## 中国先贤语录口袋书

POCKET BOOKS OF QUOTATIONS FROM ANCIENT CHINESE PHILOSOPHERS

## 文艺工工 主编 王恒展 杨敏 英语校译 Jonathan Price 闫梦辉



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POCKET BOOKS OF QUOTATIONS FROM ANCIENT CHINESE PHILOSOPHERS

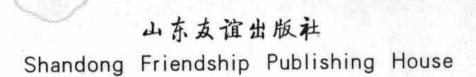
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主编 王恒展 杨 敏

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1. 相形不如论心,论心不如择术。形不胜心,心不胜术。《荀子·非相》 【白话】 观察形貌不如评论人的思想,评论人的思想,不如考察他的行为。形貌不如思想说明问题,思想不如行为说明问题。

[英译] Observing one person's facial expression is not as good as evaluating his thought; Evaluating one person's thought is not as good as inspecting his behavior. The thought can show the question better than the facial expression. The behavior can show the question better than the thought.

2. 术正而心顺之,则形相虽恶而心术善, 无害为君子也;形相虽善而心术恶,无 害为小人也。《荀子·非相》

【白话】 行为端正而思想与行为一致, 因此形象虽然丑陋而思想行为善良,不 妨碍他成为君子,形貌虽然美好,而思 想行为丑陋,也不妨碍他成为小人。

【英译】 Behaviour defines a person. If somebody is ugly in appearance and kind in mind, it does not prevent him from becoming a gentleman; if somebody is kind in appearance and ugly in mind, it does not prevent him from becoming an unprincipled person.

3. 君子之谓吉,小人之谓凶。故长短、小大、善恶形相,非吉凶也。古之人无有也,学者不道也。《荀子·非相》 【白话】 君子叫做吉,小人叫做凶。所以高矮、大小、美丑的形貌,都无关于

吉凶。古人没有这种相术,学者也不谈 这个。

下下 The gentleman is called the propitious; the villain is called the unpropitious. Therefore the height, the size, the appearance, all has nothing to do with the good and bad fortune. Ancient people did not have this idea and the scholars did not discuss this.

4. 古者桀、纣长巨姣美,天下之杰也, 筋力越劲,百人之敌也,然而身死国亡, 为天下大戮,后世言恶则必稽焉。是非 容貌之患也,闻见之不众,议论之卑尔。 《荀子·非相》

【白话】 在古代,夏桀和纣王都是身躯高大英俊的英杰,足以抵挡一百个人。可是,他们身死国亡,成为天下最大的耻辱,后世谈到恶人,就一定把他们作为考察的对象。这并不是容貌丑陋所招致的祸患,而是由于他们见闻不广,认识

卑下罢了。

In the ancient times, Jie and 【英译】 Zhou were both high and renowned talents. Their strength could resist 100 individuals. But when they were dead and their countries perished, they became the world's biggest shame. When the later generations talk about the evil persons, they certainly take Jie and Zhou as examples. This disaster was certainly not the result of an ugly appearance, but because their seeing and hearing were not broad and their insights were low.

5. 人有三不祥: 幼而不肯事长, 贱而不肯事贵, 不肖而不肯事贤, 是人之三不祥也。《荀子·非相》

【白话】 人有三种不祥的事情: 年龄小的不肯侍奉年长的, 地位低下的不肯侍奉年长的, 地位低下的不肯侍奉地位高贵的, 没有才能的人不肯侍奉

有才能的人。这是人的三种不祥。

[英译] The person has three kinds of unpropitious matters: the young are not willing to serve the old, the person of low status is not willing to serve a person of noble status, and the person of no talent is not willing to serve a person of talent.

6. 水火有气而无生,草木有生而无知, 禽兽有知而无义,人有气、有生、有知, 亦且有义,故最为天下贵也。《荀子·王 制》

【白话】 水和火有气而没有生命,草木 有生命而没有知觉,禽兽有知觉而没有 道义。人有气、有生命、有知觉,也有 道义,所以是天下最尊贵的。

【英译】 Water and fire have vigor but no life, the plants have life but no consciousness, and the animals have the consciousness but no morality. The

human has vigor, life, consciousness, and also morality. Therefore he is the most respected in the world.

7. 力不若牛,走不若马,而牛马为用,何也?曰:人能群,彼不能群也。《荀子·王制》

【白话】 人的力气不如牛,奔跑不如马, 而牛马都为人所用,这是为什么呢? 因 为人能团结,牛马不能团结。

【英译】 Humans are not as strong as cattle, nor as quick as horses, but they are all used by humans. Why is this? Because humans can unite, while the livestock cannot.

8. 天行有常,不为尧存,不为桀亡。应 之以治则吉,应之以乱则凶。《荀子·天 论》

【白话】 自然的运行是有正常规律的, 并不因为偏爱尧而存在,也不因为厌恶

集而消失。以合理的行为来适应自然规律就吉利,以不合理的行为来扰乱自然 规律就凶险。

(英译】 The natural movement has its own normal rule. It exists certainly not because of Yao, nor does it vanish because of Jie. Adapting the natural law with the reasonable behavior is auspicious, while harassing the natural law with the irrational behavior is dangerous.

9. 强本而节用,则天不能贫;养备而动时,则天不能病;修道而不贰,则天不能病;修道而不贰,则天不能祸。《荀子·天论》

【白话】人类加强农业生产而节约用度,则上天也不能使其贫困,养生之道周备而行为适应天时,则上天也不能使其患病,遵循道义而没有偏差,则上天也不能加祸于他。

【英译】 If the human beings strengthen

the agricultural production and save the products, even the heaven cannot make us impoverished; if the way of life is complete and the conducts are in accordance with the weather, even the heaven cannot make us sick; if the human beings follow the morality and justice without any deviation, even the heaven cannot impose calamity on us.

10. 本荒而用侈,则天不能使之富;养略而动罕,则天不能使之全;倍道而妄行,则天不能使之吉。《荀子·天论》【白话】 农业荒废而用度奢侈,则上天也不能使他富有;养生之道欠缺而又懒惰,则上天也不能使他健全;违背道义而胡作非为,则上天也不能使他吉祥。【英译】 If the human beings leave agriculture uncultivated and live luxuriously, even the heaven cannot

make us rich; if the human's way of life

is incomplete and good conduct is rare, even the heaven cannot make us healthy; if the human beings deviate from morality and justice, even the heaven cannot make our fortune propitious.

11. 夭有其时,地有其财,人有其治,夫是之谓能参。《荀子·夭论》 【白话】 天有它的时节,地有它的财富, 人有治理的能力,这就叫做能参豫天地。 【英译】 The heaven has its seasons, the earth has its wealth, and the human has the ability of governing — this is called being concerned with the heaven and the earth.

12. 形具而神生,好恶、喜怒、哀乐藏焉,夫是之谓天情。《荀子·天论》 【白话】 有了形体才有精神。所谓"天情",是指人的精神活动,是人的自然生 理的功能。而人的喜怒哀乐自然生理也是天生的。

【英译】 The human beings first have the shape then the spirit. The so-called "sentiment" refers to a person's spiritual activity, and a person's natural physiological function. A person's laughter, anger, sorrow, and happiness also are inborn.

13. 天不为人之恶寒也辍冬, 地不为人之恶辽远也辍广, 君子不为小人之匈匈也辍行。《荀子·天论》

【白话】 天不会因为人们厌恶寒冷而废止冬季,大地不会因为人们厌恶路途遥远而缩小面积,君子不会因为小人气势汹汹地叫嚷而改变自己的行为。

[英译] The heaven cannot abolish the winter because the people loathe coldness. The earth cannot reduce the area because the people loathe the long

journey. The gentleman cannot change his own behavior because of the villain's shouting.

14. 故君子敬其在己者,而不慕其在天者; 小人错其在己者,而慕其在天者。《荀子·天论》

【白话】 君子重视自身的修养努力,而不措望天的赐予,小人放弃自身的修养努力,而指望得到天的赐予。

【英译】 The gentleman values his own efforts and does not count on the heaven's grant; the villain gives up his own efforts and counts on the heaven's grant.

15. 在天者莫明于日月, 在地者莫明于水火, 在物者莫明于珠玉, 在人者莫明于珠玉, 在人者莫明于礼义。《荀子·天论》

【白话】 天上的事物没有比日月更明亮的了,地上的事物没有比水火更明亮的

了,万物中没有比珠玉更明亮的了,人 类社会中没有比懂得礼义的君子更明亮 的了。

【英译】 Nothing is as bright as the sun and the moon in the heaven; nothing is as bright as the water and fire on the earth; nothing is as bright as pearls and jade in the world; nobody is as bright as the gentleman who knows the rituals in the human society.

16.万物为道一偏,一物为万物一偏,愚者为一物一偏,而自以为知道,无知也。 《荀子·天论》

【白话】各种事物都只是道的一个方面,一种事物又只是各种事物的一个方面。 愚蠢的人只了解一种事物的一个方面,可他还自以为认识了道,这实在是太无知了。

【英译】 All the things are only one aspect of the way; one thing is one aspect

of all things. The stupid person only understands one aspect of one thing, but he thinks he knows all. This is really the summit of ignorance.

17. 君子居必择乡,游必就士,所以防 邪辟而近中正也。《荀子·劝学》

【白话】 君子居住,一定选择风俗淳美的乡里,出外游学,一定选择有学问、有品行的贤士。这是为了防止邪辟、接近正直呀。

【英译】 The gentleman certainly chooses the place of simplicity to live. The gentleman certainly chooses the virtuous and knowledgeable man to go with when he goes out to study. This is for preventing the evil and approaching the good.

18. 材性知能, 君子小人一也。好荣恶辱, 好利恶害, 是君子小人之所同也, 若