



# WISDOM *of* HAN FEIZI

## 韩非子 智慧故事

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诸子百家智慧故事  
Wisdom of  
Ancient Chinese Sages

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# 前言

2000多年前的春秋战国时代，是中国各种思想流派百花齐放的时期，涌现了孔子、孟子、老子、庄子、墨子、荀子、孙子、韩非子等思想家、哲学家，他们开创了儒、道、墨、法等各具特色、影响深远的思想派别，后世称为“诸子百家”。“诸子百家智慧故事”是一套介绍先秦诸子经典的汉英对照系列丛书，将先秦诸子的生平事迹、哲学思想、格言警句、哲理寓言以及与他们有关的历史故事串联成启迪智慧的短小故事，既能满足中国读者的普及型阅读需求，又照顾到国外读者的文化特点，让大家在轻松愉快的阅读氛围中走近春秋战国时代“百家争鸣”的先哲们。

为了让世界更好地了解中国的经典文化，“诸子百家智慧故事”在编写上突出了以下三个特点：

轻松阅读——本系列每本书中文不过七八万字，每个故事就是一个相对独立的阅读单位，仅几百字的内容十分钟就能读完，在当今信息爆炸的快节奏时代，这种文本便于读者随时取出翻阅。

经济阅读——中国的文字特别是古文字常常是外国人阅读中国经典的障碍，本丛书采取汉英双语对照，中文是浅显易懂的白话体，配以通顺晓畅的英语译文，读者无须钻研艰深的典籍，就能了解先哲的智慧。

趣味阅读——本丛书通过一个个短小生动的故事以及古意盎然的插图，为读者深入浅出地解读诸子经典。

先秦诸子经典是中国的宝贵精神财富，至今在中国乃至全世界都有广泛的影响。希望本丛书能够引起广大中外读者对先秦诸子百家的兴趣，并能通过书中的故事体会到博大精深的中国智慧。

编者

# Preface

Over two millennia ago, China experienced a boom of ideas and philosophies in the form of “100 Schools of Thought”. Confucius, Mencius, Laozi, Zhuangzi, Mozi, Xunzi, Han Feizi, Sun Tzu ... These are the stellar names behind the philosophical schools like Confucianism, Taoism, Mohism, Legalism, etc. in the Spring and Autumn Period and the Warring States Period (from 770 BC to 221 BC). The classics of these ancient sages contain great wisdom and have exerted profound influence on Chinese history and thought. While the classics themselves may seem difficult to understand today, you can find lucid and accessible explanations of the ancient philosophies in the books of *Wisdom of Ancient Chinese Sages*. With the help of a collection of short and interesting stories, you can get to know the lives and thoughts of the ancient sages, the axioms and allegories they employed to illustrate their ideas, and some facts about the historical era they lived in.

With the aim of presenting the ancient Chinese classics to the world audience, *Wisdom of Ancient Chinese Sages* boasts three advantages:

Easiness — Each book in the series is comprised of only a few dozen stories, each of which has no more than 2,000 words

and can be glanced through in a 10-minute coffee break. Even in your busy life, you can always snatch some time to enjoy a story of wisdom and gain some spiritual nourishment.

Efficiency — The classics may seem a little obscure today since they are written in the ancient Chinese. In this Chinese-English version of *Wisdom of Ancient Chinese Sages*, however, the classics are rendered in simple, everyday English. Without having to tax your brains, you can readily comprehend the profound wisdom of the ancient sages.

Attractiveness — With all the short but lively stories accompanied by beautiful illustrations, *Wisdom of Ancient Chinese Sages* explains to you the ancient philosophical ideas in a friendly and agreeable way.

The ancient philosophical classics in the “100 Schools of Thought” are an important spiritual heritage of China and impose great cultural reverberations beyond the Chinese borders. We hope that the series may let the readers develop an interest in the ancient Chinese sages and their philosophies, and appreciate the quintessential Chinese wisdom that may prove useful in present day.

Editors

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韩非子生平

The Life of Han Feizi



**韩非** 是我国战国时期(公元前 475 年~前 221 年)著名的哲学家、散文家，是法家学说的集大成者。关于他的生平事迹，历史记载流传下来的不多。我们今天对他一生事迹的了解，主要依据西汉司马迁的《史记·老庄申韩列传》。

韩非是战国末期韩国人。其生年不详，研究者多推断在公元前 280 年左右，卒年为公元前 233 年(秦始皇十四年)。他出身于韩国君主之家，《史记·老庄申韩列传》说他是“韩之诸公子”，即韩君的妾所生的儿子。注意到韩非这个出身，颇有助于我们理解其学说。可以想见，韩非显贵的地位和接近权力中心的生活环境对他思想和学说的形成是十分重要的。他生长于深宫之中，不可能与广大民众甚至中下层官吏声气相通，这就决定了他的学说与同时代的儒家、墨家、农家的学说不同，不具备显而易见的平民色彩，其服务的唯一对象只能是君王，所思所想也不外是维护君王地位的稳固和权势的独尊。因为他是韩国君主的庶子，故以国名“韩”为氏，其名为“非”。当时的人都有名有字，韩非的字则没有传下来。韩非是先秦诸子之一，后人又尊称他为“韩子”、“韩非子”。

韩非有口吃结巴的毛病，因此不善于辩论言谈，但他却很会撰文著书。心理学上把这种现象称为“补偿反应”，就好比盲人往往听觉特别灵敏。在当时，有识之士要想实施自己的学说大多得靠说服打动君王，像韩非这样天资聪颖、见解深刻、思想敏锐的人，却偏偏要遭受“不能道说”之苦，可以想见，这种生理上的压抑长期得不到有效的释放和排遣，恐怕是会在某种程度上对其学说的构建有所影响的。

韩非从小喜好“刑名法术”之学，即刑名与法术结



合所构成的学问。“刑名法术”之学是讲治国要用法律，法律的制定要有一定的规范，有明确的是非标准，该赏则赏，当罚就罚，不避亲私；君主驾驭、控制臣下，要有一套权术计谋。这种观点的宣传者主要是法家，其渊源一般追溯到“黄老”，即黄帝和老子。到韩非求学的时代，当时还注重刑名之学而又有一定影响的人物，只有儒家的别派传人荀子（约公元前313～前230年）。荀子继承了儒家思想，但他能打破门户之见，对各家学派的思想精华兼收并蓄，其中也包括法家思想中的积极因素。因此，从小喜爱刑名之学的韩非便慕名前往拜师，成了荀子的门徒。与他同窗的还有一位著名的人物，那就是李斯。韩非和李斯两人后来都成为法家的代表人物。李斯出身于楚国平民，可以说是实践家；韩非出身于韩国宗室，可以说是理论家。在才华上，韩非比李斯要高出一头，李斯也自认为比不上韩非。在当时战国纷争的时代，韩非作为韩国人，又是君主的儿子，因此学成之后便返回故土，以期报效祖国。而李斯在跟随荀子学习治理国家的办法之后，急于施展自己的政治才华，他认为秦王打算吞并天下，霸气十足，在秦国自己一定能大展身手，于是投奔了秦王，果然得到秦王的重用。

在战国七雄中，韩国是最弱的一个国家。韩非目睹当时的韩国积贫积弱，出于爱国心，他多次向韩王安上书，希望韩王安能变法图强，但其主张始终得不到采纳。当时韩国当道的大臣结党营私，苟且偷安，极力排挤主张革新、要求推行法治的“智术之士”。在这种政治条件下，韩非只好退出政治斗争的名利场，回到书斋，以著书立说来宣扬自己的政治主张。他根据历史上治国的经验教训和现实的社会状况，写出了《孤愤》、《五蠹》、《内外储说》、《说林》、《说难》等文章，洋洋十万余言。