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HAN FEI ZI

III



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外储说左上第三十二

【原文】

32.1 一、明主之道，如有若之应宓子也。明主之听言也，美其辩；其观行也，贤其远。故群臣士民之道言者迂弘，其行身也离世。其说在田鸠对荆王也。故墨子为木鸢，讴癸筑武宫。夫“药酒”“用言”，明君圣主之以独知也。

【今译】

第一，英明君主的治国原则，就像有若回答宓子贱时所说的那样要有手段。君主听取臣子意见的时候，赞美他们的能说会道；君主观察臣子行动的时候，夸奖他们的好高骛远。所以群臣百官游士民众说起话来都深远廓大，而他们的立身处世也都远离世道人情。这种论点的解说在田鸠回答楚王时所说的话。所以墨子制造木鸢，而歌手癸用唱歌来鼓舞建筑工人建筑武宫。“药酒苦口能治病”、“忠言逆耳可致功”，是只有英明圣哲的君主才能懂得的道理啊。



BOOK ELEVEN

Chapter XXXII

**Outer Congeries of Sayings,
the Upper Left Series**

32.1

I. The enlightened sovereign's way of government is like the remark Youruo gave Fu Zi. The stupid sovereign, in listening to words, admires their eloquence, and, in observing deeds, reveres their unworldliness. In consequence, it becomes the way of the officials, gentry and commoners, to utter roundabout and high-sounding words and attempt in personal conduct to rise above the worldly fact. The saying is based on Tian Jiu's reply to the King of Jing. For further illustration, Mo Zi constructed the wooden kite and the Singer Gui built the war palace. Indeed, drugged wine and useful advice are what wise men and enlightened sovereigns ought to appreciate in particular.



【原文】

32.2 二、人主之听言也，不以功用为的，则说者多“棘刺”、“白马”之说；不以仪的为关，则射者皆如羿也。人主于说也，皆如燕王学道也；而长说者，皆如郑人争年也。是以言有纤察微难而非务也，故李、惠、宋、墨皆画策也；论有迂深阔大，非用也，故畏、震、瞻、车、状皆鬼魅也；言而拂难坚确，非功也，故务、卞、鲍、介、墨翟皆坚瓠也。且虞庆诎匠也而屋坏，范且穷工而弓折。是故求其诚者，非归饷也不可。

【今译】

第二，君主听取意见时，不把实际效用作为衡量的标准，那么游说的人就多半说些“把棘刺的尖端雕刻成猴子”、“白马不是马”之类的话；不拿箭靶作为标准，那么射箭的人就都像羿一样了。君主对于游说，都像燕王学习不死之道那样被人欺骗；而擅长辩论的人，都像郑国人争论年龄大小一样强词夺理。因此，言谈有精细明察微妙艰深但并不是当务之急的，所以季良、惠施、宋钐、墨翟的学说都不过是些画了图像的筌，虽然微妙艰深，但不值得提倡；议论有深远阔大但不切实用的，所以魏牟、长卢子、詹何、陈骈、庄周的学说都不过是些图画上的鬼魅，虽然变化无常，但都是些任意的杜撰；行动有不顾艰难、坚定不移但并没有什么实际效用的，所以务光、卞随、鲍焦、介子推、伯夷、田仲都是些坚硬的葫芦，虽然心地坚实，但却没有什么用处。再说虞庆虽然说得匠人理屈词穷，但照虞庆的话造出来的房子却倒塌了；范雎虽然说得工人走投无路，但照范雎的话做出来的弓却折断了。所以想要求得那真实可靠的食物，非得回家吃饭不可。



32.2

II. If the lord of men, in listening to words, does not take function and utility as objective, dialecticians will present such absurd discussions as the Stories of the Bramble Thorn and the White Horse. If there is no aim and mark concerned, then every archer will become as skilful as Yi. The lord of men inclined towards theories is always like the King of Yan attempting to learn the way to immortality. Those men proficient in argumentation are all like the Zhengs contending for seniority in age. Therefore, words that are too minute to be scrutinized and too ineffable to be carried out are not the need of honour. Thus, for instance, Ji Liang, Hui Shi, Song Jian, and Mo Di, were like the painter of the whip. As their theories, being roundabout, profound, magnificent, and exaggerating, were not practical; Wei Mou and Zhan He when the former was dealing with the latter, were both like devils and demons inasmuch as their deeds, being frequently unnatural, difficult, stubborn, and angular, were unpractical; and Wu Guang, Bian Sui, Bao Jiao, Jie Zitui, and Tian Zhong, were all like hard gourds. Moreover, Yu Qing impressed the carpenter with reasons, wherefore the house fell to pieces; Fan Ju brought the bow-maker to his wits' end, wherefore the bows broke to pieces. For this reason, to seek for truth one must trust to practical means.



【原文】

32.3 三、挟夫相为则责望，自为则事行。故父子或怨噪，取庸作者进美羹。说在文公之先宣言，与勾践之称如皇也。故桓公藏蔡怒而攻楚，吴起怀瘳实而吮伤。且先王之赋颂、钟鼎之铭，皆播吾之迹、华山之博也。然先王所期者利也，所用者力也；筑社之谚，目辞说也。请许学者而行宛曼于先王，或者不宜今乎！如是不能更也，郑县人得车厄也，卫人佐弋也，卜子妻写弊袴也，而其少者也。先王之言，有其所为小而世意之大者，有其所为大而世意之小者，未可必知也。说

【今译】

第三，怀有那种人要为别人着想的思想，就会互相责备和埋怨；怀有那种人都为自己着想的思想，那么事情就能办成。所以父子之间有时也会互相埋怨责怪，而争取雇工来耕种的雇主却给雇工进用美餐。这种论点的解说还在：文公讨伐宋国前先进行宋君荒淫无道、讨伐宋国对宋国人有利的宣传，以及勾践讨伐吴国前先宣传吴王修筑如皇台对人民犯下的罪行。所以齐桓公隐藏着对蔡国的愤怒而以攻打楚国为幌子去灭掉蔡国，吴起怀着士兵病好以后可使他们为自己拼命作战的实际目的而为他们吮吸伤口。再有古代帝王那歌功颂德的诗赋、刻铸在钟鼎上的铭文，都不过是播吾山上的脚印、华山上的棋子，全是些骗局。然而古代帝王所期望的是自己得利，所使用的是别人的力量；为土地神修筑祭坛的谚语，便是用来解说这种道理的。如果赞许那些读书人而向古代的帝王效法那渺茫不测的治国之道，或许不适用于今天吧！如果像这样效法古代而不能变通，那就愚蠢得像郑县的人得到了车轭来问人，卫国那掌管射鸟的小官佐弋在射鸟前先挥动头巾，卜子的妻子仿照破裤子而把新裤子给撕破了，以及那竭力摹仿大人喝酒的年轻人。古代帝王的言论，有些话在说的时候那针对的事情很小而现



32.3

III. Indeed, when two persons work together, they blame each other for losses and hope for gains from each other; when one works for himself, the affair proceeds well. Thus, even father and son sometimes blame and scold each other. The employer of workmen, provides them with delicious soup. The saying is based on Duke Wen's declaration of enemies' faults before he opened any attack upon Song and on Goujian's mention of the Ruhuang Tower built by Wu. For further illustration, Duke Huan concealed his anger at Cai and attacked Chu. Wu Qi wanted his subordinate officer's earliest recovery and so sucked his boil. Moreover, the loose and panegyric poems composed by the early kings as well as the precepts inscribed on bells and tripods are all like the footprint left by the Father Sovereign of Zhao on Mountain Fanwu and the backgammon made by King Zhao of Qin on the Hua Mountain. However, what the early kings expected was material profit what they employed was physical strength. That Duke Wen quoted the proverb about the shrine-builders was to ascertain his self-excuse. Supposing one listened to the scholars and made glorious and exaggerating quotations from the early kings, might not the whole thing be unsuitable to the presentage? Yet conditions as such cannot be reformed! This is just like the man from the Prefecture of Zheng getting a yoke, the man of Wei (卫) shooting stringed arrows, the wife of Bu Zi purposely making new trousers like old ones, the youngster attending on the elder men drinking. After all, when the early kings' words are of little use, people of the present world think they are very useful; when they are very useful, people of the present world think they are of little use. They cannot always tell which are really very useful and which are not so. The basis of the saying is found in the Song man's understanding of an ancient book and in the Liang man's reading of an ancient record. Thus, whenever the early kings wrote down any word as the man of Ying did in his letter to the Premier of Yan, most people of posterity revere it in the way the Premier of



【原文】

在宋人之解书与梁人之读记也。故先王有郢书，而后世多燕说。夫不适国事而谋先王，皆归取度者也。

【今译】

在社会上却把它的意义想象得很重大，有些话在说的时候那针对的事情很重大而现在社会上却把它的意义理解得很小，这些情况现在的人还不一定能全部明白啊。这种论点的解说在宋国人的解说书意与魏国人的阅读史籍。所以古代的帝王留下的言论有时候就像郢都人写的书信，而后代的人多半像燕国的宰相那样来作解说。那种不去考虑是否适合自己国家的政事而只图取法先王，都是些不按照自己的脚来买鞋而只知道回家拿尺码的人啊。

Yan interpreted the meaning of the word. Indeed, whoever does not suit means of political control to actual state affairs but takes advice solely from the words of the early kings instead, is like the man going home from the shoe market to get the measurements of his feet.





【原文】

32.4 四、利之所在，民归之；名之所彰，士死之。是以功外于法而赏加焉，则上不能得所利于下；名外于法而誉加焉，则士劝名而不畜之于君。故中章、胥已仕，而中牟之民弃田圃而随文学者邑之半；平公腓痛足痹而不敢坏坐，晋国之辞仕托者国之锤。此三士者，言袭法，则官府之籍也；行中事，则如令之民也；二君之礼太甚。若言离法而行远功，则绳外民也，二君又何礼之？礼之当亡。且居学之士，国无事不用力，有难不被甲。礼之，则惰脩耕战之功；不礼，则周主

【今译】

第四，可以得到利益的地方，民众就归向它；可以显扬名声的事情，士人就为它卖命。因此在法制规定之外的功劳如果给它奖赏，那么君主就不能从臣下那里得到利益；在法制规定之外的名声如果给它赞誉，那么士人就被这种名誉所鼓励而不使自己顺从君主了。所以中章、胥已做了官，那中牟地方抛弃田园而跟着学习研究文献典籍的人便占了这个城邑的一半；晋平公敬重叔向，坐得腿痛脚麻也不敢损坏自己礼貌的坐姿，因而晋国那辞去官职不再依附权势而去仿效叔向的人便占了全国的三分之一。中章、胥已、叔向这三个人，如果他们的言论遵循法度，那么这些话不过是宣讲一下官府中的文件法典；如果他们的行为符合国家的政情，那么他们不过是遵从法令的良民；赵、晋两国君主对他们的礼遇也实在太过分了。如果他们的言论背离法度而行为又不切实用，那么他们就是违法的人，两国君主又为什么要敬重他们呢？敬重这种人，国家活该灭亡。况且那些隐居在家专门搞学问的人，国家太平无事的时候他们不用气力去从事耕种，国家发生战争的时候他们又不披上铠甲为国作战。所以如果敬重他们，就会使人们懒得再去建立耕作和打仗方面的功劳；如果不敬重他们，那么他们又



32.4

IV. Wherever lies profit, there people go; wherever fame is offered, there officers die. Therefore, if any meritorious service goes beyond the limits of the law and reward is bestowed therefore, then the superior cannot gain any profit from the inferior; if fame goes beyond the limits of the law and honour accompanies it, then officers will strive after their own fame but never will cultivate any fame for the ruler. For this reason, after Zhong Zhang and Xuyi had been appointed to office, the people of Zhongmu deserted their fields and farms and those who pursued the literary studies numbered half the population of the fief. Similarly, because Duke Ping, in spite of the soreness of his calves and the numbness of his legs, dared not leave his seat when Shu Xiang was having an audience with him, men of Jin who resigned from official posts and yearned after Shu Xiang occupied one-third of the size of the country. These three personages, when their words were in accordance with the law, were merely subjects loyal to the government, and, when their deeds were suitable to affairs, were simply people obedient to orders. Yet the tributes paid them by both their Rulers were too great. If their words went beyond the limits of the law and their deeds were far from meritorious, then they were people slipping out of the inked string. In that case why should both their Rulers have paid them any tribute at all? If they did, they missed the point of propriety. Moreover, private scholars pursuing studies, when the state is at peace, never exert their physical strength, and, once an emergency comes, never don armour. If revered, they neglect the work of farming and fighting; if not revered, they injure the law of the sovereign. When the state is in security, they are ennobled and celebrated; when the state is in danger, they are as cowardly as Qu Gong. Such being the case, what can the lord of men gain out of the private scholars pursuing studies? Therefore, the en-



【原文】

上之法。国安则尊显，危则为屈公之威，人主奚得于居学之士哉？故明王论李疵视中山也。

【今译】

会歪曲破坏君主的法制。因此，国家安定的时候，他们就尊贵显赫；国家遭到危难，他们就会做出像屈公那样胆小怕死的行径来；君主从这些隐居在家专门搞学问的人那里能得到什么呢？所以英明的赵武灵王肯定了李疵察看中山国后所作出的分析。



lightened sovereign would take into consideration Li Zi's report of the Central Hills State.