，不能迴撓；論法直則括處而公正，說變通則否戾而不入。堅勁之人，好攻其實事；指機理則穎灼而徹盡，涉大道則徑露而單持。辯給之人，辭煩而意銳；推人事則精識而窮理，即大義則恢愕而不周。浮沉之人，不能沉思，序疏數則豁達而傲博，立事要則熾炎而不定。淺解之人，不能深難；聽辯說則擬鏗而愉悅，審精理則掉轉而無根。寬恕之人，不能速捷；論仁義則弘詳而長雅，趨時務則遲緩而不及。溫柔之人，力不休彊；味道則順適而和暢，擬疑難則濡懦而不盡。好奇之人，橫逸而求異；造權譎則侷儻而瑰壯，案清道則詭常而恢迂。所謂性有九偏，各從其心之可以為理。

若乃性不精暢，則流有七似：有漫談陳說，似有流行者。有理少多端，似若博意者。有迴說合意，似若讚解者。有處後持長，從眾所安，似能聽斷者。有避難不應，似若有餘，而實不知者。有慕通口解，似悅而不慚者。有因勝情失，窮而稱妙，跌則倚蹠，實求兩解，似理不可屈者。凡此七似，眾人之所惑也。

夫辯，有理勝，有辭勝。理勝者，正白黑以廣論，釋微妙而通之。辭勝者，破正理以求異，求異則正失矣。夫九偏之材，有同、有反、有雜。同則相解，反則相非，雜則相恢。故善接論者，度所長而論之；歷之不動則不說也，傍無聽達則不難也。不善接論者，說之以雜、反；說之以雜、反，則不入矣。善喻者，以一言明數事；不善喻者，百言不明一意；百言不明一意，則不聽也。是說之三失也。

善難者，務釋事本；不善難者，舍本而理末。舍本而理末，則辭構矣。善攻彊者，下其盛銳，扶其本指以漸攻之；不善攻彊者，引其誤辭以挫其銳意。挫其銳意，則氣構矣。善躡失者，指其所跌；不善躡失者，因屈而抵其性。因屈而抵其性，則怨構矣。或常所思求，久乃得之，倉卒論人；人不速知，則以為難論。以為難論，則忿構矣。夫盛難之時，其誤難迫；故善難者，徵之使還。不善難者，凌而激之，雖欲顧藉，其勢無由。其勢無由，則妄構矣。凡人心有所思，則耳且不能聽，是故並思俱說，競相制止，欲人之聽己。人亦以其方思之故，不了己意，則以為不解。人情莫不諱不解，諱不解則怒構矣。凡此六構，變之所由興矣。然雖有變構，猶有所得；若說而不難，各陳所見，則莫知所由矣。

由此論之，談而定理者眇矣。必也：聰能聽序，思能造端，明能見機，辭能辯意，捷能攝失，守能待攻，攻能奪守，奪能易予。兼此八者，然後乃能通於天下之理，通於天下之理，則能通人矣。不能兼有八美，適有一能，則所達者偏，而所有異目矣。是故：聰能聽序，謂之名物之材。思能造端，謂之構架之材。明能見機，謂之達識之材。辭能辯意，謂之贍給之材。捷能攝失，謂之權捷之材。守能待攻，謂之持論之材。攻能奪守，謂之推徹之材。奪能易予，謂之買說之材。通材之人，既兼此八材，行之以道，與通人言，則同解而心喻；與眾人之言，則察色而順性。雖明包眾理，不以尚人；聰觀資給，不以先人。善言出己，理足則止；鄙誤在人，過而不迫。寫人之所懷，扶人之所能。不以事類犯人之所姻，不以言例及己之所長。說直說變，無所畏惡。采蟲聲之善音，贊愚人之偶得。奪與有宜，去就不留。方其盛氣，折謝不吝；方其勝難，勝而不矜；心平志論，無士無莫，期於得道而已矣，是可與論經世而理物也。

材能

或曰：人材有能大而不能小，猶函牛之鼎不可以烹雞；愚以為此非名也。夫能之為言，已定之稱；豈有能大而不能小乎？凡所謂能大而不能小，其語出於性有寬急；性有寬急，故宜有大小。寬弘之人，宜為郡國，使下得施其功，而總成其事；急小之人，宜理百里，使事辦於己。然則郡之與縣，異體之大小者也；以實理寬急論辨之，則當言大小異宜，不當言能大不能小也。若夫雞之與牛，亦異體之大小也，故鼎亦宜有大小；若以烹犢，則豈不能烹雞乎？故能治大郡，則亦能治小郡矣。推此論之，人材各有所宜，非獨大小之謂也。

夫人材不同，能各有異：有自任之能，有立法使人之能，有消息辨護之能，以德教師人之能，有行事使人譴讓之能，

有司察糾摘之能，有權奇之能，有威猛之能。夫能出於材，材不同量；材能既殊，任政亦異。是故：自任之能，清節之材也，故在朝也，則冢宰之任；為國，則矯直之政。立法之能，治冢之材也，故在朝也，則司寇之任；為國，則公正之政。計策之能，術冢之材也，故在朝也，則三孤之任；為國，則變化之政。人事之能，智意之材也，故在朝也，則冢宰之佐；為國，則諧合之政。行事之能，謹讓之材也，故在朝也，則司寇之佐；為國，則督責之政。權奇之能，伎倆之材也，故在朝也，則司空之任；為國，則藝事之政。司察之能，臧否之材也，故在朝也，則師氏之佐；為國，則刻削之政。威猛之能，豪傑之材也，故在朝也，則將帥之任；為國，則嚴厲之政。

凡偏材之人，皆一味之美；故長於辦一官，而短於為一國。何者？夫一官之任，以一味協五味；一國之政，以無味和五味。又國有俗化，民有劇易；而人材不同，故政有得失。是以：王化之政，宜於統大，以之治小則迂。辨讓之政，宜於治煩，以之治易則無易。策術之政，宜於治難，以之治平則無奇。矯抗之政，宜於治侈，以之治弊則殘。諧和之政，宜於治新，以之治舊則虛。公刻之政，宜於糾姦，以之治邊則失眾。威猛之政，宜於討亂，以之治善則暴。伎倆之政，宜於治富，以之治貧則勞而下困。故量能授官，不可不審也。

凡此之能，皆偏材之人也。故或能言而不能行，或能行而不能言；至於國體之人，能言能行，故為眾材之雋也。人君之能異於此：故臣以自任為能，君以用人為能；臣以能言為能，君以能聽為能；臣以能行為能，君以能賞罰為能；所能不同，故能君眾材也。

利害

蓋人業之流，各有利害：夫清節之業，著於儀容，發於德行；未用而章，其道順而有化。故其之所進；既達也，為上下之所敬。其功足以激濁揚清，師範僚友。其為業也，故為世之所貴。

法冢之業，本于制度，待乎成功而效。其道前口而後治，嚴而為眾。故其未達也，為眾人之所忌；已試也，為上下之所憚。其功足以立法成治。其弊也，為群枉之所讎。其為業也，有敝而不常用，故功大而不終。

術冢之業，出於聰思，待於謀得而章。其道先微而後著，精而且玄。其未達也，為眾人之所不識。其用也，為明主之所珍。其功足以運籌通變。其退也，藏於隱微。其為業也，奇而希用，故或沉微而不章。

智意之業，本於度原，其道順而不忤。故其未達也，為眾人之所容矣；已達也，為寵愛之所嘉。其功足以讚明計慮。其蔽也，知進而不退，或離正以自全。其為業也，謂而難持，故或先利而後害。

臧否之業，本乎是非，其道廉而且砭。故其未達也，為眾人之所識；已達也，為眾人之所稱。其功足以變察是非，其蔽也，為詆訶之所怨。其為業也，峭而不裕，故或先得而後離眾。

伎倆之業，本于事能，其道辨而且速。其未達也，為眾人之所異；已達也，為官司之所任。其功足以理煩糾邪。其蔽也，民勞而下困。其為業也，細而不泰，故為治之末也。

接識

夫人初甚難知，而士無眾寡，皆自以為知人。故以己觀人，則以為可知也；觀人之察人，則以為不識也。夫何哉？是故，能識同體之善，而或失異量之美。何以論其然？夫清節之人，以正直為度，故其歷眾材也，能識性行之常，而或疑法術之詭。法制之人，以分數為度，故能識較方直之量，而不貴變化之術。術謀之人，以思謀為度，故能成策略之奇，而不識遵法之良。器能之人，以辨讓為度，故能識方略之規，而不知制度之原。智意之人，以原意為度，故能識韜誦之權，而不貴法教之常。伎倆之人，以邀功為度，故能識進趣之功，而不通道德之化。臧否之人，以伺察為度，故能識訶砭之明，而不暢個儻之異。言語之人，以辨析為度，故能識捷給之惠，而不知含章之美。是以互相非駁，莫肯相是。取同體也，則接論而相得；取異體也，雖歷久而不知。凡此之類，皆謂一流之材也。若二至已上，亦隨其所兼，以及異數。故一流之人，能識一流之善。二流之人，能識二流之美。盡有諸流，則亦能兼達眾材。故兼材之人，與國體同。欲觀其一隅，則終朝足以識之；將究其詳，則三日而後足。何謂三日而後足？夫國體之人，兼有三材，故談不三日，不足以盡之：一以論道德，二以論法制，三以論策術，然後乃能竭其所長，而舉之不疑。然則，何以知其兼偏，而與之言乎？其為人也，務以流數，杼人之所長，而為之名目，如是兼也；如陳以美，欲人稱之，不欲知人之所有，如是者偏也。不欲知人，則言無不疑。是故，以深說淺，益深益異；異則相返，反則相非。是故，多陳處直，則以為見美；靜聽不言，則以為虛空；抗為高談，則以為不遜；遜讓不盡，則以為淺陋；言稱一善，則以為不博；歷發眾奇，則以為多端；先意而言，則以為分美；因失難之，則以為不喻；說以對反，則以為較己；博以異雜，則以為無要。論以同體，然後乃悅；於是乎有親愛之情、稱舉之譽。此偏材之常失。

英雄

夫草之精秀者為英，獸之特群者為雄；故人之文武茂異，取名於此。是故，聰明秀出，謂之英；膽力過人，謂之雄。此其大體之別名也。若校其分數，則牙則須，各以二分，取彼一分，然後乃成。何以論其然？夫聰明者，英之分也，不得雄之膽，則說不行；膽力者，雄之分也，不得英之智，則事不立。是以，英以其聰謀始，以其明見機，待雄之膽行之；雄以其力服眾，以其勇排難，待英之智成之；然後乃能各濟其所長也。

若聰能謀始，而明不見機，乃可以坐論，而不可以處事。聰能謀始，明能見機，而勇不能行，可以循常，而不可以慮變。若力能過人，而勇不能行，可以為力人，未可以為先登。力能過人，勇能行之，而智不能斷事，可以為先登，未足以為將帥。必聰能謀始，明能見機，膽能決之，然後可以為英：張良是也。氣力過人，勇能行之，智足斷事，乃可以為雄：韓信是也。

體分不同，以多為目，故英雄異名。然皆偏至之材，人臣之任也。故英可以為相，雄可以為將。若一人之身，兼有英雄，則能長世；高祖、項羽是也。然英之分，以多於雄，而英不可以少也。英分少，則智者去之，故項羽氣力蓋世，明能合變，而不能聽采奇異，有一范增不用，是以陳平之徒，皆亡歸高祖。英分多，故群雄服之，英才歸之，兩得其用，故能吞秦破楚，宅有天下。

然則英雄多少，能自勝之數也。徒英而不雄，則雄材不服也；徒雄而不英，則智者不歸往也。故雄能得雄，不能得英；英能得英，不能得雄。故一人之身，兼有英雄，乃能役英與雄。能役英與雄，故能成大業也。

八觀

八觀者：一曰觀其奪救，以明間雜。二曰觀其感變，以審常度。三曰觀其志質，以知其名。四曰觀其所由，以辨依似。五曰觀其愛敬，以知通塞。六曰觀其情機，以辨怨惑。七曰觀其所短，以知所長。八曰觀其聰明，以知所達。

何謂觀其奪救，以明間雜？夫質有至有違，若至勝違，則惡情奪正，若然而不然。故仁出於慈，有慈而不仁者；仁必有恤，有仁而不恤者；厲必有剛，有厲而不剛者。若夫見可憐則流涕，將分與則吝嗇，是慈而不仁者。睹危急則惻隱，將赴救則畏患，是仁而不恤者。處虛義則色厲，顧利慾則內荏，是厲而不剛者。然而慈而不仁者，則吝奪之也。仁而不恤者，則懼奪之也。厲而不剛者，則慾奪之也。故曰：慈不能勝吝，無必其能仁也；仁不能勝懼，無必其能恤也；厲不能勝慾，無必其能剛也。是故，不仁之質勝，則伎力為害器；貪悖之性勝，則彊猛為禍梯。亦有善情救惡，不至為害；愛惠分篤，雖傲狎不離；助善者明，雖疾惡無害也；救濟過厚，雖取人不貪也。是故，觀其奪救，而明間雜之情，可得知也。

何謂觀其感變，以審常度？夫人厚貌深情，將欲求之，必觀其辭旨，察其應贊。夫觀其辭旨，猶聽音之善醜；察其應贊，猶視智之能否也。故觀辭察應，足以互相別識。然則：論顯揚正，白也；不善言應，玄也；經緯玄白，通也；移易無正，雜也；先識未然，聖也；追思玄事，叢也；見事過人，明也；以明為晦，智也；微忽必識，妙也；美妙不味，疏也；測之益深，實也；假合炫耀，虛也；自見其美，不足也；不伐其能，有餘也。

故曰：凡事不度，必有其故：憂患之色，乏而且荒；疾疢之色，亂而垢雜；喜色，愉然以懌；愠色，厲然以揚；妒惑之色，冒昧無常；及其動作，蓋並言辭。是故，其言甚懌，而精色不從者，中有違也；其言有違，而精色可信者，辭不敏也；言未發而怒色先見者，意憤溢也；言將發而怒氣送之者，彊所不然也。凡此之類，徵見於外，不可奄違，雖欲違之，精色不從，感愕以明，雖變可知。是故，觀其感變，而常度之情可知。

何謂觀其至質，以知其名？凡偏材之性，二至以上，則至質相發，而令名生矣。是故，骨直氣清，則休名生焉；氣清力勁，則烈名生焉；勁智精理，則能名生焉；智直彊毅，則任名生焉。集于端質，則令德濟焉；加之學，則文理灼焉。是故，觀其所至之多少，而異名之所生可知也。

何謂觀其所由，以辨依似？夫純訐性違，不能公正；依訐似直，以訐訐善；純宕似流，不能通道；依宕似通，行傲過節。故曰：直者亦訐，訐者亦訐，其訐則同，其所以為訐則異。通者亦宕，宕者亦宕，其所以為宕則異。然則，何以別之？直而能溫者，德也；直而好訐者，偏也；訐而不直者，依也；道而能節者，通也；通而時過者，偏也；宕而不節者，依也；偏之與依，志同質違，所謂似是而非也。是故，輕諾似烈而寡信，多易似能而無效，進銳似精而去速，訶者似察而事煩，訐施似惠而無成，面從似忠而退違，此似是而非者也。亦有似非而是者：大權似姦而有功，大智似愚而內明，博愛似虛而實厚，正言似訐而情忠。夫察似明非，御情之反，有似理訟，其實難別也。非天下之至精，其孰能得其實？故聽言信貌，或失其真；詭情御反，或失其賢；賢否之察，實在所依。是故，觀其所依，而似類之質，可知也。

何謂觀其愛敬，以知通塞？蓋人道之極，莫過愛敬。是故，《孝經》以愛為至德，以敬為要道；《易》以感為德，以謙為道；《老子》以無為德，以虛為道；《禮》以敬為本；《樂》以愛為主。然則，人情之質，有愛敬之誠，則與道德同體；動獲人心，而道無不通也。然愛不可少於敬，少於敬，則廉節者歸之，而眾人與。愛多於敬，則雖廉節者不悅，而愛接者死之。何則？敬之為道也，嚴而相離，其勢難久；愛之為道也，情親意厚，深而感物。是故，觀其愛敬之誠，而通塞之理，可得而知也。

何謂觀其情機，以辨怨惑？夫人之情有六機：杼其所欲則喜，不杼其所欲則惡，以自代歷則惡，以謙損下之則悅，犯其所乏則姻，以惡犯姻則妒；此人性之六機也。夫人情莫不欲遂其志，故：烈士樂奮力之功，善士樂督政之訓，能士樂治亂之事，術士樂計策之謀，辨士樂陵訊之辭，貪者樂貨財之積，幸者樂權勢之尤。苟贊其志，則莫不欣然，是所謂杼其所欲則喜也。若不杼其所能，則不獲其志，不獲其志則戚。是故：功力不建則烈士奮，德行不訓則正人哀哀，政亂不治則能者歎歎，敵能未弭則術人思思，貨財不積則貪者憂憂，權勢不尤則幸者悲，是所謂不杼其能則怨也。人情莫不欲處前，故惡人之自伐。自伐，皆欲勝之類也。是故，自伐其善則莫不惡也，是所謂自伐歷之則惡也。人情皆欲求勝，故悅人之謙；謙所以下之，下有推與之意。是故，人無賢愚，接之以謙，則無不色懌；是所謂以謙下之則悅也。人情皆欲掩其所短，見其所長。是故，人駁其所短，似若物冒之，是所謂駁其所伐則姻也。人情陵上者也，陵犯其所惡，雖見憎未害也；若以長駁短，是所謂以惡犯姻，則妒惡生矣。凡此六機，其歸皆欲處上。是以君子接物，犯而不校，不校則無不敬下，所以避其害也。小人則不然，既不見機，而欲人之順己。以佞愛敬為見異，以偶邀會為輕；苟犯其機，則深以為怨。是故，觀其情機，而賢鄙之志，可得而知也。

何謂觀其所短，以知所長？夫偏材之人，皆有所短。故：直之失也訐，剛之失也厲，和之失也懦，介之失也拘。夫直者不訐，無以成其直；既悅其直，不可非其訐；訐也者，直之徵也。剛者不厲，無以濟其剛；既悅其剛，不可非其厲；厲也者，剛之徵也。和者不懦，無以保其和；既悅其和，不可非其懦；懦也者，和之徵也。介者不拘，無以守其介；既悅其介，不可非其拘；拘也者，介之徵也。然有短者，未必能長也；有長者必以短為徵。是故，觀其徵之所短，而其材之所長可知也。

何謂觀其聰明，以知所達？夫仁者德之基也，義者德之節也，禮者德之文也，信者德之固也，智者德之帥也。夫智出於明，明之於人，猶晝之待白日，夜之待燭火；其明益盛者，所見及遠，及遠之明難。是故，守業勤學，未必及材；材藝精巧，未必及理；理意晏給，未必及智；智能經事，未必及道；道思玄遠，然後乃周。是謂學不及材，材不及理，理不及智，智不及道。道也者，回復變通。是故，別而論之：各自獨行，則仁為勝；合而俱用，則明為將。故以明將仁，則無不懷；以明將義，則無不勝；以明將理，則無不通。然則，苟無聰明，無以能遂。故好聲而實不克則恢，好辯而禮不至則煩，好法而思不深則刻，好術而計不足則偽。是故，鈞材而好學，明者為師；比力而爭，智者為雄；等德而齊，達者稱聖，聖之為稱，明智之極明也。是故，觀其聰明，而所達之材可知也。

七繆

七繆：一曰察譽有偏頗之繆，二曰接物有愛惡之惑，三曰度心有大小之誤，四曰品質有早晚之疑，五曰變類有同體之嫌，六曰論材有申壓之詭，七曰觀奇有二尤之失。

夫采訪之要，不在多少。然徵質不明者，信耳而不敢信目。故：人以為是，則心隨而明之；人以為非，則意轉而化之；雖無所嫌，意若不疑。且人察物，亦自有誤，愛憎兼之，其情萬原；不暢其本，胡可必信。是故，知人者，以目正耳；不知人者，以耳敗目。故州閭之士，皆譽皆毀，未可為正也；交遊之人，譽不三周，未必信是也。夫實厚之士，交遊之間，必每所在肩稱；上等援之，下等推之，苟不能周，必有咎毀。故偏上失下，則其終有毀；偏下失上，則其進不傑。故誠能三周，則為國所利，此正直之交也。故皆合而是，亦有違比；皆合而非，或在其中。若有奇異之材，則非眾所見。而耳所聽采，以多為信，是繆於察譽者也。

夫愛善疾惡，人情所常；苟不明賢，或疏善善非。何以論之？夫善非者，雖非猶有所是，以其所是，順己所長，則不自覺情通意親，忽忘其惡。善人雖善，猶有所乏。以其所乏，不明己長；以其所長，輕己所短；則不自知志乖氣違，忽忘其善。是惑於愛惡者也。

夫精欲深微，質欲懿重，志欲弘大，心欲謙小。精微所以入神妙也，懿重所以崇德宇也，志大所以戡物任也，心小所以慎咎悔也。故《詩》詠文王：「小心翼翼」「不大聲以色。」小心也；「王赫斯怒，以對於天下。」志大也。由此論之，心小志大者，聖賢之倫也；心大志大者，豪傑之雋也；心大志小者，傲蕩之類也；心小志小者，拘懦之人也。眾人之察，或陋其心小，或壯其志大，是誤於小大者也。

夫人材不同，成有早晚：有早智速成者，有晚智而晚成者，有少無智而終無所成者，有少有令材遂為雋器者：四者之理，不可不察。夫幼智之人，材智精達；然其在童髦，皆有端緒。故文本辭繁，辯始給口，仁出慈恤，施發過與，慎生畏懼，廉起不取。早智者淺惠而見速，晚成者奇識而舒遲，終暗者並困於不足，遂務者周達而有餘。而眾人之察，不慮其變，是疑於早晚者也。

夫人情莫不趨名利、避損害。名利之路，在於是得；損害之源，在於非失。故人無賢愚，皆欲使是得在己。能明己是，莫過同體；是以偏材之人，交遊進趨之類，皆親愛同體而譽之，憎惡對反而毀之，序異雜而不尚也。推而論之，無他故焉；夫譽同體、毀對反，所以証彼非而著己是也。至于異雜之人，於彼無益，於己無害，則序而不尚。是故，同體之人，常患於過譽；及其名敵，則勉能相下。是故，直者性奮，好人行直於人，而不能受人之訐；盡者情露，好人行盡於人，而不能納人之徑；務名者樂人之進趨過人，而不能出陵己之後。是故，性同而材傾，則相援而相賴也；性同而勢均，則相競而相害也；此又同體之變也。故或助直而毀直，或與明而毀明。而眾人之察，不辨其律理，是嫌於體同也。

夫人所處異勢，勢有申壓：富貴遂達，勢之申也；貧賤窮匱，勢之壓也。上材之人，能行人所不能行，是故，達有勞謙之稱，窮有著明之節。中材之人，則隨世損益，是故，藉富貴則貨財克於內，施惠周於外；見瞻者求可稱而譽之，見援者闡小美而大之，雖無異材，猶行成而名立。處貧賤則欲施而無財，欲援而無勢，親戚不能恤，朋友不見濟，分義不復立，無罪尤，猶無故而廢也。故世有侈儉，名由進退：天下皆富，則清貧者雖苦，必無委頓之憂，且有辭施之高，以獲榮名之利；皆貧，則求假無所告，而有窮乏之患，且生鄙吝之訟。是故：鈞材而進，有與之者，則體益而茂遂；私理卑抑，有累之者，則微降而稍退。而眾人之觀，不理其本，各指其所在，是疑於申壓者也。

夫清雅之美，著乎形質，察之寡失；失繆之由，培二尤。二尤之生，與物異列：故尤妙之人，含精於內，外無飾姿；尤虛之人，碩言瑰姿，內實乖反。而人之求奇，不可以精微測其玄機，明異希；或以貌少為不足，或以瑰姿為巨偉，或以直露為虛華，或以巧飾為真實。是以早拔多誤，不如順次；夫順次，常度也。苟不察其實，亦焉往而不失。故遺賢而賢有濟，則恨在不早拔；拔奇而奇有敗，則患在不素別；任意而獨繆，則悔在不廣問；廣問而誤己，則怨己不自信。是以驥子發足，眾士乃誤；韓信立功，淮陰乃震。夫豈惡奇而好疑哉？乃尤物不世見，而奇逸美異也。是以張良體弱而精彊，為眾智之雋也；荊叔色平而神勇，為眾勇之傑也。然則，雋傑者，眾人之尤也；聖人者，眾尤之尤也。其尤彌出者，其道彌遠。故一國之雋，於州為輩，未得為第也；一州之第，於天下為根；天下之根，世有憂劣。是故，眾人之所貴，各貴其出己之尤，而不貴尤之所尤。是故，眾人之明，能知輩士之數，而不能知第目之度；輩士之明，能知第目之度，不能識出尤之良也；出尤之人，能知聖人之教，不能究之入室之奧也。由是論之，人物之理妙，不可得而窮已。

蓋知人之效有二難：有難知之難，有知之無由得效之難。

何謂難知之難？人物精微，能神而明，其道甚難，固難知之難也。是以眾人之察，不能盡備；故各自立度，以相觀采；或相其形容，或候其動作，或揆其終始，或揆其儼象，或推其細微，或恐其過誤，或循其所言，或稽其行事。八者遊雜，故其得者少，所失者多。是故必有草創信形之誤，又有居止變化之謬；故其接遇觀人也，隨行信名，失其中情。故淺美揚露，則以為有異。深明沉漠，則以為空虛。分別妙理，則以為離婁。口傳甲乙，則以為義理。好說是非，則以為臧否。講目成名，則以為人物。平道政事，則以為國體。猶聽有聲之類，名隨其音。夫名非實，用之不效，故曰：名猶口進，而實從事退。中情之人，名不副實，用之有效；故名由眾退，而實從事章。此草創之常失也。故必待居止，然後識之。

故居視其所安，達視其所舉，富視其所與，窮視其所為，貧視其所取。然後乃能知賢否。此又已試，非始相也。所以知質未足以知其略，且天下之人，不可得皆與遊處。或志趣變易，隨物而化；或未至而懸欲，或已至而易顧，或窮約而力行，或得志而從欲；此又居止之所失也。由是論之，能兩得其要，是難知之難。

何謂無由得效之難？上材已莫知，或所識在幼賤之中，未達而喪；或所識者，未拔而先沒；或曲高和寡，唱不見讚；或身卑力微，言不見亮；或器非時好，不見信賞；或不在其位，無由得拔；或在其位，以有所屈迫。是以良材識真，萬不一遇也；須識真在位識，百不一有也；以位勢值可薦致之士，十不一合也。或明足識真，有所妨奪，不欲貢薦；或好貢薦，而不能識真。是故，知與不知，相與分亂於總猥之中；實知者患於不得達效，不知者亦自以為未識。所謂無由得效之難也。

釋爭

蓋善以不伐為大，賢以自矜為損。是故，舜讓于德而顯義登聞，湯降不遲而聖敬日躋；隙至上人而抑下滋甚，王叔好爭而終于出奔。然則卑讓降下者，茂進之遂路也，矜奮侵陵者，毀塞之險途也。

是以君子舉不敢越儀準，志不敢凌軌等；內勤己以自濟，外謙讓以敬懼。是以怨難不在於身，而榮福通於長久也。彼小人則不然，矜功伐能，好以陵人；是以在前者然害之，有功者人毀之，毀敗者人幸之。是故，並轡爭先而不能相奪，兩頓俱折而為後者所趨。由是論之，爭讓之途，其別明矣。

然好勝之人，猶謂不然，以在前為速銳，以處後為留滯，以下眾為卑屈，以躡等為異傑，以讓敵為迴辱，以陵上為高厲。是故，抗奮遂往，不能自反也。夫以抗遇賢必見遜下，以抗遇暴必構敵難。敵難既構，則是非之理必溷而難明；溷而難明則其與自毀何以異哉？且人之毀己，皆發怨憾，而變生疊也：必依託於事飾成端末；其於聽者，雖不盡信，猶半以為然也。己之校報，亦又如之。終其所歸，亦各有半信著於遠近也。然則，交氣疾爭者，為易口而自毀也；並辭競說者，為貸手以自毆；為惑繆豈不甚哉？

然原其所由，豈有躬自厚責以致變訟者乎？皆由內怨不足，外望不已；或怨彼輕我，或疾彼勝己。夫我薄而彼輕之，則由我曲而彼直也；我賢而彼不知，則見輕非我咎也。若彼賢而處我前；則我德之未至也；若德鈞而彼先我，則我德之近次也。夫何怨哉？

且兩賢未別，則能讓者為雋矣；爭雋未別，則用力者為憊矣。是故，蘭相如以迴車決勝於廉頗，寇恂以不鬥取賢於賈復。物勢之反，乃君子所謂道也。是故，君子知屈之可以為伸，故含辱而不辭；知卑讓之可以勝敵，故下之而不疑。及其終極，乃轉禍為福，屈讎而為友；使怨讎不延於後嗣，而美名宣於無窮；君子之道，豈不裕乎！

且君子能受纖微之小嫌，故無變鬥之大訟；小人不能忍小忿之故，終有赫赫之敗辱。怨在微而下之，猶可以為謙德也；變在萌而爭之，則禍成而不救矣。是故，陳餘以張耳之變，卒受離身之害；彭寵以朱浮之隙，終有覆亡之禍。禍福之機，可不慎哉！

是故，君子之求勝也，以推讓為利銳，以自修為柵櫓；靜則閉嘿泯之玄門，動則由恭順之通路。是以戰勝而爭不形，敵服而怨不構。若然者，悔吝不存于聲色，夫何顯爭之有哉？彼顯爭者，必自以為賢人，而人以為險詖者。實無險德，則無可毀之義。若信有險德，又何可與訟乎？險而與之訟，是柙兇而攫虎，其可乎？怒而害人，亦必矣！《易》曰：「險而違者，訟。訟必有眾起。」《老子》曰：「夫惟不爭，故天下莫能與之爭。」是故，君子以爭途之不可由也。

是以越俗乘高，獨行於三等之上。何謂三等？大無功而自矜，一等；有功而伐之，二等；功大而不伐，三等。愚而好勝，一等；賢而尚人，二等；賢而能讓，三等。緩己急人，一等；急己急人，二等；急己寬人，三等。凡此數者，皆道之奇，物之變也。三變而後得之，故人未能遠也。夫唯知道通變者，

然後能處之。是故，孟之反以不伐獲聖人之譽，管叔以辭賞受嘉重之賜；夫豈詭遇以求之哉？乃純德自然之所合也。

彼君子知自損之為益，故功一而美二；小人不知自益之為損，故一伐而並失。由此論之，則不伐者伐之也，不爭者爭之也；讓敵者勝之也，下眾者上之也。君子誠能睹爭途之名險，獨乘高於玄路，則光暉煥而日新，德聲倫於古人矣。

*** END OF THE PROJECT GUTENBERG EBOOK 人物志 ***

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