

目录

CONTENTS

A

安危相易，祸福相生〔2〕

Safety and danger alternate with each other; good fortune and misfortune interchange with each other. . .

B

百年之木，破为牺尊〔4〕

A hundred-year-old tree is sawed to make into a sacrificial vessel. . .

北冥有鱼，其名为鲲〔6〕

In the North Sea there is a kind of fish by the name of kun. . .

彼窃钩者诛，窃国者为诸侯〔8〕

Those who steal the knives are executed while those who usurp the states become princes.

伯夷死名于首阳之下〔10〕

Bo Yi died for his reputation on Mount Shouyang. . .

不利货财，不近贵富〔12〕

He will not crave for property and wealth and will not strive for fame and position.

不忘其所始，不求其所终〔14〕

The true man in ancient times did not forget the origin of his life; he did not explore the final destiny of his life.

C

蝉方得美阴而忘其身〔16〕

A cicada had just found a fine spot in the shade and ignored the imminent danger.

长者不为有余，短者不为不足〔18〕

The long is not to be considered too much and the short is not to be considered too little.

唇竭则齿寒〔20〕

Since the lips are gone, the teeth get cold. . .

D

大声不入于里耳〔22〕

Grand music will not appeal to the villagers.

道不可闻，闻而非也〔24〕

As Tao cannot be heard, what can be heard is not Tao.

道行之而战，物谓之而然〔26〕

A path is formed because we walk on it; a thing has a name because we call it so.

德有所长，而形有所忘〔28〕

For men with ample virtue, their physical defects might be forgotten.

E

儿子终日啼而嗑不嘎〔30〕

A new-born baby can cry all day without losing its voice because it is in the perfection of equilibrium.

F

夫大壑之为物也〔32〕

The vast sea is something you cannot fill by pouring in water and you cannot drain up by drawing water.

夫富者，苦身疾作〔34〕

Men of wealth toil and moil to accumulate more riches than they

can possibly consume.

夫鹄不日浴而白〔36〕

The swans are white although they do not bathe themselves every day. . .

夫水行不避蛟龙者，渔父之勇也〔38〕

To travel by the water in defiance of the flood dragons shows the valour of the fishermen. . .

夫天地至神，而有尊卑先后之序〔40〕

If the Heaven and the Earth, which are the most sacred, have their distinction of rank and order. . .

夫昭昭生于冥冥〔42〕

Brightness originates from darkness.

G

狗不以善吠为良〔44〕

As a dog is not considered good merely because it barks well. . .

古之所谓得志者，非轩冕之谓也〔46〕

By "fulfillment of ambition," the men of ancient times did not mean obtaining high ranks of office. . .

古之畜天下者，无欲而天下足〔48〕

In ruling over the world in ancient times, the kings enriched the world by having no desires.

古之至人，先存诸己而后存诸人〔50〕

The perfect men in the past saw to it that they had Tao in themselves before they passed it on to others.

官施而不失其宜〔52〕

The sage places his officials in appropriate positions, and promotes his officials according to their talents.

观之名则不见，求之利则不得〔54〕

He owns nothing in terms of possession and fame.

H

何谓道？有天道，有人道〔56〕

What do we mean by Tao? There is the Tao in the natural way and there is the Tao in the human way.

虎之与人异类，而媚养己者，顺也〔58〕

The tiger is of a different species from man, yet it is gentle to its keeper because the keeper complies with its disposition.

惠子谓庄子曰（无用之用）〔60〕

Hui Zi said to Zhuang Zi, "Your words are useless."

惠子相梁，庄子往见之〔62〕

When Hui Zi became the prime minister in the State of Liang,
Zhuang Zi was going to see him.

祸福淳淳〔64〕

Good fortune and bad fortune have their comings and goings...

J

鉴明则尘垢不止〔66〕

There is no dust on a bright mirror while a dusty mirror is not
bright.

今且有人于此（随侯之珠）〔68〕

If a man is now shooting with a precious pearl at a sparrow
flying high in the sky, he will surely be laughed at.

金石有声，不考不鸣〔70〕

Though musical instruments may give sounds, they will not
ring unless they are struck.

井蛙不可以语于海者〔72〕

You cannot discuss the sea with a frog at the bottom of a well...

鸡鸣狗吠是人之所知〔74〕

The cocks crow and the dogs bark—this is what we all know
and hear.

绝圣弃知，大盗乃止〔76〕

Discard the sages and wisdom, and the great robbers will be curbed. . .

君子不得已而临莅天下〔78〕

If the superior man has to rule over the world. . .

L

梁丽可以冲城而不可以窒穴〔80〕

A battering-ram can be used to knock down a city-wall but cannot be used to fill a hole. . .

M

明白于天地之德者〔82〕

A clear understanding of the virtue of the Heaven and the Earth is called . . .

P

庖丁为文惠君解牛〔84〕

A butcher was carving a bullock for Lord Wenhui.

庖人虽不治庖（越俎代庖）〔86〕

Even the cook is not attending to his duties. . .

Q

其动也天，其静也地〔88〕

He moves like a heavenly body and he is still like the Earth itself.

其所美者为神奇〔90〕

Beauty can be considered as something miraculous. . .

巧者劳而知者忧〔92〕

Those with adroit hands tire themselves physically. . .

且夫水之积也不厚（芥为之舟）〔94〕

If a mass of water is not deep enough, it will not be able to float large ships.

穷则反，终则始〔96〕

Things turn to their opposites when they reach the limit, and begin again when they reach the end.

丘山积卑而为高〔98〕

Hills and mountains become high when their low parts are accumulated in them. . .

去小知而大知明〔100〕

Discard your petty wisdom and great wisdom will come into being. . .

泉涸，鱼相与处于陆（相濡以沫）〔102〕

When a spring dries up, the fish are stranded on the land. . .

R

人大喜邪，毗于阳〔104〕

To be overjoyed is harmful to the yang element. . .

人莫鉴于流水而鉴于止水〔106〕

Men do not use running water as a mirror; they only use the still water.

人生天地之间，若白驹之过郤〔108〕

The life of a man between Heaven and Earth is as brief as the passage of a horse through a crevice in the wall.

人主莫不欲其臣之忠〔110〕

No monarch does not hope that his ministers will be loyal to him, but loyal ministers are not always trusted.

汝不知夫螳螂乎（螳臂挡车）〔112〕

(Qu Boyu said to Yan He) Don't you know the fable of the mantis?

S

上诚好知而无道〔114〕

When the rulers desire knowledge and neglect Tao. . .

圣人之用兵也〔116〕

When a sage wages a war, he can destroy a state without losing the support of the people.

施于人而不忘〔118〕

Doing a favor for people with the intention of receiving rewards is not a favor at all.

势为天子而不以贵骄人〔120〕

Some people may be as high and noble as kings, but they will not despise others because of their positions.

势为天子，未必贵也〔122〕

A powerful emperor may not be high and noble...

水静则明烛须眉〔124〕

Peaceful waters have a clear and level surface that gives an image...

水流乎无形〔126〕

A stream of water runs without a fixed course from nowhere...

死生，命也，其有夜旦之常〔128〕

Life and death are destined, just like the eternal succession...

T

天地者，万物之父母也〔130〕

The Heaven and the Earth give birth to all the things in the world.

天道运而无所积，故万物成〔132〕

The natural course of events moves on and on so that everything in the world comes into existence. . .

天与地无穷，人死者有时〔134〕

The Heaven and the Earth are limitless whereas the human life is limited.

天下有道，则与物皆昌〔136〕

When the world is prevalent with Tao, he shares the prosperity with everything. . .

W

万物殊理，道不私〔138〕

Each of all the things in the world has its own laws, but because Tao does not show partiality to any of them. . .

万物职职，皆从无为殖〔140〕

There are so many things in the world. Everything in the world is born with nothing having done anything.

为善无近名，为恶无近刑〔142〕

When you do good, don't do it for the sake of fame. . .

闻在宥天下，不闻治天下也〔144〕

I have heard of letting the world be and letting the world alone,
but I have never heard of governing the world.

无为为之之谓天〔146〕

To act by doing nothing is called the way of the Heaven. . .

无知无能者〔148〕

No one can avoid what he does not know and what is beyond
his power.

吾生也有涯，而知也无涯〔150〕

Man's life is limited but knowledge is unlimited.

X

昔者庄周梦为胡蝶〔152〕

I, by the name of Zhuang Zhou, once dreamed that I was a
butterfly. . .

西施病心而瞑其里〔154〕

The famous beauty Xi Shi frowned at neighbors when she
had a heartache.

小惑易方，大惑易性〔156〕

A man with a mild confusion may change his direction of life;
a man with a serious confusion may change his inborn nature.

小知不及大知〔158〕

Little learning does not come up to great learning. . .

孝子不谀其亲〔160〕

A filial son who does not fawn upon his parents. . .

行贤而去自贤之行〔162〕

If you are virtuous and do not think so. . .

Y

养形必先之以物〔164〕

For the nourishment of the physical form. . .

以德分人谓之圣〔166〕

He who shares his virtue with others is called a sage. . .

以富为是者，不能让禄〔168〕

Those who strive for wealth will not give up their salary. . .

以瓦注者巧，以钩注者惮〔170〕

The man will play with skill when he makes a bet with tiles. . .

以虚静推于天地，通于万物〔172〕

He applies his emptiness and peacefulness to the Heaven and the Earth, to everything in the world.

鱼处水而生，人处水而死〔174〕

Fish can only survive in waters while men will die in waters.

鱼相造乎水，人相造乎道〔176〕

As fish strive for water, so men strive for Tao.

Z

朝菌不知晦朔〔178〕

The fungi that sprout in the morning and die before evening
do not know the alternation of night and day...

知道易，勿言难〔180〕

It is not hard to understand Tao, but it is hard not to talk about it.

知其愚者，非大愚也〔182〕

If they are aware that they are foolish, they are not yet the
worst fools...

知士无思虑之变则不乐〔184〕

A man good at employing his wits is not happy when he does
not see the chances to develop his thoughts...

知天乐者，其生也天行〔186〕

He who understands heavenly joy follows nature when he is alive...

知天之所为，知人之所为者〔188〕

To know what the Heaven can do and to know what man can do—that is the ultimate human knowledge.

知足者，不以利自累也〔190〕

He who is content with what he has will not exhaust himself for any high position and handsome pay. . .

直木先伐，甘井先竭〔192〕

A straight tree is the first to be cut down; and a sweet well is the first to be drawn dry.

至乐活身，唯无为几存〔194〕

In refrainment of action we are closest to perfect happiness and enjoyment of life.

褚小者不可以怀大〔196〕

A small bag cannot hold large things. . .

朱泚漫学屠龙（屠龙之技）〔198〕

Zhu Pingman spent a fortune in learning the skill of killing dragons from Zhili Yi.

庄子与惠子游于濠梁之上〔200〕

Zhuang Zi travelled with Hui Zi over a bridge on the Hao River.