



Wise Men Talking Series

HAN FEI ZI

韩非子说 Says

蔡希勤 编注



老人家说
系列丛书



华语教学出版社
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老人家说

Wise Men Talking

俗曰：“不听老人言，吃亏在眼前。”

老人家走的路多，吃的饭多，看的书多，经的事多，享的福多，受的罪多，可谓见多识广，有丰富的生活经验，老人家说的话多是经验之谈，后生小子不可不听也。

在中国历史上，春秋战国时期是中国古代思想高度发展的时期，那个时候诸子并起，百家争鸣，出现了很多“子”字辈的老人家，他们有道家、儒家、墨家、名家、法家、兵家、阴阳家，多不胜数，车载斗量，一时星河灿烂。

后来各家各派的代表曾先后聚集于齐国稷下学宫。齐宣王是个开明的诸侯王，因纳无盐丑女钟离春为后而名声大噪。他对各国来讲学的专家学者不问来路一律管吃管住，给予政府津贴。对愿留下来做官的，授之以客卿，造巨室，付万钟；对不愿做官的，也给予“不治事而议论”之特殊待遇。果然这些人各为其主，各为其派，百家争鸣，百花齐放，设坛辩论，著书立说：有的说仁，有的说义，有的说无为，有的说逍遥，有

的说非攻,有的说谋攻,有的说性善,有的说性恶,有的说亲非亲,有的说马非马,知彼知己,仁者无敌……留下了很多光辉灿烂的学术经典。

可惜好景不长,秦始皇时丞相李斯递话说“焚书坑儒”,结果除秦记、医药、卜筮、种树书外,民间所藏诗、书及百家典籍均被一把火烧个精光。到西汉武帝时,董仲舒又上书提出“罢黜百家,独尊儒术”,从此,儒学成了正统,“黄老、刑名百家之言”成为邪说。

“有德者必有言”,儒学以外的各家各派虽屡被扫荡,却不断变换着生存方式以求不灭,并为我们保存下了十分丰富的经典著作。在这些经典里,先哲们留下了很多充满智慧和哲理的、至今仍然熠熠发光的至理名言,我们将这些各家各派的老人家的“金玉良言”编辑成这套《老人家说》丛书,加以注释并译成英文,采取汉英对照方式出版,以飨海内外有心有意于中国传统文化的广大读者。

As the saying goes, “If an old dog barks, he gives counsel.”

Old men, who walk more roads, eat more rice, read more books, have more experiences, enjoy more happiness, and endure more sufferings, are experienced and knowledgeable, with rich life experience. Thus, what they say is mostly wise counsel, and young people should listen to them.

The Spring and Autumn (770–476 BC) and Warring States (475–221 BC) periods of Chinese history were a golden age for ancient Chinese thought. In those periods, various schools of thought, together with many sages whose names bore the honorific suffix “Zi,” emerged and contended, including the Taoist school, Confucian school, Mohist school, school of Logicians, Legalist school, Military school and Yin-Yang school. Numerous and well known, these schools of thought were as brilliant as the Milky Way.

Later representatives of these schools of thought flocked to the Jixia Academy of the State of Qi. Duke Xuan of Qi was an enlightened ruler, famous for making an ugly but brilliant woman his wife. The duke provided board and lodging, as well as government subsidies for experts and scholars coming to give lectures, and never inquired about their backgrounds. For those willing to hold official positions, the duke appointed them guest officials, built mansions for them and paid them high salaries. Those unwilling to take up official posts were kept on as advisors. This was an era when “one hundred schools of thought contended and a hundred flowers blossomed.” The scholars debated in forums, and wrote books to expound their doctrines: Some preached benevolence; some, righteousness; some, inaction; some, absolute freedom; some, aversion to offensive war; some, attack by stratagem; some, the goodness

of man's nature; some, the evil nature of man. Some said that relatives were not relatives; some said that horses were not horses; some urged the importance of knowing oneself and one's enemy; some said that benevolence knew no enemy And they left behind many splendid classic works of scholarship.

Unfortunately, this situation did not last long. When Qin Shihuang (reigned 221–210 BC) united all the states of China, and ruled as the First Emperor, his prime minister, Li Si, ordered that all books except those on medicine, fortune telling and tree planting be burned. So, all poetry collections and the classics of the various schools of thought were destroyed. Emperor Wu (reigned 140–88 BC) of the Western Han Dynasty made Confucianism the orthodox doctrine of the state, while other schools of thought, including the Taoist and Legalist schools, were deemed heretical.

These other schools, however, managed to survive, and an abundance of their classical works have been handed down to us. These classical works contain many wise sayings and profound insights into philosophical theory which are still worthy of study today. We have compiled these nuggets of wisdom uttered by old men of the various ancient schools of thought into this series *Wise Men Talking*, and added explanatory notes and English translation for the benefit of both Chinese and overseas readers fond of traditional Chinese culture.

韩非子说

HAN FEI ZI SAYS

韩非，战国末期杰出思想家，先秦法家集大成者。韩国贵族，喜刑名法术之学，也善于吸收儒家、道家、墨家、名家的一些思想，形成自己臻于完善的法家思想体系。韩非为人口吃，不善言辞，而善著书。与秦廷尉李斯同为荀子学生，斯自以为不如非。韩非见韩国势弱，数次上书谏韩王变法图强，韩王不用。愤世嫉俗的韩非看到当时“儒者以文乱法，而侠者以武犯禁”的现实，于是埋头著书，写了《孤愤》、《五蠹》、《内外储》、《说难》等篇，十余万言，后人辑为《韩非子》一书。

当时踌躇满志的秦始皇正在作统一中国的战争布局，偶见《孤愤》、《五蠹》两篇文章，以为先贤所作，感叹不已。后知其为韩国公子，于是下令急攻韩国，韩王危急时刻派韩非子使秦，秦始皇得到韩非后却没有重用，李斯乘机将他害死狱中。

Han Fei was a great Chinese philosopher and formulator of Legalism during the end of the Warring States

Period (475 – 221BC) and up until the pre-Qin era. Born into an aristocratic royal family of the State of Han, he was always interested in the studies of jurisprudence and legal techniques. He also assimilated thoughts from Confucianism, Taoism, Mohism and Logician to form his complete ideology of Legalism. Although Han Fei stuttered and was slow to speak, he was sharp and insightful in his writings. Han Fei saw the decline of the state of Han and tried on several occasions to write to the king to propose different policies, but the king would not follow his advice. Seeing that in the chaotic society of the day, philosophers challenged the laws through their works and knights contravened them through their acts of daring, the resentful Han Fei buried himself in writing books such as *Solitary Indignation* (*Gu Fen*), *Five Vermin* (*Wu Du*), *Precautions Within the Palace* (*Nei Wai Chu*) and *Difficulties of Persuasion* (*Shui Nan*) among others. Over his lifetime he wrote many works which were later collected into a book named *Han Fei Zi*.

It was just as the ambitious King of Qin, future first Emperor of China, was planning to fight a war to unite the whole nation that he came across the two books *Solitary Indignation* and *Five Vermin*. He was deeply impressed by them, believing them to have been written by renowned scholars of older generation. When he learned that these works had been written by Han Fei, he ordered a sudden attack on the State of Han. During the crisis the King of the State of Han sent Han Fei as an envoy to Qin.

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Agricultural cultivation should not be obstructed by trifles.

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If wolves get into a sheepfold, the sheep will not flourish.

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D

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A country's downfall begins if the emperor indulges in carnal pleasures and neglects state affairs.

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Tao can be compared to water. The drowned die from drinking too much ...

道在不可见，用在不可知〔20〕

Tao is invisible, thus no one knows when the emperor employs it.

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Tao is the beginning point of all lives and the source of right and

wrong.

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At the right time, the crops will flourish without great effort.

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It is not an act of charity to administer light penalties, nor is it an act of cruelty to enforce strict ones.

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If laws are not obeyed, the country will be in chaos. If the people exist in hatred, the country will be in danger.

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Laws do not favor the ministers in power, just as an ink marker does not make a curved line on its own.

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Among the methods of suppressing evil deeds, the best is to curb the wicked mind.

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Tao should not be hated because of its exposure of wrong doings.

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The sovereign should not expose his preferences.

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If the sovereign adopts the right ruling system, his ministers will exert themselves to their utmost, and evil will not arise.

L

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Li Zhu could see a hair from a distance as far away as a hundred steps, yet not see his own eyebrows and lashes.

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N

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Names and reality depend upon each other; form and shadow are opposites.

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Everyone should understand that relying on oneself is better than relying upon others.

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An enlightened sovereign should neither grant rewards at will, nor absolve culprits from punishment without reason.

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If an enlightened sovereign governs through inaction, then his

ministers will be circumspect in their deeds.

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N

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Q

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