

英汉双语国学经典  
The Bilingual Reading of the Chinese Classic



理雅各权威英译本

# 道德经

TAO TE CHING

著者/(春秋)老子  
译者/(英)James Legge  
白话文校注/高志超

中州古籍出版社

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图书在版编目 ( CIP ) 数据

道德经:英汉对照/(春秋)老子著;(英)理雅各译. — 郑州:中州古籍出版社, 2016.6  
ISBN 978 - 7 - 5348 - 6418 - 6

I . ①道… II . ①老… ②理… III . ①道家—英、汉  
IV . ① B223.11

中国版本图书馆 CIP 数据核字 ( 2016 ) 第 137132 号

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策划编辑: 吴 浩

责任编辑: 李晓文 翟 楠

出版社: 中州古籍出版社

(地址: 郑州市经五路 66 号 电话: 0371—65788808 65788179  
邮政编码: 450002)

发行单位: 新华书店

承印单位: 北京天正元印务有限公司

开本: 660mm×920mm 1/16

字数: 104 千字 印张: 7.75

版次: 2016 年 7 月第 1 版 印次: 2016 年 7 月第 1 次印刷

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定价: 25.00 元

本书如有质量问题, 由承印厂负责调换。

## 英文译者简介

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**理雅各** 近代英国第一位著名汉学家，是第一个系统研究、翻译中国古代经典的人，他与法国学者顾赛芬、德国学者卫礼贤并称“汉籍欧译三大师”，他将《四书》《五经》等中国主要的典籍全部译出，引起西方世界轰动。他于1876年荣获法兰西学院儒莲汉籍国际翻译奖，是牛津大学首任汉学教授。1948年以后，联合国教科文组织努力促成成员国文化经典的翻译工作，《东方圣书》作为代表文集推出。理雅各是《东方圣书》系列之《中国圣书》的主要译者。

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## 英汉双语国学经典

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论语

孟子

中庸·大学

道德经

礼记

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道可道，非常道。名可名，非常名。无名天地之始；有名万物之母。故常无欲，以观其妙；常有欲，以观其徼。此两者，同出而异名，同谓之玄。玄之又玄，众妙之门。

**【译文】**可以直接践行或者到达的道，不是永恒存在自然生成的道。可以自己命名的名，不是永恒存在自然生成的名。天地最初的状态是无绪而平衡的，万物因彼此不相别而不用命名，因此世界是无名的；后来，为了明辨已被认知的万物而为他们起了不同的名字，万物因有名字而成为一种相对新且唯一的事物，万物于是就诞生了，此时的世界是有名的。因此，人们应该能在永恒存在的无名世界中察看道的奥妙；也能在永恒存在的有道世界中察看道的发端。常无名和常有道这两者同出一源却有不同的名字，都可以用来称谓玄妙的道。玄妙的道博大精深，是探索一切奥妙的门户。

**【解析】**老子在本章谈论的其实是道、名与创世的关系，天地之始，指的是创世之前；万物之母，指的是创世之后。创世，指的就是运用人类的社会性本质参与或改造世界，创世的标志词为“名”，创世之前，有道而无名；创世之后，有道且有名，所以名是创世的界限。老子认为万物因其无名而彼此不相别，世界因此而无绪，无绪固可平衡。名是哪里来的呢？《说文》谓“名”为“自命也”，自命的称谓就是名。因此，“名，可名”是指可以自命的名，根本就不是世

The Dao that can be trodden is not the enduring and unchanging Dao. The name that can be named is not the enduring and unchanging name. (Conceived of as) having no name, it is the Originator of heaven and earth; (conceived of as) having a name, it is the Mother of all things.

Always without desire we must be found,

If its deep mystery we would sound;

But if desire always within us be,

Its outer fringe is all that we shall see.

Under these two aspects, it is really the same; but as development takes place, it receives the different names. Together we call them the Mystery. Where the Mystery is the deepest is the gate of all that is subtle and wonderful.

界本来存在的名，而“常名”是指本来存在的或者是自然生成的名，换句话说“常名”其实就是“常道”之名。“常道”就是自然之道，它的存在是普遍而无头绪的，却是平衡而玄妙的，只要外力不去干预这种平衡，道就是良性运行的，这是宇宙的最佳状态。老子认为，“常道”是永恒存在的，不受时空的约束和限制，“可道”是人文创造的，是受时空约束和控制的，所以“常道”存在于创世前和创世后，观察“常道”就是以在时间线上贯通思维，或者说“常道”是一条直线，没有开始没有结束，只要光能反射得到，就无限延展，“可道”是一条线段，顶多是一条射线，有始有终，是人文创造的。“可道”指的就是可以直接到达的道，是被“名”了的道，比如人文社会的圣智仁义等诸元素，这些“可道”简易明了，浮于世面而缺乏对内在的探究，只具备短期效果，所以老子主张要克服掉这些人为创造的“道”，进而遵循永恒存在的自然生成的道，人为创造的“道”看上去堂堂正正，但是它是打破自然的平衡状态而得来的，于是二章中老子就说“皆知美之唯美，斯恶已”，这是显而易见的道理。

天下皆知美之为美，斯恶已。皆知善之为善，斯不善已。故有无相生，难易相成，长短相较，高下相倾，音声相和，前后相随。是以圣人处无为之事，行不言之教；万



物作焉而不辞，生而不有。为而不恃，功成而弗居。夫唯弗居，是以不去。

**【译文】**天下都知道美作为美的利处，这样恶的弊端也就显现出来了。都知道善作为善的利处，这样不善的弊端就显现出来了。因此，有和无，难和易，长和短，高和下，声和音，前和后在相互对立的比较中依附相生相存。这就是圣人不刻意凸显事物两面性中的一端，而是用一种更宏观的无为（无为，就是不去做打破无绪而平衡状态的事）心态去做事，施行不彰显一端不违背自然教化的原因。万物兴起却不将之作为新的开始，虽然存在却不去占有，虽然有所作为却不自负，虽然使国家安宁却不居功。正是因为不居功，功绩反而不被湮没。

不尚贤，使民不争；不贵难得之货，使民不为盗；不见可欲，使心不乱。是以圣人之治，虚其心，实其腹，弱其志，强其骨。常使民无知无欲。使夫<sup>①</sup>知者不敢为也。为无为，则无不治。

**【译文】**不推崇多才多能，使人民专务己能而不去争夺；

idea of) what the want of skill is. So it is that existence and non-existence give birth the one to (the idea of) the other; that difficulty and ease produce the one (the idea of) the other; that length and shortness fashion out the one the figure of the other; that (the ideas of) height and lowness arise from the contrast of the one with the other; that the musical notes and tones become harmonious through the relation of one with another; and that being before and behind give the idea of one following another. Therefore the sage manages affairs without doing anything, and conveys his instructions without the use of speech. All things spring up, and there is not one which declines to show itself; they grow, and there is no claim made for their ownership; they go through their processes, and there is no expectation (of a reward for the results). The work is accomplished, and there is no resting in it (as an achievement).

The work is done, but how no one can see; 【名詞】  
 'Tis this that makes the power not cease to be. 【動詞】

Not to value and employ men of superior ability is the way to keep the people from rivalry among themselves; not to prize articles which are difficult to procure is the way to keep them from becoming thieves; not to show them what is likely to excite their desires is the way to keep their minds

不抬高珍贵稀有货物的价格，使人民安于己货而不去做盗贼；不使能引起人民贪欲的事物出现，使人民坚守本心而不惑乱。因此，圣人治理天下，会纯洁他们的心智，填饱他们的肚腹，干扰他们杂乱的意愿，增强他们的筋骨。经常使人民没有机巧诡辩的言辞、没有违背自然的贪欲，让那些机巧诡辩之徒不敢按照自己的胡言乱语去做。不去做打破无绪而平衡的自然状态的事，那么天下就没有什么不能治理得了。

**【注释】**①夫：原文为“天”。据河上公本、《马王堆老子乙》改。

道冲而用之或不盈。渊兮似万物之宗。挫其锐，解其纷，和其光，同其尘。湛兮似或存。吾不知谁之子，象帝之先。

**【译文】**道涌动而出施行于万物，却没有穷竭的时候。道，好像是来自于万物之主的宗庙，深远难识；又好像是来自于世代延续，已然隐晦难明。我不清楚道是什么时候产生的，好像是在创世之前。

**【注】**从陈鼓应先生说，“挫其锐，解其纷，和其光，同其尘”四句疑为五十六章错简重出，不译。

天地不仁，以万物为刍狗；圣人不仁，以百姓为刍狗。

from disorder. Therefore the sage, in the exercise of his government, empties their minds, fills their bellies, weakens their wills, and strengthens their bones. He constantly (tries to) keep them without knowledge and without desire, and where there are those who have knowledge, to keep them from presuming to act (on it). When there is this abstinence from action, good order is universal.

The Dao is (like) the emptiness of a vessel; and in our employment of it we must be on our guard against all fulness. How deep and unfathomable it is, as if it were the Honoured Ancestor of all things! We should blunt our sharp points, and unravel the complications of things; we should attemper our brightness, and bring ourselves into agreement with the obscurity of others. How pure and still the Dao is, as if it would ever so continue! I do not know whose son it is. It might appear to have been before God.

Heaven and earth do not act from (the impulse of) any

天地之间，其犹橐籥乎？虚而不屈，动而愈出。多言数穷，不如守中。

**【译文】**天地没有违背自然的情感，把万物等同于刍狗而不加干预；圣人没有违背自然的情感，把百姓等同于刍狗不加干预。天和地之间的构造，不正像一个风箱吗？空间虚无却不会穷竭消失，一旦鼓动起来风反而会向外流出。天下也像风箱一样虚而不竭，如果用过多的政令去干预反而会加速灭亡，因此不如持守虚静。

**【注释】**仁，是人在社会化过程中创造出的一种人道的情感，不是自然生成的。

谷神不死，是谓玄牝。玄牝之门，是谓天地根。绵绵若存，用之不勤。

**【译文】**道是永恒存在的，这就是玄妙的母性。玄妙的母性之门，被称为天地之根。道连绵不绝仿佛世代延续，施行于万物却轻松自如。

天长地久。天地所以能长且久者，以其不自生，故能长生。是以圣人后其身而身先；外其身而身存。非以其无私耶？故能成其私。

**【译文】**天地是久远存在的。天地之所以能够久远存在，是因其不为自己的存在而有为，所以能够久远的存在。因

wish to be benevolent; they deal with all things as the dogs of grass are dealt with. The sages do not act from (any wish to be) benevolent; they deal with the people as the dogs of grass are dealt with. May not the space between heaven and earth be compared to a bellows?

It is emptied, yet it loses not its power;

It is moved again, and sends forth air the more.

Much speech to swift exhaustion lead we see;

Your inner being guard, and keep it free.

The valley spirit dies not, aye the same;

The female mystery thus do we name.

Its gate, from which at first they issued forth,

Is called the root from which grew heaven and earth.

Long and unbroken does its power remain,

Used gently, and without the touch of pain.

Heaven is long-enduring and earth continues long. The reason why heaven and earth are able to endure and continue thus long is because they do not live of, or for, themselves. This is how they are able to continue and endure. Therefore the sage puts his own person last, and