

CHINESE TRADITIONAL CULTURE SERIES  
中国传统文化精粹书系

# LAWS DIVINE AND HUMAN AND PICTURES OF DEITIES

道德经与神仙画

(英汉对照) 许渊冲◎译经



CHINA INTERCONTINENTAL PRESS

上海外语教育出版社

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【中国传统文化精粹书系】

# *Law's Divine and Human and Pictures of Deities*

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1921年出生于江西南昌。先后毕业于西南联大、巴黎大学。北京大学文学翻译教授。英文著作有《中诗英韵探胜》、《逝水年华》。中文著作有《翻译的艺术》、《文学翻译谈》、《追忆逝水年华》。译作方面，除了由英国企鹅出版公司出版的汉译英《不朽之歌》外，还有《诗经》、《楚辞》、《唐诗三百首》、《宋词三百首》、《李白诗选》、《苏东坡诗选》、《西厢记》和《毛泽东诗词选》等英译或法译。其中英译《楚辞》及《西厢记》分别被誉为“英美文学的高峰”，“可与莎士比亚的杰作媲美”，外译汉则有福楼拜《包法利夫人》等世界文学名著十种。被称为将中文诗词翻译为英法韵文的惟一专家。

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Born in Nanchang City, Jiangxi Province in 1921, he graduated from the Southwest Associated University and Université de Paris. A professor of literary translation at Peking University. His English publications include *On Chinese Verse in English Rhyme - From the Book of Poetry to the Romance of the Western Bower and Vanished Springs*, which was prefaced by C.N. Yang, the 1957 Nobel Prize winner for physics. His Chinese publications include *The Art of Translation, Literary Translation Theories* and *Vanished Springs*. In addition to *Songs of the Immortals*, which was published by Penguin Books, he has translated many Chinese literary classics into English or French, such as *The Book of Poetry, The Songs of the South, 300 Tang Poems, 300 Song Lyrics, Selected Poems of Li Bai, Poems and Lyrics of Su Dongpo, The Romance of the Western Bower and The Selected Poems of Mao Zedong*. Of them *The Songs of the South* was acclaimed as “a peak of English and American literature,” and *The Romance of the Western Bower* to be able to “compare well with Shakespeare’s masterpieces.” He has also translated ten world literary classics, including Gustave Flaubert’s *Madame Bovary*, into Chinese. He has been proclaimed as the only expert in the world who can translate Chinese poetry into English and French rhyme.





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# Preface

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Laozi (571-472 BC), the author of *Daode Jing*, is a philosopher in Spring and Autumn period and the founder of Daoist school. According to the biography of *The Record of the Great Historian*, Laozi surnames Li, first names Er and styles Dan. Some Daoist books take Dan as his posthumous name and Boyang as his honorific name. Some scholar say Lao is his family name, Dan is his first name and his honorific name is Boyang. He was born in some place close to Luyi County, Henan Province. His official position in Zhou's court is on the duty of both the imperial library and archive bureau. Laozi departed from Zhou when he witnessed the elapse of imperial power. It is said that he left the five- thousand-word book which latterly named after him at the request of the pass keeper Yin Xi at Hangu Pass where leads to the Silk Road.

In *Daode Jing*, Laozi established a philosophy centered on Dao. He refers Dao as the extraordinary Way, which transcends but indwells everything. Dao is the origin of the world and Dao is preexistent. "The Dao gives birth to the one, and the one gives birth to the two, the two gives birth to the three, and three gives birth to the myriad of things." Related to Dao, De is the manifestations and realizations of Dao in the world including the humans.

Laozi presents his thought in a style of dialectics, he tends to articulate Dao in twin categories, for example, the beauty and ugliness, blessing and disaster, softness and hardness, yin and yang, etc. His principles, including respect of nature, striving for inner purity, and reduction of personal desire, have been important idealistic goals for Chinese people for tens of centuries.

After the religious tradition was introduced at the turn between the first and the second century, Laozi has been venerated as the Lord, and Daode Jing has been canonized and theologically expounded as the most important sutra.

Daode Jing has been reprinted and commented for formidable times in China. Furthermore, it has been translated most widely only second to the Bible in the modern world. It is taking up its influence on the globe today.

This bi-linguistic version of *Daode Jing* is illustrated with a lot of ancient paintings and murals which either are related to the ideas of Dao or are directly the descriptions of the immortals. This is our special offerings with this book. In this way, we hope we can share the aesthetical senses, enhance the enlightenment, and increase the reading fun of *Daode Jing*.

Let us join the pure, silent, natural, ethereal and beautiful tour of *Daode Jing*.

Wang Yi'e

# 序

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《道德经》的作者老子（约公元前571——前472年），为春秋时期的哲学家，道家学派的创始人。据《史记·老子传》称老子“姓李氏，名耳，字聃”。道书中称“老子姓李，名耳，字伯阳，谥曰聃”；学术界或谓其“姓老，名聃，字伯阳”，楚国苦县（今河南省鹿邑东）厉乡曲仁里人，任周王朝守藏史，是个掌管王室藏书的小官吏。春秋末期，老子见天下战乱频繁，周王室衰败，遂别周而去。相传老子西游，过函谷关，应关令尹喜的请求，为其撰写了《道德经》五千文。

老子在《道德经》中建立了以“道”作为最高范畴的哲学思想体系。老子提出的“道”是“非常道”，即超越常规常识的“道”。老子认为宇宙万物均起源于“道”。“道”具有自然无为，无形无名，不可言说的特性；它还是宇宙万物生成之前的混沌的初始阶段。《道德经》说的“道生一，一生二，二生三，三生万物。万物负阴而抱阳，冲气以为和。”则是宇宙生成演化的最高的自然法则。在《道德经》中，与“道”相对应的是“德”。“德”就是对“道”的体验和认识，即是得道。

在老子的思想中还包含有辩证法的因素，例如对美与丑、祸和福、柔弱与刚强、阴与阳等相互对立又相互依存关系的论述。他所主张的天道自然、清静无为、反朴归真、无为而无不为等思想对中国古代传统哲学以及社会生活的各个方面均有极为深远的影响。《道德经》中的



许多哲理和内容,已化作中华民族做人行事的准则,其中的审美思想也成为书画家们的理念和题材。

道教创立后,将老子尊为教祖,将《道德经》奉为自己的重要经典,并对其作出了独特的宗教解释。

《道德经》一书在中国从古到今发行过许多版本,并有许多大家为其作注。近代以来,《道德经》又被翻译成多种文字,在世界各地发行,其发行量仅次于《圣经》,可见其在世界文化史上的地位与影响。

在这本中英文对照的《道德经》中,选用了中国古代多位著名书画家绘制的与老子“道”的思想有关的书画作品和历代描述道教神仙信仰的神仙画。这些书画的选用是这本《道德经》与其它同类书籍不同之处,不仅让人们了解了老子的审美思想,也反映了平面媒体已进入了读图的资讯时代。精美的图文并茂的图书必将丰富与深化着人们对这本千古名著的理解,使人们进一步体悟老子倡导的清静、自然、空灵的境界,让我们在得到文化陶冶的同时又得到了美的享受。

以严肃的哲学经典与美的形式同行,是这本书给读者的最大心愿,我衷心感谢编者们的良苦用心。

王宜峨



道  
德  
經

神  
仙  
圖

## Chapter I

The divine law may be spoken of,  
but it is not the common law.  
Things may be named,  
but names are not the things.  
In the beginning heaven and earth are  
nameless;  
when named, all things become known.  
So we should be free from desires  
in order to understand the internal  
mystery of the divine law;  
and we should have desires  
in order to observe its external  
manifestations.  
Internal mystery and external  
manifestations  
come from the same origin,  
but have different names.  
They may be called essence.  
The essential of the essence  
is the key to the understanding of all  
mysteries.

dì yī zhāng  
第 一 章

dào kě dào,  
道 可 道,

fēi cháng dào;  
非 常 道;

míng kě míng,  
名 可 名,

fēi cháng míng.  
非 常 名。

wú míng tiān dì zhī shǐ;  
无 名 天 地 之 始;

yǒu míng wàn wù zhī mǔ。  
有 名 万 物 之 母。

gù cháng wú yù,  
故 常 无 欲,

yǐ guān qí miào;  
以 观 其 妙;

cháng yǒu yù,  
常 有 欲,

yǐ guān qí jiǎo。  
以 观 其 微。

cǐ èr zhě,  
此 二 者,

tóng chū ér yì míng,  
同 出 而 异 名,

tóng wèi zhī xuān。  
同 谓 之 玄。

xuān zhī yòu xuān,  
玄 之 又 玄,

zhòng miào zhī mén。  
众 妙 之 门。



Laozi, whose family name is Li, given name is Er, and honorific name is Boyang, was born in Quren Community, Li Town, Ku County, Chu State, in Spring and Autumn period (770~476 BC). His life time was approximately in the 6th century BC. He served as a curator of the dynastic archives records at the court of Zhou. He has mastered the rule of changes from the ancient to modern times. He lived in Zhou for a long time, witnessing the decline of Zhou, he departed on a black ox. When he reached the northwest border, Hangu Pass, separating China from the outside world then, Yin Xi, the official in charge of the border pass, asked that he put his thoughts to writing. The result was a short book consisting of some five thousand Chinese characters. The name "Laozi" is best taken to mean "Old (lao) Master (zi)," and the book has come to be called simply the Laozi. When the Laozi was recognized as a "classic" ("jing" in Chinese) -- that is, a work of such profound insight as to merit canonical status -- it acquired a more exalted and hermeneutically instructive title, the Daodejing (or Tao-Te Ching), commonly translated as the "Classic of the Way and its Virtue." Thereafter, Laozi left; no one knows where he has gone. His influence on Chinese culture is pervasive. Laozi has been regarded as the founder of Daoism which appears as both a school of philosophy (daojia) and a religious tradition (daojiao); in the latter, Laozi is revered as a supreme deity by religious Daoism. Laozi's impact reaches beyond China. Next to the Bible, the Daodejing is the most translated work in world literature today.

老子姓李名耳，字伯阳，春秋(前770—前476年)时期楚国苦县厉乡曲仁里(今河南省鹿邑县)人，约生活在于公元前6世纪左右，曾做过周朝的守藏史，通晓古今之变，因见周朝衰落，骑青牛离去，在函谷关应尹喜的请求著述五千余言即《道德经》，老子出关后，人们便不知所终。老子思想对中国古代思想文化与宗教的影响非常大，道教便是以老子思想为基础建立起来的，并对现今社会生活的各方面仍有影响意义。



Laozi Riding on an Ox, by Chao Buzhi, Song dynasty

老子骑牛图 晁补之 宋代(960-1279)



道德经  
神仙面

Chapter II

If all men in the world know what is fair,  
then it is unfair.

If all men know what is good,  
then it is not good.

For "to be" and "not to be" co-exist.

There cannot be one without the other:

without "difficult", there cannot be "easy";

without "long", there cannot be "short";

without "high", there cannot be "low";

without sound, there can be no voice;

without "before", there cannot be "after";

The contrary complement each other.

Therefore the sage does everything without  
interference.

teaches everyone without persuasion,

and lets everything begin uninitiated

and grow unpossessed.

Everything is done without being his deed,  
and succeeds without being his success.

Only when success belongs to nobody  
does it belong to everyone.

dì èr zhāng  
第二章

tiān xià jiē zhī měi zhī wéi měi,  
天 下 皆 知 美 之 为 美,

sī è yǐ,  
斯 恶 矣;

jiē zhī shàn zhī wéi shàn,  
皆 知 善 之 为 善,

sī bù shàn yǐ.  
斯 不 善 已。

gù yǒu wú xiāng shēng,  
故 有 无 相 生,

nán yì xiāng chéng,  
难 易 相 成,

cháng duǎn xiāng xíng,  
长 短 相 形,

gāo xià xiāng qīng,  
高 下 相 倾,

yīn shēng xiāng hé,  
音 声 相 和,

qián hòu xiāng suí.  
前 后 相 随。

shì yǐ shèng rén chù wú wéi zhī shì,  
是 以 圣 人 处 无 为 之 事,

xíng bù yán zhī jiào.  
行 不 言 之 教。

wàn wù zuò yān ér bù cí.  
万 物 作 焉 而 不 辞。

shēng ér bù yǒu,  
生 而 不 有,

wéi ér bù shì,  
为 而 不 恃,

gōng chéng ér bù jū.  
功 成 而 不 居。

fū wéi fū jū,  
夫 唯 弗 居,

shì yǐ bù qù.  
是 以 不 去。