## 中国先贤语录口袋书

POCKET BOOKS OF QUOTATIONS FROM ANCIENT CHINESE PHILOSOPHERS

汉英双语版 黄语校锋

主 编 王恒展 杨 敏 英语校译 Jonathan Price 闫梦辉



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# 老子语歌

Self-cultivation

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白话整理 李军峰 英文翻译 管晓霞

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主编 王恒展 杨 敏

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1. 道可道,非常道;名可名,非常名。《老子第一章》

【白话】 道,如果可以认识、说得出的,就不是永恒的道了,名,如果是可以表述名称的,就不是永恒的名了。

【英译】 The Tao that can be told is not the eternal Tao; the name that can be named is not the eternal name.

2. 无,名天地之始;有,名万物之母。《老子第一章》

【白话】 无,是天地万物的元始,有, 是天地万物的根源。

【英译】 The nothingness is the origin

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of everything in the world; the being is the source of everything in the world.

3. 常无, 欲以观其妙; 常有, 欲以观其 微。此两者, 同出而异名, 同谓之玄。《老 子第一章》

【白话】 从永恒的无,可以观测到宇宙万物未形无名的微妙。从永恒的有,可以观测到宇宙万物始形有名的极限。永恒的有和永恒的无,是同出一源而名称各异,同样称之为玄妙。

(英译】 We can observe the mystery of the beginning of the universe with the eternal nothingness. We can perceive the development of the universe with the eternal being. The eternal nothingness and being are of the same origin but different in name. They can all be called mystery.

4. 玄之又玄,众妙之门。《老子第一章》

【白话】 玄妙而又玄妙的道境, 是宇宙 万物一切奥妙的出处。

【英译】 The profound mystery is the door to the secret essence of everything in the world.

5. 天下皆知美之为美,斯恶已;皆知善 之为善,斯不善已。《老子第二章》

*و و الح*الي ال

【白话】 天下都知道美之所以为美,是有丑的存在,都知道善之所以为善,是有不善的存在。

that we call beauty as beauty because of the existence of ugliness. Everyone in the world knows that we call virtue as virtue because of the existence of wickedness.

6. 有无相生,难易相成,长短相形,高 下相盈,音声相和,前后相随,恒也。《老 子第二章》 【白话】 有无在对立中相互生长,难易在对立中互相转化,长短在对立中互相显现,高下在对立中互相依存,音声在对立中互相应和,前后在对立中互相跟随,这些是天地万物的永恒法则。

(英译) Being and nothingness grow out of one another. The difficult and the easy complete one another. The short and the long manifest themselves by comparison. The high and the low determine one another. Pitch and mode give harmony to one another. Front and back give sequence to one another. This is the eternal rule of everything in the world.

7. 圣人处无为之事,行不言之教;万物作而弗始,生而弗有,为而弗恃,功成而弗居。夫唯弗居,是以不去。《老子第二章》

【白话】 圣人依据自然无为的原则办事,

实行不用言词的教化,万物兴起而不倡导,生成万物而不据为己有,做事而不自特有为,办事成功而不居功。正因他不居功,所以才不会失去成功。

[英译】 The sages behave without taking active action, teach without words, let things in the world prosper without interference, give life without claiming, act without acknowledging, and accomplish without claiming credit. It is because they never claim credit that their credit is never lost.

8. 谷神不死,是谓玄牝。玄牝之门,是谓天地根。绵绵若存,用之不勤。《老子第六章》

【白话】 深谷中的谷神是永恒存在的, 这叫做玄牝。玄牝的门户,就是天地万 物孕化、繁衍的根基。它绵绵不绝地生 息繁衍,自然无痕,若存若无,造化天 地万物的作用无穷无尽。 [英译] The Valley Spirit never dies. It is called the Mysterious Womb. The door to the Mysterious Womb is the root of heaven and earth. It exists forever and it can never be exhausted.

9. 道冲,而用之或不盈。渊兮,似万物之宗。《老子第四章》

【白话】 大道空虚无形,而它的作用却 无穷无尽。它是那样的深邃啊,好像是 万物的主宰。

【英译】 Tao is empty and formless, but it can not be exhausted. It is so profound that it is just like the originator of all things.

10. 挫其锐,解其纷,和其光,同其尘。 湛兮,似或存。吾不知谁之子,象帝之 先。《老子第四章》

【白话】 收敛自己的锋芒,排解自己的纷杂,隐蔽自己的光辉,把自己混同于

尘俗之中。它是那样的无形无象,但似 乎无所不在。我不知道它是从哪里产生 的,似乎有天帝以前就存在了。

[英译】 It conceals the sharpness, resolves the disputes, veils the radiance and mingles with dust. It is formless and invisible yet it is omnipresent. I do not know where it comes. It seems that it has come into being before the Emperor of Heaven.

11. 有之以为利,无之以为用。《老子第十一章》

【白话】 实用的器物能给人便利,器物的虚空才发挥作用。

【英译】 Things of usefulness give us convenience and the nothingness is the usefulness itself.

12. 视之不见,名曰夷; 听之不闻,名曰希; 搏之不得,名曰微。此三者不阿

致诘,故混而为一。《老子第十四章》 【白话】 看它看不见就称它为"夷";听 它听不到就称它为"希",摸它摸不着就 称它为"微"。这三种特性都不能追究明 察,它们原本就是浑融完整的一体。

[英译] What cannot be seen is called elusive; what cannot be heard is called rare; what cannot be touched is called tiny. These three are hard to be scrutinized further, so they blend into one.

13. 其上不皦, 其下不昧。绳绳兮不可 名, 复归于无物。是谓无状之状, 无物 之象, 是谓惚恍。迎之不见其首, 随之 不见其后。《老子第十四章》

【白话】 它的上面并不显得光亮,下面 也不显得阴暗。它绵绵不绝地生息繁衍 却不可名状,复归到空虚无形的原始境 界。这叫做没有形状的形状,没有物象 的形象,这叫做恍惚。迎着它看不见它 的头,跟在后面看不见它的背。 [英译] Above it there is no light and below it there is no darkness. The succession of things lasts endlessly beyond definition. All the things in the world return to the emptiness. This is what is called the shape without shape and the image without image. It is named as vagueness. You cannot see its head when you face it and you cannot see its back when you follow it.

14. 唯之与阿,相去几何? 美之与恶,相去若何? 人之所畏,不可不畏。《老子第二十章》

【白话】 顺从与斥责, 相差有多少呢? 美好与丑恶, 距离有多远呢? 别人所害怕的不可不怕。

【英译】 How much difference is seen between yes and no? How much difference is seen between beauty and ugliness? One must fear what the oth-

ers fear.

15. 孔德之容,惟道是从。《老子第二十一章》

【白话】 感悟大道之人的行动,只是以 道为转移。

【英译】 The behavior of the man of virtue should follow the guidance of Tao.

16. 道之为物,惟恍惟惚。惚兮恍兮, 其中有象;恍兮惚兮,其中有物。窈兮 冥兮,其中有精;其精甚真,其中有信。 《老子第二十一章》

【白话】 大道作为一种物象,混沌无态,微妙莫测。恍惚一团,微妙莫测,其中却存在物象。恍恍惚惚啊,恍惚之中,却有实体。深远暗昧啊,深远暗昧之中,却孕育着微妙的精气,这精气很实在,里面包含着具体的内容。

【英译】 Tao as a thing is vague and indefinite. Vague and indefinite, it pre-

sents images. Vague and indefinite, it embodies substance. Distant and dark, it embraces spirit. The spirit is substantial and can be tested as true.

17. 自今及古,其名不去,以阅众甫。吾何以知众甫之状哉?以此。《老子第二十一章》

【白话】 从今到古,道的名字永远不能 消逝,依据它才能认识万物的起源。我 根据什么知道万物起源的情状呢?就凭 这个。

[英译] From ancient times to now, the name of Tao is never gone. It is with Tao that the origin of everything in the world is perceived. How do I know the initial state of all things? By means of Tao.

18. 有物混成,先天地生。寂兮寥兮,独立而不改,周行而不殆,可以为天地母。

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吾不知其名,强字之曰道,强为之名曰 大。大曰逝,逝曰远,远曰反。《老子第 二十五章》

【白话】 有一团混沌、模糊的东西,在 天地形成以前就存在。听不见它的声音 也看不见它的形体,它独立长存而永不 衰竭,循环运行而生坐不息,它可以成 为天地万物的本源。我不知道它的名字, 勉强把它叫做道,勉强给它取个名字叫 做大。大就运行不止,运行不止就广阔 辽远,广阔辽远就能返回自己的本源。

There is something formless and complete and born before heaven and earth. Without sound, without substance, it relies on nothing and moves around forever unchangingly. One may think of it as the mother of all things in the world. I do not know its name, so I name it as Tao and further name it as Great. The Great is moving forward without stopping, extending to

the remote distance and then returning to where it was:

19. 道大,天大,地大,人亦大。城中有四大,而人居其一焉。《老子第二十五章》

【白话】 道大,天大,地大,人也大。宇宙间有四种东西可以称为大,人就是其中的一种。

[英译] Tao is great, the heaven is great, the earth is great and man is also great. There are four things that are great, and man is among them.

20. 人法地,地法天,天法道,道法自然。《老子第二十五章》

【白话】 人以地为法则,地以天为法则, 天以道为法则,道以它自身的本性为法则。

【英译】 Man takes the earth as his model, the earth takes the heaven as