

老庄名言



A
COLL-
ECTION OF
LAO-TZU AND
CHUANG-TZU'S
SAYINGS

中英对照读本

AN ENGLISH-CHINESE
BILINGUAL TEXTBOOK

齐鲁书社

老庄名言

A COLLECTION OF LAO-TZU AND
CHUANG-TZU'S SAYINGS

文 川 编译
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前 言

老子和庄子都是中国古代著名的思想家，并且同为道家学派的创始人，世称“老庄”。老子的著作称《老子》又称《道德经》，共八十一章，分道经和德经两部分，内容博大精深，文字精炼优美。《老子》八十一章，实际上是用诗的语言写成的八十一首哲理诗。这些哲理诗不但给人以智慧的启迪，而且给人以美的享受。在中国乃至世界哲学史上产生过巨大而深远的影响。成为人类永久性的精神财富。

庄子继承和发展了老子的思想，在老子的基础上广泛而深刻地探讨了自然和社会的规律。他以不可企及的才思将哲理与文学熔于一炉。因此，他的散文，既富于优美的浪漫的文学色彩，更富于深奥玄妙的哲理思辨。文学形式与哲理思辨的完美结合，在中国历史上是无与伦比的。

老子和庄子都把道作为最高的哲学范畴，道在老子和庄子哲学体系中多指物质和物质运动的规律，所谓德则多指事物的本质本性，和儒家所说的“道德”含义很不相同。儒家所说道德多含伦理的意义，这一点是

应当加以注意和区别的。

呈给读者的这本小册子，分为 10 部分，共收名言 246 条，从《老子》选出 117 条，从《庄子》选出 129 条，祈望读者从这些名言中能够得到有益的启示。

编者

1991 年 9 月



PREFACE

Lao-tzu and *Chuang-tzu* were famous thinkers in ancient China and co-founders of the school of *Tao*. The text of the *Lao-tzu*, later also given the title of *Tao-te ching* ("the classic of the *tao* and its power"), consists of 81 chapters in two parts: classic of *Tao*, and classic of *Te*. It is an encyclopedic and profound work, beautifully-worded and concise. The 81 chapters of its text are really a collection of philosophical poems which provoke wits and offer aesthetic entertainment. It has produced a far-reaching and profound influence in the Chinese and world history of philosophy and has become a permanent mental wealth of the human being.

Having inherited and developed the ideological system of *Lao-tzu*, and on the basis of whom *Chuang-tzu* pondered extensively in depth the laws of nature and society. He merged philosophy with literature

more perfectly than anyone could. Therefore his prose is full of both beautiful and romantic hue of literature and exquisite philosophical meditation. He was no paramount in Chinese history in term of working such a perfect combination of literature form with philosophical reflection.

Lao-tzu and *Chuang-tzu* treated *tao* as the most important category of philosophy. *Tao* in their philosophical system often means material being and the laws of material motion while *te* often means elementary way of material being. "*Tao-te*" in taoism differs from the Confucius "*Tao-te*" which implies morality. Readers should note this difference.

In this book we have compiled 246 famous quotations, 117 from the *Lao-tzu* and 121 from the *Chuang-tzu*, and categorized them in ten parts in hope that readers will benefit and get some inspiration from these quotations.

Editors

September, 1991



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论 道 德

On Tao and Te



道冲而用之又弗盈也。

《老子·四章》

〔译文〕 道空虚无形，但其作用无穷无尽，永不枯竭。

Tao is void and formless, but its function has neither boundary nor end.

生之畜之，生而弗有，为而弗恃，长而弗宰，是谓玄德。

《老子·十章》

〔译文〕 生长万物养育万物，生养而不占有，施为而不依恃，导引而不宰制，这就是自然的本性。

To cause to be and to nurture all things, to cause to be but not to possess, to nurture but not to flaunt nurturing, to guide but to not rule over—that is the essence of tao.

执古之道，以御今之有。能知古始，是谓道纪。

《老子·十四章》

〔译文〕 把握亘古既存之道，用来驾御今天的现实存在。能够认识事物的本原，这就是道的规律。

Using the ancient *tao* which has existed through all ages to master the reality of today, and to know the origin of things, is the law of *tao*.

古之善为道者，微妙玄通，深不可识。

《老子·十五章》

〔译文〕 古代善于行道的人，微妙而通达，高深莫测，使人难以认识。

Those of ancient times who knew well how to practice *tao*, were sophisticated and profound, complex to fathom.

保此道者不欲盈。夫唯不盈，是以能敝复成。

《老子·十五章》

〔译文〕 遵循此道的人不求自满。正因为不自满，所以才能够除旧后再更新。

Those who know this *tao* are never satisfied, that is why they can cast out the old and rejuvenate themselves.

物壮则老，是谓不道，不道早已。

《老子·三十章》

〔译文〕 事物过于壮盛就会衰败，这就叫做不合乎道，不合乎道就会加速死亡。

Things too energetic and strong will surely decay, that is because it goes against *tao*. Not conforming to *tao* means quick death.

道恒无名、朴，虽小，而天下弗敢臣。

《老子·三十二章》

〔译文〕 道永远是无名、似朴的，虽然幽微，可是天下没有谁能支配它。

Tao is always nameless and primitive, appearing insignificant, but no one can order it.

道之出言，淡兮其无味，视之不足见，听之不足闻，用之不可既。

《老子·三十五章》

〔译文〕 大道表述为言语，既平淡而又无味。看它时不能见着，听它时无法听到，可用起它来却是无穷无尽的。

Tao is plain and tasteless if expressed in words. You look but can not see it, you listen but can not

hear it, but its use is unlimited and inexhaustible.

上士闻道，勤而行之；中士闻道，若存若亡；下士闻道，大笑之。弗笑，不足以为道。

《老子·四十一章》

〔译文〕 上士听说道，努力去实行；中士听说道，将信又将疑；下士听说道，哈哈大笑。不被他们所笑，就不足以成为道。

The superior hear *tao* and practice it, the mediocre hear *tao* and doubt it, the inferior hear *tao* and laugh at it. *Tao* is not *tao* if not being laughed at.

明道若昧，进道若退，夷道若颡；上德若谷，广德若不足，建德若媮；质真若渝，大白若辱；大方无隅，大器晚成；大音希声，大象无形；道隐无名。

《老子·四十一章》

〔译文〕 明亮的道好像暗昧，前进的道好像后退，平坦的道好像崎岖；高尚的德好像峡谷，广大的德好像不足，刚健的德好像怠惰；质朴又纯真好像混浊，极净的洁白好像含垢；最大的方形没有棱角，最大的器皿最后完成；最大的音乐听来无声，最大的形象没有踪影；道就是隐匿于无名。

The bright *tao* seems dark; the advancing *tao* seems retreating; the straight and broad *tao* seems to zigzag and be jagged. Lofty *te* (the power of *tao*) seems to be a deep canyon; abundant *te* seems to be meager; mighty *te* seems to be indolent. Plainness and purity seem to be chaos, purest white seems to be tarnished. The greatest square has no angles; the greatest utensil finishes the last; the greatest sound can not be heard; the biggest object has no form; *tao* is hidden in namelessness.

道生之，而德畜之；物形之，而器成之。是以万物遵道而贵德。

《老子·五十一章》

〔译文〕 道生成万物，而德蓄养万物；物赋形于万物，又由器完成它。因此万物都尊崇道而珍贵德。

Tao creates while *te* (the power of *tao*) nurtures, materials bring forms and environment creates growth; therefore every being respects *tao* and values *te*.

道者，万物之注也，善人之葆也，不善人之所葆也。

《老子·六十二章》

〔译文〕 道是万物必须宗属的，善人所要保护的，不善的人所被保护的。

Tao is the sovereign of every being. The good man values *tao* while the evil man tries to keep it for himself.

夫道，有情有信，无为无形；可传而不可受，可得而不可见；自本自根，未有天地，自古以固存。

《庄子·大宗师》

〔译文〕 道是真实存在的，可以使人相信，然而它既无为又无形；可以传授但不可以接受为私有；可以得到但却看不到它；它的根本就在自身，从没有天地以前的古时候起，它就存在了。

Tao's real existence makes one believe in it. But *tao* is nonactive and formless; it can be taught but can not be kept as a possession; it can be got but not seen. Its root is in itself. *Tao* existed long before the world came into being.

无为而尊者，天道也；有为而累者，人道也。

《庄子·在宥》

〔译文〕 无所作为而能处于尊贵地位的，是天道；

有所作为但一定受到牵累的，是人道。

Being respected like kings for non-action is the Way of heaven's Power. Being personally involved for action is the Way of man's Power.

以道观言而天下之君正，以道观分而君臣之义明，以道观能而天下之官治，以道泛观而万物之应备。

《庄子·天地》

〔译文〕 用道来看待名称，天下的国君就能名正言顺地进行统治；用道来看待职分，君臣之间的关系就能明确；用道来看待智能，天下的官吏就能各尽其才、各尽其职；用道广泛地看待一切，万物就自得自足、应有尽有。

By viewing ranks in light of *tao*, all sovereigns will rule justifiably. By viewing hierarchical positions in light of *tao*, the relationship between crowns and subjects will be made clear. By viewing intelligence in light of *tao*, all the officers will exert themselves to perform their duties. By viewing the entire cosmos in light of *tao*, all will be satisfied and will satisfy.

故通于天地者，德也；行于万物者，道也；上治人者，事也；能有所艺者，技也。

《庄子·天地》

〔译文〕 所以，贯通天地的是德；支配万物的是道；最会治理百姓的是让人人各得其事；使才能得以表现出来的是各种技艺。

Therefore *te* goes to and fro freely in heaven and earth. *Tao* permeates all. The sagest rulers allow each person to have his own business. Arts and skills let intelligence shine forth.

技兼于事，事兼于义，义兼于德，德兼于道，道兼于天。

《庄子·天地》

〔译文〕 技艺适应事务的需要，事务接受义理的支配，义理符合道德的准则，道德顺从法度的制约，法度反映自然的规律。

Arts and skills abide in business, business abides in reasons, reasons abide in *te*, *te* abides in *tao*, and *tao* abides in the laws of Nature.

道无终始，物有死生，不恃其成。

《庄子·秋水》

〔译文〕 自然常道没有开始和终结，但万物却是
有生有死的，因而有所成就也不足以仗恃夸耀。

Tao has no beginning and end. All worldly
things live and die out, therefore none of their attain-
ments of them are lasting enough to be flaunted.



论 哲 理

On Philosophy



道可道，非恒道；名可名，非恒名。

《老子·一章》

〔译文〕 道可以说得出的，就不是永恒不变之道；名可以叫得出的，就不是永恒不变之名。

Tao that can be expressed in words is not eternal *tao* ; A name that can be expressed in words is not an eternal name.

天下皆知美之为美，斯恶已；天下皆知善之为善，斯不善已。故有无相生，难易相成，长短相形，高下相盈，音声相和，前后相随，恒也。

《老子·二章》

〔译文〕 天下的人都知道美之所以为美，这就产生了丑；天下的人都知道善之所以为善，这就产生了恶。所以，有和无相互对待而产生，难和易相互对待而完成，长和短相互对待而显现，高和下相互对待而充盈，音和声相互对待而和谐，前和后相互对待而随从，这是永恒不变的规律。

All know why beauty is beauty, thus ugliness comes into being. All know why good is good, thus evil comes into being. Therefore, being and non-being create one or other; the difficult and the easy com-

plete one or other; the long and the short take shape in contrast to the other; the high and the low accommodate one or other; music and voice attune one or other; the front and the back follow one or other; these are eternal laws.

持而盈之，不如其已。

《老子·九章》

〔译文〕 保持着满满的，不如适时停止。

Better to let it end timely than to keep it full.

揣而锐之，不可长保。

《老子·九章》

〔译文〕 捶击得尖锐锋利的，不可能长久保持完好。

Sharp and pointed blades can not stay intact.

金玉满室，莫之能守。

《老子·九章》

〔译文〕 黄金美玉堆满屋子，没有人能把它看守住。

No one can guard a house full of gold and jewels.

柔之胜刚，弱之胜强。

《老子·三十六章》

〔译文〕 柔定能胜刚，弱定能胜强。

The soft surely overpowers the hard and the weak surely overpowers the strong.

贵必以贱为本，高必以下为基。

《老子·三十九章》

〔译文〕 贵必定以贱为根本，高必定以下为基础。

The precious takes the ordinary as its root and the high takes the low as its foot.

天下之至柔；驰骋于天下之至坚；无有，入于无间。

《老子·四十三章》

〔译文〕 天下最柔软的东西，能驰骋于天下最坚硬的东西之中；无形的无有，能进入到没有间隙的无间。

The softest of all moves freely within the hard-

est of all. The invisible and formless non-being can go into the seamless.

大成若缺，其用不弊；大盈若冲，其用不穷。

《老子·四十五章》

〔译文〕 最圆满的好似残缺，但它的作用不会枯竭；最盈实的好似空虚，但它的作用不会穷尽。

The great Perfect seems to lack something, but it is inexhaustible in its use. The great Full seems void, but it is inexhaustible in its use.

大直若诘，大辩若讷，大巧若拙，其用不屈。

《老子·四十五章》

〔译文〕 最正直的好似曲屈，最雄辩的好似口讷，最灵巧的好似笨拙，它的作用不会穷尽。

The great straight seems curved, the great eloquence seems jabbering, the great skill seems awkward, but inexhaustible in its use.

躁胜寒，静胜热，清静可以为天下正。

《老子·四十五章》

〔译文〕 躁动克服寒冷，平静克服暑热，清静无为

可以做天下的楷模。

Activeness conquers coldness; quietness conquers hot; peace and calm may be models for the world.

见小曰明,守柔曰强。

《老子·五十二章》

〔译文〕 能够观察到细微叫做明,能够保持着柔弱叫做强。

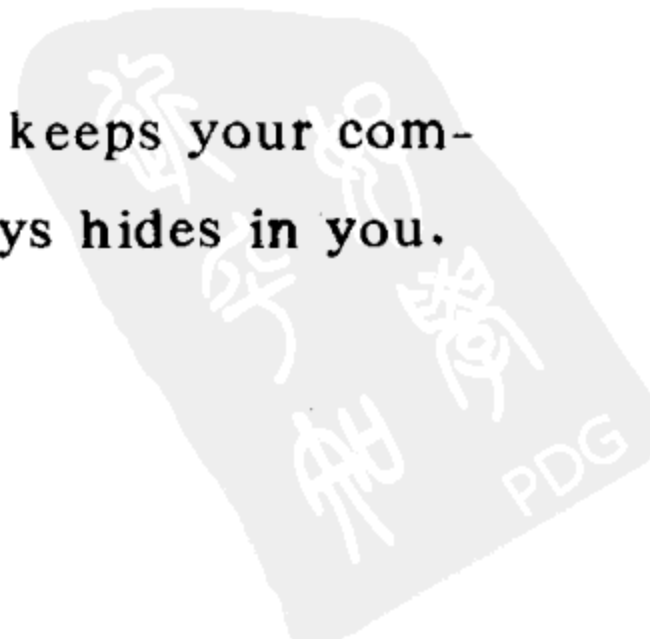
The ability to discern the fine details is called clairvoyance. The ability to remain soft and weak is called strong.

祸兮,福之所倚;福兮,祸之所伏。

《老子·五十八章》

〔译文〕 灾祸啊,有幸福与它紧相依傍;幸福啊,有灾祸在它之下藏伏。

Ah! disaster, happiness always keeps your company. Ah! happiness, disaster always hides in you.



正复为奇，善复为袄。

《老子·五十八章》

〔译文〕 正随时可以变为邪，善良随时可以变为妖孽。

The right and the wrong alternate to become the other and the good and the evil alternate to become the other.

人之生也柔弱，其死也坚强。草木之生也柔脆，其死也枯槁。故曰：坚强死之徒也，柔弱生之徒也。是以兵强则不胜，木强则拱。故坚强处下，柔弱处上。

《老子·七十六章》

〔译文〕 人活着时身体柔软，死了以后就变得僵硬。草木生长时形质柔脆，死了以后就变得枯槁。所以说：坚强的属于死亡一类，柔弱的属于生长一类。因此军队强大了就不能取胜，树木强大了就会弯拱。所以坚强的趋向下降，柔弱的趋向上升。

Man when born is soft and weak. When he dies, he is hard and solid. Grass and trees are born soft and supple, and when they die, they become withered and hard. Therefore, the hard and the strong are the companions of death; and the soft and weak are the

companions of life. Therefore, a strong army can not win; strong trees will bend. So the strong and hard tend to be inferior and the soft and weak tend to be superior.

天下莫柔弱于水，而攻坚强者莫之能先，以其无以易之也。

《老子·七十八章》

〔译文〕 世间没有什么东西比水更柔弱的，而攻坚克强时却没有任何东西能超过它，因为它是谁也无法替代的。

Nothing is softer than water, but nothing can surpasses water in crushing the hard and strong because there is no substitute for water.

道昭而不道，言辩而不及，仁常而不成，廉清而不信，勇伎而不成。

《庄子·齐物论》

〔译文〕 如果道被表现出来就不是真正的道了，言论无论怎么雄辩总有说不出的地方，经常向人表示仁爱就不可能做得周到而成功，廉洁到极其清白就不能取信于人。勇敢到害人逆物就不会取得成功。

Tao, if it can be expressed, is not real *tao*. There is always something that language, no matter how eloquent, can not express. One can not be too considerate if one frequently offers one's love to others. Pure righteousness and honest are incredible and evil bravery will not succeed.

泽雉十步一啄，百步一饮，不蕲畜乎樊中。

《庄子·养生主》

〔译文〕 水泽边的野鸡虽然要走十步才能啄到一口食，走上百步才能饮到一口水，但它仍不希望被畜养在樊笼之中。

A pheasant on the beach prefers walking ten steps for one mouthful of food and one hundred steps for one mouthful of water to being fed bound in a cage.

指穷于为薪，火传也，不知其尽也。

《庄子·养生主》

〔译文〕 用手制作的薪柴终有烧尽之时，然而那火种的流传，却不知会有穷尽的时候。

Firewood may eventually burnt out but the fire

will be handed down to infinity.

唇竭则齿寒，鲁酒薄而邯郸围，圣人生而大盗起。

《庄子·胠篋》

〔译文〕 嘴唇反张，牙齿就会寒冷；鲁国献给楚王的酒薄了，反而使邯郸被围；圣人出世了，大盗也就起来了。

When lips open, teeth feel cold. As the tribute wine of Lu State to the King of Chu thinned out, Handan was surrounded. When a saint is born, bandits come into being.

夫川竭而谷虚，丘夷而渊实。

《庄子·胠篋》

〔译文〕 河水干涸了，山谷就空虚了，山丘削平了，深渊就填实了。

As the river dries, the valley becomes empty. As the hills level out, deep canyons are filled up.

独有之人，是谓之贵。

《庄子·在宥》

〔译文〕 能够独有的人，才称得上是最尊贵的人。

He who acts by the free will of the self is the most respectable.

天地虽大，其化均也；万物虽多，其治一也；人卒虽众，其主君也。

《庄子·天地》

〔译文〕 天地虽然广大，它们的运动变化都是出于自然；万物虽然繁杂，它们的生长发展都有自身规律；社会上的人虽然众多，他们的主宰都是君主。

The world, though very broad and huge, moves and changes all according to Nature. Thousands upon thousands of creatures, though myriad and complex, all grow according to the laws of themselves. People in society, though numerous, are all ruled by monarchs.

大声不入于里耳，折杨皇华，则嗑然而笑。

《庄子·天地》

〔译文〕 咸池大韶一类高雅音乐，乡里人是听不进去的；折杨皇华一类俚俗音乐，乡里人听后就会高兴地大笑起来。

Great music does not please the ears of country

folks; popular music makes them pleased and giggle.

高言不止于众人之心，至言不出，俗言胜也。

《庄子·天地》

〔译文〕 高超的言论止不住众人的心，至理名言发表不出来，庸俗的言论就会占上风。

Exquisite speech can not win over the populace.
Without maxims, street talks will prevail.

天下之水，莫大于海，万川归之，不知何时止而不盈；尾闾泄之，不知何时已而不虚；春秋不变，水旱不知。此其过江河之流，不可为量数。

《庄子·秋水》

〔译文〕 天下的水，没有比海大的，无数江河都流入它的怀抱，永无休止而大海从未满溢；海水从大海尾部流泄出去，永无止息，而大海水量从未减少；海水不因春秋易季而变化，不因天气旱涝而增减。这是因为大海水量远远超过江河的流水，不可计算数量的缘故。

No waters, wherever they are in the world, can surpass the sea in volume. Innumerable rivers pour water endlessly into the sea, but the sea has never overflowed. The sea discharge its water at its end con-

tinually but the amount of water does not decrease. Sea water does not change with the seasons and decrease or increase with floods or droughts. The reason is that its water far surpasses that of rivers and no measure unit can be used to figure it out.

六合为巨，未离其内；秋毫为小，待之成体。

《庄子·知北游》

〔译文〕 上下四方是最大的了，但它仍然离不开道；秋毫是最小的了，它也要依赖道才成就形体。

Nothing is huger than the surrounding Heaven and Earth, which in the end abide in tao. Nothing is smaller than the tip of a hair, which takes form on the basis of tao.

以有形者象无形者而定矣。

《庄子·庚桑楚》

〔译文〕 人虽有形骸，如果当作没有形骸，那么人的思想就自然而然地安定了。

Man has form, but if treated as formless, his thought will be natural and effortless.

知士无思虑之变则不乐，辩士无谈说之序则不乐，
察士无凌淬之事则不乐。

《庄子·徐无鬼》

〔译文〕 聪明而有知识的人，如不在艰难事务中
思索考虑问题就不高兴；善于辩论的人，如果没有谈话
讨论的机会就不高兴；遇事苛求的人，如果没有压制批
评别人的事情就不高兴。

Men of knowledge and wisdom, when they have
nothing to meditate upon, feel unhappy; Orators,
when they have no opportunities to articulate, feel
unhappy; Fault-finders, when they have no chance
to suppress and criticize others, feel unhappy.

钱财不积则贪者忧，权势不尤则夸者悲。

《庄子·徐无鬼》

〔译文〕 金钱财物聚积不多，贪婪的人就忧愁不
乐；权位不高势力不大，贪图虚名的人就忧愤悲愁。

The greedy will feel depressed without the accu-
mulation of wealth. Vain men will feel sad without
strong powers and high positions.

故海不辞东流，大之至也。

《庄子·徐无鬼》

〔译文〕 因此大海不拒绝向东流来的水，才能成为最大的所在。

The sea does not refuse water from rivers and thus to become the greatest.

故水之守土也审，影之守人也审，物之守物也审。

《庄子·徐无鬼》

〔译文〕 所以说水流在土地上才安定，影子因为人才显现出来，物因为有物才能产生出来。

So water feels at ease only when flowing on the land. Shadows take shape after men; things come to be only because there are things.

故目之于明也殆，耳之于聪也殆，心之于殉也殆。

《庄子·徐无鬼》

〔译文〕 因此眼睛一味求其明亮就危险了，耳朵一味求其聪敏就危险了，心力老是消耗在追求知识上就危险了。

Therefore, it is dangerous for eyes to hunt for

the brighter without end, for ears to hunt for keener hearing without end, for minds to hunt for more knowledge without end.

故足之于地也践，虽践，恃其所不蹶而后善博也。

《庄子·徐无鬼》

〔译文〕 所以，脚要踏在大地上，虽然土地任凭践踏，但也正是依靠着有践踏不到之处才使人步行到很远的地方。

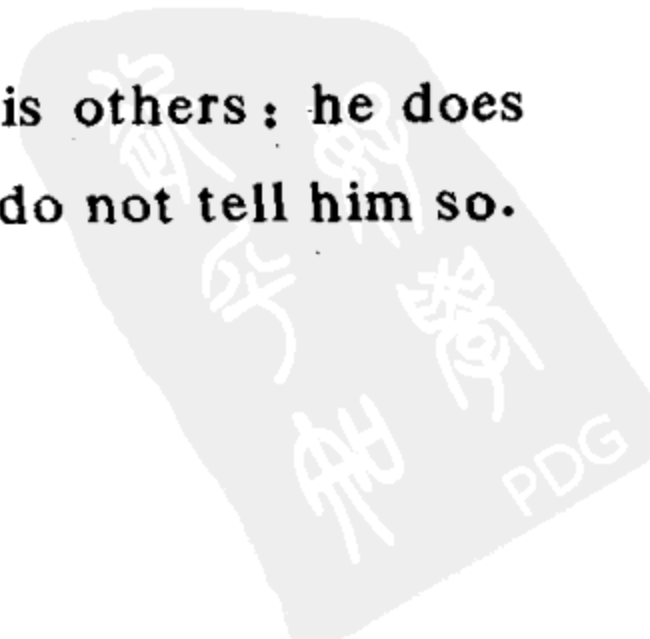
Feet are used for trampling the land. Though land is free to trample, there are always some parts that are left untrampled, so that men can walk very far away.

生而美者，人与之鉴，不告则不知其美于人也。

《庄子·则阳》

〔译文〕 长得很美丽的人，别人便是他的镜子，别人不告诉他就不知道自己长得比别人美。

The handsome man's mirror is others: he does not know he is handsome if others do not tell him so.



丘山积卑而为高，江河合水而为大，大人合并而为公。

《庄子·则阳》

〔译文〕 丘陵高山积累了许多矮的东西才能变得高大，长江黄河汇合了许多支流才能成为大河，伟大人物兼容并包才能成为最大的公。

Hills and mountains are high because they have accumulated myriads of short things; the Yellow and Yangtze Rivers are great because they have accumulated many tributaries. Great men become the greatest, the Public, because they have merging and combining minds.

时有终始，世有变化。

《庄子·则阳》

〔译文〕 时间有开始也有终结，社会在不断地变化着。

Time has beginning and end, the world has its vicissitudes.

安危相易，祸福相生，缓急相摩，聚散以成。

《庄子·则阳》

〔译文〕 平安和危险互相代替，灾祸和幸福互相产生，缓慢和急迫互相摩擦，结合和分散形成了生死。

Peace and danger substitute for each other; danger and happiness create each other; the slow and the urgent keep close company; combination and division exit at the same time.

未生不可忌，已死不可徂。

《庄子·则阳》

〔译文〕 将要产生的无法禁止，已经死亡的无法挽回。

The oncoming being can not be stopped; the dead can not be revived.

寓言十九，重言十七，卮言日出，和以天倪。

《庄子·寓言》

〔译文〕 假托别人的话十句有九句被人们相信，重述长者的话十句有七句被人相信，无心而发、不执定见的話天天更新，才同自然之分相合。

Words claimed to be others' would most likely be taken as true nine times out of ten; Words said to

be elders' would be taken as true seven times out of ten. Unintentional words renew each day, which conforms to Nature.

大白若辱，盛德若不足。

《庄子·寓言》

〔译文〕 廉洁清白的人反觉得自己身上象有污秽，德行高尚的人反觉得自己并非十全十美。

The purest and the most honest always feel they have shortcomings. Men with high morality always feel their lack of perfection.



论 认 识

On Recognition



无名，万物之始；有名，万物之母。故恒无欲，以观其妙；恒有欲，以观其徼。

《老子·一章》

〔译文〕 无名，是天地万物的本始；有名，是万事万物的根源。因此，经常没有欲求，可以观察无名自在的微妙；经常有欲求，可以观察有名万物的终极。

The nameless is the origin of Heaven and Earth while the named is the mother of everything. Therefore, permanent non-being is used to discern the subtlety of things while permanent being is used to discern the utmost of things.

夫物芸芸，各复归其根。归根曰静，静曰复命。复命曰常，知常曰明。不知常妄，妄作凶；知常容，容乃公；公乃全，全乃天；天乃道，道乃久；没身不殆。

《老子·十六章》

〔译文〕 那万物纷纷芸芸，最终都要返回其本根。返回本根就叫做静，静就叫复归于生命。复归于生命就叫自然，认识了自然规律就叫明。不认识自然规律者轻妄，轻妄就会惹来灾祸；认识自然规律者通达，通达便能坦然公正；坦然公正才能无不周遍，无不周遍才能符合自然；符合自然便能执道，执道便能久远；终生可免于危殆。

Things will eventually return to their roots. Returning to roots is serenity. Serenity is a return to life. Returning to life is Nature. To know the laws of Nature is wise. He who does not know the laws of Nature is reckless, and recklessness leads to disaster. He who knows the laws of Nature is complete, and completeness leads to righteousness and impartiality. Righteousness and impartiality mean omniscience, which follows Nature. Following Nature is abiding by *tao*, thus one can persevere and shun disasters.

天下有始，可以为天下母。既得其母，以知其子；既知其子，复守其母，没身不殆。

《老子·五十二章》

〔译文〕 天地万物都有原始，可以作为天地万物的根本。既然已经掌握了天地万物的根本，就能够认识天地万物的本身；虽然已经认识了天地万物的本身，又持守天地万物的根本；这样终身都不会有危险。

All in the cosmos has its beginning. The beginning is the mother of the world. Having known the mother one can know the offspring. Knowing the offspring and holding to the mother, one can avoid dan-

gers throughout life.

知不知，尚矣。不知知，病矣。

《老子·七十一章》

〔译文〕 知道了仍以为不知道，是高明的。不知道却自以为知道，是糟糕的。

He who knows but does not know he knows is a sage. He who does not know but thinks he knows is sick.

道行之而成，物谓之而然。

《庄子·齐物论》

〔译文〕 道路是人们行走以后而形成的，东西是人们给它起了名字以后才这样的。

Roads come to be roads only after being walked on. Things are things only after being named.

物固有所然，物固有所可；无物不然，无物不可。

《庄子·齐物论》

〔译文〕 万物本来就有其对的地方，万物本来就有可以肯定的地方；没有什么东西是不对的，没有什么东西是不可以肯定的。

Things have inherent reasons to exist and inherent values to be credited. Nothing misses the reasons and nothing lacks the values.

吾生也有涯，而知也无涯。

《庄子·养生主》

〔译文〕 我们人的生命是有限的，而知识却是无限的。

Man's life has end but knowledge knows no bound.

死生，命也，其有夜旦之常，天也。人之有所不得与，皆物之情也。

《庄子·大宗师》

〔译文〕 死和生，是命运的安排，它象黑夜和白天一样有着固定的变化，这是自然的作用。人不能参与这种变化，因为这种变化都是万物本身所固有的。

Life or death, it is the doom, like day and night switching on fixed rules. This is Nature's function, and human beings can do nothing about it because changes are innate in all beings.

井鼃不可以语于海者，拘于虚也；夏虫不可以语于冰者，笃于时也；曲士不可以语于道者，束于教也。

《庄子·秋水》

〔译文〕 井蛙不可以和它谈论大海，是由于它居住之地所局限；夏虫不可以和它谈论冰雪，是由于它生存的时间所限制；浅陋的乡曲之士不可以和他谈论道，是由于他受到的教育所束缚。

Do not talk about the sea with a frog in a well, for his habitation is confined. Do not talk about ice and snow with a bug who only lives in summer, for his time is confined. Do not talk about *tao* with a country folk, for his education is confined.

夫物，量无穷，时无止，分无常，终始无故。

《庄子·秋水》

〔译文〕 万物，数量无穷无尽，存在时间无休无止，得失之分没有常规，发展变化的因果关系没有定因。

Things, which are innumerable, exist beyond time, gain and fail unpredictably, change and develop with no fixed causality.

夫自细视大者不尽，自大视细者不明。

《庄子·秋水》

〔译文〕 从微小事物的角度去观察巨大的事物就看不尽其宏远，从巨大事物的角度去观察细微的事物就不能明察其微细之处。

To view the grand in light of the minute one can not exhaust its grandness. To view the minute in light of the grand, one can not perceive the subtlety of minutia.

可以言论者，物之粗也；可以意致者，物之精也。

《庄子·秋水》

〔译文〕 可以谈论的，都是事物粗浅的部分；可以意识到的，才是事物的精细部分。

What can be talked about is the superficial of things. What can be reached by conscience is the quintessence of things.

以道观之，物无贵贱；以物观之，自贵而相贱；以俗观之，贵贱不在己。

《庄子·秋水》

〔译文〕 从自然常道来看，万物没有贵贱之分；从

万物本身来看,都以自身为贵以别物为贱;从世俗观点来看,万物贵贱不在自身,而是随世人之所贵贱而贵贱。

In light of *tao*, nothing becomes cheaper or more precious. In light of itself, the thing is precious and others are cheap. In mundane viewpoints, values do not lie in the thing itself, but change with people's tastes.

以道观之,何贵何贱,是谓反衍。无拘而志,与道大蹇。

《庄子·秋水》

〔译文〕 从自然常道来看,什么贵?什么贱?是反复变化流动,永无休止的。不要拘束你的心志,束缚你的思想,与自然常道相违背。

In light of *tao*, what is precious and what is cheap fluctuate eternally. Therefore, do not strain your will and bind your thoughts, against the nature of *tao*.

学者,学其所不能学也;行者,行其所不能行也;辩者,辩其所不能辩也。

《庄子·庚桑楚》

〔译文〕 学习的人,想学习他所不知道的道理;旅行的人,想去他不能去的地方;喜欢明察事理的人,总想辨别他所不能辨别的事物。

Learners want to learn what they do not know. Travellers want to go where they can not go. Those who try to know the causes of things always manage to discriminate what they can not discriminate.



论 智 慧

On Wisdom



不贵其师，不爱其资，虽智大迷。

《老子·二十七章》

〔译文〕 不尊重自己的老师，不珍视他人的借鉴，即使聪明也是非常糊涂的。

He who does not respect his teacher and value his teacher's advice is a fool in spite of his high intelligence.

知人者智，自知者明；胜人者有力，自胜者强；知足者富，强行者有志；不失其所者久，死而不亡者寿。

《老子·三十三章》

〔译文〕 了解别人的人机智，了解自己的人高明；战胜别人的人有力，战胜自己的人刚强；知道满足的人富有，顽强从事的人有志气；不丧失其本性的人能够长久，身死而其道犹存的人才是长寿。

He who knows is smart; he who knows himself is sagacious. He who overcomes others is strong while he who overcomes the self is powerful. The satisfied are rich, the tenacious are of strong will. Those who do not loose nature live long, but only those who died of body but not of spirit are long lived.

知者弗言，言者弗知。

《老子·五十六章》

〔译文〕 有智慧的人不多说话，多说话的人没有智慧。

He who knows speaks not, he who speaks a lot knows not.

知者不博，博者不知。

《老子·八十一章》

〔译文〕 真有知识的人不向人卖弄，对人卖弄的人不是真有知识。

He who knows shows not, he who shows off really knows not.

大知闲闲，小知间间；大言炎炎，小言詹詹。

《庄子·齐物论》

〔译文〕 很有智慧的人总是胸襟宽达，小有才气的人总会斤斤计较；合乎大道的言论势如烈炎美好而盛大，拘于小术的言论废话连篇琐碎而不休。

The great sage has a broad and open mind. Man of clever tricks always count pounds and ounces. The

sayings of *tao* are warm and eloquent while the sayings of tricks are meaningless and garrulous.

为是不用而寓诸庸，此之谓以明。

《庄子·齐物论》

〔译文〕 大道就藏于平庸之中，认识到这一步，才称得上圣明。

The great *tao* is hidden in plainness, and understanding this is called "bright".

知天之所为，知人之所为者，至矣。知天之所为者，天而生也；知人之所为者，以其知之所知以养其知之所不知，终其天年而不中道夭者，是知之盛也。

《庄子·大宗师》

〔译文〕 了解自然的作为，又了解人的作为，这样的知识可以说是达到顶点了。了解自然的作为，就是了解万物都是自然而然生长出来的；了解人的作为，就是用他的智慧所掌握的知识，来明了不必强求他的智慧所无法掌握的知识，从而使精神得以保护，使他得以享尽自然所赋予的寿命而不致于中途夭折，这就是最高的智慧了。

To know the behavior of Nature and of man is

the highest knowledge. To know the behavior of Nature is to know how things come to be what they are; to know the behavior of man is to know by his wisdom that man should not be forced to know what his wisdom can not know, thus perfecting his mentality to enjoy the life Nature gives him, not to die prematurely. This is the highest level of wisdom.

其耆欲深者，其天机浅。

《庄子·大宗师》

〔译文〕 一般人嗜好欲望深的，他的天然的智慧就浅了。

A man of great covetousness is of shallow endowment.

大巧若拙。

《庄子·胠篋》

〔译文〕 大巧的人外表看起来倒象笨拙一样。

The most skillful seems clumsy.

知其愚者，非大愚也；知其惑者，非大惑也。

《庄子·天地》

〔译文〕 了解自己愚蠢，并不是最愚蠢的人；了解自己糊涂，并不是最糊涂的人。

The utmost fool is not he who knows his own foolishness. The utmost muddled head is not he who knows his own muddledness.

古之治道者，以恬养知；知生而无以知为也，谓之以知养恬。知与恬交相养，而和理出其性。

《庄子·缮性》

〔译文〕 古时研究道术的人，以恬静的方法来培养自己的智慧；了解性情不必用知识去培养，这就是用智慧培养恬静。智慧与恬静互相培养，而中和之理就自然从性情中产生出来。

Taoist in ancient time fostered wisdom with equanimity, then wisdom came into being. Understanding that human nature need not to be nurtured with knowledge is nurturing equanimity with wisdom. Wisdom and equanimity nurture each other, and gentility and amiability flow from the course of nature.

是以生为本，以知为师。

《庄子·庚桑楚》

〔译文〕 是以生存为根本，以自己所知道的为老师。

Being takes existence as its root and what it knows as its teacher.

知者，接也；知者，谟也；知者之所不知，犹睨也。

《庄子·庚桑楚》

〔译文〕 知识，是从与外物接触中得来的；智慧，是从筹划事务中显示出来的；有智慧的人也有所不知的东西，好象用眼睛斜视看不到事物整体一样。

Knowledge comes from contact with the outside world. Wisdom shows through planning and doing; Wise man has something he does not know just as a glance cannot catch the whole.

人之于知也少，虽少，恃其所不知而后知天之所谓也。

《庄子·徐无鬼》

〔译文〕 人的知识很少，虽然很少，但正是依靠着还有许多不了解的知识才使人了解天道的自然。

Man knows very little. Little as it is, man knows the way of Heaven because of what he does not know.

知大一，知大阴，知大目，知大均，知大方，知大信，知大定，至矣。

《庄子·徐无鬼》

〔译文〕 知道天，知道地，知道使万物各视其所见，知道使万物各任其本性，知道使万物各得其方术，知道万物各守其本分，知道万物不受外来干扰而自定，这就是知识的最高境界了。

The highest knowledge is to know Heaven, to know the Earth, to know that things see what they can see and do what their natures call them do, to know that each thing has its own trade and does its own duty, and to know that things stay where they should stay in spite of outside disturbances.

以不惑解惑，复于不惑，是尚大不惑。

《庄子·徐无鬼》

〔译文〕 以不惑去解释惑，就要回复到不惑，这还大致可以说是不惑。

To explain doubt with confidence means a return to confidence, and this is also confidence.

则知有所困，神有所不及也。

《庄子·外物》

〔译文〕 智者也有考虑不周的地方，神灵也有谋划不到的时候。

Sages sometime are at a loss and gods sometimes can not help.

虽有至知，万人谋之。

《庄子·外物》

〔译文〕 即使是智慧最高的人，如果成千上万人去谋算他，他就抵敌不过了。

The wisest there is, when thousands upon thousands plot against him, cannot defend himself.

去小知而大知明，去善而自善矣。

《庄子·外物》

〔译文〕 只有排除了小聪明，才能智慧明达；只有去除矜尚之心，才能合自然之道的真善。

Wisdom shows with petty tricks peeled off.
Good shows with benevolence withheld.



论 修 养

On Self-Cultivation



天地之所以能长且久者，以其不自生也，故能长生。是以圣人退其身而身先，外其身而身存。不以其无私欤？故能成其私。

《老子·七章》

〔译文〕 天地之所以能够既长又久，是因为它们的一切运作都不为自己，从而能够长久生存。所以圣人把自身退到最后，反而能赢得爱戴，把自身置之度外，反而得以生存。这不正是由于他不营私吗？因而能够成就了自己。

Heaven and earth last long because they do not exit for themselves and are therefore long lived. So saints retreat hindmost but win the respects of all and they consider themselves not but to survive.

宠辱若惊，贵大患若身。

《老子·十三章》

〔译文〕 得宠和受辱都好像受到惊恐，看重祸患犹如看重自身。

Being praised or insulted seems like being frightened, and consider disasters as seriously as one consider the self.

吾所以有大患者，为吾有身，及吾无身，吾有何患？

《老子·十三章》

〔译文〕 我之所以会有祸患，是因为我有了这个身体，如果我没有这个身体，我还会有什么祸患呢？

I have disasters because I have the body. If I have no body, how can I have disasters?

致虚极，守静笃。

《老子·十六章》

〔译文〕 使心灵虚寂达到极点，使生活清静坚守不变。

Make the mind a void in the extreme, and make life a permanently calm and comfortable.

见素抱朴，少私寡欲，绝学无忧。

《老子·十九章》

〔译文〕 外表要显示单纯，内心应持守质朴；减少私心，降低欲望，灭绝了学术，免除于忧虑。

Appearance should be plain, mind should be simple and honest. Let there be less ego, less desire, no scholarship, no worries.

“曲则全，枉则直，窪则盈，敝则新，少则得，多则惑”。是以圣人抱一，为天下式。

《老子·二十二章》

〔译文〕“委曲便会全身，屈就便会伸展，低洼得以充盈，敝旧才能生新，少取反而获得，贪多弄得迷惑”。因此圣人守身自洁，以为天下的楷模。

To compromise to survive and bow to straighten; to be low to be filled and old enough to renew; to have little to gain and multitude to confuse in choosing. Therefore saints stick to the themselves in order to be models for the world.

不自见，故明；不自是，故彰；不自伐，故有功；不自矜，故长。夫唯不争，故天下莫能与之争。

《老子·二十二章》

〔译文〕不喜欢逞能表现自己，所以对事事物物看得分明；不总是认为自己正确，所以对是非判断得清楚；不对人自我夸耀，所以能够经常建立功勋；不自我矜持，所以能长久。正因为不与人相争，所以天下人没有能与他相争的。

By not showing off, one can be bright. By not asserting oneself one can discriminate. By not boast-

ing one can often get attainments. By not being reserved one can last long. He who vies with nobody can outdo anybody.

自见者不明，自是者不彰，自伐者无功，自矜者不长。

《老子·二十四章》

〔译文〕 爱逞己见的人看不明事物，自以为是的人断不清是非，自我夸耀的人建不了功勋，自我矜持的人不得长久。

He who sticks to his own opinion can not discriminate. He who always thinks himself right can not judge. He who likes to show off achieves nothing. He who is reserved can not last long.

重为轻根，静为躁君。

《老子·二十六章》

〔译文〕 稳重是轻率的根本，静定是躁动的主宰。

Heavy is the root of light and calm is the sovereign of action.

轻则失根，躁则失君。

《老子·二十六章》

〔译文〕 轻率就会丧失根本，躁动就会失掉主宰。

Being frivolous means to loose the root; being active means to loose sovereignty.

凡物或行或随，或噤或吹，或强或割，或培或堕。是以圣人去甚、去奢、去泰。

《老子·二十九章》

〔译文〕 大凡世间万物，或者前行，或者后随；或者噤声，或者劲吹；或者强盛，或者毁损；或者增益，或者倾坠。因此，圣人必须去除极端的、奢侈的、过度的措施。

Things, either advance or follow, either silent or thunderous, either strong or broken, either gain or fall. Therefore, saints must retreat from extremes, luxuries and excesses.

大丈夫处其厚，不居其薄；处其实，不居其华。

《老子·三十八章》

〔译文〕 大丈夫立身于敦厚，不居于薄浇；存心于笃实，不居于虚华。

Great men stand on honesty and sincerity, not on levity; on solidarity, not on ostentation.

甚爱，必大费；多藏，必厚亡。故知足不辱，知止不殆，可以长久。

《老子·四十四章》

〔译文〕 过分地吝惜，必定要付出更大的耗费；过多地收藏，必定会招致更多地损失。所以知道满足就不会遭到困辱，知道适可而止就不会带来危险，这样才可以保持长久。

Extreme love of prestige will cost too much; extreme accumulation of wealth will have the gravest loss. Therefore, knowing to be content one will not suffer poverty, and knowing where to stop one will meet no danger and will last long.

为学者日益；为道者日损。

《老子·四十八章》

〔译文〕 求学的人情欲文饰一天天增加，修道的人情欲文饰一天天减少。

Learners become more and more covetous and ostentatious; Taoists become less and less covetous

and ostentatious.

圣人恒无心，以百姓之心为心。

《老子·四十九章》

〔译文〕 圣人常常没有私心，以百姓的心意作为自己的心意。

Saints often have no selfish intentions but take the intentions of people as their own.

圣人之在天下歙歙焉，为天下浑浑焉。

《老子·四十九章》

〔译文〕 圣人心存天下时谨谨慎慎，身为天下时浑浑沌沌。

Saints when ruling the world constrain their desires and make the people to return to a plain mind.

塞其兑，闭其门，终身不勤。开其兑，济其事，终身不救。

《老子·五十二章》

〔译文〕 塞住耳目诸感官，关闭嗜欲的门径，终身都不会遭受困窘。打开耳目诸感官，增添纷杂的事件，那样终身就不可救药。

By covering ears, eyes and other sense organs, by closing the gate of desire, one will not suffer poverty. By opening the ears, eyes and other sense organs various things will follow and one will never get salvation in life.

善建者不拔，善抱者不脱，子孙以祭祀不绝。修之身，其德乃真；修之家，其德乃余；修之乡，其德乃长；修之邦，其德乃丰；修之天下，其德乃溥。

《老子·五十四章》

〔译文〕 善于建树的不可拔除，善于抱持的不会脱落，子孙若能遵行这个原则则世世代代的祭祀不会断绝。以这原则修身，其德就会纯真；以这原则修家，其德就会富余；以这原则修乡，其德就会宽广；以这原则修国，其德就会丰硕；以这原则修天下，其德就会无限伟大。

One good at building can not be erased; one good at hugging will not fall off. The offspring who know this principle will hold ceremonies for ancestors for ever. By cultivating oneself with this principle one will have genuine *te*; by supporting home with this principle one's home will be wealthy; by cultivating community the *te* of the community will be wide-

spread; by cultivating the state the *te* will be abundant; by cultivating the world, the *te* will be boundlessly great.

深其根，固其柢，长生久视之道也。

《老子·五十九章》

〔译文〕 根扎得深深的，柢长得牢牢的，正符合长生久视的道理。

Deep root and strong base are the way of longevity and lasting sight.

牝恒以静胜牡，为其静也，故宜为下。

《老子·六十一章》

〔译文〕 雌柔常常以静定胜过雄强，因为她静定，所以情愿表示谦下。

The feminine often outdo the masculine by equanimity because she is quiet and content to be modest.

我恒有三宝，持而宝之：一曰慈，二曰俭，三曰不敢为天下先。夫慈，故能勇；俭，故能广；不敢为天下先，故能为成器长。

《老子·六十七章》

〔译文〕 我经常有三件法宝，持守而且珍视它们：一件是柔慈，二件是俭嗇，三件是不敢居于天下人前面。柔慈，所以能勇武；俭嗇，所以能宽广；不敢居于天下人前面，所以能为大事业的首长。

I have three precious things and value them very much; the first is kindness, the second is thrift, the third is not daring to surpass others. Kindness, thus bravery; thrift, thus immensity; not daring to surpass others, thus a leader of great undertakings.

圣人自知而不自见也，自爱而不自贵也。

《老子·七十二章》

〔译文〕 圣人但求自知而不自我显示，但求自爱而不自显高贵。

Saints are content to know themselves but not show themselves, to love themselves but not ennoble themselves.

孰能损有余以奉天下？唯有道者。是以圣人为而弗有，成功而弗居也。

《老子·七十七章》

〔译文〕 谁能够减少有余的来奉献给天下的人

呢？只有遵循天道的人才能做到。因此圣人有所作为而不据为己有，有所成就而不以功自居。

Who can decrease his own surplus in order to make a contribution to the world? Only those who abide by *tao*. Therefore saints do but do not possess, succeed but are not smug.

夫大道不称，大辩不言，大仁不仁，大廉不~~谦~~，大勇不伎。

《庄子·齐物论》

〔译文〕 大道是用不着称说的，最能辩论的人是不说话的，最仁爱的人是不去对人表示仁爱的，最廉洁的人是不去表示谦逊的，最勇敢的人是不表示出凶狠的样子害人逆物的。

The great *tao* do not need to be expressed in words. The greatest eloquence is silent. The greatest benevolence does not show kindness and love. The greatest righteousness does not reveal modesty. The greatest bravery registers no cruelty.

缘督以为经，可以保身，可以全生，可以养亲，可以尽年。

《庄子·养生主》

〔译文〕 顺着自然的正道以为常法，就可以保全身躯，可以护全天性，可以奉养双亲，可以享尽天年。

Following the ways of nature, one can protect the body and nature, and can provide for one's parents and long enjoy their years.

吾所谓无情者，言人之不以好恶内伤其身，常因自然而不益生也。

《庄子·德充符》

〔译文〕 我所说的没有感情，是说人不要以喜好和厌恶在身体内部伤害自己，要经常顺应自然而不给自身添加些什么。

What I call absence of feelings is that one should not let fondness and aversion hurt the inner self and body, and that one should abide by nature and not add something to it.

道与之貌，天与之形，无以好恶内伤其身。

《庄子·德充符》

〔译文〕 大道给人以容貌，自然给人以形体，不要以喜好和厌恶在身体内部伤害自己。

The great *tao* gives man appearance and Nature gives man form, therefore do not let fondness and aversion hurt the inner self and body.

古之真人，不逆寡，不雄成，不谟士。若然者，过而弗悔，当而不自得也。若然者，登高不栗，入水不濡，入火不热。是知之能登假于道者也若此。

《庄子·大宗师》

〔译文〕 古时候的真人，不反对和欺凌少数人，不因有成就而狂妄自大，不运用计谋招徕士人。象这样的人，错过时机而不后悔，碰上好运气而不洋洋自得。象这样的人，登上高处不感到害怕，进入水中不感到潮湿，投入火里不感到炎热。这是达到大道的人才能够这样的。

True men in ancient times never opposed and bullied the minority; they were never conceited because of their achievements; they did not impress learned men with tricks. They were such as those who never regret missed opportunities and who gloat over windfalls. Such men will not fear being at a lofty place, will not feel damp when in water, will not feel hot when put into fire. Only the men who gain the great *tao* can do so.

古之真人，其寝不梦，其觉无忧，其食不甘，其息深深。

《庄子·大宗师》

〔译文〕 古时候的真人，他睡觉的时候不做梦，他醒来之后无忧无虑；他吃饭时不觉得甘美，他的呼吸非常深沉。

True men of ancient time did not dream when they slept, were carefree when awake, tasted not when at dinners, breathed very deeply.

古之真人，不知说生，不知恶死；其出不欣，其入不距；翛然而往，翛然而来而已矣。不忘其所始，不求其所终；受而喜之，忘而复之，是之谓不以心捐道，不以人助天。是之谓真人。

《庄子·大宗师》

〔译文〕 古时候的真人，不知道喜欢活着，不知道讨厌死亡；当他出生时并不欢欣鼓舞，当他面临死亡时也不抗拒；好象无拘无束地离开人间，又自由自在地来到人间一样。忘掉自己是怎样生的，不刻求他的生命的终结；欢欢喜喜地接受一切，忘记死亡并把死亡看成是回复到自然，这就叫做不运用心智来损害道，不用人的努力来帮助自然。这就是所说的真人。

True men of ancient times were not delighted at being alive, did not loathe death; they did not feel delighted when born, and did not retreat when facing death, as if they could leave the world without care and come into the world freely. Not forgetting how they were born, not painstakingly seeking how their lives end, always ready to receive happily every thing and treating death as a return to Nature, is called not hurting *tao* with a manipulation of mind and not helping Nature with one's efforts. Men who practice in such a way are true men.

至人之用心若镜，不将不迎，应而不藏，故能胜物而不伤。

《庄子·应帝王》

〔译文〕 圣人的用心好似镜子一样，不去送什么也不去迎什么，能够反映万物而不把他们隐藏起来，所以能够胜物而不为物所损伤。

Saints use the mind like a mirror, neither sending nor welcoming anything, just reflecting but not hiding things; therefore they can overcome but not be hurt by anything.

人大喜邪，毗于阳；大怒邪，毗于阴。

《庄子·在宥》

〔译文〕 人在十分高兴时，就会破坏阳气；人在非常愤怒的时候，就会破坏阴气。

Their masculine essence of the body deteriorates while men keep in a high spirit; their feminine essence deteriorates while men keep in anger.

人心排下而进上，上下囚杀，淖约柔乎刚强。廉刳雕琢，其热焦火，其寒凝冰，其疾俯仰之间，而再抚四海之外。其居也渊而静，其动也悬而天。僨骄而不可系者，其唯人心乎！

《庄子·在宥》

〔译文〕 人心往往是这样的：遭到排挤压抑就低声下气，受到推崇提升就趾高气扬，就像受到囚禁刑杀一样，只有柔弱才能制服刚强。刻意追求功名，过分加以修饰，人心就要遭受伤害，激动时像火一样热，丧气时像冰一样冷，其变化之迅速往往在俯仰之间，便可周流整个世界。人心在居住时像深渊一样平静，行动时像天空那样动荡。世间最强傲而无法约束的，大概就数人心吧！

The Human mind often behaves like this: when

depressed, it is obsequious and humble; when honored, it feels blown with arrogance. Only the soft can overcome the hard just as when jailed and sentenced, seeking painstakingly for fame and ostentation, the mind will be hurt, when excited it will be as hot as fire, when depressed cold as ice, it will change as quickly as a nod. The mind is as calm as deep valley when sitting, as disturbing as the sky when acting. The strongest and most uncontrollable in the world may be nothing but the human mind.

世俗之人，皆喜人之同乎己而恶乎人之异于己也。同于己而欲之，异于己而不欲者，以出乎众为心也。夫以出乎众为心者，曷尝出乎众哉！因众以宁所闻，不如众技众矣。

《庄子·在宥》

〔译文〕 世俗的人，都喜欢别人附和自己而不喜欢别人与自己不同。为什么别人附合自己就高兴，不附合自己就不高兴呢？因为他一定要超群出众才称心。其实一心想超群出众的人，他的才智何尝比一般人高明呢！顺从众人的心愿委而任之，就会相安无事，因为一个人的能力怎么也不如众人的能力大呀。

Common folks like followers but not dissenters.

Why does one feel delighted when applauded and angry when opposed? That is because one only feels content when above others. In fact, he who is determined to surpass others is no more intelligent than the average! Do as the majority wishes and there will never be any problems, because the ability of an individual can never surpass that of the masses.

德人者，居无思，行无虑，不藏是非美恶。

《庄子·天地》

〔译文〕 德人，居住时不思索，行走时不考虑，心中不藏有是非美恶的观念。

Men of morality do not think when sitting around, do not contemplate when walking, do not hide the concepts of right and wrong and the concepts of beauty and ugliness in their mind.

夫虚静恬淡寂寞无为者，天地之平而道德之至，故帝王圣人休焉。

《庄子·天道》

〔译文〕 那空虚、宁静、恬淡、寂寞、无为，是天地的平衡，道德的高峰，因此帝王、圣人都把心思停留在这里。

Void, quiet, indifference, loneliness and non-action is the balance of Heaven and earth, the peak of morality where emperors and kings and saints and sages all prefer their minds to remain.

无为则俞俞，俞俞者忧患不能处，年寿长矣。

《庄子·天道》

〔译文〕 无为，就能从容自得，从容自得的人，心中就不会藏着忧患，这样的人一定会长寿。

Non-action makes one comfortable, and comfortable man has no suffering in his mind and so will have a long life.

夫虚静恬淡寂寞无为者，万物之本也。

《庄子·天道》

〔译文〕 那空虚、宁静、恬淡、寂寞、无为，是万物的根本。

Void, quiet, indifference, loneliness and non-action are the root of all things.

静而圣，动而王，无为也而尊，朴素而天下莫能与之争美。

《庄子·天道》

〔译文〕 宁静可以成为圣人；运动能够成为君王；无为能够获得尊贵的地位；朴素，天下人就没有能与他争美的。

Equanimity makes saints, activity makes kings, non-action makes one noble, and plainness makes one peerless.

夫明白于天地之德者，此之谓大本大宗，与天和者也；所以均调天下，与人和者也。与人和者，谓之人乐；与天和者，谓之天乐。

《庄子·天道》

〔译文〕 凡是明白了天地自然规律的人，可以说掌握了大本大宗，是与自然融洽无间的人；也可以说是平等而顺从地对待天下之人，与天下人融洽无间的人。与人融洽无间的人，可称为人乐；与自然融洽无间的人，可称作天乐。

Those who know the laws of Heaven and earth may be said to have mastered the base of all bases and the root of all roots, therefore are men in harmony with Heaven. They may also be said to treat the people of the world equally and therefore are men in harmony with people. Harmony with people is hu-

man joy. Harmony with Heaven is heavenly joy.

夫恬淡寂寞，虚无无为，此天地之平，而道德之质也。

《庄子·刻意》

〔译文〕 恬淡清静寂寞，虚无而无所作为，这是天地得以均衡的根由，也是道德的本质。

Plainness, equanimity, loneliness, void and non-action is the base on which Heaven and earth balance, therefore also the essence of morality.

平易恬淡，则忧患不能入，邪气不能袭，故其德全而神不亏。

《庄子·刻意》

〔译文〕 平易而又清静无为，忧患就不能进入胸中，邪气就不能侵袭，所以他的自然本性就能够保全，而精神就不致亏损了。

Being plain and easy, quiet and non-active, one can not be hurt by suffering and one's nature can be kept intact and one's spirit can not be demolished.

纯粹而不杂，静一而不变，恢而无为，动而以天行，此养神之道也。

《庄子·刻意》

〔译文〕 纯粹而一尘不染，清静专一而不变化，淡泊而无所作为，行动遵循自然规律，这是颐养精神的正道。

Be pure and spotless, quiet and dedicated, plain and non-active, do as the law of Nature guides, that's the right way of nurturing the spirit.

当时命而大行乎天下，则反一无迹；不当时命而大穷乎天下，则深根宁极而待。此存身之道也。

《庄子·缮性》

〔译文〕 当时代光明命运亨通而大行于天下时，就应当返回到自然的本性而不露痕迹；当不逢光明时代命运不亨通而受到极度穷困时，那就深深地扎下根来保持高度宁静而等待着。这是保存自身的方法。

When fortune smiles and the world is bright, return to Nature and leave no trace; when the world is dim and fortune eludes and in a penniless state, then take deep root and keep quietest to wait; that is the best way of upholding the self.

轩冕在身，非性命也，物之僥来，寄者也。寄之，其来不可圉，其去不可止。故不为轩冕肆志，不为穷约趋俗，其乐彼与此同，故无忧而已矣。

《庄子·缮性》

〔译文〕 卿大夫拥有车马服饰，但这并非其本身所固有的东西，这些东西只不过是偶然得来，寄存在这里罢了。这些东西既然已寄存在你处，你当然不应拒绝使用，假若这些东西要离去，你也无法阻止。因此，不要为拥有车马服饰而恣意逞志，也不要因穷困潦倒而流于庸俗，其实两者没有什么不同，所以无忧无虑就可以了。

The nobles have chariots, horses, clothes and adornments. These things are not endowments but are gotten by chance. Now that you have them you should not refuse to use them. If these go away you can not help. Therefore don't be arrogant for your owning chariots, horses, clothes and adornments, whereas don't be vulgar for your penniless condition. In fact, there is no difference for have and have-not. To be carefree is enough.

丧己于物，失性于俗者，谓之倒置之民。

《庄子·缮性》

〔译文〕 追逐外物而丧身，习于流俗而失去自然的本性，这就是本末倒置的人。

Die for things outside the body itself and lose the natural desire to pursue what is in vogue; that is what the up-side-down man does.

闻曰：“道人不闻，至德不得，大人无己。”——约分之至也。

《庄子·秋水》

〔译文〕 听说：“有道德的人不求闻达，品德高尚的人不求有所得，圣人完全忘记了自己。”——这是约束自己恰如其分到极点的结果。

It is said, “Taoist hear not, man of *te* does not try to get anything, and a saint forgets himself.” This is the result of restraining oneself properly enough to extremes.

至乐无乐，至誉无誉。

《庄子·至乐》

〔译文〕 最大的快乐是没有快乐，最高的声誉是没有声誉。

The greatest pleasure is no pleasure. The greatest fame is no fame.

君子之交淡若水，小人之交甘若醴；君子淡以亲，小人甘以绝。

《庄子·山木》

〔译文〕 君子之间的交谊清淡得像水一样，而小人之间的关系甘甜得像美酒一样；君子以淡泊相亲善，小人以利益相亲近。

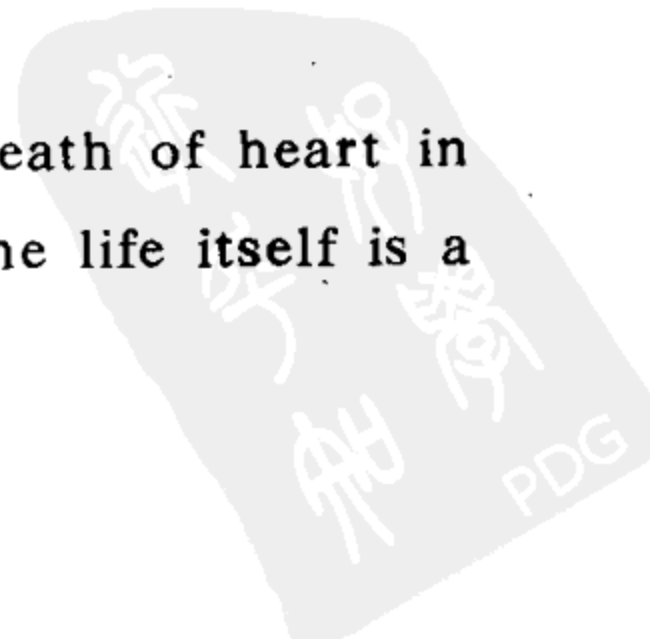
A gentleman's friendship is as plain as water, a vulgar men's friendship is as sweet as good wine; gentlemen approach each other for plainness, vulgar men approach each other for gain.

夫哀莫大于心死，而人死亦次之。

《庄子·田子方》

〔译文〕 悲哀最大的莫过于心如死灰，而人的生命的死亡还在其次。

No grief is greater than the death of heart in comparison of which the death of the life itself is a lesser grief.



天地有大美而不言，四时有明法而不议，万物有成理而不说。

《庄子·知北游》

〔译文〕 天地含有伟大的美善而不夸言，四时存有明显的规律而不议论，万物生长都有一定道理而不诉说。

Heaven and earth never say anything about the great beauty they possess. The four seasons never talk about the impressive laws they possess; Things never speak about the reasons they are upon.

圣人者，原天地之美而达万物之理，是故至人无为，大圣不作，观于天地之谓也。

《庄子·知北游》

〔译文〕 所谓圣人，就是推究天地的美善而通达万物生长道理的人，因此，至上的人无所作为，伟大的圣人什么也不做，这就叫做观察了天地规律并以为之为人。

Saints are those who know the beauty and kindness of Heaven and earth and know the reasons why things are things. Therefore the greatest men practice non-action, the greatest saints do nothing. They

are men who understand and obey the law of Heaven and earth.

宇泰定者，发乎天光。

《庄子·庚桑楚》

〔译文〕 胸怀、气度泰然静定的，就会发出自然的智慧之光。

Easy and calm bearing and mind will give off a natural light of wisdom.

人有修者，乃今有恒；有恒者，人舍之，天助之。

《庄子·庚桑楚》

〔译文〕 有道德修养的人，就能够经常保持平和、静定；经常保持平和、静定的人，人们就会依附他，上天就会佑助他。

Men of morality can often keep a peaceful and calm mind; a peaceful and calm mind ensures many followers and the aid of Heaven.

欲静则平气，欲神则顺心。

《庄子·庚桑楚》

〔译文〕 要想安静必须心平气和，要想精神舒

畅必须顺随心意。

To be quiet one must have a calm mind; to have a high spirit one must follow one's will.

故无所甚亲，无所甚疏，抱德炀和以顺天下，此谓真人。

《庄子·徐无鬼》

〔译文〕 所以不去特别亲近，也不去特别疏远，保持着德性对所有人都一视同仁，以顺应天下的人，这就是所说的真人。

Therefore one should not be too close to nor too far away from any man. To impartially treat all men alike with morality and conform to the law of Heaven and earth, then one will be what is called true man.

古之真人，以天待人，不以人入天。

《庄子·徐无鬼》

〔译文〕 古时候的真人，用自然之道来待人，不以人事来变动自然。

True men of ancient times treated people with natural *tao*, and did not disturb Nature with human

affairs.

故圣人其穷也使家人忘其贫；其达也使王公忘爵禄而化卑；其于物也，与之为娱矣；其于人也，乐物之通而保己焉。故或不言而饮人以和，与人并立而使人化。

《庄子·则阳》

〔译文〕 因此圣人穷困时，能使家人忘掉贫穷；飞黄腾达时，能使王公贵族忘掉自己地位高贵而做一些卑贱的事情；他和外界接触时，无往而不乐；他和人们接触时，能够快乐相处而保存自己的天真。所以圣人即使不说话也能够使人的内心充满中和之道，和人并肩站立而能使人与自己同化。

Therefore a saint, when poor, will make his family forget their poverty; when on the rise, will make kings, princes and nobles forget their rank to do the mean and low. When contacting the outside world, he always enjoys himself; when contacting people he always remains cordial and natural. So even if saint says nothing he can fill people's hearts with doctrines of harmony, and when standing with others, assimilates his companions.

唯至人乃能游于世而不僻，顺人而不失己。

《庄子·外物》

〔译文〕 只有德行最高尚的人能够和世俗交游而不避处，顺应众人而不失去自己的本性。

Only man of high morality travels and makes friends in the mundane world, not in seclusion; he caters to populace and at the same time preserves his nature.

胞有重阂，心有天游。室无空虚，则妇姑勃谿；心无天游，则六凿相攘。

《庄子·外物》

〔译文〕 人腹内有虚空才能容纳五脏，心内有虚空才能容纳自然之道。如果屋内没有虚空，就会导致婆媳不和；如果心内没有虚空，就无以容纳自然之道，就会导致六情纷扰而损伤天性。

An empty bosom can contain the five organs and an empty mind can contain the way of Nature. If the house has no empty space the mother and the daughter-in-law will be in discord. If the mind has no empty space to contain the way of Nature, the six senses would be in discord and the natural character will be

hurt.

静然可以补病，眊媵可以休老，宁可以止遽。

《庄子·外物》

〔译文〕 静默可以恢复神气，补养病体的损失；闭目可以养神，防止衰劳；心安可以使人镇定，从容不迫。

Equanimity can replenish the spirit and cure disease. Closing one's eyes can nurture energy and prevent aging. A peaceful mind makes one calm and easy.

圣人安其所安，不安其所不安；众人安其所不安，不安其所安。

《庄子·列御寇》

〔译文〕 圣人安于他所应安于的境地，不安于他所不应安于的境地；一般人安于他们所不应安于的境地，不安于他们所应安于的境地。

Saints are easy and calm where they should be quiet and calm and worry where they should not be quiet and calm. Common people are easy and calm where they should worry and worry where they should be easy and calm.

论 处 事

On Social Contacts



是以圣人处无为之事，行不言之教；万物作而弗始，生而弗有，为而弗恃，功成而弗居，夫唯弗居，是以不去。

《老子·二章》

〔译文〕 所以圣人用无为来处事，用不言来行教；任凭万物兴作而不去倡导，生养万物而不据为己有，作育万物而不自恃己能，功业成就而不夸耀，正因为不居功夸耀，所以永远不会丢失。

So saints do things non-actively, teach wordlessly, let things go their own ways without guidance, nurture things with no intention to possess them, have achievement but not flaunt it. Achievement without flaunting will never be lost.

功遂身退，天之道也。

《老子·九章》

〔译文〕 功成业就而引身告退，这是合乎天道的。

It is the way of Heaven to retreat after success.

善行无辙迹，善言无瑕谪，善数不用筹策，善闭无关键而不可开，善结无绳约而不可解。

《老子·二十七章》

〔译文〕 善于行走的不会留下辙印痕迹，善于言说的不会出现语病言疵，善于计算的用不着筹码，善于关闭的不用栓梢却使人不能打开，善于捆缚的不用绳索却让人无法松解。

Good at walking one leaves no trace, good at speech one shows no faults, good at calculating one does not use chips, good locks no one can open without proper tools, good string no one can unfasten the knot of.

将欲歛之，必固张之；将欲弱之，必固强之。将欲去之，必固举之；将欲夺之，必固予之。

《老子·三十六章》

〔译文〕 想要收敛，必先扩张；想要削弱，必先加强。想要除去，必先抬举；想要夺取，必先给予。

To shrink one must first expand; to weaken something one must first strengthen it; to extinguish something one must praise it; to have one must first give.

不言之教，无为之益，天下希能及之矣。

《老子·四十三章》

〔译文〕 不言的教导，无为的益处，天下很少有能比得上它的。

Nothing in the world surpasses the teachings of wordlessness and the benefit of non-action.

天下之难，作于易；天下之大，作于细。是以圣人终不为大，故能成其大。

《老子·六十三章》

〔译文〕 天下的难事，一定从容易的做起；天下的大事，一定从细微的做起。所以圣人始终不贪图大事业，因此才能完成他的大事业。

To do the hardest thing one must begin with the easy; great undertakings begin with the trivial. Saints never desire great undertakings so they can finish their great undertaking.

其安易持，其未兆易谋；其脆易判，其微易散。

《老子·六十四章》

〔译文〕 事物稳定时容易保持，事物没有迹象时容易图谋；事物脆弱时容易消解，事物微小时容易散失。

Things, when stable, can be easily preserved; things, when without foreshadowing, can be easily contrived; things, when soft and weak, can be easily disintegrated; things, when small, can easily disappear.

合抱之木，生于毫末；九成之台，起于累土；千里之行，始于足下。

《老子·六十四章》

〔译文〕 合抱粗的大树，成长于细小的萌芽；九层高的台阁，起筑于一块块土坵坵；千里远的行程，始于脚下。

Trees with trunks meters in diameter have grown up from small buds; a nine-story terrace is built up out of morsels of earth; thousand-mile travel begins from foot.

为者败之，执者失之。是以圣人无为故无败，无执故无失。

《老子·六十四章》

〔译文〕 有所作为的将会失败，执着追求的将会失去。因此圣人无所作为所以不会失败，无所执着所以不会失去。

To do means chances to fail. Dedication means chances to lost. Therefore saints who practice non-action will not fail and who have no dedication will have nothing to lose.

慎终如始，则无败事。是以圣人欲不欲，不贵难得之货；学不学，复众人之所过。

《老子·六十四章》

〔译文〕 到终了仍谨慎得像开始一样，就没有失败的事情。因此圣人追求人们不追求的，不贵重那些难以得到的货物；学习人们不学习的，返回于众人走过头的道路。

Be as careful in the end as in the beginning one cannot fail. Therefore saints covet what people do not covet, and devalue things hard to get; they learn what people do not learn and return from where the majority have left completely.

江海所以能为百谷王者，以其善下之也，故能为百谷王。

《老子·六十六章》

〔译文〕 江海所以能成为百川之王的道理，是因为它善于处在低下的地位，所以能够成为百川之王。

Rivers and sea become kings of all streams because they are good at being in a low position, thus being the kings.

圣人无积：既以为人，己愈有；既以与人，己愈多。故天之道，利而不害；人之道，为而弗争。

《老子·八十一章》

〔译文〕 圣人没有什么积蓄：他尽量帮助别人，自己反而更富有；他尽量给予别人，自己反而更繁多。所以天的运行规律，对万物有利而不损害；人的行为准则，对众人施给而不去争夺。

Saints have no savings; they try their best to help others and therefore they are rich; they try their best to give to others therefore they have more. So the law of Heaven is to benefit but not hurt myriads of things; the law of people is to give but not to grab.

孝子不谀其亲，忠臣不谄其君，臣子之盛也。亲之所言而然，所行而善，则世俗谓之不肖子；君之所言而然，所行而善，则世俗谓之不肖臣。

《庄子·天地》

〔译文〕 孝子不去阿谀他的父亲，忠臣不去谄

媚他的君主，这是做臣、子的最高境界。父亲说话马上就随声附合，做事立即就肯定称颂，这就是世人所说的不肖之子；君主说话马上就随声附合，做事立即就肯定称颂，这就是世人所说的不肖之臣。

The filial son does not flatter his father, the loyal subject does not flatter his monarch; this is the highest realm of being a son and subject. To parrot one's father and applaud whatever he does is the behavior of an unworthy son; to parrot monarch and applaud whatever he does is the behavior of an unworthy subject.

达生之情者，不务生之所无以为；达命之情者，不务知之所无奈何。

《庄子·达生》

〔译文〕 明了生命实际情况的，不去追求那些对生命无所补益的事情；通达命运实际情况的，不去追求那些本分以外的事情。

To understand the reality of life and not to crave for things not beneficial to life; to understand the reality of fortune and not to crave for things outside one's duty.

忘足，屨之适也；忘要，带之适也；知忘是非，心之适也；不内变，不外从，事会之适也。

《庄子·达生》

〔译文〕 把脚忘掉了，穿什么样的鞋子都合适；把腰忘掉了，系什么样的腰带都合适；把是非都忘掉了，无论何时心中都感到快适；内心的志不变，外物的影响不随从，那么无论碰到什么事情都感到快适。

If you forget the feet, all shoes will suit you; if you forget the waist, all waistbands will suit you; if you forget what is right and what is wrong, you will feel pleasant all the time; if you stick to your ideal and do not follow outside influences you will feel pleasant whatever things you meet.

券内者，行乎无名；券外者，志乎期费。

《庄子·庚桑楚》

〔译文〕 合乎分内的行为，虽行而不显露声名；超出分外的行为，就会耗尽财用。

Doings that are within one's duty will not appear eminent; doings outside one's duty will exhaust all resources and wealth.

动以不得已之谓德，动无非我之谓治，名相反而实相顺也。

《庄子·庚桑楚》

〔译文〕 行动出于不得已，就叫做德；行动不是为了自身，就叫做治；一味追求名誉就会走向反面，讲求实际就会诸事顺利。

To do out of necessity is called morality; to do not for oneself is call governing; to hunt for fame without end will lead to the opposite, to be practical will lead to success.

招世之士兴朝，中民之士荣官，筋力之士矜难，勇敢之士奋患，兵革之士乐战，枯槁之士宿名，法律之士广治，礼教之士敬容，仁义之士贵际。

《庄子·徐无鬼》

〔译文〕。举荐忠良延揽贤才的人希望建功于朝廷，善于治理百姓的人以做官为荣耀，身强力壮的人遇危难会坚韧不拔，勇敢的人在患难中会奋起斗争，久经沙场的军士乐于征战，形容枯槁的隐士喜好沽名钓誉，讲求法律的人广泛推行法治，重视礼教的人容貌要端肃庄重，奉行仁义的人善于交际。

To attract the loyal and talented is to hope to

serve the court, those good at governing people consider being officer with pride, brawny man will stand fast in face of dangers, brave men will rise in adversity; battle-trained soldiers will like to go to fight; haggard hermits like to hunt fame; lawful men uphold government by law; courteous men should behave politely and majestically; men of benevolence are good at being friends.

知者之为，故动以百姓，不违其度，是以足而不争，无以为故不求。

《庄子·盗跖》

〔译文〕 有智慧的人的做法，行动时以百姓的愿望为出发点，不违背他们自然形成的法度。因此百姓十分富足而不互相争夺，无所作为因而就没有什么希求。

Men of wisdom do everything out of people's preference, do not violate the law of nature, therefore people are rich and contend with no one; they want nothing because of non-action.

贼莫大乎德有心，而心有睫，及其有睫也而内视，内视而败矣。

《庄子·列御寇》

〔译文〕 最坏的事情莫过于存心为德，而心有所蔽，等到心眼受到蒙蔽，就会只凭主观愿望办事而不看实际，这样做必然会遭受失败。

The worst thing is: to have the mind to practice te, but the mind is shielded from outside world, then one would do as one will without consideration of the reality. This will surely lead to failure.



论 诚 信

On Faith and Honesty



故信不足，焉有不信。犹兮其贵言哉！

《老子·十七章》

〔译文〕 所以，诚信不足，就会有人不信任你。悠悠闲闲啊，你一定要少言寡语啊！

If you are not honest enough, there will be someone who does not believe in you. The easy and leisure ones, be sure to speak little!

信不足，焉有不信。

《老子·二十三章》

〔译文〕 诚信不足，自然会有人不相信。

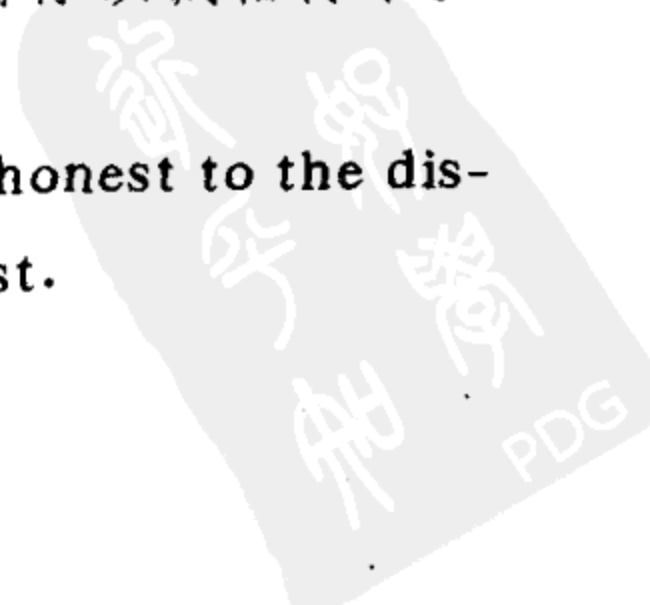
If you are not honest enough, there will be someone who does not believe in you.

信者信之，不信者亦信之，得信矣。

《老子·四十九章》

〔译文〕 对于诚信的要以诚相待，对于不诚信的也要以诚相待，这样，就能使人对你以诚相待了。

Be honest to the honest and be honest to the dishonest, then everyone will be honest.



夫轻诺，必寡信；多易，必多难。是以圣人犹难之，故终无难矣。

《老子·六十三章》

〔译文〕 轻易允诺的，必定很少能够兑现；把事情看得太容易的，必然会遭受很多困难。因此圣人遇见事情总是把它看得很艰难，所以终究就没有困难了。

To promise easily means to break words easily; if you take too many things lightly you will meet too many difficulties; therefore saints always take everything they meet as difficult, and in the end they have no difficulties.

信言不美，美言不信。

《老子·八十一章》

〔译文〕 真实的言词不漂亮动听，漂亮动听的言词不真实。

Honest words do not sound beautiful while beautiful words do not sound honest.

杀生者不死，生生者不生。

《庄子·大宗师》

〔译文〕 忘掉生的人，虽死不死；安于生的人，虽生不生。

One who forgets life lives even if he is dead; one who is content to be alive is dead even if he is alive.

至礼有不人，至义不物，至知不谋，至仁无亲，至信辟金。

《庄子·庚桑楚》

〔译文〕 最高的礼节是不把人当作外人，最高的义是不把物当作外物，最高的智慧是彼此坦诚不用计谋，最高的仁爱是不用互相亲近，最高的诚信是不须用金钱作信物。

The highest courtesy is to treat men not as strangers; the highest justice is to treat objects not as eccentric; the highest wisdom is to be honest to one another without knowing what is maneuvering; the highest benevolence is to be intimate and close to one another; the highest trust need no gold as token.

真者，精诚之至也。不精不诚，不能动人。故强哭者虽悲不哀，强怒者虽严不威，强亲者虽笑不和。真悲无声而哀，真怒未发而威，真亲未笑而和。真在内

者，神动于外，是所以贵真也。

《庄子·渔父》

〔译文〕 真，是精诚的最高境界。不精不诚，就不能感动人。所以，勉强哭泣的人虽表情悲痛其实并不哀伤，勉强表示愤怒的人虽表面严厉其实并不威武，勉强表示亲热的人虽笑容满面其实心中不和蔼。真实的悲痛虽然没有声音却非常哀伤，真实的愤怒虽然未表现出来却非常威武，真实的亲热虽然没有笑容满面却十分和蔼。真实的感情在心中，神情自然而然流露出来，因此人们珍视真实自然。

Faithfulness is the highest level of deep honesty. Without deep honesty one can not emotionally move others. Therefore a forced weeping express no sorrow even with a sad expression; a forced indignation has no effect even with mighty face; a forced cordiality, though full of smiles, actually hides discord in the mind. True sorrow though silent conveys deep sadness; true indignation though hidden appears mighty; true cordiality though without smile is actually very affable; true feelings is hidden in the mind, flows out naturally through expression; that's why people treasure faithfulness and nature.

论 善 恶

On Good and Evil



上善若水。水善利万物而不争，处众人之所恶，故几于道。居，善地；心，善渊；与，善仁；言，善信；政，善治；事，善能；动，善时。夫唯不争，故无尤。

《老子·八章》

〔译文〕 上善之人好像水一样。水善于滋润万物而不和万物相争，甘心留存在众人所厌恶的地方，因而非常近似于道。在位，善于趋下让人；存心，善于虚静深沉；交锋，善于仁义慈爱；说话，善于真实诚信；为政，善于清静无为；处事，善于顺应圆通；行动，善于应运顺时。正因为不争，所以没有怨咎。

The highest good is like water. Water nurtures thousands of things but does not contend with them, is content to stay where masses of people hate to stay, therefore he behaves nearly the same as *tao*; in office he is modest and acceding to his inferior; in meditation he is void, quiet and profound; in confrontation he is benevolent and philanthropic; in conversation he is faithful and honest; when governing he is good at equanimity and non-action; on social occasions he is flexible and obedient; in action he abides by fortune and trend. Because he contend with no one he has no complaints or failures.

富贵而骄，自遗其咎。

《老子·九章》

〔译文〕 富贵而且骄傲者，必定会给自己招来灾祸。

The rich and arrogant will surely bring disasters upon themselves.

五色令人目盲，五音令人耳聋，五味令人口爽，驰骋田猎令人心发狂，难得之货令人行妨。

《老子·十二章》

〔译文〕 缤纷的色彩使人眼花缭乱，铿锵的音乐使人听觉不敏，鲜美的滋味使人舌不知味，纵马驰骋围猎山野使人心浮放荡，稀少而难得的珍贵财物使人行为失常。

The multicolored dazzles the eyes, sonorous music deafens the ears; too much flavors disable the taste; hunting on horse in the wild debauches the mind; the precious and hard-to-get pervert behavior.

大道废，有仁义。智慧出，有大伪。六亲不和，有孝慈。国家昏乱，有贞臣。

《老子·十八章》

〔译文〕 大道废弃，才提倡仁义。智巧出现，才产生诈伪。父子兄弟夫妇不和睦，才显出孝慈。国家君主昏庸政治混乱，才见出忠臣。

With the disuse of the great *tao*, benevolence and righteousness get praised. With the coming of wisdom and wit come fraud and tricks. Dissension among father and son, brothers, husband and wife makes filial piety and magnanimity come through. With the foolish monarch and political chaos loyal officers emerge.

善人者，善人之师；不善人者，善人之资。

《老子·二十七章》

〔译文〕 善人们，是善人的师傅；恶人们，是供善人借鉴的材料。

Good men are teachers of good men and bad men are materials used by good men for reference.

罪莫大于可欲，祸莫大于不知足，咎莫憯于欲得。故知足之足，恒足矣。

《老子·四十六章》

〔译文〕 罪孽没有大过任情纵欲的，祸患没有

大过不知满足的，灾殃没有惨过贪得无厌的。所以知道满足为止的人，永远是满足的。

No sin is greater than indulging in sensual pleasures. No disaster is greater than knowing no satisfaction; No tragedy is sadder than avarice. Therefore only those who know to be content will always feel satisfied.

善者善之，不善者亦善之，得善矣。

《老子·四十九章》

〔译文〕 对于善良的要善待，对于不善良的也要善待，这样可使人人向善。

To be kind to the kind and to be kind to the unkind makes everyone kind.

美言可以市尊，美行可以加人。

《老子·六十二章》

〔译文〕 美妙的言词可以博取人们的尊敬，美善的行为可以超越过众人。

Beautiful words may gain the respect of others; beautiful actions may make one superior to other

men.

大小，多少，报怨，以德。

《老子·六十三章》

〔译文〕 大生于小，多起于少，相报怨仇，要以德性。

The great comes from the small, the many comes from the few. To revenge one should use morality.

善者不辩，辩者不善。

《老子·八十一章》

〔译文〕 善良忠厚的人不要巧嘴，耍巧嘴的人不善良忠厚。

Kind men are not good at arguing and men good at arguing are not kind.

夫小惑易方，大惑易性。

《庄子·骈拇》

〔译文〕 小的诱惑可使人迷失方向，大的诱惑可使人丧失本性。

Small lure makes one lose direction, great lure

makes one lose nature.

故至德之世，其行填填，其视颠颠。

《庄子·马蹄》

〔译文〕 因此在风俗淳厚质朴的时代，人们的行为安详稳重，目光专注，无所企求。

Therefore in the time of primitive and natural customs people behave calmly and sedately, they are attentive and desireless.

夫至德之世，同与禽兽居，族与万物并，恶乎知君子小人哉！

《庄子·马蹄》

〔译文〕 在风俗淳厚质朴的时代，人们与群兽混杂而居，与万物浑为一体，那里有什么君子小人之别呢！

In the time of primitive and natural customs people lived with beasts and assimilated themselves with a myriad of things, how could they know the difference between gentlemen and villains?

彼窃钩者诛，窃国者为诸侯；诸侯之门，而仁义存焉。

《庄子·胠篋》

〔译文〕 那偷腰带钩的，捉获后被处死，窃夺整个国家的人却能成为诸侯，而在诸侯门里也就有了所谓“仁义”。

He who has stolen a waistband would be sentenced to death while he who has stolen the whole state becomes king, therefore 'benevolence and loyalty' can only be found in king's palace.

阳子之宋，宿于逆旅。逆旅有妾二人，其一人美，其一人恶，恶者贵而美者贱。阳子问其故，逆旅小子对曰：“其美者自美，吾不知其美也；其恶者自恶，吾不知其恶也。”阳子曰：“弟子记之！行贤而去自贤之行，安忘而不爱哉？！”

《庄子·山木》

〔译文〕 阳子到宋国去，住在旅店。旅店主人有两个妾，一个美丽，一个丑陋，但主人却看重丑陋的而轻视美丽的。阳子问其原因，回答说：“那个美丽的自认为美丽而骄傲，所以我不认为她美；那个丑的自认为丑而恭顺，所以我不认为她丑。”阳子说：“弟子们记住！品德高尚而又不自认为贤明的人，到哪

里去不受敬重呢?!”

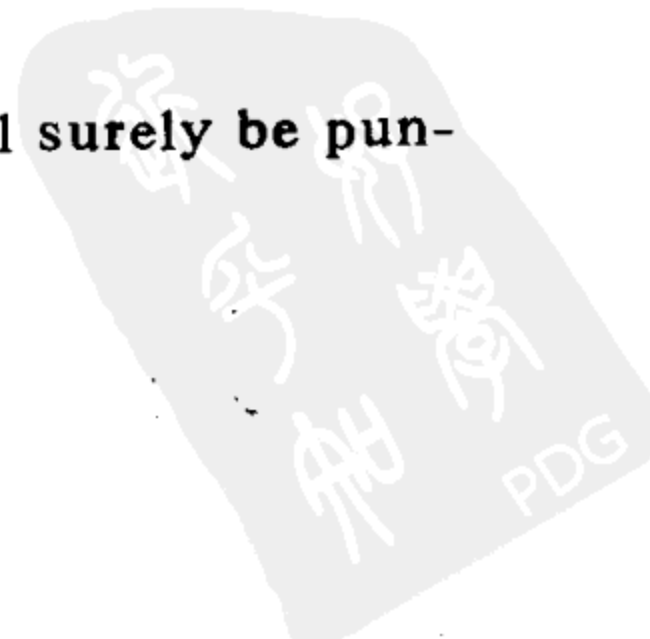
Yangtze travelled in Song State and stayed at an inn. The owner of the inn had two concubines, one was beautiful and the other was ugly. The owner valued the ugly and depreciate the beautiful. Yangtze asked for the reasons. He replied: “The beautiful is arrogant because she thinks herself beautiful, so I don't think she is beautiful. The ugly is obedient because she thinks herself ugly, so I don't think she is ugly.” Yangtze said: “Remember this, my students! How can the men with high morality who do not consider themselves wise and virtuous be not greeted with respect wherever they go?”

为不善乎显明之中者，人得而诛之。

《庄子·庚桑楚》

〔译文〕 在人世间做坏事的人，人们一定会惩罚他。

Men of evil doings in society will surely be punished.



势物之徒乐变，遭时有所用，不能无为也。

《庄子·徐无鬼》

〔译文〕 恃势生事的人喜欢使人遭受祸害而有所变化，他们无论碰到什么机会，都要施展其本领，是不能够无为的。

Men who like to make trouble in any possible situation take pleasure in making others suffer and change. Whenever it is possible they will try their tricks and not be non-active.

狗不以善吠为良，人不以善言为贤，而况为大乎！

《庄子·徐无鬼》

〔译文〕 善于叫唤的狗不一定是好狗，善于说话的人不一定是贤人，何况是争取大的名声呢？

A dog thinks that those good at barking are not good dogs, but men good at saying may not be good, much less great.

祸福淳淳，至有所拂者而有所宜。自殉殊面，有所正者有所差。

《庄子·则阳》

〔译文〕 人世间的祸福是变动不居的，有了不

顺利的一面也就有了顺利的一面。人们在有所追求时总是向着自己的反面转化，在有所纠正时也会有所差错。

Fortune and disaster always change in society. The easy always goes with the hard. Man always goes to the opposite when pursuing his goal, and always makes mistakes when correcting the wrong.

利义陈乎前，而好恶是非，直服人之口而已矣。使人乃以心服，而不敢黷立，定天下之定。

《庄子·寓言》

〔译文〕 把利害义理摆在人们面前，从而辨别出善恶是非，这样只能使人口服而已。要使人心服，而不敢违逆，这样才足以立定天下的定理。

Put the benefit and disadvantage before the people and let them know which is good and which is bad, which is right and which is wrong, so they can be convinced. One must make people convinced in their hearts and afraid to rebel in order to rule the world steadily and peacefully.

好面誉人者，亦好背而毁之。

《庄子·盗跖》

〔译文〕 好当面奉承夸奖人的，也好背后诋毁诽谤人家。

Men who like to flatter before you like to slander behind you.



论 治 国

On Statecraft



不尚贤，使民不争；不贵难得之货，使民不为盗；不见可欲，使民心不乱。是以圣人之治也，虚其心，实其腹，弱其志，强其骨，恒使民无知无欲，使夫智者不敢为也。为无为，则无不治矣。

《老子·三章》

〔译文〕 不标榜贤名，使人民不起争心；不贵重奇货异珍，使人民不起盗心；不让见到可贪图之物，使人民的心思不被惑乱。因此圣人治理百姓，净化他们的心思，填饱他们的肚子，削弱他们的意志，强壮他们的筋骨，经常使他们没有心智没有欲求，使那些自作聪明的人不敢妄为。只要依照无为原则治理，天下就没有不太平的了。

People will not contend if fame and talent are not praised; people will not steal if the rare and odd are not valued; people will not be confused in mind if they do not see what can be coveted. So in governing people, saints purify their minds, fill their stomachs, weaken their wills, strengthen their bodies, keep them ignorant and desireless, and make the self considered talents afraid to do anything. Ruling according to the principle of non-action, peace is a sure thing.

吾所以有大患者，为吾有身，及吾无身，吾有何患？故贵以身为天下，若可寄天下；爱以身为天下，若可托天下。

《老子·十三章》

〔译文〕 我之所以会有祸患，是因为我有此自身，如果我没有此自身，我还会有什么祸患？因此，只有把贵重自身看得比争利于天下更为重要的，才可以寄以天下；只有把爱惜自身看得比争利于天下更为重要的，才可以托以天下。

I have great disasters because I have a body. If I have no body, how can I have any disaster? So only he who values his body as much as his career in the world can be trusted with all the affairs under the heaven and earth; only he who loves his body as much as his career in the world can be given the duty of governing the heaven and earth.

将欲取天下而为之，吾见其弗得已。夫天下神器也，非可为者也。为者败之，执者失之。

《老子·二十九章》

〔译文〕 打算获得天下而勉强有所作为，我断定他是不能达到目的的。天下是神圣的东西，不是可以勉强作为的。勉强作为的，一定会失败，抓住不放

的，也一定会失去。

I am certain that he who is compelled to act for the purpose of ruling over heaven and earth can reach his goal. Heaven and earth is the sacred object which can not be got under pressure of necessity. Something got under pressure of necessity is bound to be lost.

以道佐人主，不以兵强于天下。

《老子·三十章》

〔译文〕 用道来辅佐君主，不要靠兵力强逞于天下。

To assist the monarch with *tao*, not to subdue the world with an army.

鱼不可脱于渊，邦之利器，不可以示人。

《老子·三十六章》

〔译文〕 鱼不能离开池渊，国家的锐利武器，不可以随便耀示于人。

The best arms of the state should not be shown off to others just as fish can not leave water.

道恒无为，而无不为。侯王若能守之，万物将自化。

《老子·三十七章》

〔译文〕 道永远是没有作为的，然而它却又无所不为。诸侯国王如果能够持守它，万物都将会自生自长。

Tao is always non-active but can do anything. If kings and princes have *tao* everything will come and grow.

不欲以静，天下将自正。

《老子·三十七章》

〔译文〕 根绝私欲而归于安静，天下自然就会安定。

The world will naturally become stable and peaceful with the elimination of private desire and the prevalence of calm and quiet.

天下有道，却走马以粪；天下无道，戎马生于郊。

《老子·四十六章》

〔译文〕 天下太平有道，驱赶骏马送粪种田；天下荒乱无道，战马生驹在荒郊野外。

✓ If tao prevails in the world, horses are driven to send manure to fields; otherwise war-horses deliver their colts in the wild.

将欲取天下者，恒以无事。及其有事也，又不足以取天下矣。

《老子·四十八章》

〔译文〕 要想治理好天下的，常常是借助于清静不扰攘。若是政令繁多苛刻，就不能够治理好天下了。

To rule the world one often needs to practice equanimity and non-action. If there are too many laws, regulations, restrictions and orders, no one can rule the world.

以身观身，以家观家，以乡观乡，以邦观邦，以天下观天下。

《老子·五十四章》

〔译文〕 以己修身之道来观察他身，以己齐家之道来观察他家，以己和乡之道来观察他乡，以己治国之道来观察他国，以己平天下之道来观察全天下。

To observe others' cultivation of morality in

light of your own way of moral cultivation, to observe others' family management in light of your own way of family management, to observe others' administration of village in light of your own way of village administration, to observe others' governing of state in light of your own way of governing state, to observe the world in light of your own way of conquering the world.

以正治国，以奇用兵，以无事取天下。

《老子·五十七章》

〔译文〕 以清静无欲之道治理国家，以奇巧诡秘之术用兵作战，以无所事事获得天下。

To be calm, quiet and desireless to govern the state, to be surprising and crafty to fight in the battle field, to be non-active and do nothing to subdue the world.

天下多忌讳，而民弥贫；民多利器，而邦家滋昏；民多智慧，而邪事滋起；法令滋章，而盗贼多有。是以圣人之言曰：“我无为，而民自化；我好静，而民自正；我无事，而民自富；我无欲，而民自朴。”

《老子·五十七章》

〔译文〕 天下的禁令忌讳越多，人民就越加陷于贫困；人民手中的锐利武器越多，国家就越加陷于混乱；人民的智慧越丰富，邪风怪事就滋漫凶器；法令规程制定得越森严，盗贼反而会更加增多。因此圣人的话说：“我无所作为，而人民自然顺化；我喜好安静，而人民自然端正；我无所事事，而人民自然富足；我无所欲求，而人民自然淳朴。”

The more prohibitions and taboos there are the poorer the people are. The more good arms the people have the more chaotic the state is. The more wisdom the people have the more wickedness and indecency there are. The stricter and more detailed the state makes laws and regulations to be, the more thieves rob and steal. So saints said: "I am non-active then the people are naturally obedient; I like quiet and peace then the people naturally behave decently; I do nothing then the people are naturally prosperous and rich; I have no desire then the people are naturally honest and plain."

治人事天，莫若嗇。夫唯嗇，是以早服。早服是谓重积德。重积德，则无不克。无不克则莫知其极。莫知其极，可以有国。有国之母，可以长久。

《老子·五十九章》

〔译文〕 治理人事奉行天道，没有比吝啬更好的原则了。只有吝啬，才能遇事从容、早做准备。遇事从容、早做准备也就是吝啬的德的不断积累。不断积累吝啬的德，就能攻无不克。攻无不克，就具有了无法估计的力量。具有了无法估计的力量，就可以统治国家。有了治国的根本，就可以长治久安。

No principle is better than the principle of frugality in cultivating man's morality and governing affairs of the world. Having enough saved, one is easy and prepared. Being easy and prepared is accumulating the virtue of frugality. With the accumulation of the virtue of frugality one can conquer all. Conquering all one has inestimable power. Having inestimable power one can rule the state. If one knows the essence of ruling the state, one can rule peacefully and long.

治大国，若烹小鲜。以道莅天下，其鬼不神。

《老子·六十章》

〔译文〕 治理大国，就像煎小鱼一样。用道治理天下，天下的鬼魅也就起不了作用了。

Governing a big state is something like frying

small fish. If you govern the world in way of *tao*, even ghosts and demons in the world can do nothing about it.

大邦以下小邦，则取小邦；小邦以下大邦，则取于大邦。

《老子·六十一章》

〔译文〕 大国对小国谦下，就可以取得小国的拥戴，小国对大国谦下，就可以见容于大国。

If big power is modest to small states, they will be supported by the small states. If small states are modest to big powers they will be tolerated by the big powers.

为之于其未有，治之于其未乱。

《老子·六十四章》

〔译文〕 做事情要在它尚未发生之时，治理国家要在它尚未混乱之前。

Act before something really happens, regulate a state before chaos really happens.



圣人之欲上民也，必以其言下之；欲先民也，必以其身后之。

《老子·六十六章》

〔译文〕 圣人要想统治人民，必须心口一致的对他们表示谦下；要想领导人民，必须把自身放在他们后面。

To rule the people saints must be modest and keep their promises; to lead the people saints must always put their interests behind those of the people.

民不畏威，则大威至矣。无狎其所居，无厌其所生。夫唯弗厌，是以不厌。

《老子·七十二章》

〔译文〕 当人民不畏惧统治者威力的时候，那么最大的祸乱就要来到了。不要逼迫得人民不得安居，不要阻塞了人民谋生道路。只有不阻塞人民，才会不被人民所阻塞。

When the people are not afraid of their rulers the worst disasters will come. So do not forcibly disturb the peaceful life of the people and prevent their making a living. Only by not obstructing the people can a ruler not be obstructed by them.

天网恢恢，疏而不失。

《老子·七十三章》

〔译文〕 天网极为广大，虽然网孔稀疏但什么也漏不下。

The web of Heaven is infinite, though its mesh is thin nothing can escape from it.

民不畏死，奈何以死惧之？

《老子·七十四章》

〔译文〕 人民不怕死，为什么用死来恐吓他们？

The people are not afraid of death, so what is the use of scaring them with death?

民之饥者，以其上食税之多也，是以饥。民之难治者，以其上之有为也，是以难治。民之轻死者，以其上求生之厚也，是以轻死。

《老子·七十五章》

〔译文〕 人民之所以饥饿，是由于他们的君主吞吃租赋太多的缘故，因此遭受饥饿。人民之所以难以统治，是由于他们的君主喜欢强作妄为的缘故，因此难以统治。人民之所以轻生冒死，是由于他们的君主过分贪求生聚的缘故，因此轻生冒死。

People starve because their ruler swallows too much taxes and rent. People are hard to govern because their ruler acts whimsically and ruthlessly. People devalue life and dare not to die because their ruler tries too much to be alive and to live luxuriously.

柔之胜刚也，弱之胜强也，天下莫弗知也，而莫之能行也。故圣人之言云：“受国之诟，是谓社稷之主；受国之不祥，是谓天下之王。”

《老子·七十八章》

〔译文〕 柔胜过刚，弱胜过强，普天下没有人不知道，可是没有人能实行。所以圣人的话是这样说的：“承受全国的屈辱，才称得上做国家的君主；承受全国的祸殃，才称得上做天下的君王。”

The soft always overpowers the hard and the weak always overpowers the strong, as everyone in the world knows. But no one acts accordingly. Thus the saint said: "To bear the humiliations and disgrace of the whole country one can be the monarch of the country; to bear the disasters of the whole country one can be the king of the heaven and earth."

至治之极——民各甘其食，美其服，安其俗，乐其业。邻国相望，鸡犬之声相闻，民至老死，不相往来。

《老子·八十章》

〔译文〕 政治达到至善至美的境地——人民对自己的饮食感到香甜，对自己的服饰觉得美丽，对自己的习俗适应安逸，对自己的生计称心乐意。邻国之间可以互相望得见，鸡鸣狗叫的声音可以互相听得见，人民从生到死，互相不往来。

The perfect and highest state of politics is like this: people find delicious taste in what they eat and drink, think beautiful what they wear, feel comfortable in their customs and satisfied with their lives; peoples of neighboring countries can see each other and can hear the barking of each other's dogs and the crowing of each other's roosters, but they never visit one other.

是故滑疑之耀，圣人之所图也。

《庄子·齐物论》

〔译文〕 因此那些虽然华丽但足以乱世的言论，圣人是一定要想办法去掉的，因为它有害于大道。

Therefore a saint will try to eliminate all that is pompous and provoking in words because they damage the great *tao*.

阳子居蹴然曰：“敢问明王之治。”老聃曰：“明王之治，功盖天下而似不自己；化贷万物而民弗恃；有莫举名，使物自喜；立乎不测，而游于无有者也。”

《庄子·应帝王》

〔译文〕 阳子居惊恐地说：“请问什么叫做明王之治？”老聃回答说：“圣明国王治理天下，虽然他的功绩超过天下所有人，但他好像不把功劳看成是自己的；虽然他的教化普及于万物，但人民并不依赖他；他不把功劳归于自己，使自己声名显露；他使万物自得其乐，而自己却立于神秘莫测境地，游处于什么都没有的地方。”

Yangtze Ju asked in awe: "Please tell me what is the way of a sage king?" Lao Tze replied: "In governing the world, a sage king's contribution is greater than anybody else, but he never considers the contribution his own; his teachings benefit all but people are not dependent on him; he does not value himself nor make himself famous; he lets everyone has his own way and he himself is in a mysterious nowhere

and tours the whereabouts of non-being.”

鱼不可脱于渊，国之利器不可以示人。

《庄子·胠篋》

〔译文〕 鱼不可以脱离深渊，治国的利器不可以显示给人看。

Fish can not live out of deep water, the magic weapons of state rule can not be displayed.

故君子不得已而临莅天下，莫若无为。无为也而后安其性命之情。

《庄子·在宥》

〔译文〕 所以，君子在不得已的情况下亲自出来治理天下时，不如采取无为。用无为的办法治理天下，然后才能安定其性命之情。

So if a gentleman has to govern the world, he should practice non-action. If one will govern the world in the way of non-action one can make life comfortable and peaceful.

故贵以身于为天下，则可以托天下；爱以身于为天下，则可以寄天下。

《庄子·在宥》

〔译文〕 所以说把保护自身看得比争利于天下更为重要的，才可以把天下交付给他；把爱惜自身看得比争利于天下更为重要的，才可以把天下寄托给他。

Therefore the only one who can be trusted with the world is the one who thinks protecting the self is more important than fighting for gains, and the one who loves the self more than the world.

古之畜天下者，无欲而天下足，无为而万物化，渊静而百姓定。

《庄子·天地》

〔译文〕 古时候治理天下的人，没有什么欲望而天下富足，无所作为而万物化生，胸怀似深渊一样平静而百姓安宁。

The rulers of the world in ancient times had no desires and so the world was affluent, they were non-active so everything came and grew, their minds were calm and quiet as deep canyons so the people lived calmly and well.

天道运而无所积，故万物成；帝道运而无所积，故天下归；圣道运而无所积，故海内服。

《庄子·天道》

〔译文〕 天的规律是运转而不停滞，因此万物得以生成；帝王治国听任社会自然而然的发展而不停滞，因而天下的人民会归附；圣人之道能畅通无阻，因而四海之内能够服从。

The law of Heaven is to revolve without pause and so everything grows; emperors and kings let society develop naturally and so peoples of the world gather around them; the way of saints is to let things go smoothly and fluently without check and so the whole world is obedient to them.

匿为物而愚不识，大为难而罪不敢，重为任而罚不胜，远其途而诛不至。民知力竭，则以伪继之，日出多伪，士民安取不伪！夫力不足则伪，知不足则欺，财不足则盗。盗窃之行，于谁责而可乎？

《庄子·则阳》

〔译文〕 把法令隐藏起来而责备人们不了解法令，增加事情难度而加罪于不敢从事的人，加重任务而惩罚无法胜任的人，增远征途而杀掉到达不了目的地的人。如此，百姓智穷力竭之后，便开始弄虚作假了，天天出现许多弄虚作假之事，百姓中有谁还不这样做呢？力气不足了就作伪，智慧不足了就欺骗，财

产不足了就盗窃。这种盗窃行为，应该责备谁才是呢？

To hide laws and chide people for their ignorance of the laws, to increase the difficulty of tasks and incriminate those who could not complete the tasks, to add assignments to the extent that the assignee can not finish and so can be punished, to lengthen the distance of a march in order to kill the one who can not reach the destination——in this way, people can only cheat, and fraud and deception become daily experiences. Why not? When lacking energy they would pretend to be strong; when at the end of their wits, they would cheat; when in want of wealth they would steal. Who is to blame for the theft?

以不平平，其平也不平；以不徵徵，其徵也不徵。

《庄子·列御寇》

〔译文〕 以偏见来平治天下，看起来平治了其实并未平治；以不顺应之物顺应天下万物，看起来好像顺应了其实并不曾顺应。

To govern the world with prejudice means a world which is stable on the surface but not in reali-

ty; to conform to things of the world by not conforming to them, the world is conformed to only on the surface but not in reality.



论 战 争

On War



师之所在，荆棘生焉；大军之后，必有凶年。故善战者果而已矣，勿以取强焉。

《老子·三十三章》

〔译文〕 军队驻扎过的地方，荆棘便会丛生；大战发生以后，必然会出现荒年。因此，善于用兵的人获得胜利就行了，决不要强取豪夺啊。

Wherever the army has stayed, wildness will arise; whenever war has been fought years of disasters will follow. Therefore men of high military skill should be content to win and not further to plunder.

夫兵者不祥之器也，物或恶之，故有道者弗处。

《老子·三十一章》

〔译文〕 凡是兵器都是不吉祥的器物，任凭谁都要厌恶它，所以有道的人不接近它。

All arms are objects of bad fortune. Everyone detest arms and taoists keep away from them.

夫乐杀人，不可以得志于天下矣。

《老子·三十一章》

〔译文〕 凡以杀人为乐事的，就不可能得志于天下。

Those who take pleasure in killing will not succeed in the world.

夫慈，以战则胜，以守则固。

《老子·六十七章》

柔慈，将它用于攻战就可取胜，将它用于守卫就能巩固。

Benevolence, when used to attack, will win; when used for defence will preserve strength.

善为士者不武，善战者不怒，善胜敌者弗与，善用人者为之下。

《老子·六十八章》

〔译文〕 善于带兵的，不尚勇武，善于征战的，不逞忿怒，善于胜敌的，不图攻取，善于用人的，对人谦虚。

Men good at commanding an army do not like to resort to arms. Men good at battle are not easily angered. Men good at defeating the enemy do not manage to attack. Men skilled at personnel management are themselves modest.

用兵有言曰：“吾不敢为主，而为客；我不敢进寸，而退尺。”是谓：行无行，攘无臂，执无兵，扔无敌。

《老子·六十九章》

〔译文〕 用兵的人曾这样说：“我不敢进犯，而宁可采取守势；我不敢前进一寸，而宁可后退一尺。”这就叫做：虽行进却像没有行列，虽高扬却像没有手臂，虽执持却像没有兵器，虽攻打却像没有敌手。

A commander of an army said: "I dare not attack but prefer defence; I dare not advance an inch but prefer retreating a foot." This is what we say: to advance seems to advance not; to raise the hands high as if without the arms and hands; to take arms as if to take no arms; to attack as if there is no enemy.

祸莫大于轻敌，轻敌几丧吾宝。故抗兵相若，则哀者胜矣。

《老子·六十九章》

〔译文〕 灾祸没有再比轻敌更大的了，轻敌几乎丧失了我的“三宝”。所以两军对阵兵力相当时，那悲愤的一方就必然会胜利了。

There is no disaster worse than taking the enemy lightly. Taking the enemy lightly almost makes

me lose my magic weapons. Therefore when two armies confront each other, the more grievous side will surely win.

天之道，不争而善胜，不言而善应，不召而自来，坦然而善谋。

《老子·七十三章》

〔译文〕 自然的规律，是不争攘而善于得胜，不言语而善于应承，不召唤而自动到来，坦然自若而善于筹策。

The law of Nature is to be good not at fighting but at winning, not at speech but at response, to come without calling, to be honest and calm but to be full of plans.

故圣人之用兵也，亡国而不失人心；利泽施乎万世，不为爱人。故乐通物，非圣人也；有亲，非仁也；天时，非贤也；利害不通，非君子也；行名失己，非士也；亡身不真，非役人也。

《庄子·大宗师》

〔译文〕 圣人使用武力，虽把敌国灭亡但能够不失掉敌国的人心；把利益和恩泽给予万世万物，不仅仅为了爱人。因此乐于通晓万物的，就不是圣人；有

所偏爱的，就不是仁德；选择时机去行动，就不是贤能；不把利与害看成相通的，就不是君子；做事为了博取名声而失掉自己本性的，就不是有识之士；白白丧身而与真性不符的，就不是役使世人的人。

Therefore when saints resort to arms, they conquer the enemy state but do not lose the heart of the people in the enemy state. They give benefits and favors to all men not for benevolence. So he who wants to know everything is not a saint; partiality is not morality; to act only on proper occasions is not the act of a sage; he who does not think benefit and harm meet is not a gentleman; he who loses his nature by acting for fame is not a wise man; he who loses his life not for true nature cannot rule others.

圣人以必不必，故无兵；众人以不必必之，故多兵；顺于兵，故行有求。兵，恃之则亡。

《庄子·列御寇》

〔译文〕 圣人对不可移易的道理都不固执，所以不起争端，没有兵祸；一般人对于可以变通的道理都非常固执，所以争端纷起，兵祸频仍；顺从于战争，是希望通过战争满足自己的欲求。军队和暴力，如果一味依恃它就会灭亡。

Saints are not obstinate in the face of unchangeable laws, thus having neither clashes nor disasters of war. Common men are obstinate in the face of changeable laws, thus having a lot of clashes and frequent disasters of war. Resorting to war is to get by hope what is wanted. One is doomed if relying only on army and violence.

