

中英双语阅读

每天读点 中国文化

Daily Readings of Chinese Culture

丛书主编◎孙晓朝 杜鹏
主编◎林萌



至圣孔子 话说老子 史书纵览
诗歌唐朝 散文古风 民族茶艺 诗意国画
神州民乐 国粹京剧
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国学经典

Chinese
Classics



大连理工大学出版社
DALIAN UNIVERSITY OF TECHNOLOGY PRESS



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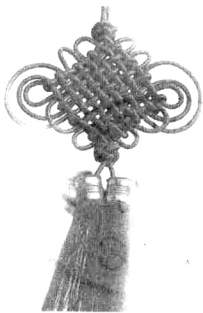
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主编寄语

长城、故宫、兵马俑、功夫、京剧、象棋,这些都是中国文化的标志象征。中国,作为东方文明的发祥地,5000年的历史积淀,无数前人的智慧结晶,给我们留下了数不清的物质和精神财富。在漫漫的历史长河中,有优美隽永的唐诗宋词,无与伦比的四大发明,有老庄孔孟的哲学思考,趣味盎然的琴棋书画,还有令人流连的山水楼台,令人迷醉的茶酒美食……这一切交织融合,洋洋洒洒地给世人呈现了一个博大精深、妩媚与雄浑并重的中国。

无论您是对中国文化颇感兴趣的外国友人,还是有志于了解并推介中国民族文化的国内朋友,也无论您年龄的长幼,职业的分别,每天抽出一些闲暇时间,请随我们一起阅读这套以双语对照为特色的《每天读点中国文化》丛书。

这套丛书设有六个分册:《国学经典》、《自然景观》、《民俗风情》、《饮食天下》、《建筑艺术》和《城镇魅力》。我们采用中国画“散点”构图的方式,通过若干有序的篇章安排,对文化的不同侧面做精炼扼要的勾勒,同时尽可能多地吸纳细节,扩充信息,牵手时尚。每一章节增设的“现代链接”栏目,就是把传统与现代相结合,或纵深,或延展加以记述,配之以精心挑选的图片,以方便读者的阅读为出发点,全方位、多层面地展现中国文化源远流长、丰富多彩的内蕴。

中华文化浩如烟海,任取一端,即便是穷尽毕生精力,也不过是略窥其梗概而已。要将这么悠久而繁复的文化内容,提纲挈领地做一个简明的介绍,真是谈何容易!我们深知要编好这样一套丛书的种种艰辛。但我们依然不揣浅陋,知难而上。一方面是因为多年的英语教学使我们这些一线的英语教师切实感到介绍学生阅读一套全面介绍中国文化的双语读物的必要性。无论是口语课还是翻译课上,每每当我们谈及中华文化的点点滴滴,青年学子们常常报之以羞赧一笑,平日只忙于学习英、美文化,而自己民族的特色呢?看看我们身上的服饰,口中的美食,欣赏的音乐,阅读的书籍,还有我们居住的城市建筑,庆祝的各种节日,哪





一样不是深受西方影响？尤其是当需要用英文介绍民族文化特点时，大家更是因了解不多或语言不精而难以开口。为此，我们希望这套丛书能帮助青年学子、文化导游以及翻译工作者等通过双语阅读，拓宽视野，掌握一套地道的文化词汇，用恰当得体的英语介绍中国的悠久文化。

另一方面，在与世界性文化的交流中，中国文化不断向世界提供着自己的精华，从而越来越受到全世界的瞩目和推崇。若失去了中国文化的诸多元素，世界文化将无法完美。因此，我们希望这套丛书能帮助越来越多的外国友人走近中国，加深对中国文化的全面了解，从而越来越欣赏和热爱这古老的文明。

让我们的心灵穿越历史的隧道，去静静欣赏永不褪色的文化画卷，去怡然体味历久弥新的文化传统。中华文明的自然之美和智慧之光，将引领我们回溯过往，迎接未来。

衷心感谢各分册的主编、编委和同仁们，你们的辛勤工作使得这个庞大的想法成为了现实。当然，最应感谢的还是你们——本书的读者朋友，你们的感受和意见将是激励我们前进的最大动力。

即将付梓，此心惴惴，唯恐有所疏漏，贻笑大方，但错误在所难免，敬请专家、读者批评指正！

孙晓朝 杜鹃

大连·书香园

2010年3月

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第一部分

诸子百家



- ◎ “诸子百家”概说
- ◎ 儒家学说
- ◎ 至圣孔子
- ◎ 亚圣孟子
- ◎ 道家学说
- ◎ 话说老子
- ◎ 庄子轶事
- ◎ 法家学说
- ◎ 韩非子
- ◎ 墨子哲学
- ◎ 儒家经典之“四书”
- ◎ 儒家经典之“五经”
- ◎ 史书纵览
- ◎ 兵书纵谈

An Introduction to “Hundred Schools of Thought”

“诸子百家”概说

Snap Shot

【注释】

chaos:
n. 混乱

The “Hundred Schools of Thought” were philosophers and schools that had flourished from 770 B.C. to 221 B.C., an era of great cultural and intellectual expansion in China. Even though this period, known in its earlier part as the Spring and Autumn Period and the Warring States Period in its latter part, was wrought with chaos and bloody battles, it is also known as the Golden Age of Chinese philosophy because various thoughts and ideas were discussed and developed freely. This phenomenon was called the Contention of a Hundred Schools of Thought.

“诸子百家”指的是
公元前770年到公元前
221年活跃的许多哲学



家和学派。这一时期，伟大的文化和智慧在中国广为传播。尽管经历了充满战争与混乱的早期春秋时代及后来的战国时代，但由于百家思想得以自由讨论和发展，这一时期仍算得上是中国哲学的黄金时代。这种现象被称为“百家争鸣”。



Confucianism and Its Derivatives

【注释】

Confucianism is the body of thought that arguably had the most enduring effects on Chinese life. Its written legacy lies in the Confucian Classics, which later became the foundation of society. Confucius (551—479 B.C.), or Kongzi “Master Kong”, looked back to the early days of the Zhou Dynasty for an ideal sociopolitical system. He believed that the only effective system of government necessitated prescribed relationships for each individual. Furthermore, he contended that an emperor must rule the country by virtue. Confucius held the belief that, the functions of government and social stratas were to constrain people’s lives by morality; thus his ideal human was *junzi*, which is translated as “gentleman” or “superior person”.

legacy:

n. 遗产

prescribe:

v. 规定

contend:

v. 主张

strata:

n. pl. 社会阶层

(单: *stratum*)

儒家及其衍生学派

作为思想体系,儒家学派对中国人的生活具有最为持久的影响力。以书写形式存留下来的儒家思想被收录在儒家的经典学说中,后来成为社会的基础。孔子(公元前551年—公元前479年)追溯周朝早期的情况,以期总结出较为理想的社会政治体系。他相信惟一有效的政府体系必须规定每个人的位置。另外,他坚持主张皇帝要以德治天下。孔子认为,政府和社会阶层的作用就是利用道德观来约束人民的生活,而他心中完美的人就是君子。

Legalism

The School of Law or Legalism doctrine was formulated by Han Feizi (233 B.C.) and Li Si (208 B.C.), who maintained that human nature was incorrigibly selfish; accordingly, the only way



【注释】

impose:

v. 强加

be attributed to:

归于

sage:

n. 圣人

to preserve the social order was to impose discipline, and to enforce the laws strictly. The Legalists highly valued national interests above all, seeking its prosperity and martial prowess over the welfare of the common people.

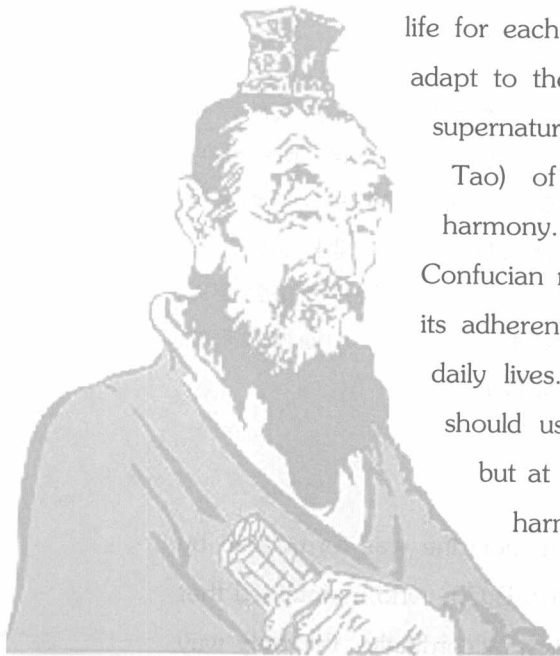
法家

法家学说的代表人物是韩非子(公元前233年)和李斯(公元前208年)。他们坚信人生来就是自私的,因此维持社会秩序的惟一途径就是加强纪律,严格地执行法律。他们推崇国家利益,认为国家的昌盛和武士精神应凌驾于普通民众的幸福之上。

Taoism

Philosophical Taoism or Daoism developed into the second most significant stream of Chinese thought. Its formulation is attributed to the legendary sage Laozi (“Old Master”), who is said to predate Confucius and Zhuangzi (369—286 B.C.). The focus of Taoism is on the individual in the natural realm rather than the

individual in the society; accordingly, the goal of life for each individual is to adjust oneself and adapt to the rhythm of the natural (and the supernatural) world, to follow the Way (Dao / Tao) of the universe, and to live in harmony. In many ways the opposite of rigid Confucian morality, Taoism was for many of its adherents a complement to their ordered daily lives. A scholar serving as an official should usually follow Confucian teachings, but at leisure or in retirement might seek harmony of man with nature as a Taoist recluse(隐士).



道家

道家是中国历史上第二个最为重要的思想学派,它的形成归功于传奇圣人老子,据说老子先于孔子和庄子(公元前369年—公元前286年)。道家注重自然界中的个体而非社会中的个体,因此,个人的生活目标是追求自身与自然界的节奏相协调,追随宇宙之道,和谐地生活。在许多方面道家都与刻板的儒家道德规范相背离。对于很多道家信徒而言,道家学说是他们井然有序的日常生活的补充。为官的学者要遵从儒家教义,闲暇或辞官后则可成为道家隐士追求天人合一的境界。

Mohism

Mohism or Moism was developed by followers of Mozi (470—391 B.C.). Though the school had been on the down grade since the Qin Dynasty, Mohism was seen as a major rival of Confucianism in the period of the Hundred Schools of Thought. Its philosophy rested on the idea of universal love. Mozi believed that people should seek to imitate heaven by engaging in the practice of collective love. His epistemology can be regarded as primitive materialist empiricism; he believed that our cognition ought to be based on our perceptions — our sensory experiences, such as seeing and hearing — instead of imagination or internal logic, elements founded on our capacity for abstraction.

【注释】

empiricism:
n. 经验主义

perception:
n. 认识

墨家

墨家学说是由墨子(公元前470年—公元前391年)的追随者发展起来的。虽自秦朝以来,这一学派日趋衰败,但它被视为诸子百家时期与儒学并尊的一大学派。墨家的哲学思想以兼爱为核心。墨子认为人们应该效法上天,践行大爱。他的认识论被认为是原始的唯物主义。墨子认为人类的认识应该基于感知之上,即视、听等,而不是基于以抽象思维能力为基础的印象或是理念逻辑。



How to combine the thoughts of Hundreds of Schools with the modern enterprise administration is an important issue to Chinese enterprise managers. Many economists and well-known enterprisers have already given enterprise culture a very good definition: innovation is the soul of enterprise culture, human-oriented is the essence of enterprise culture, enterprise culture is the key of the enterprise's competitiveness, honesty is the footstone of enterprise culture, and there is much to do with enterprise culture. The thoughts of Hundreds of Schools is just the key to these problems.

诸子百家文化如何与现代企业管理有机结合，是摆在中国企业管理者面前的重要课题。已有很多经济学家和著名企业家为企业文化下了很好的定义：创新是企业文化的灵魂，以人为本是企业文化的精髓，企业文化是企业的核心竞争力，诚信是企业文化的基石，企业文化大有可为。诸子百家文化正是解决上述问题的敲门砖。





Confucianism

儒家学说

Snap Shot

In Confucianism the helps to the cultivation of virtue are natural and providential (天缘巧合的). But in the development of moral perfection Confucius sought to enkindle in others the enthusiastic love of virtue that he felt himself. To make oneself as good as possible, this was his entire career. Everything that was conducive to the practice of goodness was to be eagerly sought and made use of. Confucius taught that vice sprang from ignorance and that knowledge led unfailingly to virtue. The knowledge on which he insisted was not purely scientific learning, but an edifying acquaintance with the sacred texts and the rules of virtue and propriety.

儒家认为帮助民众培养美德是天经地义的。但是在完善道德的过程中，孔子努力激发人们同他一样对美德产生热爱。使人性尽善尽美是他毕生的事业。一切行之有效的都可以用来完善民众的德行。孔子告诉世人邪恶滋生于无知，知识则可以培养美德。孔子所坚信的不只是单纯的科学知识，他认为世人应该奉行经典，接受道德规范的熏陶。

【注释】

edify:

v. 启迪, 熏陶

文化
剪影

【注释】

liturgical:

adj. 礼拜式的

upheaval:

n. 大变动

espouse:

v. 支持, 赞成

statecraft:

n. 治国本领

Confucianism is often characterized as a system of social and ethical philosophy rather than a religion. In fact, Confucianism was built on an ancient religious foundation to establish the traditional Chinese social values, social institutions, and the most ideal society. It was what sociologist Robert Bellah called a “civil religion”, the sense of religious identity and common moral understanding at the foundation of a society’s central institutions. It was also what a Chinese sociologist called a “diffused religion”; its institutions were not a separate church, but those of society, family, school, and state; its priests were not separate liturgical specialists, but parents, teachers, and officials. Confucianism was a part of the Chinese social fabric and way of life; to Confucians, everyday life was the arena of religion.

The founder of Confucianism, Master Kong did not intend to found a new religion, but to interpret and revive the unnamed religion of the Zhou (Chou) Dynasty, under which many people thought the ancient system of religious rule had bankrupted; why couldn’t the gods prevent the social upheavals? The burning issue of the day was: If it is not the ancestral and nature spirits, what then is the basis of a stable, unified, and enduring social order? The dominant view of the day, espoused by Realists and Legalists, was that strict law and statecraft were the bases



of sound policy. Confucius, however, believed that the basis lay in Zhou religion, in its rituals (*li*). He interpreted these not as sacrifices asking for the divine blessings, but as ceremonies performed by human agents and embodying the civilized and cultural patterns of behavior developed through generations of human wisdom. They embodied, for him, the ethical core of Chinese society. Moreover, Confucius applied the term “ritual” to actions beyond the formal sacrifices and religious ceremonies to include social rituals: courtesies and accepted standards of behavior — what we today call social morals. He saw these time-honored and traditional rituals as the basis of human civilization, and he felt that only a civilized society could set up a stable, unified, and enduring social order.

Confucius not only stressed social rituals (*li*), but also humanity (*ren*). *Ren*, sometimes translated as love or kindness, is not any one virtue, but the source of all virtues. The Chinese character literally represents the relationship between “two persons” — the potential to live together humanely rather than scrapping like birds or beasts. *Ren* keeps ritual forms from becoming hollow; a ritual performed with *ren* has not only form, but ethical content; it nurtures the inner character of the person, furthers his/her ethical maturation. Thus if the “outer” side of Confucianism was conformity and acceptance of social roles, the “inner” side was cultivation of conscience and character. Cultivation involved broad education and reflection on one’s actions. It was a lifetime commitment to character building, carving and polishing the stone of one’s character until it was a lustrous gem.

儒家学说属于社会伦理哲学体系而非宗教。事实上,儒家学说是在古代宗教基础上形成的,以建立传统中国社会价值、社会机构以及最为理想的社会形态为目的。它是社会学家罗勃特·贝拉所说

scrap:

v. 互相殴打

conformity:

n. 适合,一致

lustrous:

adj. 有光泽的



的“公民宗教”，即基于社会中心阶层的宗教认识和公众道德认识。它也是中国社会学家所称的“弥散性宗教”，其机构不是独立的教堂，而是社会、家庭、学校、国家，其教士也不是专门的礼拜家，而是父母、老师、官员。儒家学说已经成为中国社会结构和生活方式的一部分，对儒家学者而言，日常生活就是他们的教场。

儒家学说的创始人孔子并未打算开创一门新的宗教，而是想诠释并复兴周朝的一个尚未定名的宗教。当时，很多人认为古代宗教规则体系已经崩溃，他们在想：为什么上天就不能阻止这种种的社会变革呢？当时的热论议题是：一个稳定、统一、持久的社会秩序，其基础若不是祖先和自然精神，又会是什么呢？现实主义者和法家学者推崇的观点占据了主导地位，那就是严格的法律和治国之道才是健全政策的基本。然而，孔子认为这种基础在于周朝宗教，在于“礼”。他认为“礼”并不是人类寻求神灵护佑的祭祀之礼，而是体现了人类文明的各种仪式，是一种文化行为，是中国几代人的智慧结晶，是中国社会的伦理核心。此外孔子对“礼”的应用超越了正式祭祀和宗教仪式行为，他认为礼还应该是社会礼节，即我们今天所说的社会道德，如谦虚等公认的行为标准。孔子把这些历史悠久的传统礼节视为人类文明的基础，他认为只有文明的社会才能拥有稳定、统一、持久的社会秩序。

孔子不仅仅重礼，亦重仁。仁，有时指仁爱善良，不仅仅只是一种美德，更是所有美德的源泉。汉字“仁”从字面上看表现了“两个人”之间的关系——即和谐相处，而不是像兽禽般互斗。仁可以防止礼变得虚无，富有仁爱的礼不是空虚的形式，而被赋予了道德内涵。仁能够培养人的内在品格，促使伦理道德的成熟。所以，如果儒家学说的表相是遵从社会角色，那么内里则是培养人的道德心和品性。这种培养需要广泛说教和自身反省并行，需要世人终其一生致力于人格的完善，直到把顽石雕琢剖光成为一块光彩夺目的宝石。