

## 中庸

### *The Doctrine of the Mean*

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**注：**郑玄谓：“名曰《中庸》者，以其记中和之为用也。庸，用也。孔子之孙子思伋作之，以昭明圣祖之德。”“庸，常也。用中为常，道也。”本篇主旨在于修养人性，其中论及学习的方式（博学、审问、慎思、明辨、笃行），做人的规范如“五达道”[君臣、父子、夫妇、昆弟（兄弟）、朋友之交]和“三达德”（智、仁、勇）等。宋儒对《中庸》非常推崇而将其从《礼记》中抽出独立成书，朱熹将其与《论语》《孟子》《大学》合编为《四书》。

天命之谓性，率性之谓道，修道之谓教。道也者，不可须臾离也，可离非道也。是故君子戒慎乎其所不睹，恐惧乎其所不闻。莫见乎隐，莫显乎微。故君子慎其独也。喜怒哀乐之未发，谓之中；发而皆中节，谓之和；中也者，天下之大本也；和也者，天下之达道也。致中和，天地位焉，万物育焉。

【译文】上天给予人的禀赋叫做“性”，遵循着天性去行动叫做“道”，修养自己使道章明而为天下典范就是“教”。道是片刻也不可以离开的，可以离开的就不是道。所以君子在别人看不到的地方警戒谨慎，在别人听不到的地方小心畏惧。没有什么比隐藏的东西更明显，没有什么比细微的东西更显著。因此，君子在自己独处的时候更加谨慎。喜怒哀乐这样的情感没有发生时，叫做“中”，发生而皆合乎时宜叫做“和”；中是天下的根本；和是天下的通达之道。大道中和的境界，天地会各正其位，万物就会发育成长。

What Heaven has conferred is called The Nature; an accordance with this nature is called The Path of duty; the regulation of this path is called Instruction. The path may not be left for an instant. If it could be left, it would not be the path. On this account, the superior man does not wait till he sees things, to be cautious, nor till he hears things, to be apprehensive. There is nothing more visible than what is secret, and nothing more manifest than what is minute. Therefore the superior man is watchful over himself, when he is alone. While there are no stirrings of pleasure, anger, sorrow, or joy, the mind may be said to be in the state of Equilibrium. When those feelings have been stirred, and they act in their due degree, there ensues what may be called the state of Harmony. This Equilibrium is the great root from which grow all the human actings in the world, and this Harmony is the universal path which they all should pursue. Let the states of equilibrium and harmony exist in perfection, and a happy order

仲尼曰：“君子中庸，小人反中庸。君子之中庸也，君子而时中；小人之中庸也<sup>①</sup>，小人而无忌惮也。”

【译文】孔子说：“君子的言行符合中庸之道，小人的言行违背中庸之道。君子之所以中庸，是因为君子行事能够时刻合乎时宜；小人之所以违背中庸，是因为小人肆无忌惮。”

【注释】①“小人”句：“中庸”之前缺一“反”字。

子曰：“中庸其至矣乎！民鲜能久矣！”

【译文】孔子说：“中庸大概是道德修为的极致！很少有人能够达到并长久保持这么高的境界了！”

子曰：“道之不行也，我知之矣：知者过之，愚者不及也。道之不明也，我知之矣：贤者过之，不肖者不及也。人莫不饮食也，鲜能知味也。”

【译文】孔子说：“中庸之道不能实行，我知道其中的原因了：聪明的人不把中庸之道当回事，自以为是地去做事情，结果做过了头，愚鲁的人根本不知道

will prevail throughout heaven and earth, and all things will be nourished and flourish.

Zhong-ni said, "The superior man embodies the course of the Mean; the mean man acts contrary to the course of the Mean. The superior man's embodying the course of the Mean is because he is a superior man, and so always maintains the Mean. The mean man's acting contrary to the course of the Mean is because he is a mean man, and has no caution."

The Master said, "Perfect is the virtue which is according to the Mean! Rare have they long been among the people, who could practice it!"

The Master said, "I know how it is that the path of the Mean is not walked in: —The knowing go beyond it, and the stupid do not come up to it. I know how it is that the path of the Mean is not understood: —The men of talents and virtue go beyond it, and the worthless do not come up to it.

啥是中庸之道，就差的更远了。中庸之道不能章明于天下，我也知道其中的原因了：贤德的人自以为认识更高明，越过了中庸之道，不肖的人认识上又达不到中庸之道的高度。这就好比人没有不吃饭的，但很少有人能辨识其中真正的滋味。”

子曰：“道其不行矣夫。”

【译文】孔子感伤哀叹：“中庸之道恐怕很难推广实行了吧！”

子曰：“舜其大知也与！舜好问而好察迩言，隐恶而扬善，执其两端，用其中于民，其斯以为舜乎！”

【译文】孔子说：“舜可真是具有大智慧的人啊！他喜欢向人问问题，又善于分析别人话语里的含义。隐藏人家的坏处，宣扬人家的好处。过与不及两端的意见他都掌握，采纳适中的用于老百姓。这就是舜之所以为舜的地方吧！”

子曰：“人皆曰‘予知’，驱而纳诸罟获<sup>①</sup>陷阱之中，而莫之知辟也。人皆曰‘予知’，择乎中庸，而

There is no body but eats and drinks. But they are few who can distinguish flavors."

The Master said, "Alas! How is the path of the Mean untrodden!"

The Master said, "There was Shun: —He indeed was greatly wise! Shun loved to question others, and to study their words, though they might be shallow. He concealed what was bad in them and displayed what was good. He took hold of their two extremes, determined the Mean, and employed it in his government of the people. It was by this that he was Shun!"

The Master said, "Men all say, 'We are wise;' but being driven forward and taken in a net, a trap, or

不能期月守也。”

【译文】孔子说：“人人都说自己聪明，可是被欲望驱赶到罗网陷阱中去却不知躲避。人人都说自己聪明，可是选择了中庸之道却连一个月时间也不能坚守。”

【注释】①罟：渔网。获：装有机关的捕兽木笼。

子曰：“回之为人也，择乎中庸，得一善，则拳拳服膺而弗失之矣。”

【译文】孔子说：“颜回做人就跟别人不一样，他选择了中庸之道，每从中得到一个善的道理，就诚心持奉守之，不再失去。”

子曰：“天下国家可均也，爵禄可辞也，白刃可蹈也，中庸不可能也。”

【译文】孔子说：“天下国家虽不易治理，但也能治理好，显爵厚禄人们都喜欢，但也能辞掉不要，尖刀利刃固然可怕，但鼓起勇气仍可以从上走过，但是要做到中庸就太难了，基本上不可能。”



a pitfall, they know not how to escape. Men all say, 'We are wise;' but happening to choose the course of the Mean, they are not able to keep it for a round month."

The Master said "This was the manner of Hui:—he made choice of the Mean, and whenever he got hold of what was good, he clasped it firmly, as if wearing it on his breast, and did not lose it."

The Master said, "The kingdom, its states, and its families, may be perfectly ruled; dignities and emoluments may be declined; naked weapons may be trampled under the feet; —but the course of the Mean cannot be attained to."

子路问强。子曰：“南方之强与？北方之强与？抑而强与？宽柔以教，不报无道，南方之强也，君子居之。衽金革，死而不厌，北方之强也，而强者居之。故君子和而不流，强哉矫<sup>①</sup>！中立而不倚，强哉矫！国有道，不变塞焉，强哉矫！国无道，至死不变，强哉矫！”

【译文】子路问什么是强。孔子说：“你问的是南方所谓的强，还是北方所谓的强？还是你的强？宽容柔和以教化人，他人横加逆事于己而不报复，这是南方的强，有德君子具有这种强。用兵器甲盾当枕席，死而后已，这是北方的强，勇武好斗的人就具有这种强。所以，品德高尚的人和顺而不随波逐流，这才是真强啊！保持中立而不偏不倚，这才是真强啊！国家政治清平时不改变志向，这才是真强啊！国家政治黑暗时坚持操守，宁死不变，这才是真强啊！”

【注释】① 矫：强壮，勇武。

Zi-lu asked about energy. The Master said, "Do you mean the energy of the South, the energy of the North, or the energy which you should cultivate yourself? To show forbearance and gentleness in teaching others; and not to revenge unreasonable conduct:—this is the energy of Southern regions, and the good man makes it his study. To lie under arms; and meet death without regret:—this is the energy of Northern regions, and the forceful make it their study. Therefore, the superior man cultivates a friendly harmony, without being weak. How firm is he in his energy! He stands erect in the middle, without inclining to either side. How firm is he in his energy! When good principles prevail in the government of his country, he does not change from what he was in retirement. How firm is he in his energy! When bad principles prevail in the country, he maintains his course to death without changing. How firm is he in his energy!"

子曰：“素隐<sup>①</sup>行怪，后世有述焉，吾弗为之矣。君子遵道而行，半途而废，吾弗能已矣。君子依乎中庸，遁世不见知而不悔，唯圣者能之。”

**【译文】**孔子说：“寻找隐僻的歪歪道理，做行为怪诞的事情，后世也许会有人来记述他，为他立传，但我是绝不会这样做的。有些品德不错的人按照中庸之道去做，但是半途而废，不能坚持下去，而我是绝不会停止的。真正的君子遵循中庸之道，即使一生默默无闻不被人知道也不后悔，这只有圣人才能做得到。”

**【注释】**①素隐：依郑玄、孔颖达旧说，“素”通“傚”，是朝向或平素之意，则素隐就是“身向幽隐之处”或“一向隐居”之意，朱熹据《汉书》认为“素”是“索”之误，则素隐意为“深求隐僻之理”。

君子之道费而隐。夫妇之愚，可以与知焉，及其至也，虽圣人亦有所不知焉；夫妇之不肖，可以能行焉，及其至也，虽圣人亦有所不能焉。天地之大也，

The Master said, "To live in obscurity, and yet practice wonders, in order to be mentioned with honor in future ages:—this is what I do not do. The good man tries to proceed according to the right path, but when he has gone halfway, he abandons it:—I am not able so to stop. The superior man accords with the course of the Mean. Though he may be all unknown, unregarded by the world, he feels no regret. It is only the sage who is able for this."

The way which the superior man pursues, reaches wide and far, and yet is secret. Common men and women, however ignorant, may

人犹有所憾，故君子语大，天下莫能载焉；语小，天下莫能破焉。《诗》云：“鸢飞戾天，鱼跃于渊。”言其上下察也。君子之道，造端乎夫妇，及其至也，察乎天地。

【译文】君子的中庸之道广大而又精微。匹夫匹妇虽然愚昧，也可以知道其中的一些浅近道理；但它的最高深境界，即便是圣人也有弄不清楚的地方。匹夫匹妇虽然不贤明，也可以实行君子的道，但它的最高深境界，即便是圣人也有做不到的地方。天地如此之大，但人们仍有不满足的地方。所以，君子说到“大”，就大得连整个天下都载不下；君子说到“小”，就小得连一点儿也分不开。《诗经》说：“鸢鸟飞向天空，鱼儿跳跃深水。”这是说圣人可上下明察。君子的中庸之道，开始于匹夫匹妇，但它的最高深境界却昭著于整个天地。

intermeddle with the knowledge of it; yet in its utmost reaches, there is that which even the sage does not know. Common men and women, however much below the ordinary standard of character, can carry it into practice; yet in its utmost reaches, there is that which even the sage is not able to carry into practice. Great as heaven and earth are, men still find some things in them with which to be dissatisfied. Thus it is that, were the superior man to speak of his way in all its greatness, nothing in the world would be found able to embrace it, and were he to speak of it in its minuteness, nothing in the world would be found able to split it. It is said in *the Book of Poetry*, "The hawk flies up to heaven; the fishes leap in the deep." This expresses how this way is seen above and below. The way of the superior man may be found, in its simple elements, in the intercourse of common men and women; but in its utmost reaches, it shines brightly through heaven and earth.

子曰：“道不远人。人之为道而远人，不可以为道。《诗》云：‘伐柯伐柯，其则不远。’执柯以伐柯，睨而视之，犹以为远。故君子以人治人，改而止。忠恕违道不远，施诸己而不愿，亦勿施于人。君子之道四，丘未能一焉：所求乎子以事父，未能也；所求乎臣以事君，未能也；所求乎弟以事兄，未能也；所求乎朋友先施之，未能也。庸德之行，庸言之谨<sup>①</sup>，有所不足，不敢不勉，有余不敢尽；言顾行，行顾言，君子胡不慥慥尔<sup>②</sup>！”

【译文】孔子说：“中庸之道不远离人，人自以为所行之道高深而远离人际生活，这就不是中庸之道了。《诗经》上说：‘砍斧把啊砍斧把，那斧子把的样式并不远。’手握着斧柄砍削斧柄，斜看一眼，觉得这个新斧柄和手里这个还是相差挺远。所以贤德君子以人道治理犯错误的人，错误改了就可以了。做人能做到忠恕二字，即使达不到中庸，也离中庸之道不远了，施加到自己身上而自己不愿意的事情，也就不要施加到别人身上。君子之道有四条，我孔丘一条都做不到：希望儿子孝顺我，我却没能用这种方式孝顺我的父亲；希望下属忠诚地对待我，我却没能



The Master said "The path is not far from man. When men try to pursue a course, which is far from the common indications of consciousness, this course cannot be considered The Path. In *the Book of Poetry*, it is said, 'In hewing an ax handle, in hewing an ax handle, the pattern is not far off.' We grasp one ax handle to hew the other; and yet, if we look askance from the one to the other, we may consider them as apart. Therefore, the superior man governs men, according to their nature, with what is proper to them, and as soon as they change what is wrong, he stops. When one cultivates to the utmost the principles of his nature, and exercises them on the principle of reciprocity, he is not far from the path. What you do not like when done to yourself, do not do to others. In the way of the superior man there are four things, to not one of which have I as yet attained.—To serve my father, as I would require my son to serve me: to this I have not attained; to serve my prince as I would require my minister to