

After a while, the company rises to take a walk in the rice fields, some plucking flowers and others pulling willow branches on the way. The place is full of beauty, and everywhere one's eyes turn, one sees beautiful peonies and miwu. But Mingliatse wanders alone into a hill path, and comes out again after a long while. "Why did you go alone?" the gentleman ask. "I was going with two oranges and a gallon of wine to listen to the orioles,"

## 林语堂中英对照丛书

少选，诸君尽起行陌上，折花攀柳。时多妖丽，靡芜芍药，往往目成。而道人独行入山径，良久而出。诸君曰：“道者独行入山何为？”曰：“贫道适以双柑斗酒，往听黄鹂声耳。”



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# 冥寥子游



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BAIHUA LITERATURE AND  
ART PUBLISHING HOUSE

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## 出版说明

林语堂是享誉中外的文学家和翻译家，他的国学根底与翻译水准堪称双绝。本套丛书各篇均为林语堂所选与林语堂所译。以中文名篇与英文名译两相对照，可谓珠联璧合。

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## 出游之由

冥寥子为吏，困世法，与人吐匿情之谈，行不典之礼。何谓“匿情之谈”？主宾长揖，寒暄而外，不敢多设一语。平生无斯须之旧，一见握手，动称肺腑，掉臂去之，转盼胡越。面颂盛德，则夷也；不旋踵而背语，蹠也。燕坐之间，实辨有口，乃托简重；身有秽行，谬为清言。



## The Reason for the Flight

Mingliaotse was once an official, and he was tired of the ways of the world, of having to say things against his heart and to perform ceremonies against good form. What is "to say things against one's heart?" A host and his visitor make a low bow to each other, and after a few casual remarks about the weather, dare not make another comment. People we have met for the first time shake hands with us and insist they are our bosom friends, but after they have parted from us, we are totally indifferent to each other. When we praise a person, we compare him to the saint Poyi, and as soon as he has turned away, we talk behind his back and compare him to the thief Cheh. And when we are sitting at ease enjoying a conversation, we try to preserve a curt dignity, although we have so much we should like to say to each other; and we gabble about noble

惧衷言漏实，庄语触忌，则一切置之，而别为浮游不根之谈，甚而假优伶之讴歌以乱之，即耳目口鼻，悉非我有，嗔喜笑骂，总属不真。俗已如此，虽欲力矫之不能。

何谓“不典之礼”？宾客酬应，无论尊贵，虽其平交，终日磬折俯首……贵人才一启口，诺声如雷，一举手而我头已抢地矣。彼此相谒，绝不欲见，而下马投刺，徒终日仆仆。

ideals, while we have immoral conduct. Being afraid that to unbosom our heart would betray the truth and to tell the truth would hurt, we lay these thoughts aside and let the conversation drift aimlessly on trivial topics. Sometimes we even play the actor and sigh or shout to cover up our thoughts, so that our ears, our eyes, our mouth and our nose are no more our own, and our anger, our joy, our laughter and our condemnations are no longer genuine. Such is the established convention of society, and there is no way of rectifying it .

And what is “to perform ceremonies against good form?” In dealings with our fellowmen, no matter of what rank, we bow and kowtow the whole day, although they are our old friends. . . . . Hardly has a nobleman opened his mouth when we answer, “Yes, sir!” with a roar, and he needs only raise an arm, and we hasten to kowtow. We see two people calling on each other, and although they hate to see each other’s faces, they spend their days busily dismounting from their horses and leaving their cards. Now calling on a friend to

夫往来通情，非举行故事也。先王制礼，固如是乎？褰衣束带，缚如檻猿，虱嚼肤，痒甚而不可扞。跬步闲行，辄恐逾官守，马上以目注鼻，视不越尺寸，视越尺寸，人即从旁侦之。溺下至不可忍，而无故莫敢驻足。其大者“三尺”在其前，清议在后。寒暑撼其外，得失煎其中，岂惟绳墨之失哉！虽有豪杰快士，通脱自喜，不涉此途则已，一涉此

inquire after his welfare should not be merely an empty form. Did the ancient kings who established these ceremonies mean it to be this way? We put on our gowns and girdles, feeling like caged monkeys, so that even when a louse bites our body and our skin itches, we cannot scratch it. And when we are walking at leisure in the streets, we are afraid of behaving in a manner inappropriate to our official position. Immediately our eyes look at our nose and we dare not look beyond a short distance, and if we look beyond a short distance, other people will look at us and try to detect what we are doing. When we want to ease ourselves and the feeling is intense, we hardly dare to stop without some excuse. The higher officials are ever mindful of the sword in front and other people's criticism behind. The cold and hot seasons disturb their bodies, and the desire of possession and the fear of loss trouble their hearts. Thus they suffer greater loss than comes from the mere fear of being incorrect. Even the noblest and most chivalrous spirits, who have a sense of wise disenchantment and

途，不得不俯而就其笼络。冥寥子将纵心广意而游于濛濛之乡矣。

或曰：“吾闻之，道士处静不枯，处动不喧，居尘出尘，无缚无解；俄而柳生其肘，鸟巢其顶，此亦冥静沕寥之极也。供爨下之役，拾地上之残，此亦卑琐秽贱之极也，而至人皆冥之。子厌仕路之跼蹐，而乐奇游之清旷，无乃心为境役乎？”

冥寥子曰：“得道之人，入水不濡，入火不焦，

are pleased with their own being, fall into this trap once they have become officials. So, wishing to emancipate his heart and liberate his will, Mingliaotse sets forth to travel in the Country of the Nonchalant.

Some one may say: "I have heard that the follower of Tao lives in quiet and does not feel lonely, and lives in a crowd and does not feel the noise. He lives in the world and yet is out of it, is without bondage and without need for emancipation, and soon a willow tree grows from his left armpit and a bird makes its nest on the top of his head. This is the height of the culture of quietism and emancipation. To be a servant in the kitchen, or to pick up the waste on the ground, is one of the lowest of professions, and yet the saint is not disturbed by it. Are you not making your spirit the servant of your body, when you are afraid of the restrictions of the official life, and desire to travel to unusual places?"

And Mingliaotse replies: "He who has attained the Tao can go into water without becoming wet, jump into fire without being burned, walk

触实若虚，蹈虚若实。靡入不适，靡境不冥，则其固然。余乃好道，非得道者也。得道者，把柄在我，虚空粉碎。投之嚣喧秽贱，若浊水青莲，淤而不染，故可无择乎所之。余则安能。若柳之从风，风宁则宁，风摇则摇；若沙之在水，水清则清，水浊则浊。余尝终日清静，以晷刻失之；终岁清静，以一日失之。欲听其所之，而在境不乱，不可得也。使天子可以修道，



upon reality as if it were a void and travel on a void as if it were reality. He can be at home wherever he is and be alone in whatever surroundings. That is natural with him. But I am not one who has attained the Tao, I am merely a lover of Tao. One who has attained the Tao is master of himself, and the universe is dissolved for him. Throw him in the company of the noisy and the dirty, and he will be like a lotus flower growing from muddy water, touched by it, yet unstained. Therefore he does not have to choose where to go. I am yet unqualified for this, for I am like a willow tree following the wind——when the wind is quiet, then I am quiet, and when the wind moves, I move, too. I am like sand in the water——which is clean or muddy as the water is. I have often achieved purity and quiet for a whole day and then lost it in a moment, and have sometimes achieved purity and quiet for a year and then lost it in a day. It has not been possible for me to let everything alone and not be disturbed by material surroundings. If an emperor could follow the Tao, why did