

LIBRARY OF CHINESE CLASSICS
CHINESE-ENGLISH

大中华文库

汉英对照

韩非子

HAN FEI ZI

II

大中华文库

汉英对照

LIBRARY OF CHINESE CLASSICS

Chinese-English

韩非子

HAN FEI ZI

II



W. K. Liao 英译

张觉 今译

Translated into English by W. K. Liao

Translated into Modern Chinese by Zhang Jue



创于1897

商务印书馆
The Commercial Press

2015年·北京

本书出版得到《大中华文库》出版经费资助

大中华文库
LIBRARY
OF CHINESE CLASSICS

目 录

喻老第二十一	462
说林上第二十二	512
说林下第二十三	580
观行第二十四	654
安危第二十五	660
守道第二十六	680
用人第二十七	694
功名第二十八	714
大体第二十九	720



CONTENTS

Book Seven

- Chapter XXI*
Illustrations of Lao Zi's Teachings 463
- Chapter XXII*
Collected Persuasions, the Upper Series 513

Book Eight

- Chapter XXIII*
Collected Persuasions, the Lower Series 581
- Chapter XXIV*
Observing Deeds 655
- Chapter XXV*
Safety and Danger 661
- Chapter XXVI*
The Way to Maintain the State 681
- Chapter XXVII*
How to Use Men: Problems of Personnel
Administration 695
- Chapter XXVIII*
Achievement and Reputation 715
- Chapter XXIX*
The Principal Features of Legalism 721



内储说上七术第三十 728

内储说下六微第三十一 870



Book Nine

Chapter XXX

Inner Congeries of Sayings, the Upper

Series: Seven Tacts

729

Book Ten

Chapter XXXI

Inner Congeries of Sayings, the Lower

Series: Six Minutiae

871





喻老第二十一

【原文】

21.1 天下有道，无急患，则曰静，遽传不用。故曰：“却走马以粪。”天下无道，攻击不休，相守数年不已，甲冑生虻虱，燕雀处帷幄，而兵不归。故曰：“戎马生于郊。”

【今译】

社会政治清明，没有紧急的祸患战乱，就叫做安静，传送紧急公文的车马也就不用了。所以《老子》说：“歇下奔跑着的马用来施肥。”社会政治黑暗，攻打别人不肯罢休，互相防守已经好几年了也不能停止戒备，以致于铠甲、战盔里长出了虱子，燕子和麻雀都在军营的帐幕中做巢居住，但士兵还是不能回家。所以《老子》说：“战马生于近郊。”

BOOK SEVEN

Chapter XXI

Illustrations of Lao Zi's Teachings

21.1

When All-under-Heaven follows Dao, there is no emergency, tranquility increases daily, and couriers are not employed. Hence the saying: "Race-horses are reserved for hauling dung."

When All-under-Heaven does not follow Dao, there is constant warfare, and self-defence against each other lasts for years without stopping, till the troops cannot return home, even though armour and helmets bring about lice and moths and swallows and sparrows nest in the tents of the generals. Hence the saying: "War horses are bred in the suburb."





【原文】

21.2 翟人有献丰狐、玄豹之皮于晋文公。文公受客皮而叹曰：“此以皮之美自为罪。”夫治国者以名号为罪，徐偃王是也；则以城与地为罪，虞、虢是也。故曰：“罪莫大于可欲。”

【今译】

翟族有人将大狐狸以及黑豹的皮献给晋文公。晋文公收下了客人的兽皮而叹息说：“这些野兽因为皮的美丽而使自己遭了罪。”那治理国家的君主为了名声、称号而造成罪过的，徐偃王就是这样；而因为城邑和土地造成祸患的，虞、虢两国就是这样。所以《老子》说：“罪过没有比可以引起欲望更大的了。”

21.2

Once a man of Di presented to Duke Wen of Jin fox furs with thin haired tails and leopard fur with black spots. Accepting the guest's presents, Duke Wen heaved a sigh, saying, "Because of the beauty of their skin, these animals became the victims of a chastisement." Indeed, the ruler of a state who fell a victim to a chastisement because of his popularity, was King Yan of Xu; those who fell victims to chastisements because of their cities and territories, were Yu and Guo. Hence the saying: "No greater crime than submitting to desire."



【原文】

21.3 智伯兼范、中行而攻赵不已，韩、魏反之，军败晋阳，身死高粱之东，遂卒被分，漆其首以为溲器。故曰：“祸莫大于不知足。”

【今译】

智伯兼并了范氏、中行氏而又攻打赵氏不肯罢休，韩氏、魏氏背叛了他，结果他的军队在晋阳打了败仗，他自己也死在高粱的东边，于是他的封地终于被瓜分掉了，他的头骨也被油漆了用作为酒杯。所以《老子》说：“祸害没有比不知满足更大的了。”



21.3

Earl Zhi, having annexed the fiefs of Fan and Zhongxing, attacked Zhao incessantly. Meanwhile, as Han and Wei betrayed him, his army was defeated at Jinyang, he was killed to the east of Gaoliang, his territory was partitioned, and his skull was lacquered and made into a liquor vessel. Hence the saying: "No greater misery than not knowing sufficiency."



【原文】

21.4 虞君欲屈产之乘与垂棘之璧，不听宫之奇，故邦亡身死。
故曰：“咎莫憯于欲得。”

【今译】

虞国的君主贪图屈产的良马和垂棘的玉璧，不听宫之奇的劝告，所以国亡身死。所以《老子》说：“灾祸没有比贪得更惨痛的了。”



21.4

The Ruler of Yu wanted the team of the Qu breed and the Jade from Chuiji and took no advice from Gong Zhiqi. In consequence his state went to ruin and he himself to death. Hence the saying: "No greater fault than avarice."



【原文】

21.5 邦以存为常，霸王其可也；身以生为常，富贵其可也。不欲自害，则邦不亡，身不死。故曰：“知足之为足矣。”

【今译】

国家以保持生存作为永久遵循的根本原则，那么要称霸称王也就有可能了；身体以保持生命作为永久遵循的根本原则，那么富贵荣华也就有可能了。不拿贪欲来害自己，那么国家就不会灭亡，身体也不会死去。所以《老子》说：“知道满足也就满足了。”





21.5

Any country, if able to preserve itself, is fair, and, if able to attain hegemony, is excellent. Anybody, if able to live on, is fair, and, if wealthy and noble, is excellent. Therefore, if not self-destructive, the state will not go to ruin and the self will not be killed. Hence the saying: "Who knows sufficiency's sufficiency is always sufficient."