

WAY TO
Chinese

A Selected Collection of
the Doctrine
of the Mean

中庸

【中国圣人文化丛书】



傅云龙
蔡希勤 / 编注

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A Selected Collection
of the Doctrine of the Mean

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前 言

《中庸》的成书年代虽无确考，但自宋以来却是儒家学派，特别是新儒学即道学的最为重要的经典。要了解儒学、研究儒学、传播儒学的精华，就不能不认真阅读这部书。但是长期以来《中庸》的外文译本不多，这就给使用外国文字研究中国哲学、中国文化的学人和读者带来了不便，限制了中国传统文化的传播。许多使用外文的学者和在域外读书、做学问的朋友，都埋怨国内太不注意中国文化成果的外文翻译工作，他们喜欢拿印度与中国比，他们说，印度民族的许多文化遗产多有外文译本，特别是英文译本，而中国经典遗产的外文本则寥若晨星，偶遇几种，也多为外国人所译，这不能不使人感到愧对古人，有负后人，也对不起外人。要译外文，就会遇到一个问题：最好先把古文翻成白话，这不仅有利于译成外文，也有

助于古文程度不高的年青读者读懂原文。为了弥补这一缺陷，华语教学出版社采取量力而行的方针，选择一些传统文化经典逐步翻译出版，《中庸》便是其中之一。

本书几年前由华语教学出版社以文白、汉英对照版和《大学》、《论语》、《孟子》一起出版。向海内外发行，受到广大读者关注。

现在作为“中国圣人文化丛书”之一的《中庸》精华版，不仅增加了更详细的注释，而且配以多幅精美插图，使本书更具观赏性和实用价值。

中 庸 精 华 版

The Doctrine of the Mean

Preface

Though the actual date at which *The Doctrine of the Mean* was compiled can not be ascertained, it has been one of the most important classics for Confucianism, especially Neo-Confucianism. It deserves careful reading if we are to understand and study Confucianism and to spread its essence. But for a long time, only a few foreign-language versions of *The Doctrine of the Mean* have been available. This has been a great handicap to scholars and readers who study Chinese philosophy and Chinese culture through foreign languages. It has also limited the spread of traditional Chinese culture. Scholars who speak foreign languages only, and Chinese scholars who study and work abroad complain

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that China pays too little attention to the translation of Chinese culture. If compared to Indian cultural legacy which is available in many foreign languages, especially English, there are only a few foreign-language versions of traditional Chinese classics. And these were written not by Chinese but by foreigners! The translation of Chinese classics can best be done if a modern Chinese version is available because it is much more difficult to translate directly from classical Chinese. Hence, Sinolingua plans to publish foreign-language versions of Chinese classics one by one and *The Doctrine of the Mean* is one of them. The "Four Books" in classic Chinese-modern Chinese-English version published by Sinolingua have drawn great attention and now, as one of the Sages Series, *A Selected Collection of the Doctrine of the Mean* is coming out. With more detailed explanations and fine illustrations, the book will be more practical and readable.

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于程子曰：不偏之谓中，不易之谓庸。中者，天下之正道；庸者，天下之定理。此篇乃孔门传授心法，子思恐其久而差也，故笔之于书，以授孟子。其书始言一理，中散为万事，末复合为一理。放之则弥六合，卷之则退藏于密，其味无穷，皆实学也。善读者玩索而有得焉，则终身用之，有不能尽者矣。

——朱熹提示

中庸：《礼记》篇名，儒家经典之一。传“子思作中庸”（《史记·孔子世家》）。全书以“中庸”作为最高的道德准则和自然法则。“中庸”最早由孔子提出。“中庸之为德也，其至矣乎！民鲜久矣。”（《论语·雍也》）

Master Cheng said *zhong* means unbiased, *yong* means constant. *Zhong* is the right course

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and *yong* the set principle. The book *Zhongyong* is the core of Confucianism. Zi Si, Confucius' grandson, compiled this book and passed it on to Mencius for fear that its essence would be lost with the passage of time. It begins with a principle, applies it and then ends up back at the principle. The principle dominates the universe and can be summed up in one sentence. Its contents are encompassing but practical. Readers who are apt to learn from books are sure to benefit from it.

大师程夫子说：不偏叫做中，不变叫做庸。中是天下的正道；庸是天下的定理。这《中庸》一书，乃是孔门传授于人的心法，孔子之孙子思恐怕年代久远了会变样，所以写成这本书，传给孟子。这本书开始讲一个道理，中间分散为万事，最后又归结到一个道理上。放开去，可充满宇宙，卷起来，可藏于堂室，其意味无穷，却又都是实实在在的学问。会读书的人仔细推究，其心得可以受用无穷。



孔子和学生从防山回来时，忽然一个大汉从树上跳下来，一柄长剑直指孔子，众弟子各拔佩剑保护老师，原来这大汉就是子路。

天命章

Human Nature

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。

天命：孔子思想体系中的重要范畴之一。指非人力所能改变的客观必然性。孔子虽不是宿命论者，但也讲天命。提出“知天命”，“畏天命”。“不知命，无以

为君子也。”（《论语·季氏》）慎独：儒家的修养方法。指当独处而无人觉察时，仍应谨慎地使自己的行为符合道德标准。

Human nature is endowed by Heaven. The right way of behaviour is to follow one's nature and all nature should be cultivated in the right way of behaviour.

The right way of behaviour can not be divorced from the man; if behaviour can be divorced, it is not the right way. Even when a gentleman lives alone, he should be prudent and afraid to do wrong, because though no one knows what he has done, he himself will know it all.

When joy, anger, sorrow and happiness are not revealed, they are *zhong*, in the mean. When they are revealed, they are *he*, in harmony. *Zhong* is the base of everything and *he* is the right way to reveal everything. If *zhong* and *he* are achieved, the world would run smoothly.