

《大学》《中庸》



A NEW ANNOTATED ENGLISH VERSION OF THE
**GREAT LEARNING &
THE DOCTRINE OF THE MEAN**

最新英文全译全注本

吴国珍 今译、英译及英注
严修鸿 骆世平 中英文校阅



Wu Guozhen,
English and modern
Chinese translator
Yan Xiuhong and Luo Shiping,
Reviewers



海峡出版发行集团

THE STRAITS PUBLISHING & DISTRIBUTING GROUP



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图书在版编目 (CIP) 数据

《大学》《中庸》最新英文全译全注本/吴国珍译.
—福州: 福建教育出版社, 2015. 11
ISBN 978-7-5334-6901-6

I. ①大… II. ①吴… III. ①儒家②《大学》—英文
③《大学》—英文④《中庸》—英文⑤《中庸》—英文
IV. ①B222.1

中国版本图书馆 CIP 数据核字 (2015) 第 146113 号

《大学》《中庸》最新英文全译全注本

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出版发行 海峡出版发行集团

福建教育出版社

(福州梦山路 27 号 邮编: 350001 网址: www.fep.com.cn)

编辑部电话 0591-83786912 邮箱: fepenglish@163.com

发行部电话 0591-83721876 87115073 010-62027445)

出版人 黄旭

印刷 福州华彩印务有限公司

(福州市福兴投资区后屿路 6 号 邮编: 350014)

开本 720 毫米×1000 毫米 1/16

印张 4.75

字数 93 千

插页 2

版次 2015 年 11 月第 1 版 2015 年 11 月第 1 次印刷

书号 ISBN 978-7-5334-6901-6

定价 15.00 元

如发现本书印装质量问题, 请向本社出版科 (电话: 0591-83726019) 调换。



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出版说明

The Publisher's Words

吴国珍的《〈论语〉最新英文全译全注本》问世以来，得到了社会各界的好评。如今，他又完成了《〈孟子〉最新英文全译全注本》和《〈大学〉〈中庸〉最新英文全译全注本》的编译和注释工作，让各方期待的“四书”英译系列完整地呈现在读者面前，这是当前举国上下继承和弘扬优秀传统文化的热潮中的一件好事。

吴国珍的《论语》英译本已于2012年出版，目前出版的这两本在体例上与它略有差异，但实际上，因同为儒学经典，其内容相关性本来就极强，遑论作者一以贯之的翻译思想和译文风格，故从大节着眼，把这四本合称为“四书英译系列丛书”，实属名至实归，此点望读者明鉴。

“四书”是儒家学说的经典，儒家思想又是优秀中华优秀传统文化的核心，故“四书”本身的重要性不言而喻。而《大学》和《中庸》两书，更是古代中国人修身立德的教本。《大学》为每一个有志立身社会的个人设计了“格物、致知、诚意、正心、修身、齐家、治国、平天下”的人生发展之路，到现今还有着非常积极的指导意义。《中庸》是古代中国最精微而务实的人生哲学的教科书，其“执两用中”和“无过无不及”的方法论，不但确保了社会和人與人之间的和谐相处和健康发展，更为21世纪人与自然的和谐相处和健康发展指明了方向。

原台湾《中国时报》总编辑、社长黄肇松先生指出：“《大学》《中庸》《论语》《孟子》所记载的博大精深的学问，在古代是人人必读，到现代还历久弥新，影响深远。好书人人应读，不分中外；道理人人应听，不论古今。熔儒家道德哲学、政治哲学、经济哲学、社会哲学于一炉的‘四书’，不止应该走入中国百姓家，也应该飞向世界百姓家。相信这应是吴先生穷多年心力英译‘四书’的用心所在，也是‘四书英译系列丛书’出版的宗旨。”诚哉斯言！

吴国珍的英译，素有文笔流畅、行文简洁和表意精准的特色，这是建立在他对典籍原文的准确理解和他坚实的英文功底基础上的。我们希望中外读者阅读了他的中英文本和详尽注释的同时，能获得多重的收获。

Since its publication, *An Annotated English Version of the Analects of Confucius*, a book created by Mr. Wu Guozhen, has been attracting a lot of favorable comments. Now, as a result of years of hard work, Mr. Wu has laid before our readers his two other complete versions: *An Annotated English Version of the Works of Mencius* and *An Annotated English Version of the Great Learning & the Doctrine of the Mean*. The publication of these two books has helped to complete a long-expected series of the Confucian Four Books, which, in the meanwhile, can be called a nice thing amid the renewal nation-wide enthusiasm for the inheriting and carrying forward of the superb traditional Chinese culture.

Mr. Wu's English version of the *Analects* came out first in the year 2012, and his present two copies are somewhat different from it in the textual style, but in essence, they are strongly correlated in their content as they are all Confucianism classics, not to mention the writer's consistent translation thought and translation style that run through them. Therefore, considering from a broader focus, these four books truly deserve the title "the Confucian Four-book Series". This we hope our readers will understand.

The Four-book series is the Confucianism classics at its early stage, and Confucianism is an important part of the superb Chinese traditional culture, so the importance of the Four Books is self-evident. And these two books, the *Great Learning* and the *Doctrine of the Mean*, were the text-books for the ancient Chinese in their self-cultivation and moral composition. The *Great Learning* shows the right path of lifetime development for everyone who wishes to get his footing in the world: to learn knowledge by studying the way of things, to rectify the mind by forming sincerity in thought, to manage the family well by carrying on self-cultivation, and to pacify the whole world by governing the state rightly. This remains a significant guideline for people even up to this day. The *Doctrine of the Mean*, which bears the most subtle yet practicable philosophy of life, was the text-book of the ancient Chinese people. The theory of personality cultivation that it emphasizes, the principle of impartiality and the methodology that it puts forth to choose the middle course to solve a problem by avoiding extreme methods, not only help to seek harmony in dealing with human relationship, but also serve as a guide to people of the 21st century in seeking harmony between men and nature on the road of sound development.

Mr. Huang Zhaosong, the former Editor-in-chief and President of *China Times* in Taiwan, once pointed out: "The extensive and profound knowledge that the Four Books deliver used to be must reading for all ancient Chinese people, and now they

still have their new, increasing influential force in our time. Good books are worthy to be read by people both at home and abroad, and good preaching in them ought to be followed both in the old days and at present. The Four Books is a book series that rolls into itself all the moral philosophy, political philosophy, economical philosophy and social philosophy, so it would not be enough for it to be introduced to households only in China, but must also be introduced to households the world over. This, I believe, must be the reason why Mr. Wu devoted so many years to translating the Four Books, and reflects his ultimate goal of the publication of its serial English version as well." How true the remarks!

Mr. Wu has not only characterized his English translation by its fluency, concision and accurateness, but also based it firmly on the brand-new modern Chinese version of the original texts which he created elaborately after he gained the correct understanding of them. We hope that in reading these two versions and the detailed annotations he has created, readers at home and abroad will share the feeling that they have gained something from them.

前言 Prologue

《大学》和《中庸》经南宋著名理学家朱熹选列“四书”之中，与《论语》《孟子》齐名；是古代中国重要的儒家经典。

《大学》原为《礼记》第四十二篇。《礼记》是战国至秦汉年间儒家学者解释说明经书《仪礼》的文章选集，是一部儒家思想的资料汇编，后经西汉的戴德和戴圣编纂注释，流传下来的有戴圣的《小戴礼记》。关于该篇作者，著名的北宋理学家程颢、程颐兄弟认为它是“孔氏之遗言也”。

程颢、程颐兄弟对《礼记》中的这一篇推崇备至，为之编次章句。其后，南宋理学家朱熹把《大学》重新编排整理，独立成书，分为“经”一章，“传”十章，共十一章。他认为，“经”一章是孔子的话，是曾子记录下来的；其余十章的“传”是曾子解释“经”的话，是由曾子的学生记录下来的。

朱熹为《大学》写有一序，谓《大学》为“初学入德之门”，指出它是学习儒家经典以修养立身的基础。

朱熹说“大学”是“大人之学”。而从书的本身的内容来看，它是成年人进行道德修养的指导手册。其目的是教导学习者通过自我修养来成为君子乃至圣人。

朱熹将《大学》第一章归纳总结为“三纲”“八目”。“三纲”即明明德、亲民和止于至善。“八目”是达到“三纲”这一终极目标的八个步骤，即格物、致知、诚意、正心、修身、齐家、治国、平天下。其余十章则围绕“三纲”“八目”进行深入的论述。

《大学》对整个中国封建社会的影响至为巨大和深远。直至今日，它在教人如何做人、如何求知、如何做事和如何成功地立足于现代社会等方面仍然有其积极的意义。

《中庸》原来也是《礼记》中的一篇。关于该篇作者，司马迁认为它是孔子的孙子子思所作。

孔子所说的中庸，是儒家主张的处事待人时采取的不偏不倚、执两用中、和而不同的哲学，又称中庸之道。它既是一种非常重要的哲学思想，又是一种方法

论，主张解决任何问题时不走极端，被认为是维系人际关系的和谐和社会稳定的保证。

我们即将读到的《中庸》重点讲的是人的品德修养，是对上层阶级和希望进身其中的人提出的要求。它强调“诚”，把“诚”视作思想体系的最高范畴，将对“诚”的追求作为“人道”的准则，同时提出了“博学之”“审问之”“慎思之”“明辨之”“笃行之”的学习过程与认知方法。

中庸之道作为一种哲学思想，对整个中国封建社会都有极为巨大和深刻的影响，而《中庸》这本书虽然只是以这种思想来指导个人的品德修养，但它的社会影响同样非常深远，即使在今天，它总结的“博学、审问、慎思、明辨、笃行”的认知方法，以及“慎独”这种高度自觉的修养境界，对普通人的思想修养仍然有着极大的影响力。

The *Great Learning* and the *Doctrine of the Mean* were two very important Confucian classical books in ancient China. Together with the *Analects of Confucius* and the *Works of Mencius* they form the series of Confucian classics called the Four Books, which is the most important Chinese classic compiled by Zhu Xi (朱熹 1130—1200), a most prominent Neo-Confucian scholar of the Southern Song Dynasty (960—1279).

The *Great Learning* was originally a chapter in the *Book of Rites*. The *Book of Rites* was a collection of selected articles written by various Confucian scholars during the Qin (221 BC—207 BC) and Western Han (201 BC—AD 8) dynasties. It was recompiled and annotated by Western Han's prominent Confucian scholars Dai De and Dai Sheng. The version by Dai Sheng was passed down till this day and is called *Junior Dai's Version of the Book of Rites*. As a document assembly that reflects the thought of the Confucian School, the *Book of Rites* serves to expatiate on the records of convenance and rites before those two dynasties. As regard to the author of this chapter, Cheng Yi (程颐 1033—1107) and his brother Cheng Hao (程颢 1032—1085), the famous Neo-Confucians of the Song Dynasty, said it was “the preaching left behind by Confucius”.

The Cheng brothers had the greatest esteem for this chapter, and cataloged and created annotations to it. Many years after them, Zhu Xi, the most important inheritor of the Cheng brothers, recompiled the chapter and made it an independent book entitled the *Great Learning*. It consists of 11 chapters. He believed that the first chapter bears the remark made by Confucius and transmitted by Zeng Shen (曾参 505 BC—432 BC), one of Confucius' most prominent disciples, and the other ten are explanatory chapters narrated by Zeng Shen and recorded by his disciples to

further expatiate on every point of view initiated in Confucius' remark.

Zhu also wrote a preface for the *Great Learning* to emphasize the importance of the studying of this book, saying that it is the guide that leads people to get access to Confucianism, and to achieve their lofty goal in life through self-cultivation and learning.

Zhu Xi said the *Great Learning* was a book for “grown-ups”. And the book shows itself as a guide book for “grown-ups” to cultivate themselves in moral spheres. It was aimed to teach the learners to become men of perfect virtue or even sages through self-cultivation.

Zhu Xi summed up Confucius' words in the first chapter as “Three Key Links” and “Eight Subdivisions”. The “Three Key Links”, which Zhu summed up from the first paragraph, focus on the attainment to moral perfection by self-cultivating and helping others with moral cultivation. The “Eight Subdivisions”, which he summed up from the fourth paragraph of the same chapter, are the eight steps towards the ultimate goal prescribed by the “Three Key Links”. They range from learning knowledge by studying the way of things to the unifying of the entire kingdom. The other ten chapters bear further discussions about the “Three Key Links” and “Eight Subdivisions”.

The *Great Learning* had a very great, far-reaching influence on China's entire feudalistic period, and still has its positive significance today as it tells us how to be, how to learn, how to do, how to live together, and how to succeed in our modern society.

Like the *Great Learning*, the *Doctrine of the Mean* is also one of the four books compiled by Zhu Xi who entitled them the Four Books as a most important set of Confucian classics and readers in ancient China.

The *Doctrine of the Mean* was originally a chapter in the *Book of Rites*. As regard to the author of this chapter, the great historian Sima Qian (司马迁 145 BC—87 BC?) said that it was written by Zisi, grandson of Confucius.

Zhu Xi singled the chapter out of the *Book of Rites*, recompiled it and made it an independent copy of book and entitled it the *Doctrine of the Mean*. He then made the *Great Learning*, the *Doctrine of the Mean*, the *Analects of Confucius* and the *Works of Mencius* a serial and called it the Four Books.

When Confucius mentioned the doctrine of the mean, he referred to the principle of impartiality, meaning to analyze the extremes of a problem to choose the middle course to solve a problem, and to seek harmony without demanding conformity in

dealing with human relationship. Also called the Golden Mean, it is a very important philosophical ideology and methodology with which all issues and problems are settled without the applying of any extreme way or policy, and many believe that it is the guarantee of harmony in interpersonal relationship and stability in society.

The *Doctrine of the Mean* we are going to read mainly focuses on personality cultivation of members of the upper class and those who wished to rise and serve the ruling class. It lays great emphases on the quality in men known as “sincerity”, views “sincerity” as the highest realm of thought, and makes the pursuit of “sincerity” an ethics rule of human. Meanwhile it puts forth five steps as the learning process and cognitive approach to topping that highest realm. They are “to learn extensively”, “to inquire prudently”, “to think cautiously”, “to apprehend clearly” and “to practice perseveringly”.

The doctrine of the mean as a philosophical ideology had a very great and far-reaching influence on China's entire feudalistic period, while the *Doctrine of the Mean* as a book mainly introduced such an ideology to guide individuals in their self-cultivation, but it had proved to be of very great influential force in the social arena, and still has its great influence today on ordinary people's moral cultivation.

《大 学》

Great Learning

The English Version of the *Great Learning* 《大学》英译正文

孔 经
The Classic Preaching by Confucius

► 1

大学之道，在明明德，在亲民，在止于至善。知止而后有定，定而后能静，静而后能安，安而后能虑，虑而后能得。物有本末，事有终始。知所先后，则近道矣。

The aim of the great learning is to help carry forward the moral excellence in men, to push the people to remold themselves, and to help the learners to attain to perfection¹.

One must know what realm to attain to before he can set his aspiration; he must set his aspiration before he can settle quietly down; he must settle quietly down before he can retain the placidity in mind; he must retain the placidity in mind before he can have careful thoughts; he must have careful thoughts before he can achieve his goal.

Everything has its major and minor parts; every event has its start and end. To differentiate the order of importance is to get to the essence of things.

古之欲明明德于天下者，先治其国；欲治其国者，先齐其家；欲齐其家者，先修其身；欲修其身者，先正其心；欲正其心者，先诚其意；欲诚其意者，先致其知；致知在格物。

Those in ancient times who wished to extend their moral excellence all over the land would first govern their states rightly; in order to govern their states rightly

they would first manage their families well; in order to manage their families well they would first cultivate themselves; in order to cultivate themselves they would first rectify their mind; in order to rectify their mind they would first form sincerity in thought; in order to form sincerity in thought they would first acquire knowledge; in order to acquire knowledge they would first make researches on the way of things². Knowledge can be acquired only when researches are made into the way of things.

物格而后知至，知至而后意诚，意诚而后心正，心正而后身修，身修而后家齐，家齐而后国治，国治而后天下平。

It is only when researches are made into the way of things that knowledge can be acquired; it is only when knowledge is acquired that sincerity can be formed in thought; it is only when sincerity is formed in thought that the mind can be rectified; it is only when the mind is rectified that self-cultivation can be carried on; it is only when self-cultivation is carried on that the family can be managed well; it is only when the family is managed well that the state can be rightly governed; it is only when the state is rightly governed that the entire kingdom can be pacified.

自天子以至于庶人，壹是皆以修身为本。其本乱而末治者否矣。其所厚者薄，而其所薄者厚，未之有也。

From the Son of Heaven³ to the populace, all must take self-cultivation as their essential task. If this essential should be upset, it is not likely that the minor details would be well managed. Should greater emphases be laid on what is of secondary importance and lesser emphases be laid on what is of prime importance, there would never be any success⁴.

Notes:

1. Zhu Xi, the prominent Neo-Confucian who compiled the *Great Learning*, believed that, unlike the primary learning provided for juveniles, this book rendered advanced education for adults who needed to further their learning to prepare themselves for their social life, and that its aim lies in what he summed up as the “Three Key Links” in this paragraph.

2. These are what Zhu Xi summed up as the “Eight Subdivisions”. Zhu believed that these were eight steps that one should take before he could achieve his ultimate goal.

3. “Son of Heaven” was a form of address of a king. All Chinese kings or