

《中国思想家评传》简明读本 - 中英文版 -

主 编 周 宪 程爱民



老子

Laozi

Collection of Critical Biographies of Chinese Thinkers

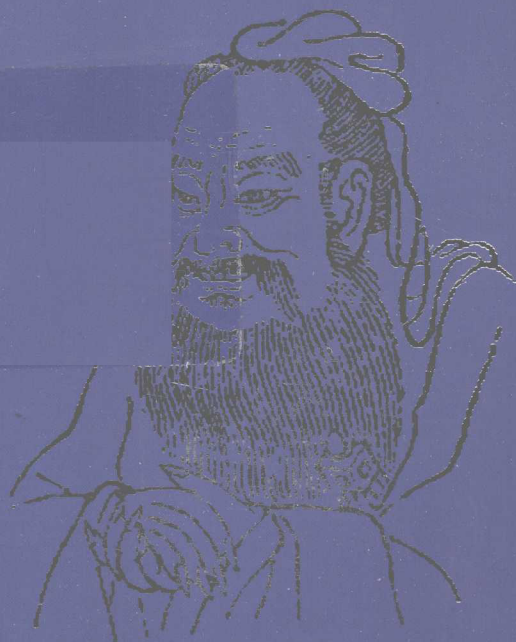
(Concise Edition, Chinese-English)

著 者 / 高华平 Gao Huaping

译 者 / 汪榕培 Wang Rongpei

曹 盈 Cao Ying

王善江 Wang Shanjiang



南京大学出版社
Nanjing University Press

《中国思想家评传》简明读本 - 中英文版 -
主 编 周 宪 程爱民



老子

著 者 / 高华平 Gao Huaping
译 者 / 汪榕培 Wang Rongpei
曹 盈 Cao Ying
王善江 Wang Shanjiang



南京大学出版社

图书在版编目(CIP)数据

老子:汉英对照/高华平著;汪榕培,曹盈,王善江译.
—南京:南京大学出版社,2010.3
(中国思想家评传简明读本)
ISBN 978-7-305-06607-8

I. 老… II. ①高…②汪…③曹…④王… III. 老子—
评传—汉、英 IV. B223.1

中国版本图书馆CIP数据核字(2009)第237561号

出版者 南京大学出版社
社 址 南京汉口路22号 邮 编 210093
网 址 <http://www.NjupCo.com>
出版人 左 健

丛 书 名 《中国思想家评传》简明读本(中英文版)
书 名 老 子
著 者 高华平
译 者 汪榕培 曹 盈 王善江
责任编辑 李海霞 编辑热线 025-83685720

照 排 江苏凤凰制版印务中心
印 刷 江苏徐州新华印刷厂
开 本 787×1092 1/16 印张 11 字数 214千
版 次 2010年3月第1版 2010年3月第1次印刷
ISBN 978-7-305-06607-8
定 价 26.80元

发行热线 025-83594756
电子邮箱 Press@NjupCo.com
Sales@NjupCo.com (市场部)

* 版权所有,侵权必究

* 凡购买南大版图书,如有印装质量问题,请与所购图书销
售部门联系调换

《中国思想家评传》简明读本（中英文版）

编 委 会

主 任 许 琳 张异宾

副主任 马箭飞 周 宪

编 委 （按姓氏笔画为序）

王明生 左 健 吕浩雪 孙文正 张异宾

周 宪 周 群 金鑫荣 胡 豪 夏维中

徐兴无 蒋广学 程爱民

Editorial Committee

of

Collection of Critical Biographies of Chinese Thinkers

(Concise Edition, Chinese-English)

Executive Director: Xu Lin, Zhang Yibin

Associate Director: Ma Jianfei, Zhou Xian

Members of Committee: Cheng Aimin, Hu Hao, Jiang Guangxue

Jin Xinrong, Lu Haoxue, Sun Wenzheng

Wang Mingsheng, Xia Weizhong, Xu Xingwu

Zhang Yibin, Zhou Qun, Zhou Xian, Zuo Jian

Books available in the collection

Confucius

《孔子》

978-7-305-06611-5

Laozi

《老子》

978-7-305-06607-8

Emperor Qin Shihuang

《秦始皇》

978-7-305-06608-5

Li Bai

《李白》

978-7-305-06609-2

Cao Xueqin

《曹雪芹》

978-7-305-06610-8

Mencius

《孟子》

Sima Qian

《司马迁》

Mozi

《墨子》

Zhuangzi

《庄子》

总序

General Preface

China is one of the cradles of world civilization, enjoying over five thousand years of history. It has produced many outstanding figures in the history of ancient thought, and left a rich philosophical heritage for both the Chinese people and the entire humanity. The fruit of these thinkers was to establish unique schools that over the long course of history have been continuously interpreted and developed. Today much of these thoughts are as relevant as ever and of extreme vitality for both China and the rest of the world. For instance, the ideal of “humaneness” and the concept of “harmony” taught by Confucius, the founder of Confucianism, have been venerated without ceasing by contemporary China as well as other Asian nations.

Ancient Chinese dynasties came and went, with each new dynasty producing its own scintillating system of thought. These rare and beautiful flowers of philosophy are grounded in the hundred schools vying for attention in pre-Qin times and the broad yet deep classical scholarship of Han and Tang times and in the simple yet profound occult learning of the Wei and Jin dynasties together with the entirely rational learning of Song and Ming Neo-Confucianism. The fertile soil of religious belief was Buddhism’s escape from the emptiness of the sensual world and Daoism’s spiritual cultivation in the search for identification with the immortals. The founders of these systems of thought included teachers, scholars, poets, politicians, scientists and monks—they made great contributions to such disparate cultural fields in ancient China as philosophy, politics, military science, economics, law, handicrafts, science and technology, literature, fine arts, and religion. The ancient Chinese venerated them for their wisdom and for following moral paths, and called them sages, worthies, saints, wise men, and great masters, etc. Their words and writings, and sometimes their life experiences, constitute the rich matter of ancient Chinese thought distilled by later generations. The accomplishments of Chinese thought are rich and varied, and permeate such spiritual traditions as the harmony between humans and nature, the unification of thought and action, and the need for calmness during vigorous action, synthesizing the old and innovating something new.

Nanjing University Press has persisted over the last twenty years in publishing the 200-book series, *Collection of Critical Biographies of Chinese Thinkers*, under the general editorship of Professor Kuang Yaming, late honorary president of Nanjing University. This collection is the largest-scale project of research on Chinese thinking and culture undertaken since the beginning of the twentieth century. It selected more than 270 outstanding figures from Chinese history, composed their biographies and criticized their

中国是世界文明的发源地之一，有五千多年的文明史。在中国古代思想史上，涌现出了许许多多杰出的思想家，为中华民族乃至整个人类留下了丰富的思想遗产。这些思想成果独树一帜，在漫长的历史中又不断地被阐释、被发展，很多思想对于今天的中国乃至世界而言，仍然历久弥新，极具生命力。比如，儒家学派创始人孔子“仁”的理念、“和”的思想，不仅在当代中国，在其他亚洲国家也一直备受推崇。

古代中国朝代更迭，每一个朝代都有灿烂夺目的思想文化。百家争鸣的先秦诸子、博大宏深的汉唐经学、简易幽远的魏晋玄学、尽心知性的宋明理学是思想学术的奇葩；佛教的色空禅悦、道教的神仙修养是宗教信仰的沃土；其他如经世济民的政治、经济理想，巧夺天工的科技、工艺之道，风雅传神、丹青不老的文学艺术……都蕴涵着丰富的思想。这些思想的创造者中有教师、学者、诗人、政治家、科学家、僧人……他们在中国古代的哲学、政治、军事、经济、法律、工艺、科技、文学、艺术、宗教等各个文明领域内贡献巨大。古代中国人尊敬那些充满智慧、追求道德的人，称呼他们为圣人、贤人、哲人、智者、大师等，他们的言论、著作或被后人总结出来的经验构成了中国古代思想的重要内容，在丰富多彩中贯穿着天人合一、知行合一、刚健中和等精神传统，表现出综合创新的特色。

南京大学出版社坚持20余年，出版了由南京大学已故名誉校长匡亚明教授主编的《中国思想家评传丛书》，这套丛书共200部，是中国20世纪以来最为宏大的中国传统思想文化研究工程，选出了中国历史上270余位杰出人物，为他们写传记，

intellectual accomplishments; all in all, it is a rigorous and refined academic work. On this foundation, we introduce this series of concise readers, which provides much material in a simple format. It includes the cream of the crop of great figures relatively familiar to foreign readers. We have done our best to use plain but vivid language to narrate their human stories; this will convey the wisdom of their thought and display the cultural magnificence of the Chinese people. In the course of spiritually communing with these representative thinkers from ancient China, readers will certainly be able to apprehend the undying essence of thoughts of the Chinese people.

Finally, we are deeply grateful for the support from Hanban/ Confucius Institute Headquarters, and the experts from home and abroad for their joint efforts in writing and translating this series.

Editors
November, 2009

评论他们的思想成就，是严肃精深的学术著作。在此基础上推出的这套简明读本，则厚积薄发，精选出国外读者相对较为熟悉的伟大人物，力求用简洁生动的语言，通过讲述有趣的人物故事，传达他们的思想智慧，展示中华民族绚烂多姿的文化。读者在和这些中国古代有代表性的思想家的心灵对话中，一定能领略中华民族思想文化生生不息的精髓。

最后，我们衷心感谢国家汉办/孔子学院总部对本项目提供了巨大的支持，感谢所有参与此套丛书撰写和翻译工作的中外专家学者为此套丛书所做的辛勤而卓有成效的工作。

编者

2009年11月

目录

Contents

Chapter I	Getting to Know Laozi and <i>Laozi</i> -----	1
Chapter II	Stories Behind <i>Laozi</i> -----	7
Chapter III	The Source of Laozi's Thought -----	25
Chapter IV	Respecting Tao and Honoring Virtue	
	—Laozi's Theory of Tao and Virtue -----	49
Chapter V	Governing by Doing Nothing	
	—Laozi's Socio-Political Thought -----	73
Chapter VI	He Who Is Contented Knows What to Avoid	
	—Laozi's Philosophy of Life -----	95
Chapter VII	Is There a Difference Between Good and Evil?	
	—Laozi's Aesthetic Thought -----	117
Chapter VIII	The Position and Influence of Laozi's Thought	
	in the History of Chinese Thought -----	143

一	老子其人与《老子》其书	1
二	《老子》文本的几种形态	7
三	老子思想的来源	25
四	尊道而贵德	
	——老子的道论和德论	49
五	无为而治	
	——老子的社会政治思想	73
六	知足知止	
	——老子的人生哲学思想	95
七	唯美与恶，相去若何	
	——老子的美学思想	117
八	老子思想在中国思想史上的地位和影响	143

一 老子其人与《老子》其书

Chapter I Getting to Know Laozi and *Laozi*

Do you know which two books have been translated most frequently and spread most widely among all the cultural classics in the world today? They are *The Bible* in the West and *Laozi* in China.

Do you want to know the time-honored and profound traditional Chinese thought and culture? If you want to get the profundity of them, you have to know two cultural celebrities in Chinese history. The two celebrities are Confucius in Confucianism and Laozi in Taoism. Confucius, founder of Confucianism, mainly taught human relations and norms of etiquette, which were concerned with educating people on how to be aggressive and how to serve their sovereigns and fathers so that they could have socially acceptable careers. Laozi, founder of Taoism, taught how people should retreat in order to advance, how they should be humble and how they should overcome the hard with the soft so that they could preserve their body and cultivate their nature: "Do nothing and everything will be done."

Like Confucius, Laozi also has an extremely important position and influence in the traditional Chinese thought and culture, but quite different from Confucius' life stories, his is full of mysteries. At the beginning of last century, there emerged in the Chinese academic world the so-called "the Skeptical School of Early Chinese History" and "the Skeptical Thought of Early Chinese History," which were quite dubious about the ancient Chinese history. Many historical figures, events, literature and classics, including Laozi and *Laozi*, were boldly questioned. Some said that Laozi and *Laozi* were born later than Confucius and Mozi, probably in the middle and late Warring States Period (475~221 B.C.) or even in the reign of Emperor Wen (179~158 B.C.) of the Western Han Dynasty; while others denied that there was such a person as Laozi.

Of course, according to most scholars, it is certain that Laozi with his *Laozi* was born in the late Spring and Autumn Period (771~474 B.C.). In the first general history in the form of a series of biographies in China, the *Records of the Grand Historian*, written by Sima Qian, a famous historian in the Western Han Dynasty, there is "The Biography of Laozi and Han Feizi" to record the life of Laozi despite its shortness of only more than 200 characters.

"The Biography of Laozi and Han Feizi" in the *Records of the Grand*

在当今世界浩如烟海的古代文化典籍中，有两本书被翻译的次数最多流传最为广泛：一本是西方的《圣经》，另一本就是中国的《老子》。

如果你想了解历史悠久、博大精深的中国传统思想和文化，有两个中国历史文化名人你必须认识。这两个人，一个是儒家的孔子，另一个则是道家的老子。孔子是儒家学派的创始人，主张仁和礼，教人积极入世，上进有为，事君事父，做一番改造社会的事业；而老子，则是道家（教）的祖宗，他主张自然无为，治国要无为而治，为人要谦卑居下，以柔克刚，以便全身养性，做到“无为而无不为”。

在中国传统的思想文化中，老子虽然和孔子一样，具有极其重要的地位和影响，但史书上关于他的生平事迹记载得极其简单，他的著作中也无一言半语讲到自己的活动，因而人们对他所知甚少。20世纪初期，中国的学术界出现了对中国上古历史广泛质疑的“疑古思潮”，产生了一个“疑古学派”。他们对许多上古历史人物、历史事件以及文献典籍，提出了大胆的怀疑，其中包括老子其人和《老子》其书。他们之中有人认为老子其人和《老子》其书出现比较晚，应该在孔子和墨子之后，可能产生于战国（公元前475～前221年）中后期，或者在西汉的文帝（公元前179～前158年在位）时代；甚至有人否认有老子这个人的存在。

然而，大多数学者的研究是可信的，即老子其人和《老子》这部书出现于中国的春秋（公元前771～前474年）末期。特别是中国西汉时期著名的史学家司马迁著的《史记》中，有一篇《老子韩非列传》，其中就有一部分是关于老子的传记，尽管它的篇幅很短，只有二三百字。

这篇传记明确地告诉人们，老子是中国春秋时期楚国的苦

Historian records that Laozi was a native of Qurenli of Lixiang Town in Ku County in the state of Chu (Ku County was a dependency of the state of Chen in the Spring and Autumn Period. In 478 B.C., the state of Chen was conquered by the state of Chu and Ku County, located in the east of the Luyi County in Henan Province today, thus became the dependency of Chu). Styled Dan, Laozi's family name was Li and his given name was Er. He was the head of the imperial library (historiographer) in the Zhou Dynasty.

Confucius once consulted Laozi. He went to Zhou and consulted Laozi about the rites, and Laozi said, "As for the rites of the Western Zhou you mentioned, the bodies and bones of the people practicing the rites have dissipated, only their words continue to exist. Besides, a gentleman will carry out his ideas when he has the opportunity and will walk like swaying fleabane in the wind when he does not. I've heard that a good merchant hides his best merchandise, and a virtuous gentleman appears slow-witted. Get rid of your overbearing airs and excessive desires as well as your posturing attitude and greed, as they will do you no good. That's all I can tell you."

Confucius returned and said to his disciples, "As for birds, I know that they are able to fly; as for fish, I know they are able to swim; as for beasts, I know they are able to run. But the running beasts can be captured with nets, the swimming fish can be angled with fishing lines, and the flying birds can be caught with arrows. As for dragons, I have no idea how they ascend to heaven by wind and clouds. Today I met Laozi, who's probably a dragon!"

Laozi pursued Tao and virtue, and his aim was to be a hermit rather than gain fame. Laozi was the head of the imperial library of the Zhou Dynasty for a long time. After the death of King Jing of Zhou in 516 B.C., an internal war for the crown broke out between his two sons, Prince Meng and Prince Chao. In the end, Prince Chao was defeated and fled to the state of Chu with the collection of the classics of the Zhou Dynasty. Seeing that Zhou had declined and that the classics had been taken away by Prince Chao, Laozi resigned and left. It is said that when Laozi arrived at the Pass of Zhou, Yin Xi (also called Guan Yin), the official in charge of the Pass, stopped him and said, "Since you are going to live in seclusion, please write your thoughts into a book for me." Laozi had no choice but to write two masterpieces, explaining Tao and virtue in more than 5 000 Chinese characters. Then he left, and nobody knew his whereabouts afterwards.