

中国传统文化系列  
Traditional Chinese Culture Series

# HAN FEIZI SPEAKS

The Power of Pragmatism

译者/BRIAN BRUYA(美)



## 韩非子说

法·家·的·峻·言



「蔡志忠」著

TSAI CHIH CHUNG

Bestselling comics author with  
over 40 million books sold

现代出版社

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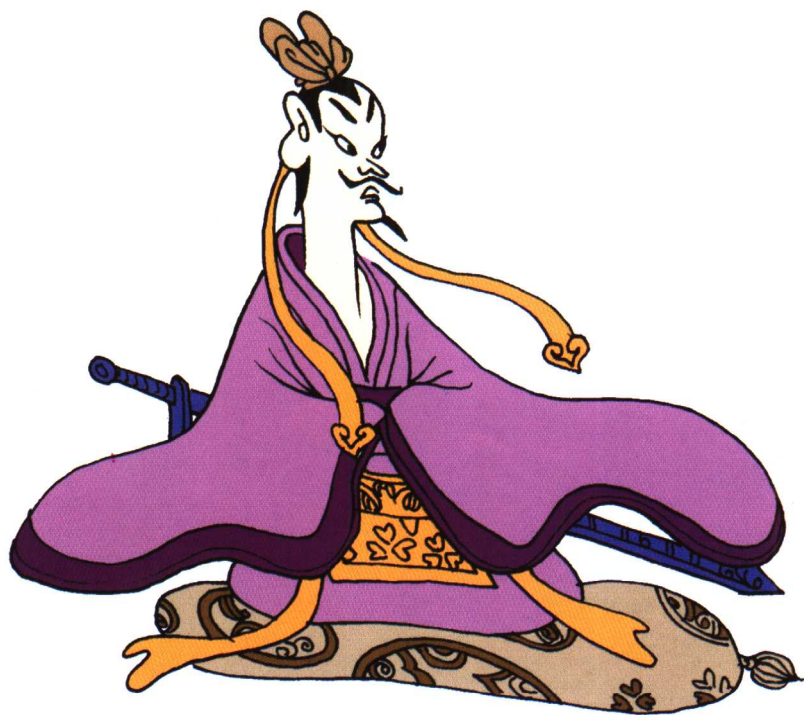
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|                                     |           |                                      |           |
|-------------------------------------|-----------|--------------------------------------|-----------|
| <b>The Life of Han Feizi</b>        | <b>1</b>  | <b>The Selfish Wife</b>              | <b>30</b> |
|                                     |           | <b>The Lu People Move to Yue</b>     | <b>31</b> |
| <b>The Philosophy of Han Feizi</b>  | <b>8</b>  | <b>Distant Water for a Nearby</b>    |           |
| <b>Knowing Your Place</b>           | <b>9</b>  | <b>Fire</b>                          | <b>32</b> |
| <b>Claws and Teeth</b>              | <b>10</b> | <b>Holding the Target for Yi</b>     | <b>33</b> |
| <b>The Difficulty of Persuasion</b> | <b>11</b> | <b>Signs</b>                         | <b>34</b> |
| <b>Giving Advice</b>                | <b>12</b> | <b>The Origin of Courage</b>         | <b>35</b> |
| <b>People Act for Profit</b>        | <b>14</b> | <b>Three Lice on a Pig</b>           | <b>36</b> |
| <b>Sages Are Not Disgraced</b>      | <b>16</b> | <b>Leave Some Room</b>               | <b>37</b> |
| <b>Worries</b>                      | <b>17</b> | <b>Wang Shou Burns His Books</b>     | <b>38</b> |
| <b>A Gift of Jade</b>               | <b>18</b> | <b>The Two-Headed Bug</b>            | <b>39</b> |
| <b>The Thunder of a Bird's Call</b> | <b>19</b> | <b>Bo Le Appraises Horses</b>        | <b>40</b> |
| <b>The Way to Win</b>               | <b>21</b> | <b>The Penal Gorge</b>               | <b>41</b> |
| <b>King Wen's Methods</b>           | <b>22</b> | <b>Feeling Lucky</b>                 | <b>42</b> |
| <b>Overcoming the Self</b>          | <b>23</b> | <b>Braving Fire and Water</b>        | <b>43</b> |
| <b>Sincerity over Cunning</b>       | <b>24</b> | <b>The King Bows to a Frog</b>       | <b>44</b> |
| <b>Old Horses Know the Way</b>      | <b>27</b> | <b>Benevolence and Righteousness</b> |           |
| <b>Tiny as a Louse</b>              | <b>29</b> | <b>Are Just for Fooling Around</b>   | <b>45</b> |

|                              |    |                                |    |
|------------------------------|----|--------------------------------|----|
| Caring Too Much              | 46 | A White Horse Is Still a Horse | 71 |
| Checking Up                  | 47 | Fuzi Jian Governs Shanfu       | 72 |
| Biding Time                  | 48 | The Useless Calabash           | 73 |
| Training the People          | 49 | The Painted Whip               | 74 |
| Teaching the People to Shoot | 51 | The Jewelry Box                | 75 |
| Made a Fool Of               | 52 | Reaping What You Sow           | 76 |
| The Nature of Fire and Water | 53 | Buying Shoes                   | 77 |
| A Wife's Prayer              | 54 | Painting Ghosts                | 78 |
| The Crown Prince Hasn't      |    | Mrs. Bu's Benevolence          | 79 |
| Been Born                    | 55 | Thanks, But No Thanks          | 80 |
| The Unburnable Hair          | 56 | Shaoshi the Muscle-Man         | 81 |
| When Benefit Becomes Harm    | 58 | Keep Public and Private        |    |
| The Noseless Beauty          | 59 | Separate                       | 82 |
| A New Pair of Pants          | 61 | Zengzi Slaughters a Pig        | 83 |
| A Monkey on the Tip of       |    | Rewarding the Worthy           | 84 |
| a Thorn                      | 62 | The Difference Between Private |    |
| A Sovereign Is Like a Basin  | 64 | and Public                     | 85 |
| The Righteousness of         |    | Skinny Horses                  | 86 |
| Duke Xiang                   | 65 | Even the Crown Prince Must     |    |
| Duke Mu Gives His Daughter   |    | Obey the Law                   | 87 |
| in Marriage                  | 67 | Wu Qi Divorces His Wife        | 89 |
| The Wooden Kite and          |    | Seeing, Hearing, Judging       | 90 |
| Pivot-Bar                    | 68 | The Wine Merchant's Dog        | 91 |
| Raising Up a Candle          | 69 | Choosing a Queen               | 92 |

|                            |    |                        |     |
|----------------------------|----|------------------------|-----|
| The King Studies Law       | 93 | Zichan Cracks a Case   | 100 |
| Methods                    | 94 | Giving a Tiger Wings   | 101 |
| Zao Fu and the Boar        | 95 | Contradiction          | 102 |
| Rewards Aren't Necessarily |    | Hair Loss              | 104 |
| Sufficient                 | 96 | Tripping Over Anthills | 105 |
| The Two-Headed Chariot     | 97 | Waiting for a Rabbit   | 106 |
| Ethics vs. Coercion        | 98 | Long Sleeves           | 107 |



法，而使者以武犯禁，宽则宠名誉之人，急则用介冑之士。今者所养非所用，所用非所养。悲廉直不容于明其法制，执势以御其臣下，富国强兵而以求人任贤，反举浮淫之蠹而加之功实之上。以为儒者用文乱与李斯俱事荀卿，斯自以为不如非。非见韩之削弱，数以书谏韩王，韩王不能用。于是韩非疾治国不务修韩非者，韩之诸公子也。喜刑名法术之学，而归其本于黄、老。其为人口吃，不能道说，而善著书。

韩非子序

## The Life of Han Feizi



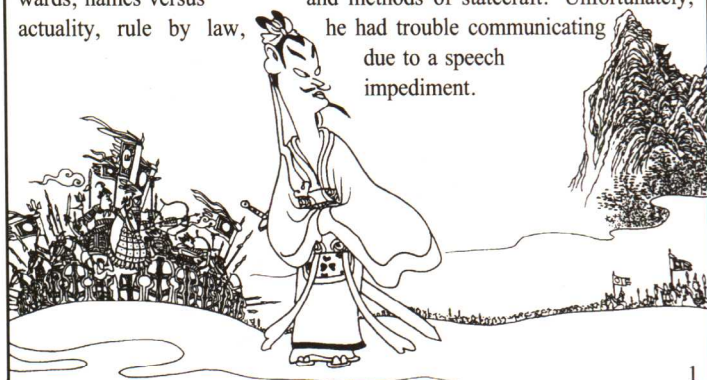
之，使人赦之，非已死矣。不如以过法诛之。」秦王以为然，下吏治非。李斯使人遗非药，使自杀。韩非欲自陈，不得见。秦王后悔非，韩之诸公子也。今王欲并诸侯，非终为韩不为秦，此人之情也。今王不用，久留而归之，此自遗患也，书也。」秦因急攻韩。韩始不用非，及急，乃遣非使秦。秦王悦之，未信用，李斯姚贾害之，毁之曰：「韩秦王见《孤愤》《五蠹》之书，曰：『嗟乎，寡人得见此人与之游，死不恨矣！』」李斯曰：「此韩非之所著邪枉之臣。观往者得失之变，故作《孤愤》《五蠹》《内外储》《说林》《说难》十余万言……人或传其书至秦，

《史记》◎老子韩非列传》

## The life of Han Feizi



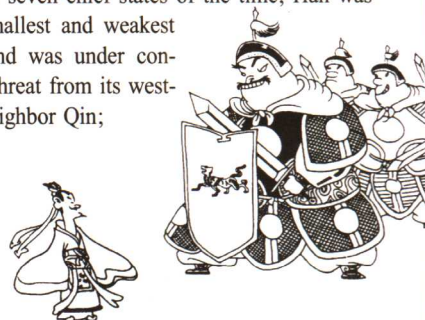
Han Feizi was a prince of the state of Han in the waning years of the Warring States period (475~221 B.C.) in China. The theoretical topics he found most compelling were governing through punishments and rewards, names versus actuality, rule by law, and methods of statecraft. Unfortunately, he had trouble communicating due to a speech impediment.



He once went to Chu to study under the great Confucianist, Xunzi. His most famous classmate, Li Si, felt that he himself was far inferior to Han Feizi...



Of the seven chief states of the time, Han was the smallest and weakest one and was under constant threat from its western neighbor Qin;



Not to mention that due to the ineptitude of the Han king, governmental authority had fallen into the hands of his high ministers.



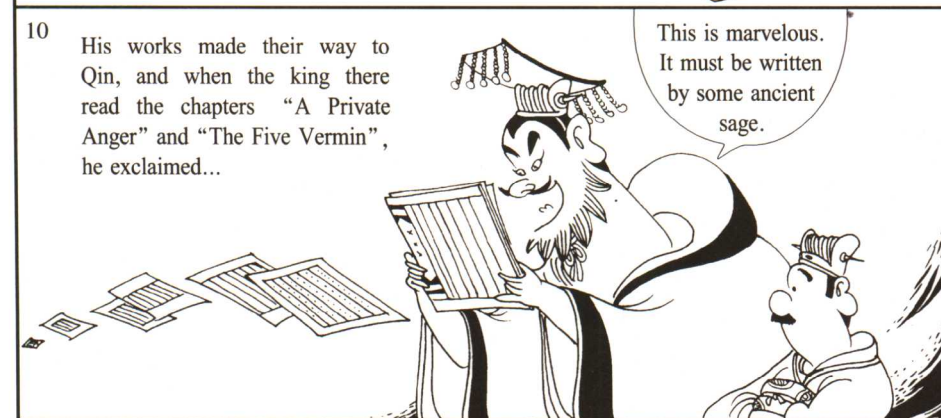
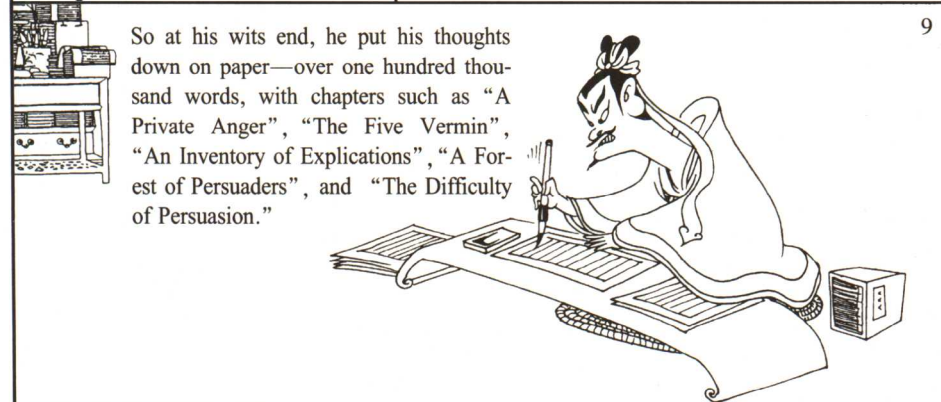
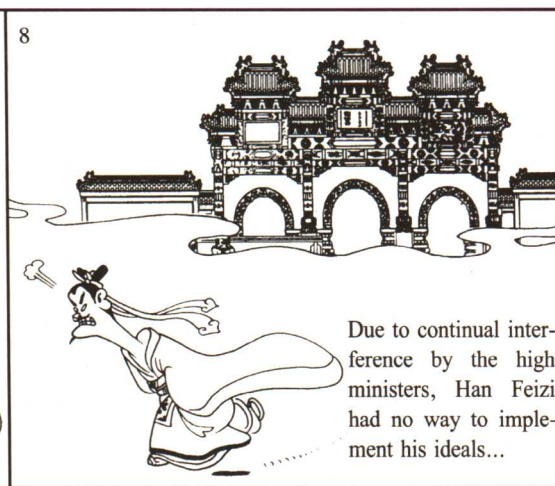
Troubles inside and out. If something isn't done now, the state will surely perish...



Seeing the dangers his state faced, Han Feizi presented suggestions to the king several times...







# 韩非学述

言从横者盖小国恃大国，「今者韩国小而恃大国，主慢而听秦、魏，恃齐、荆为用，而小国愈亡，故东之言从横未尝一日而止也，然而功名不成，霸王不立者，虚言非所以成治也。」（《忠孝篇》）祸。」（《显学篇》）竟于言从横之术，「诸侯言从者曰：从成必霸；而言横者曰：横成必王。山贤。」（《史记·老子韩非列传》）「魏任孟卯之辩，而有华下之患；赵任马服之辩，而有长平之韩非生当战国末季，山东诸国，弱乱甚矣。然诸国之君，「不务修明法制……而以求人任

# 法家的峻言——韩非子说

益于救亡匡俗之实，所谓「不能具美食而劝饿人饭」（《八说篇》）之说也。故儒、墨之学者不绝于世，而溯自孔子倡仁义之道，墨子为兼爱之说，欲以匡救时弊，止列国之吞并。其说虽悦于人之耳，但无王」（《韩非列传》）也。

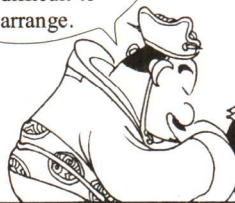
外，则是负薪而救火也，乱弱其矣。」（《有度篇》）亡国之祸，迫在眉睫，此韩非之所以「数以书谏韩诸侯笑。故曰：内不量力，外恃诸侯者，则国削之患也。」（《十过篇》）「其国乱弱矣，又皆释国法而私其特人不足以广壤。」（《饰邪篇》）秦攻韩宜阳，韩求救于楚，楚「冠盖相望而卒无至者，宜阳果拔，为

11

If only I could meet this person and talk with him, I could die without regret!



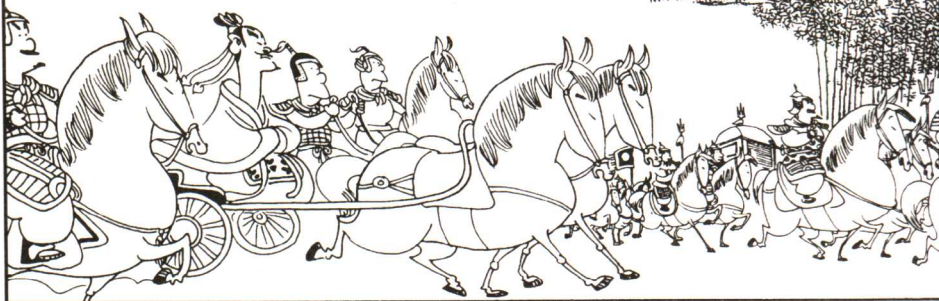
This was written by a classmate of mine, Han Fei. If your Majesty would like to meet him, it shouldn't be too difficult to arrange.



12 Wonderful! Find a way to get him to come to Qin to see me.



In the thirteenth year of the Qin king's reign, Qin attacked Han. Han then sent Han Feizi to Qin to persuade the king to desist.



14 The Qin king was very pleased to meet Han Feizi, but nonetheless, he couldn't bring himself to trust him.

Your book is very good. I agree so much with your ideas.

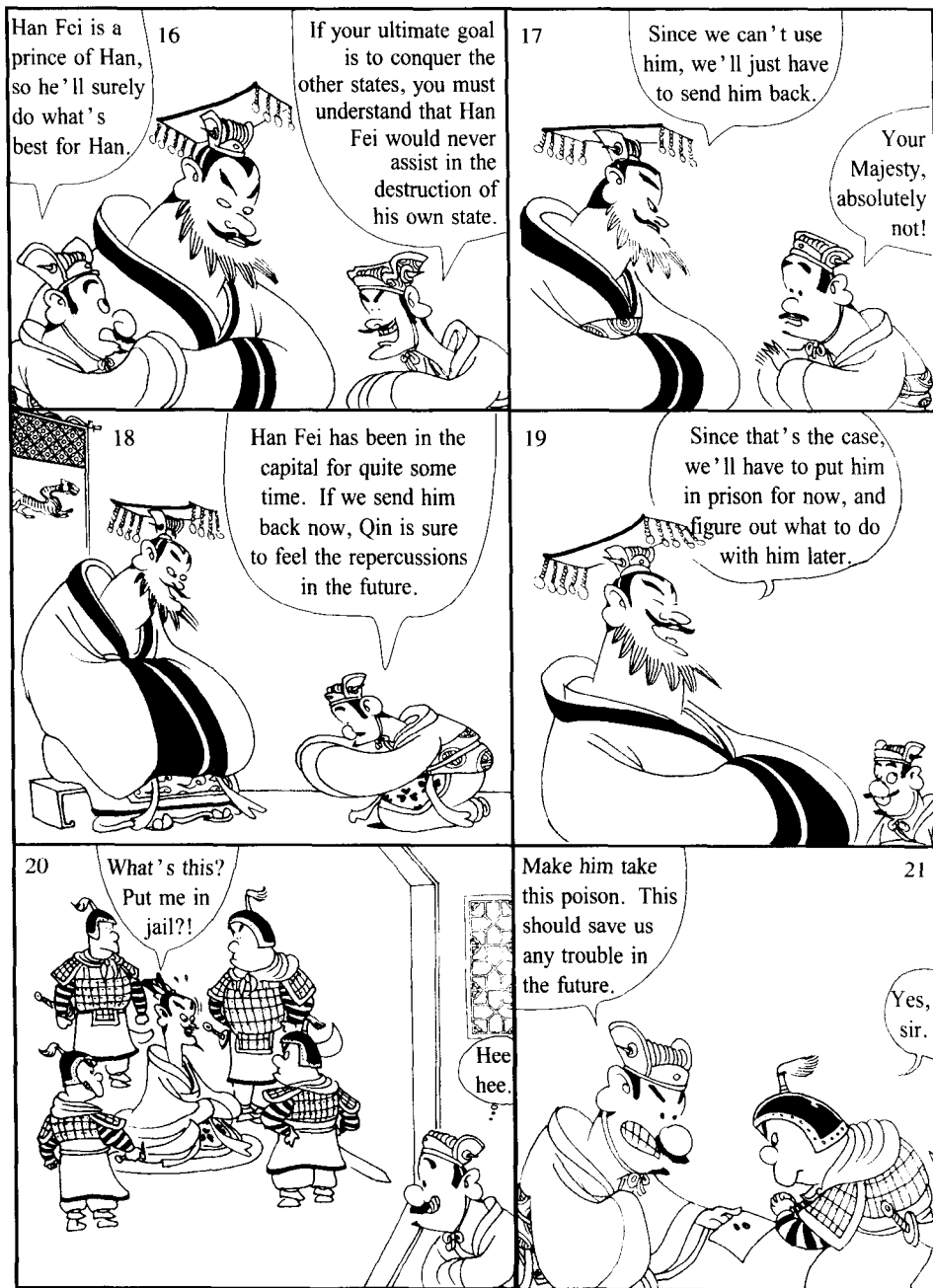


15

That's right!

The king seems to really like Han Fei. If he employs him, it might affect your own future.



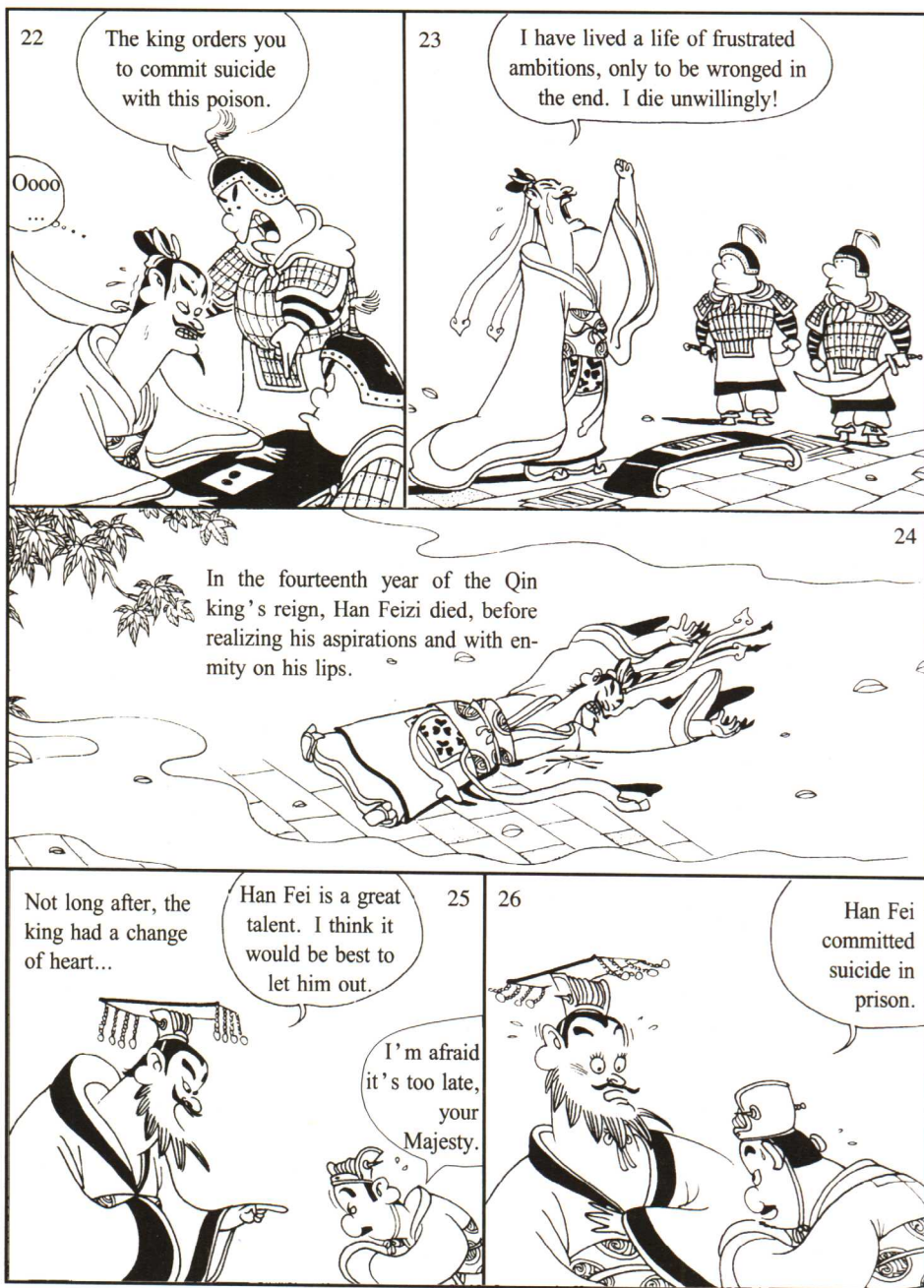


之所以主张为治者当先以富国强兵为务者此也。韩非之所以摒儒、墨者亦以此也。史不战攻，则国何利焉。」（《八说篇》）「故举先王言仁义者盈廷，而政不免于乱。」（《五蠹篇》）韩非也。」（均见《五蠹篇》）「博习辩智如孔、墨，孔、墨不耕耨，则国何得焉？修孝寡欲如曾、史，曾、史力。故事困于世而备适于事，世异则事异，事异则备变。」「今欲以先王之政治当世之民，皆守株之类世益乱；盖仁义「用于古，不用于今也。」（《五蠹篇》）「上古竞于道德，中世逐于智谋，当今争于气

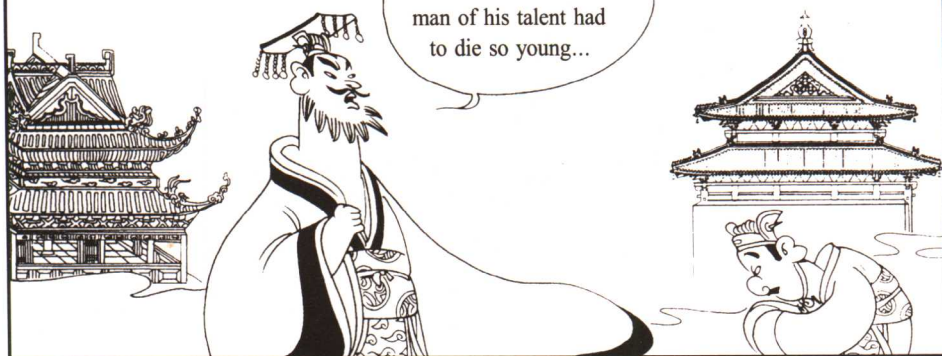


然则立法之道若何？曰：「安国之法，若饥而食，寒而衣，不令而自然也。先王寄理于竹帛，其道法者，则兵强而敌弱。」（《有度篇》）韩非之所以主张法治者此也。

「功极力而乐尽情。」（《守道篇》）又曰：「当今之时，能去私曲就公法者，民安而国治，能去私行行公赏足以劝善，其威足以胜暴，其备足以备无法。治世之臣，功多者位尊，力极者赏厚，情尽者名立……故民使民畏之。」（《五蠹篇》）明赏罚之首，必先立法，循法而行，则赏罚自明。故曰：「圣王之立法也，其既欲富国强兵，必先明其赏罚。赏以劝功，罚以禁奸。」赏莫如厚而信，使民利之；罚莫如重而必，







Three years after Han Feizi's death, the state of Han was destroyed; twelve years after, Qin conquered and unified all of China, and the king proclaimed himself First Emperor of the Qin dynasty.



后，一是皆循于法，「法已定矣，不以善言害法。」（《徕令篇》）故法必有常，「治大国而数变法，则民，故曰：「明主之表易见，故约立；其教易知，故言用；其法易为，故令行。」（《用人篇》）立法之者处平而不遇深谿，愚者守静而不陷险危。如此，则上下之恩结矣。」（《用人篇》）因此，则法必显于篇》是以「明主立可为之赏，设可避之罚，故贤者劝赏而不免于胥之祸，不肖者少罪而不见佞割背，盲上以无厌责已尽，则下对无有；无有，则轻法。法所以为国也，而轻之，则功不立、名不成。」（《安危顺，故后世服。今使人去饥寒，虽贵、育不能行；废自然，虽顺道而不立。强勇之所不能行，则上不能安。

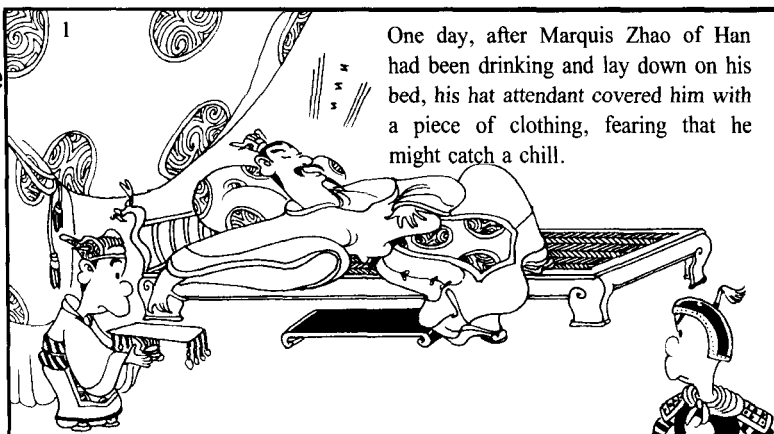
# The Philosophy of Han Feizi



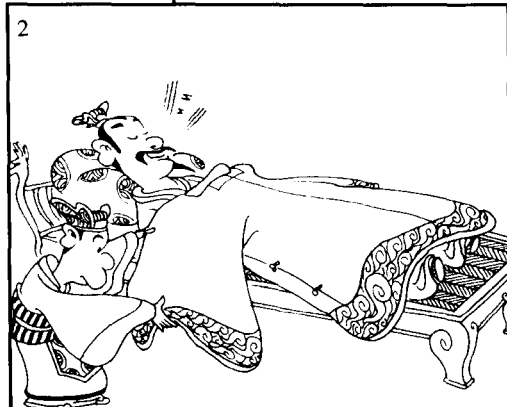
耳。此上皆韓非立法之要旨也。

过诛，上之下于下，下之于上，亦然。」则韩非亦用商君之法，略不同于商君者，乃「下之于上，亦然」容若何？因韩非未曾当政，故未列法律之条文。然《八说篇》云：「伍、闾、连、县而邻，渴过赏，失又必法省而事详，《八说篇》云：「法省而民讼简，是以圣人之书必著论，明主之法必详尽事。」法之内攢而缝。如此，则上无私威之毒，下无愚拙之诛。故上君明而少怒，下尽忠而少罪。」（《用人篇》）立法民苦之。是以有道之君贵静，不重变法。」（《解老篇》）使「下得循法而治，望表而动，随绳而断，因

# Knowing Your Place

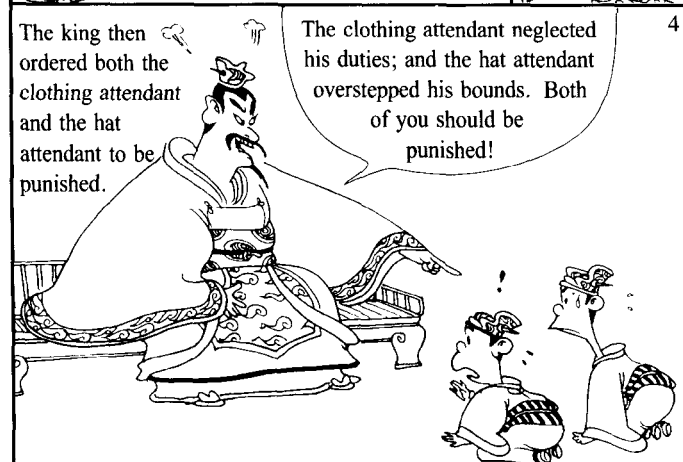


One day, after Marquis Zhao of Han had been drinking and lay down on his bed, his hat attendant covered him with a piece of clothing, fearing that he might catch a chill.



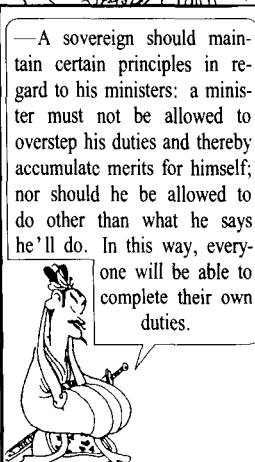
Hey, who covered me with this?

The hat attendant.



The king then ordered both the clothing attendant and the hat attendant to be punished.

The clothing attendant neglected his duties; and the hat attendant overstepped his bounds. Both of you should be punished!



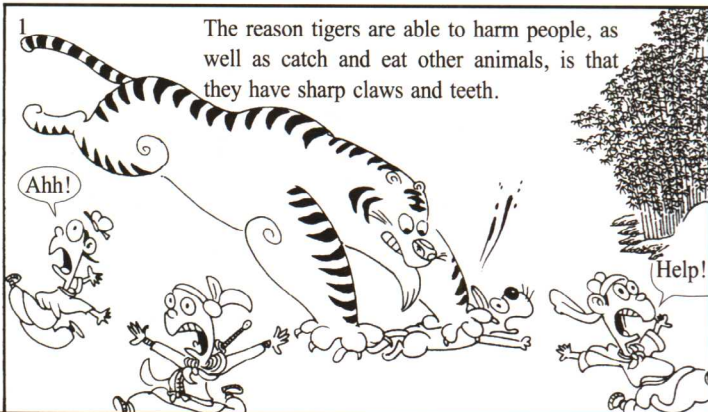
—A sovereign should maintain certain principles in regard to his ministers: a minister must not be allowed to overstep his duties and thereby accumulate merits for himself; nor should he be allowed to do other than what he says he'll do. In this way, everyone will be able to complete their own duties.

罪，守业其官，所言者贞也，则群臣不得朋党相为矣。寒也，以为侵官之害甚于寒。故明主之畜臣，臣不得越官而有功，不得陈言而不当。越官则死，不当其右对曰：「典冠。」君因兼罪典衣与典冠。其罪典衣，以为失其事也；其罪典冠，以为越其职也。非不恶昔者韩昭侯醉而寝，典冠者见君之寒也，故加衣于君之上，觉寝而说，问左右曰：「谁加衣者？」左

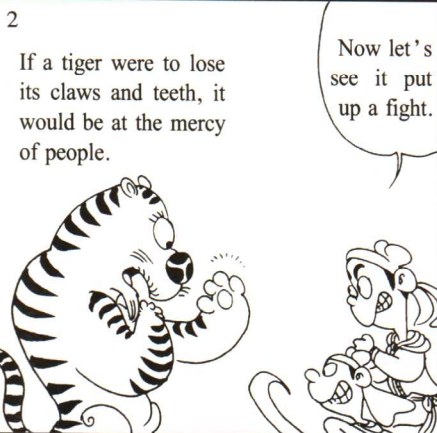
《二柄篇》



## Claws and Teeth

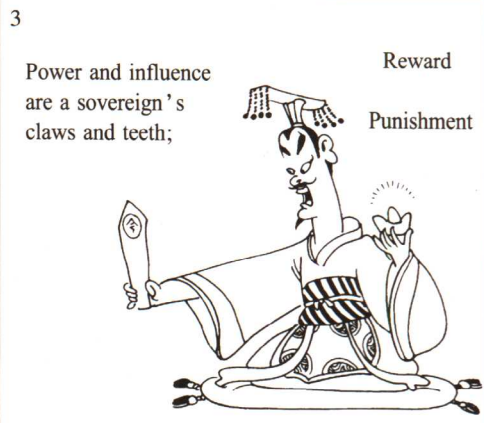


The reason tigers are able to harm people, as well as catch and eat other animals, is that they have sharp claws and teeth.



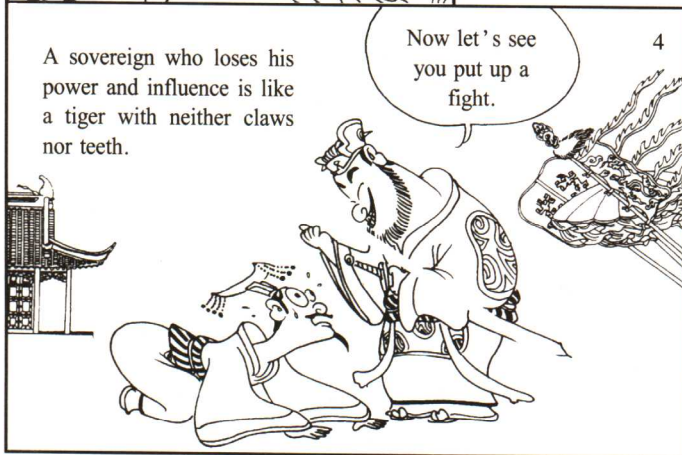
2  
If a tiger were to lose its claws and teeth, it would be at the mercy of people.

Now let's see it put up a fight.



3  
Power and influence are a sovereign's claws and teeth;

Reward  
Punishment



A sovereign who loses his power and influence is like a tiger with neither claws nor teeth.

Now let's see you put up a fight.

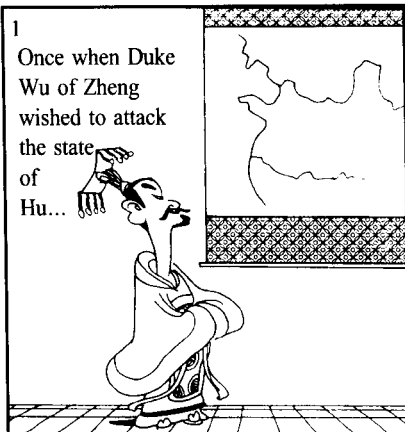
4  
—The reason sovereigns are killed and states perish is that high ministers gain too much respect and influence, in which case the sovereign gradually loses his own power. If a sovereign loses his power, can he still protect the country? Not one in a thousand.



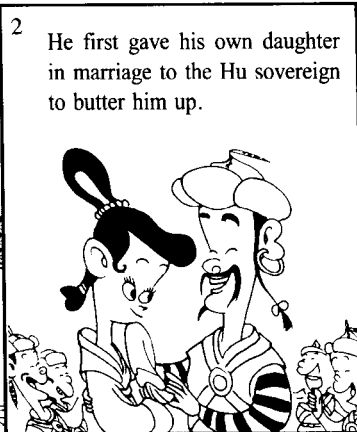
矣。人主者，以刑德制臣者也，今君人者释其刑德使臣用之，则君反制于臣矣。君矣。此人主失刑德之患也。夫虎之所以能服狗者，爪牙也，使虎释其爪牙而使狗用之，则虎反服于狗。今人主非使赏罚之威利出于己也，听其臣而行其赏罚，则一国之人皆畏其臣而易其君，归其臣而去其



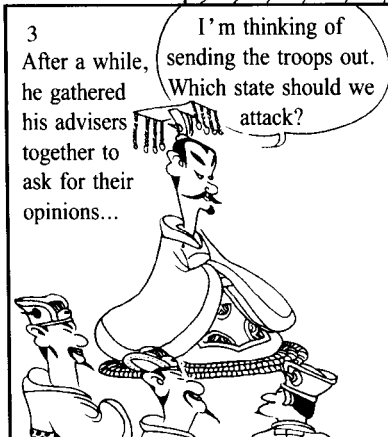
# The Difficulty of Persuasion



1 Once when Duke Wu of Zheng wished to attack the state of Hu...



2 He first gave his own daughter in marriage to the Hu sovereign to butter him up.



3 After a while, he gathered his advisers together to ask for their opinions...

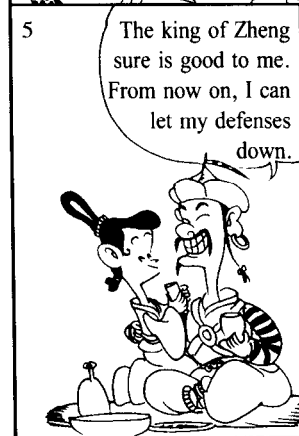
I'm thinking of sending the troops out. Which state should we attack?



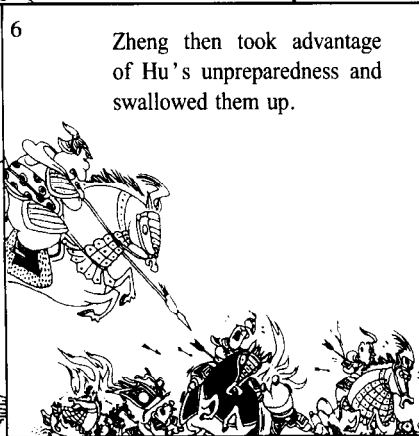
Hu would be a good target.



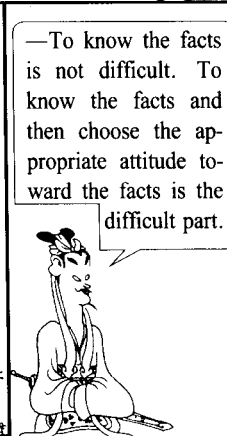
4 Hu is a sister state, and you want me to attack them? Guards! Have this man beheaded!



5 The king of Zheng sure is good to me. From now on, I can let my defenses down.



6 Zheng then took advantage of Hu's unpreparedness and swallowed them up.



—To know the facts is not difficult. To know the facts and then choose the appropriate attitude toward the facts is the difficult part.

辛已，遂不备郑。郑人袭胡，取之。  
其思对曰：「胡可伐。」武公怒而戮之，曰：「胡，兄弟之国也，子言伐之，何也？」胡君闻之，以郑为昔者郑武公欲伐胡，故先以其女妻胡君以娱其意。因问于群臣：「吾欲用兵，谁可伐者？」大夫关

《说难篇》