

The Illustrated Book of Rites



礼记图典



海豚出版社
DOLPHIN BOOKS

责任编辑：王笃霞

封面设计：王雪莲



Guided by the idea that “man is an integral part of nature,” the forefathers of the Chinese people created the rite of ancient China by following the rules governing heaven and earth. “Rite” has become the symbol of Chinese culture ever since.

In China, rite, as a cultural form, was started by Huang Di and completed by Lord Zhou. Confucius was a key figure who carried forward the rich heritage of rite and contributed to it many new ideas. Rite has existed for more than several thousand years, serving as the governing force of the souls of the Chinese people. It gave rise to the Confucian proverb “cultivate yourself, put your family in order, run the local government well, and bring peace to the entire country.” Even today, and in the foreseeable future, the spirit of the rite will remain an indispensable criterion for the Chinese people as they handle the relations between different people, different countries, different races, and different religions.

It is inconceivable for a nation not to have a faith or principle with widespread support. Over the past several thousand years, rite has provided the Chinese with values, ethics, morals and a world outlook in general. It gives us an artistic language, ceremonious bearing, harmonious environment, and a confident and noble manner.

For individuals, rite provided the path on which one could enhance one's self-esteem, realize one's values, lead a peaceful life and find a home for one's heart.

ISBN 7-80138-519-5



9 787801 385192 >

ISBN 7-80138-519-5

定价：45.00元

礼记图典

The Illustrated Book of Rites

编 绘 周春才

翻 译 贺 军

审 订 Hannah Deacon



海豚出版社
DOLPHIN BOOKS

图书在版编目 (CIP) 数据

礼记图典 / 周春才编绘; 贺军译.

—北京: 海豚出版社, 2006.8

ISBN 7-80138-519-5

I. 礼... II. ①周... ②贺...

III. 礼仪—中国—古代—图集 IV. K892.9-64

中国版本图书馆 CIP 数据核字 (2005) 第 157330 号

礼记图典

编绘: 周春才

翻译: 贺 军

社址: 北京百万庄大街 24 号

邮编: 100037

印刷: 北京京师印务有限公司

开本: 16 开 (889 毫米 × 1194 毫米)

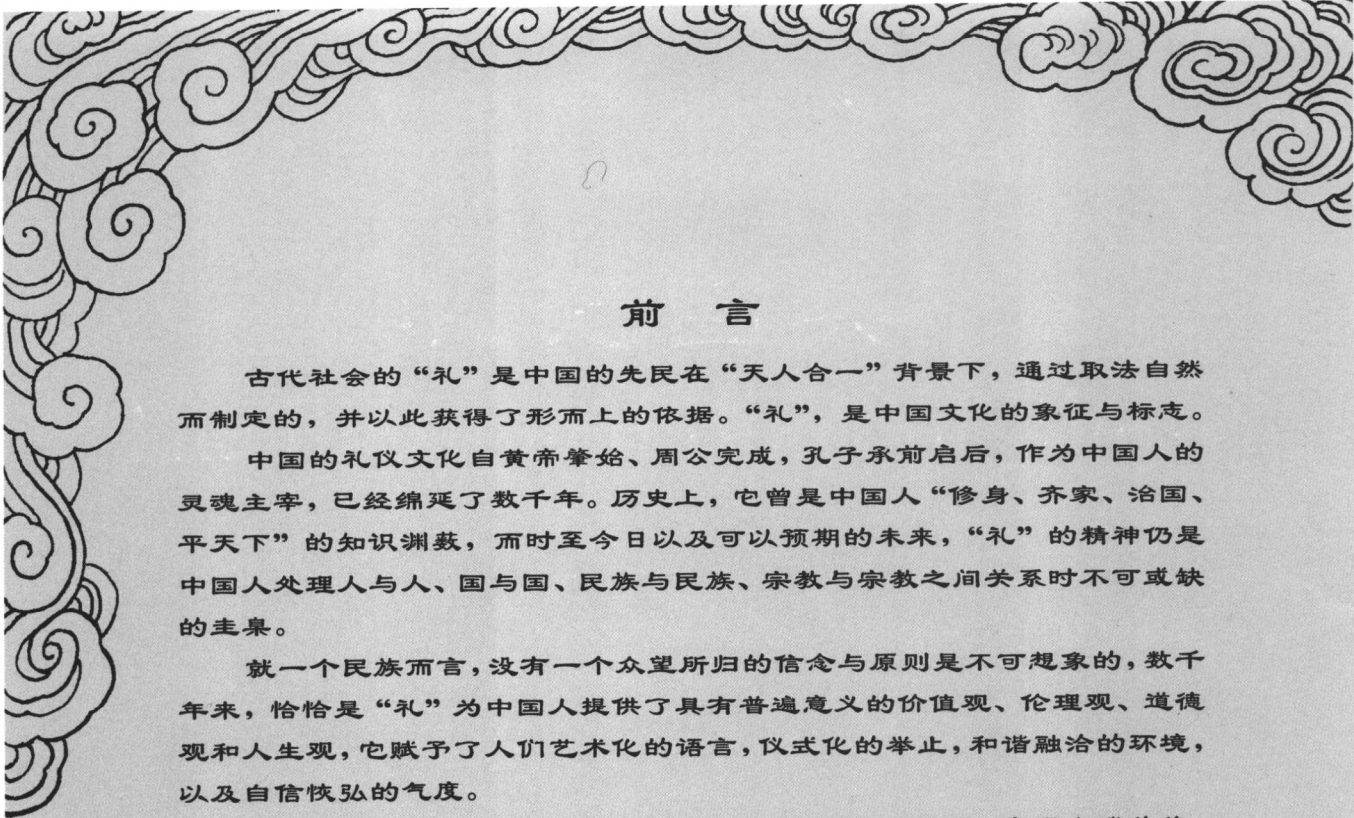
文种: 中英

印张: 19.5

版次: 2006 年 8 月第 1 版 2006 年 8 月第 1 次印刷

标准书号: ISBN 7-80138-519-5

定价: 45.00 元



前言

古代社会的“礼”是中国的先民在“天人合一”背景下，通过取法自然而制定的，并以此获得了形而上的依据。“礼”，是中国文化的象征与标志。

中国的礼仪文化自黄帝肇始、周公完成，孔子承前启后，作为中国人的灵魂主宰，已经绵延了数千年。历史上，它曾是中国人“修身、齐家、治国、平天下”的知识渊藪，而时至今日以及可以预期的未来，“礼”的精神仍是中国人处理人与人、国与国、民族与民族、宗教与宗教之间关系时不可或缺的圭臬。

就一个民族而言，没有一个众望所归的信念与原则是不可想象的，数千年来，恰恰是“礼”为中国人提供了具有普遍意义的价值观、伦理观、道德观和人生观，它赋予了人们艺术化的语言，仪式化的举止，和谐融洽的环境，以及自信恢弘的气度。

对个人而言，“礼”则为人们提供了一条提升个人尊严，实现自我价值，让一生过得从容，使心灵找到家园的蹊径通衢。

Foreword

Guided by the idea that “man is an integral part of nature,” the forefathers of the Chinese people created the rite of ancient China by following the rules governing heaven and earth. “Rite” has become the symbol of Chinese culture ever since.

In China, rite, as a cultural form, was started by Huang Di and completed by Lord Zhou. Confucius was a key figure who carried forward the rich heritage of rite and contributed to it many new ideas. Rite has existed for more than several thousand years, serving as the governing force of the souls of the Chinese people. It gave rise to the Confucian proverb “cultivate yourself, put your family in order, run the local government well, and bring peace to the entire country.” Even today, and in the foreseeable future, the spirit of the rite will remain an indispensable criterion for the Chinese people as they handle the relations between different people, different countries, different races, and different religions.

It is inconceivable for a nation not to have a faith or principle with widespread support. Over the past several thousand years, rite has provided the Chinese with values, ethics, morals and a world outlook in general. It gives us an artistic language, ceremonious bearing, harmonious environment, and a confident and noble manner.

For individuals, rite provided the path on which one could enhance one's self-esteem, realize one's values, lead a peaceful life and find a home for one's heart.

Contents



引言

Introduction 1

曲礼

Rites to Be Learned When Young 11

王制

The King's Programmatic Documents 27

礼运

The Rise, Evolvment and Decline of Rites 47

学记

On Learning 95

祭义

The Meaning of Sacrificial Offering Rituals .. 117

经解

Explanation of the Classics 131

仲尼燕居

The Leisurely Life of Confucius 149

儒行

The Behavior of a Confucian Scholar 159

月令

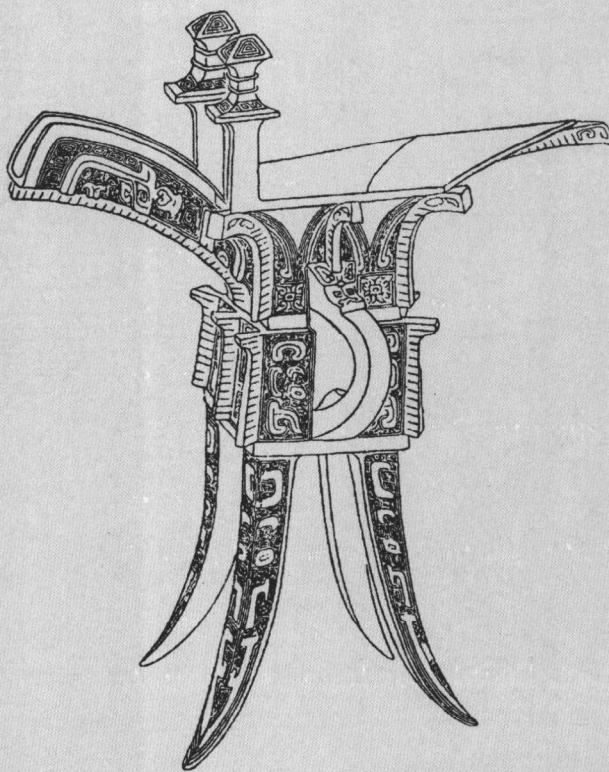
Astronomy-guided Political Program 185

引言

古代社会的礼，是我们的祖先为维护“天人合一”这一生态理念而制定的。正是赖于这一以和谐为最高宗旨的理念，礼才可以由道德层面得到提升，进而逾越宗教，使我们这个幅员辽阔、人口众多的国家得以维系其间，繁衍生息，并创造出了博大精深的中华传统道德与文化。

Introduction

In ancient China our forefathers created rite to safeguard the ecological idea that “man is an integral part of nature.” Because this theory considers harmony to be its highest purpose, rite is therefore elevated from the level of morals to surpass religion and become a binding force of our vast and populous country. With it, people lived and developed, and created an extensive Chinese culture with profound traditional morals.



礼，作为人类社会发展的产物和文明的标志，在很早以前就产生了，经过不断完善，至周代从内容到形式已经形成了一整套完备的体系。中国素称“礼仪之邦”，其基础就是由那时候奠定的。

Rite came into existence very early as a product of the social

development of mankind and as a symbol of civilization. After continuous improvements, it had formed a complete system in both form and content by the Zhou Dynasty some 3,000 years ago. China has been known as a "state of rites" and its foundations were laid at that time.

禮

Rite



说到礼，就必须从儒学谈起，儒学是孔子在二千五百多年前创立的。人们通常所讲的中国传统文化，就是指作为主流文化的儒学。

It is difficult to discuss rites without reference to Confucianism as they were created by Confucius more than 2,500 years ago. Traditional Chinese culture, as it is considered today, refers to Confucianism that had been the main-stream culture in ancient China.

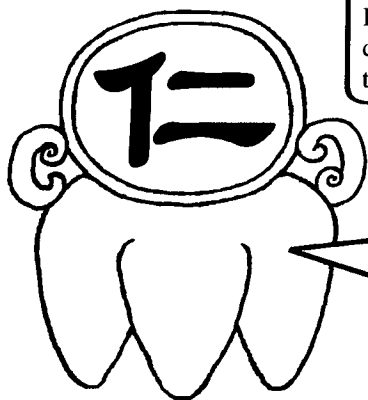
这一思想体系的标志就是本书所要阐述的“礼”。
The symbol of this ideological system is rites, which we are going to explain in this book.



儒家的核心思想是充满同情和友爱、以及深切的人文关怀的“仁”，即所谓“仁者爱人”；表现形式就是“礼”。
The fundamental principle of Confucianism is

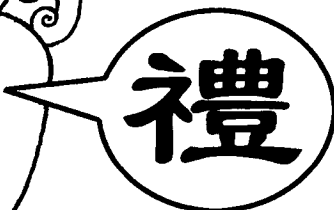
“benevolence,” which includes sympathy, brotherhood and humanitarian concern. The benevolent love people, and the form of expression of this benevolence is the rites.

Benevolence



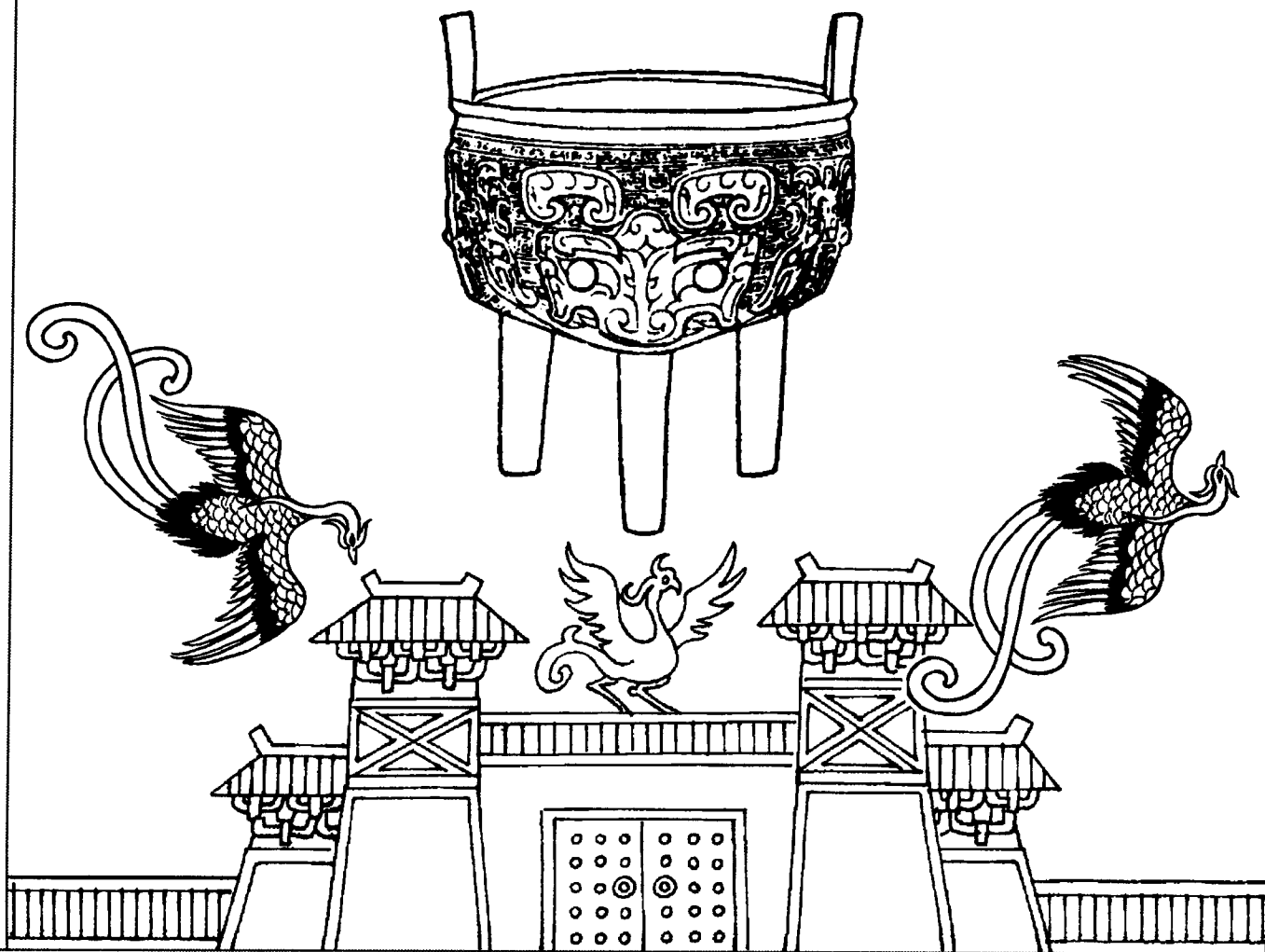
请注意，不通过礼，仁也就无从体现。
It is important to note that benevolence could not be achieved without adherence to the rites.

Rite



以“礼”为标志的儒家伦理道德观念对人们的意识形态影响尤其巨大，正是它把我们这个幅员辽阔、人口众多的国家凝聚为一体，形成一个闻名于世的礼仪之邦的。

The Confucian ethics and morals with the rites as its symbol have great influence on people's ideology. Throughout history, the rites have united China, making it a "land of rites" well-known all over the world.



中国有礼义之大，故称夏；有服章之美，谓之华。作为传统文化的元素，“礼”为整个中华民族构筑了独具特色的价值体系，为我们提供了行为与思维的准则。

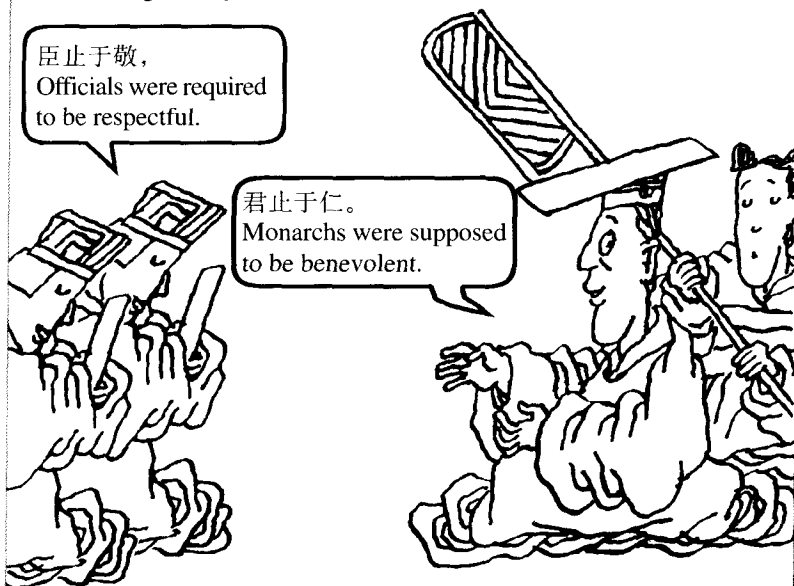
“China is sometimes referred to as Xia because of its rites; it is also referred to as Hua because of its fine clothing and beautiful jade designs.” As the foremost element of traditional culture, rites formed a distinctive system of values for the Chinese nation and provided norms for our actions and thoughts.

一方面，它对社会具有协调和稳定的重要作用。

On the one hand, rites play the important role of coordinating and stabilizing society.

臣止于敬，
Officials were required
to be respectful.

君止于仁。
Monarchs were supposed
to be benevolent.



父止于慈，子止于孝。

A father was supposed to be kind-hearted while a son was supposed to be dutiful.



人与人之间止于信等等。

People were expected to be trustworthy.

言必信，
To be true in word,

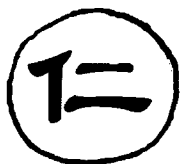
行必果。
and resolute in deed.

即“礼”对人是一种约束。
Rites were a restriction to
people.

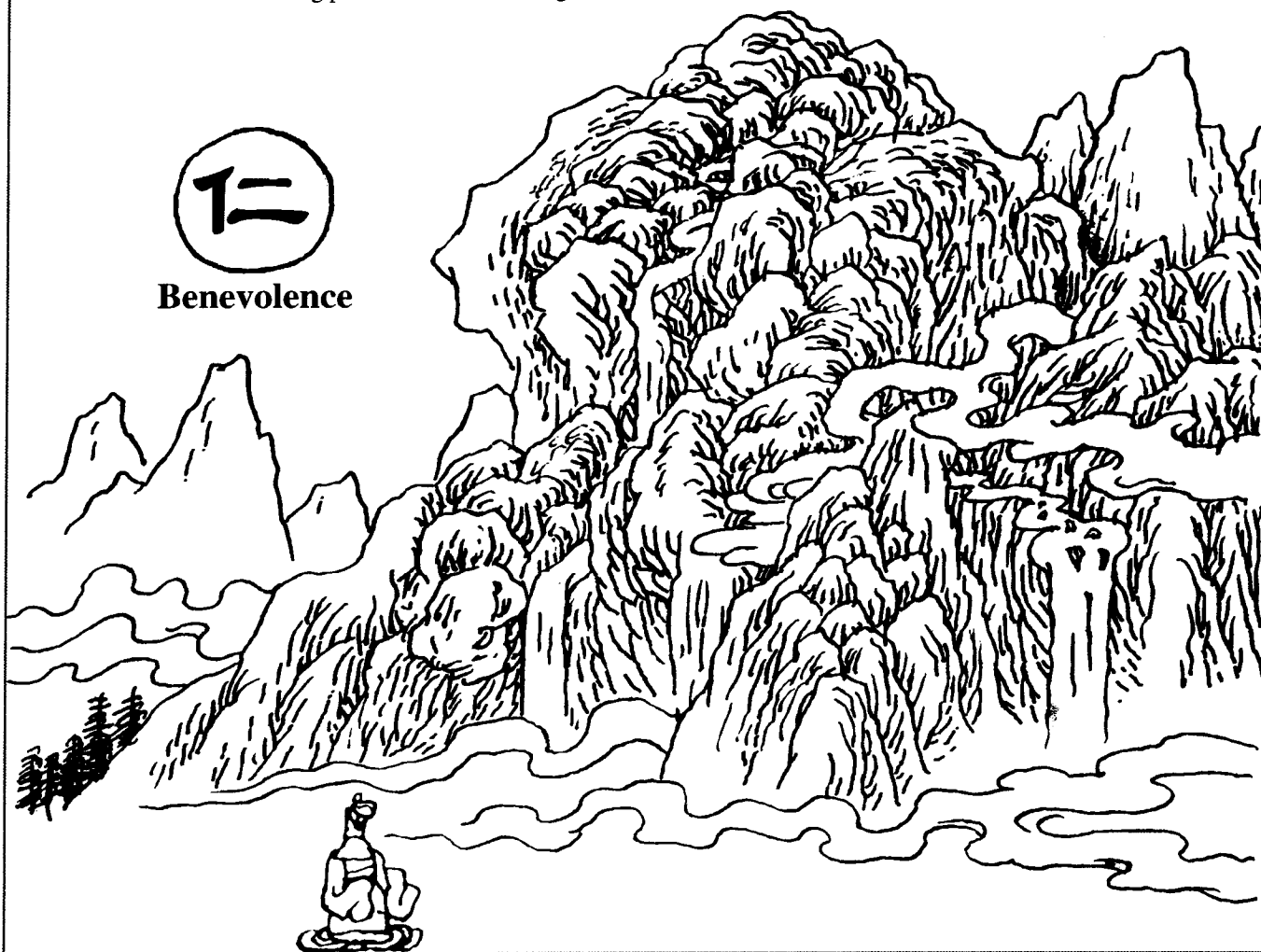


另一方面，“礼”又是达到“仁”这一理想和境界的载体，即人格提升和完善的必要途径。而人格完善则是儒家的毕生追求，即终极目的。

On the other hand, rites were the medium through which one attained the ideal and the superior realm of “benevolence.” In other words, it is the path one has to travel if he wants to build and improve his character. For Confucianists, the improvement of one’s character is a lifelong pursuit and an ultimate goal.



Benevolence



这个终极目的不是禁欲中的彼岸，也不是苦海里的涅槃，而是对自我本性的回归，对自然法则的皈依。是人人与人、与物、与自然之间无可名状的和谐与融洽。

The ultimate objective is not the other shore to be reached when practicing asceticism. Nor is it a nirvana in the void of misery. Rather, it is a return to one’s very nature and a regression to the natural laws. It is the inexplicable harmony between one person and another, between man and animals, between man and nature.

所以“仁”又不仅指同情和友爱，还同时被赋予了心灵归宿的终极内含。

Besides the implication of sympathy and brotherhood, benevolence also has the attribute of being the ultimate sanctuary of the mind.



就一个民族而言，没有一个众望所归的信念与原则是难以想象的，数千年来，恰恰是“礼”为我们提供了具有普遍意义的价值观、伦理观、道德观、人生观。它曾赋予了我们艺术化的语言，仪式化的举止，和谐融洽的环境，以及自信恢弘的气度。

It is inconceivable for a nation not to have a faith or principle with widespread support. Over the past several thousand years, rites have provided us with values, ethics, morals and a world outlook in general. They give us an artistic language, ceremonious bearing, harmonious environment, and a confident and noble manner.



对个人来说，“礼”则为人们设计了一条提升个人尊严，实现自我价值，让一生过得从容，使心灵找到家园的蹊径通衢。

For individuals, rites provided the path on which one could enhance one's self-esteem, realize one's values, lead a peaceful life and find a home for one's heart.



按“礼”的精神去生活，依自然的法则来做事，就随时可以步入这一境界。

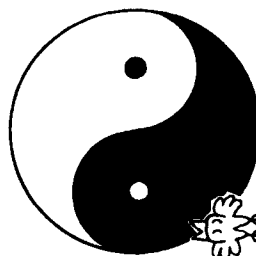
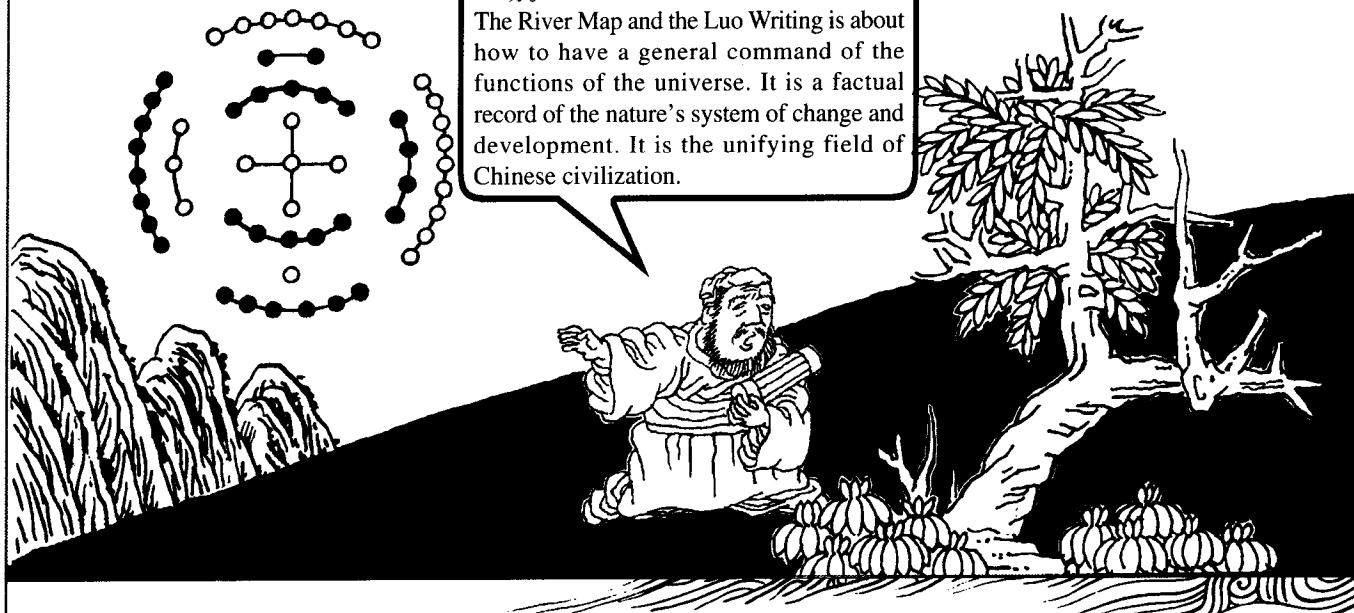
Lead your life in the spirit of rites and do things in accordance with natural laws and you will enter this realm with ease.



《礼记》中为“礼”下定义的地方很多，但最重要的一个原则是取法天地，效仿自然(见作者的另一部作品《易经图典》)。There are many parts in *The Book of Rites* that give definitions to rites. Yet the most important principle is to follow the examples of heaven and earth and imitate nature (Refer to *The Illustrated Book of Changes* by the author).

河图洛书就是对宇宙功能的总体把握，对自然谱系的实录，是中华文明的统一场。

The River Map and the Luo Writing is about how to have a general command of the functions of the universe. It is a factual record of the nature's system of change and development. It is the unifying field of Chinese civilization.



然后将人的行为、思维，乃至上层建筑的所有领域都自觉地纳入其中。这一点与“天人合一”的世界观是一致的。

With it, man's actions, thinking and all realms of the superstructure will be automatically included. In this regard it is in conformity with the world outlook that "man is an integral part of nature."

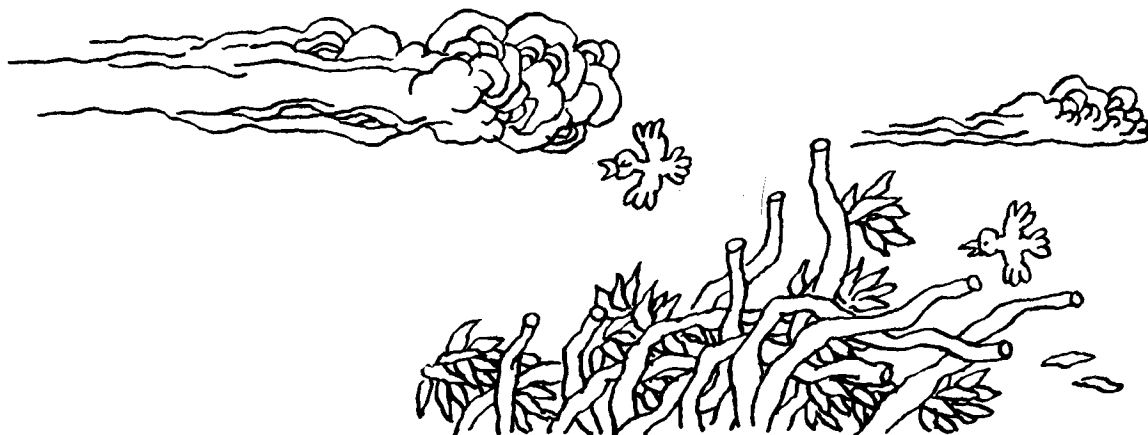


所以“礼”又是不与人的本性相悖离的，因为“礼也者，理也”。在儒家的学说中，“礼”的本质是可以用数学语言来描述的，因而就原理而言，“礼”中不含有超自然的因素。

Therefore rite is not contrary to human nature, since it is a system based on rational knowledge. According to Confucian theories, the nature of rite can be described by using numerical language. So as far as the tenet is concerned, rite does not contain supernatural elements.



正是赖于“天人合一”世界观的指导，“礼”才可以从道德这一层面得到提升，进而兼具宗教的统摄功能。
Because of the guiding principle of the world outlook that “man is an integral part of nature,” rite is elevated from the level of morality to have the additional commanding function of religion.



这是由于道德常常是乏味的、缺乏约束力的。
This is because morality is often boring and lacks binding force.

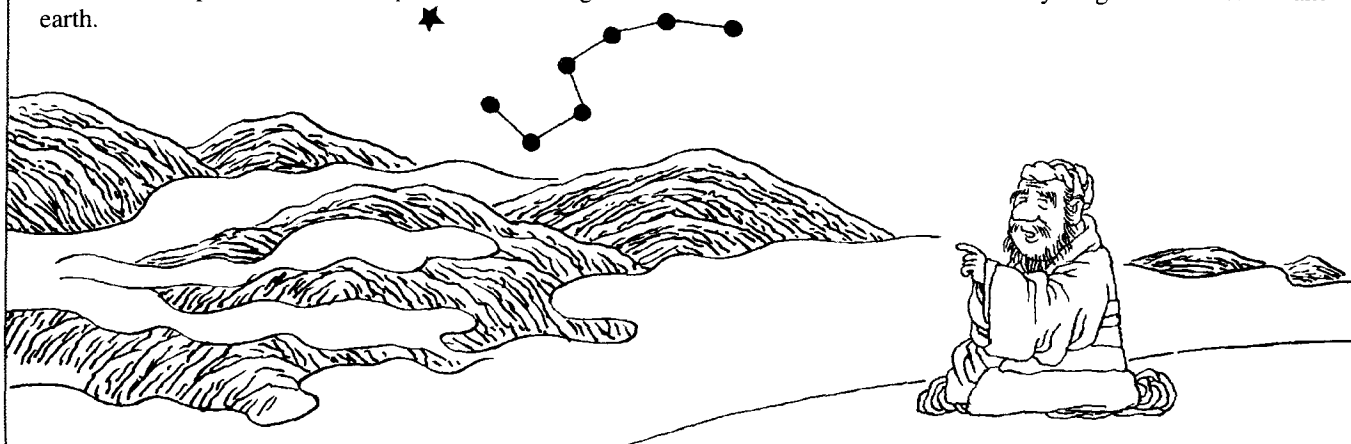
而对自然的敬畏和自身本性的感悟则会使
人自觉地克勤克俭，无出其外。
The fear of nature and the awareness of one's innate self will make one work hard and live a prudent life without going beyond the limits.

以自然立约，铸人生法度。
Following nature to set out the moral standards of life.



因而在以宗教作为灵魂主宰的世界各民族当中，唯独中华民族选择了“礼”，这一充满理性精神、体现自然法则的机杼，用以维系天地之间。

Almost all nationalities in the world use religion as the governing force of people's souls, but the Chinese people have chosen rite — a concept full of rational spirit and reflecting the laws of nature — as the union of everything between heaven and earth.



由此可见，作为涵盖面更广的固有文化，《礼记》中的“礼”和我们现在通常所讲的礼貌、礼节等含义是不尽相同的。如果以此来衡量周代的“礼”，就会有许多问题找不到答案。

We can see that as part of an indigenous culture that covers a much wider range, rite as described in *The Book of Rites* is not quite the same thing as manners or etiquette that we refer to today. If we used today's definition of li (rite) to judge the rite of the Zhou Dynasty, we would be unable to come up with answers to many questions.

禮

Rite



而这恰恰可以使我们追溯今日的许多社会现象，乃至整个民族的心路历程，甚至影响到我们对未来生活的判断。

By studying *The Book of Rites* we can observe many social phenomena of today and trace the course of development of our nation. It will also influence our judgment on our lives in the future.



同时，它所形成的众多典故为我们提供了丰富的常识与知识，可以用来提高我们的文化素养。

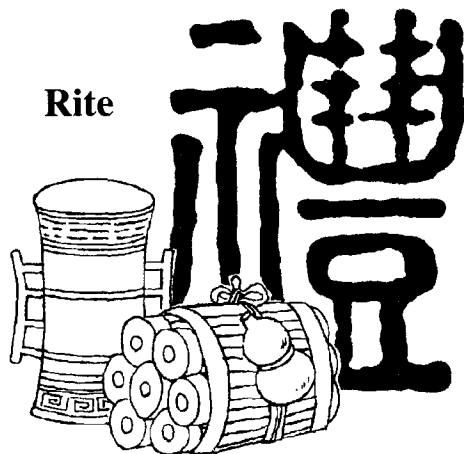
In addition, many of the literary allusions from this book provide information about a wide range of things, adding to our cultural attainment.



而其所汇集的许多对自然与社会的真知灼见，则更是对民族自信心的回归与重塑大有助益。

Moreover, *The Book of Rites* contains many deep insights into nature and society, which will help the Chinese people regain and rebuild their confidence as a nation.

Rite



两千多年来，中国的仁人志士无不以此作为“修身、齐家、治国、平天下”的思想知识渊藪，它所代表的价值标准和思想观念，早已渗透到社会的各个阶层和角落，溶进了民族的血液之中。历史上，特别是近代以来，尽管人们对其褒贬有加，但它对于国家的凝聚、民族的复兴、人格的完善而言，还是无可替代的，认识到这一点，就可以发掘《礼记》这一文化宝藏了。

For more than 2,000 years in China, public-spirited people who follow the Confucian proverb “cultivate yourself, put your family in order, run the local government well, and bring peace to the entire country” all considered *The Book of Rites* the source of ideas and knowledge. The values and ideology it represents have permeated all social strata and have been ingrained into the minds of the nation. Although historically people have had different opinions about the value of the book — especially in modern history when some people expressed negative opinions about the book — it is still irreplaceable in terms of the unity of the country, rejuvenation of the nation and improvement of one's character. With this in mind, we can begin to examine *The Book of Rites*, the cultural treasure of ancient China.



曲 礼

曲礼之“曲”，即细小委曲之意，引申为日常起居、饮食、待人接物中的礼节和各种应知应懂的称谓常识等。在古代，有“十年，朝夕学幼仪”之说，就是讲，儿童到十岁时，就要学习这些礼仪，用以规范其行为、陶冶其情操，从而成为一个有道德修养的谦谦君子。文章分上下两篇。

Rites to Be Learned When Young

Qu li, or trivial rites, refer to etiquettes governing a person's daily routine, including eating, social intercourse and the proper way of addressing other people. In ancient China, children were supposed to learn and know these etiquettes by the age of ten. These etiquettes served as norms for their behaviors, refining their attitude and making them gracious gentlemen with high moral standards. The article is divided into two parts.

