# 中国先贤语录口袋书

POCKET BOOKS OF QUOTATIONS FROM ANCIENT CHINESE PHILOSOPHERS

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QUOTATIONS FROM HANFEIZI



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【汉英双语版】 主编 王恒展 杨敏 Jonathan Price 自梦辉

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# THE GUOTATIONS FROM HANTEZI

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管晓霞

山东友谊出版社 Shandong Friendship Publishing House

## 图书在版编目(CIP)数据

韩非子语录:英汉对照 / 王恒展,杨敏主编.一济南:

山东友谊出版社,2008.1

(中国先贤语录口袋书)

ISBN 978-7-80737-279-0

I. 韩… II.①王…②杨… II.①英语—汉语—对照读 物②韩非(前 280~前 233)—语录 IV.H319.4:B

中国版本图书馆 CIP 数据核字(2008)第 000340 号

### 中国先贤语录口袋书

韩非子语录

主编 王恒展 杨 敏

主 管:山东出版集团

集团网址: www.sdpress.com.cn

出版发行: 山东友谊出版社

地 址:济南市胜利大街 39 号 邮政编码: 250001

电 话: 总编室(0531)82098756 82098142

发行部(0531)82098035(传真)

印 刷:山东人民印刷厂

版 次: 2008年1月第1版

印 次: 2008年1月第1次印刷

规 格: 92mm×176mm

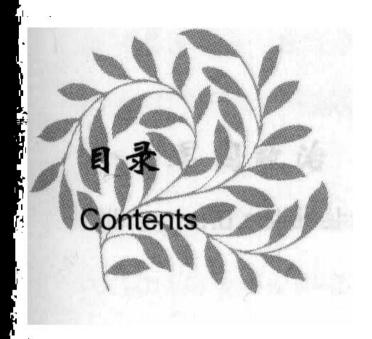
印 张: 3.5

插 页:4

字 数: 48 千字

· 定 价: 8.00 元

(如印装质量有问题, 请与出版社总编室联系调换)



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1. 以乱攻治者亡,以邪攻正者亡,以逆攻顺者亡。《初见秦》

【白话】混乱的国家去进攻安定的国家。

就会自取灭亡,邪恶的国家去进攻正义的国家,就会自取灭亡,倒行逆施的国家去进攻顺乎天理的国家,就会自取灭亡。 【英译】 If the chaotic country attacks the stable country, it will perish by itself. If the evil country attacks the righteous country, it will perish by itself. If the country that goes against the common sense attacks the country that follows the rule, it will perish by itself.

2. 战者,万乘之存亡也。《初见秦》

【白话】 战争关系到军事大国的生死存亡。

【英译】 The war affects the existence of a country.

3. 一人奋死可以对十,十可以对百,百可以对千,千可以对万,万可以克天下矣。《初见秦》

【白话】 一个人奋勇拼命可以抵挡十个人,'十个人可以抵挡一百个人,一百个人,一百个人可以抵挡一千个人,一千个人可以抵挡一万个人,一万个人就可以攻取天下了。

【英译】 If one person can defeat ten, ten persons can defeat a hundred, and a hundred persons can defeat a thousand, a thousand can defeat ten.

thousand, they can conquer the world.

4. 兵者,凶器也。不可不审用也。《存

### 韩》

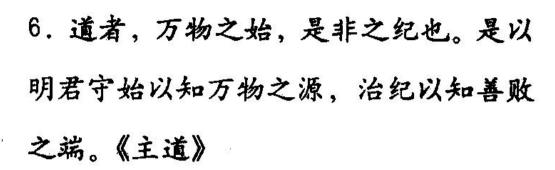
【白话】 武器是凶残的东西,不能不慎 重使用啊。

【英译】 Arms are ruthless, so we must be cautious of using them.

5. 爱臣太亲,必危其身;人臣太贵,必 易主位;主妾无等,必危嫡子;兄弟不服,必危社稷。《爱臣》

【白话】 宠臣过于亲近,必定危及国君的性命,臣子地位太高,必定取代君位,妻妾不分等级,必定危及嫡子,兄弟互不服气,必定危害国家。

[英译】 If the minions are too close to the king, they will threaten the king's life; if the official's status is too high, he will replace the king; if there is no difference between the wife and concubines in rank, the first wife's son will be in danger; if the brothers are not on good terms, the country will be jeopardized.



【白话】 道是万物的本源,是非的准则。 因此,英明的君主把握这个本源以了解 万物的由来,研究这个准则以了解成败 的原因。

【英译】 Tao is the origin of everything and the standard of right and wrong. Therefore, the bright king masters the origin to understand the source of everything and studies the standard to know the reason of success and failure.

7. 有智而不以虑,使万物知其处;有行 而不以贤,观臣下之所因;有勇而不以 怒,使群臣尽其武。《主道》

【白话】(君主)有智慧也不用来思虑, 从而使万物自然处在它适当的位置上; 有德行也不自以为贤,从而观察臣下何

所因依,有勇气也不用来逞威风,从而 使臣下充分发挥他们的勇武。

wisdom, he does not think over things but makes sure that everything is at the proper place. Even though the king has morality, he does not consider himself virtuous but observes the officials' actions. Even though the king has courage, he does not show off but makes the officials exert their courage.

8. 人主之道, 静退以为宝。不自操事而知祉与巧,不自计虑而知福与咎。《主道》 【白话】 君主的统治原则,以"静退"为法宝。自己不操劳具体事务而知道臣下办事是拙是巧, 自己不谋划具体事情而知道臣下的谋划是福是祸。

【英译】 The principle of the king is taking " quietly retreating " as the key. He does not deal with trivial things but knows the quality of matters done by the officials; he does not think over trivial things but knows the result officials' plot.

9. 为人臣者,譬之若手,上以修头,下以修足;清暖寒热,不得不救入;镆铘 傅体,不敢弗搏。《有度》

【白话】 做臣子的,好像手一样,上面用来整理头,下面用来修治脚,遇到凉暖寒热侵袭身体的时候,不得不护卫,遇到宝剑逼近身体的时候,不敢不格斗。【英译】 The officials are like hands. They arrange the head above and the feet below. When they meet the cold or the heat, they have to guard the body. When they are faced with the sword, they have to fight.

10. 贵贱不相逾,愚智提衡而立,治之至也。《有度》

【白话】 贵和贱不超越名分界限, 愚者

和智者以法为标准而各自得到应得的待遇,这是统治的最高境界。

[英译] The nobility and the humble are not beyond the boundary. The stupid and the wise get their due treatment according to the law. This is the perfection of ruling.

11. 越王好勇而民多轻死;楚灵王好细腰而国中多饿人;齐桓公妒而好内,故坚刁自宫以治内。《二柄》

【白话】 越王崇尚勇猛,所以民众都不怕死,楚灵王喜欢细腰,所以国内很多人甘愿忍受饥饿,齐桓公性情妒忌而爱好女色,所以竖刁自宫来治理宫内的事。 【英译】 King Yue advocates courage and the people all do not fear death. King Chu Ling likes the slender wais, and the people are willing to endure hunger. King Qi Huan is envious and

likes the beauty, and Shu Diao castrated

himself to get in charge of the palace affairs.

12. 去好去恶,群臣见素。群臣见素,则大君不蔽矣。《二柄》

【白话】(君主)不表现出自己的好恶感情,群臣就会显露出他们的本来面目。群臣显露出本来面目,君主就不会受蒙蔽了。

【英译】 If the king does not express his own preference, the officials will be themselves. If the officials are themselves, the king will not be cheated.

13. 君见恶,则群臣匿端;君见好,则群臣诬能。《二柄》

【白话】 君主流露出厌恶的情绪,群臣就会把这方面的事隐藏起来,君主流露出喜好的情绪,群臣就会吹嘘有这方面的才能。

【英译】 If the king detests something,

the officials will hide it. If the king likes something, the officials will exaggerate their talent in that.

14. 物者有所宜, 材者有所施, 各处其宜, 故上下无为。《杨权》

【白话】 万物都有它适宜的用处,才能都有它施展的地方,各自处在适当的位置上,所以君臣就可以无为而治了。

[英译] If everything has its own proper use, the ability has its own place to show itself and all are in their proper places, the king can rule the country well without doing anything.

15. 使鸡司夜, 今狸执鼠, 皆用其能, 上乃无事。《扬权》

【白话】 让公鸡掌管报晓,让狸猫捕捉老鼠,如果都能像这样各用其才,君主就可以无为而治了。

【英译】 The cock heraids the break of

a

the day and the cat catches mice. If all can make good use of their talents like this, the king can rule the country by doing nothing.

16. 主失其神,虎随其后。主上不知,虎将为狗。主不蚤止,狗益无已。虎成其群,以弑其母。《扬权》

【白话】 君主如果不能神妙莫测, 老虎就会跟随其后。君主如果仍不察觉, 老虎就会伪装成狗。君主如果不能及早制止,"狗"将不断繁衍增加。等到老虎成了群,将会群起而杀君。

[英译】 If a king cannot be elusive, tigers will follow him. If a king cannot realize it, tigers will disguise themselves as dogs. If a king cannot stop it early, the "dogs" will multiply. When there are lots of tigers, the king will be killed by them.

17. 彼求我予,假仇人斧;假之不可,彼 将用之以伐我。《扬权》

【白话】 他们提出要求,我就给予满足,这就等于借给仇人斧头。借给仇人斧头。借给仇人斧头 是不可以的, 仇人将会用它来砍我。

【英译】 Offering whatever the others demand is like giving the enemy the axe, which is not advisable, because the enemy will kill me with it.

18. 凡听之道: 以其所出,反以为之入。 故审名以定位,明分以辨类。《扬权》 【白话】 君主听取言论的方法是: 根据 臣下发表的言论,反过来看看他们的实 效是否符合他的言论。所以要审核名分 来确定职位,弄清是非界限来辨析臣下 的类别。

【英译】 The method that the king listens to opinions is: to check whether the actual effect is in accordance to the official's opinion. Therefore, he must

verify the reputation to assign the official's position and distinguish right and wrong to clarify the official's category.

19. 黄帝有言曰:"上下一日百战。"《扬权》

【白话】 黄帝曾经说过: 君主和臣下一 天之内就有上百次的冲突。

【英译】The Emperor Huang once said: the king and the officials may have one hundred conflicts in one day.

20. 耽于女乐,不顾国政,则亡国之祸也。《十过》

【白话】 沉溺于女子歌舞,不关心国家 政事,这是亡国的祸害。

【英译】 If the king indulges himself in female charms and does not care for politics, the country will perish.

21. 圣人之治,藏于臣不藏于府库,务 修其教不治城郭。《十过》

【白话】 圣人治理国家,粮食财货藏于民,而不藏于国家仓库,努力教化百姓而不单纯修缮城郭。

【英译】 When the wise king governs the country, the wealth and food are stored by the people, but not in the national treasury. He tries hard to improve education not the city construction.

22. 贪懷喜利,则灭国杀身之本也。《十 过》

【白话】 贪心固执,喜欢私利,这是亡国杀身的根源。

【英译】 Greed and stubbornness are the origin of doom of the king himself and the country.

23. 智术之士,必远见而明察,不明察不能烛私;能法之士,必强毅而劲直,不