

老庄名言



A
COLL-
ECTION OF
LAO-TZU AND
CHUANG-TZU'S
SAYINGS

又英对照读本

AN ENGLISH-CHINESE
BILINGUAL TEXTBOOK

齐鲁书社

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CHUANG-TZU'S SAYINGS

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English Translation by Deng Hongfeng

齐 鲁 书 社
QI LU PRESS

鲁新登字 07 号

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王世舜 校阅

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齐鲁书社出版发行

(济南经九路胜利大街)

山东新华印刷厂临沂厂印刷

787×960 毫米 32 开本 4.75 印张 69 千字

1992 年 6 月第 1 版 1992 年 6 月第 1 次印刷

印数 1—7,000

ISBN 7—5333—0273—7

B·64 定价:2.60 元

前 言

老子和庄子都是中国古代著名的思想家，并且同为道家学派的创始人，世称“老庄”。老子的著作称《老子》又称《道德经》，共八十一章，分道经和德经两部分，内容博大精深，文字精炼优美。《老子》八十一章，实际上是用诗的语言写成的八十一首哲理诗。这些哲理诗不但给人以智慧的启迪，而且给人以美的享受。在中国乃至世界哲学史上产生过巨大而深远的影响。成为人类永久的精神财富。

庄子继承和发展了老子的思想，在老子的基础上广泛而深刻地探讨了自然和社会的规律。他以不可企及的才思将哲理与文学熔于一炉。因此，他的散文，既富于优美的浪漫的文学色彩，更富于深奥玄妙的哲理思辨。文学形式与哲理思辨的完美结合，在中国历史上是无与伦比的。

老子和庄子都把道作为最高的哲学范畴，道在老子和庄子哲学体系中多指物质和物质运动的规律，所谓德则多指事物的本质本性，和儒家所说的“道德”含义很不相同。儒家所说道德多含伦理的意义，这一点是

应当加以注意和区别的。

呈给读者的这本小册子，分为 10 部分，共收名言 246 条，从《老子》选出 117 条，从《庄子》选出 129 条，祈望读者从这些名言中能够得到有益的启示。

编 者

1991 年 9 月

PREFACE

Lao-tzu and *Chuang-tzu* were famous thinkers in ancient China and co-founders of the school of *Tao*. The text of the *Lao-tzu*, later also given the title of *Tao-te ching* ("the classic of the *tao* and its power"), consists of 81 chapters in two parts: classic of *Tao*, and classic of *Te*. It is an encyclopedic and profound work, beautifully-worded and concise. The 81 chapters of its text are really a collection of philosophical poems which provoke wits and offer aesthetic entertainment. It has produced a far-reaching and profound influence in the Chinese and world history of philosophy and has become a permanent mental wealth of the human being.

Having inherited and developed the ideological system of *Lao-tzu*, and on the basis of whom *Chuang-tzu* pondered extensively in depth the laws of nature and society. He merged philosophy with literature

more perfectly than anyone could. Therefore his prose is full of both beautiful and romantic hue of literature and exquisite philosophical meditation. He was no paramount in Chinese history in term of working such a perfect combination of literature form with philosophical reflection.

Lao-tzu and *Chuang-tzu* treated *tao* as the most important category of philosophy. *Tao* in their philosophical system often means material being and the laws of material motion while *te* often means elementary way of material being. "*Tao-te*" in taoism differs from the Confucius "*Tao-te*" which implies morality. Readers should note this difference.

In this book we have compiled 246 famous quotations, 117 from the *Lao-tzu* and 121 from the *Chuang-tzu*, and categorized them in ten parts in hope that readers will benefit and get some inspiration from these quotations.

Editors

September, 1991

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论 道 德

On Tao and Te

道冲而用之又弗盈也。

《老子·四章》

〔译文〕 道空虚无形，但其作用无穷无尽，永不枯竭。

Tao is void and formless, but its function has neither boundary nor end.

生之畜之，生而弗有，为而弗恃，长而弗宰，是谓玄德。

《老子·十章》

〔译文〕 生长万物养育万物，生养而不占有，施为而不依恃，导引而不宰制，这就是自然的本性。

To cause to be and to nurture all things, to cause to be but not to possess, to nurture but not to flaunt nurturing, to guide but to not rule over—that is the essence of tao.

执古之道，以御今之有。能知古始，是谓道纪。

《老子·十四章》

〔译文〕 把握亘古既存之道，用来驾御今天的现实存在。能够认识事物的本原，这就是道的规律。

Using the ancient *tao* which has existed through all ages to master the reality of today, and to know the origin of things, is the law of *tao*.

古之善为道者，微妙玄通，深不可识。

《老子·十五章》

〔译文〕 古代善于行道的人，微妙而通达，高深莫测，使人难以认识。

Those of ancient times who knew well how to practice *tao*, were sophisticated and profound, complex to fathom.

保此道者不欲盈。夫唯不盈，是以能敝复成。

《老子·十五章》

〔译文〕 遵循此道的人不求自满。正因为不自满，所以才能够除旧后再更新。

Those who know this *tao* are never satisfied, that is why they can cast out the old and rejuvenate themselves.

物壮则老，是谓不道，不道早已。

《老子·三十章》

〔译文〕 事物过于壮盛就会衰败，这就叫做不合乎道，不合乎道就会加速死亡。

Things too energetic and strong will surely decay, that is because it goes against *tao*. Not conforming to *tao* means quick death.

道恒无名、朴，虽小，而天下弗敢臣。

《老子·三十二章》

〔译文〕 道永远是无名、似朴的，虽然幽微，可是天下没有谁能支配它。

Tao is always nameless and primitive, appearing insignificant, but no one can order it.

道之出言，淡兮其无味，视之不足见，听之不足闻，用之不可既。

《老子·三十五章》

〔译文〕 大道表述为言语，既平淡而又无味。看它时不能见着，听它时无法听到，可用起它来却是无穷无尽的。

Tao is plain and tasteless if expressed in words. You look but can not see it, you listen but can not

hear it, but its use is unlimited and inexhaustible.

上士闻道，勤而行之；中士闻道，若存若亡；下士闻道，大笑之。弗笑，不足以为道。

《老子·四十一章》

〔译文〕 上士听说道，努力去实行；中士听说道，将信又将疑；下士听说道，哈哈大笑。不被他们所笑，就不足以成为道。

The superior hear *tao* and practice it, the mediocre hear *tao* and doubt it, the inferior hear *tao* and laugh at it. *Tao* is not *tao* if not being laughed at.

明道若昧，进道若退，夷道若颡；上德若谷，广德若不足，建德若媮；质真若渝，大白若辱；大方无偶，大器晚成；大音希声，大象无形；道隐无名。

《老子·四十一章》

〔译文〕 明亮的道好像暗昧，前进的道好像后退，平坦的道好像崎岖；高尚的德好像峡谷，广大的德好像不足，刚健的德好像怠惰；质朴又纯真好像混浊，极净的洁白好像含垢；最大的方形没有棱角，最大的器皿最后完成；最大的音乐听来无声，最大的形象没有踪影；道就是隐匿于无名。

The bright *tao* seems dark; the advancing *tao* seems retreating; the straight and broad *tao* seems to zigzag and be jagged. Lofty *te* (the power of *tao*) seems to be a deep canyon; abundant *te* seems to be meager; mighty *te* seems to be indolent. Plainness and purity seem to be chaos. purest white seems to be tarnished. The greatest square has no angles; the greatest utensil finishes the last; the greatest sound can not be heard; the biggest object has no form; *tao* is hidden in namelessness.

道生之，而德畜之；物形之，而器成之。是以万物遵道而贵德。

《老子·五十一章》

〔译文〕 道生成万物，而德蓄养万物；物赋形于万物，又由器完成它。因此万物都尊崇道而珍贵德。

Tao creates while *te* (the power of *tao*) nurtures, materials bring forms and environment creates growth; therefore every being respects *tao* and values *te*.

道者，万物之注也，善人之葆也，不善人之所葆也。

《老子·六十二章》

〔译文〕 道是万物必须宗属的，善人所要保护的，不善的人所被保护的。

Tao is the sovereign of every being. The good man values tao while the evil man tries to keep it for himself.

夫道，有情有信，无为无形；可传而不可受，可得而不可见；自本自根，未有天地，自古以固存。

《庄子·大宗师》

〔译文〕 道是真实存在的，可以使人相信，然而它既无为又无形；可以传授但不可以接受为私有，可以得到但却看不到它；它的根本就在自身，从没有天地以前的古时候起，它就存在了。

Tao's real existence makes one believe in it. But tao is nonactive and formless; it can be taught but can not be kept as a possession; it can be got but not seen. Its root is in itself. Tao existed long before the world came into being.

无为而尊者，天道也；有为而累者，人道也。

《庄子·在宥》

〔译文〕 无所作为而能处于尊贵地位的，是天道；