

WAY TO
Chinese

A Selected Collection of the Great Learning

【中国圣人文化丛书】

大学

精华版

傅云龙
蔡希勤 / 编注



外语教学出版社
SINOLINGUA



A Selected Collection of the Great Learning

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图书在版编目 (CIP) 数据

《大学》精华版 / 傅云龙, 蔡希勤编注. —北京: 华语教学出版社, 2006

(中国圣人文化丛书)

ISBN 7-80200-217-6

I. 大… II. ①傅…②蔡… III. 汉语-对外汉语教学-语言读物 IV. H195.5

中国版本图书馆 CIP 数据核字 (2006) 第 072482 号

出版人: 单 瑛

责任编辑: 韩芙芸 封面设计: 唐少文

印刷监制: 佟汉冬 插图绘制: 李士伋

《大学》精华版

傅云龙 蔡希勤 编注

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北京松源印刷有限公司印刷

中国国际图书贸易总公司海外发行

(中国北京车公庄西路 35 号)

北京邮政信箱第 399 号 邮政编码 100044

新华书店国内发行

2006 年 (大 32 开) 第一版

2006 年第一版第一次印刷

(汉英)

ISBN 7-80200-217-6

9-CE-3734P

定价: 16.80 元

First Edition 2006

ISBN 7 - 80200 - 217 - 6

Copyright 2006 by Sinolingua

Published by Sinolingua

24 Baiwanzhuang Road, Beijing 100037, China

Tel: (86) 10-68995871

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Printed by Beijing Songyuan Printing Co. Ltd.

Distributed by China International

Book Trading Corporation

35 Chegongzhuang Xilu, P.O. Box 399

Beijing 100044, China

Printed in the People's Republic of China

CHINESE SAGES SERIES

A Selected Collection of the Great Learning, the Analects, the Doctrine of the Mean and Mencius, as a set of Chinese Sages Series, are compiled to introduce the essence of traditional Chinese culture to the world. These four books began to show their splendors as early as over 2400 years ago between the Spring and Autumn and the Warring States Periods. Now they are published in classical-modern Chinese and English versions as a help to people of interest to know the basic ideas of Confucianism.

【中国圣人文化丛书】

《四书》精华版是中国圣人文化丛书中的一套，共四本。该丛书精选春秋战国时期儒家作品《大学》《论语》《中庸》《孟子》中广为人知的语句，配以白话和英文翻译，对重点语句给予详细的注释，并配上多幅精美插图，使本套图书的观赏性和实用性融为一体，可以满足研究中国哲学的外国人及相关人士的需要。该套丛书代表了中华优秀传统文化的精髓。

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插图：李士伋

前 言

《大学》原为《礼记》的一篇，相传是孔子弟子曾参（公元前505—前436）所撰，实际上是秦汉之际的儒家作品，这可以说是定论。司马迁曾著《大学广义》，可见其早已为时人所重，及宋，朱熹本于二程将其从《礼记》中抽出，以其毕生精力，精雕细刻，不断加工，使之独立成书。自宋以往，成为儒家纲领性经典，在儒学乃至中国传统文化发展史上，占有特别重要的地位。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《大学》的外文译本不多，这就给使用外国文字研究中国哲学、中国文化的学人和广大读者带来了不便，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和做学问的朋友，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——当然直接从古文翻成外文，也是可以的，只是难度要大一些。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，《大学》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《论语》、《中庸》、《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《大学》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。

大学

精华版

The Great Learning

Preface

It has been generally agreed that *The Great Learning*, a component part of *Liji* (*The Book of Rites*), is the work of Confucianists of the Qin and Han dynasties, though it has been said that it was written by Zeng Cen (505 – 436 B. C.), a disciple of Confucius. The fact that Sima Qian of the Han Dynasty authored *The Meaning of "The Great Learning"* indicates *The Great Learning* was already treasured at that time. Zhu Xi of the Song Dynasty, following the ideas of Cheng Yi and Cheng Hao, detached it from *Liji*, and, with a lifetime of meticulous effort, made it an independent book and a classic of Confucianism. It occupies an especially im-



大学 精华版

The Great Learning

portant place in the history of the development of Confucianism and Chinese traditional culture. 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 Great Learning*" have been available. This greatly handicaps scholars and readers who study Chinese philosophy and Chinese culture through foreign languages. It also limits the spread of Chinese traditional culture. Scholars who only speak foreign languages, and Chinese scholars who study and work abroad complain that China pays too little attention to the translation of ancient works of Chinese culture. If compared to Indian cultural legacy which is available in many foreign languages, especially English, Chinese traditional classics have been translated into relatively fewer foreign versions. And the few versions there are 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 a series of foreign-language versions of Chinese classics, and *The Great Learning* 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 Great Learning* is coming out. With more detailed explanations and fine illustrations, the book will be more practical and readable.

目 录

| | |
|-------------|------|
| 圣经章 | (3) |
| 康诰章 | (15) |
| 盘铭章 | (17) |
| 邦畿章 | (23) |
| 听讼章 | (37) |
| 知本章 | (39) |
| 诚意章 | (46) |
| 正心修身章 | (53) |
| 齐家章 | (55) |
| 治国章 | (57) |
| 絮矩章 | (68) |

Contents

大学

精华版

The Great Learning

| | |
|---|------|
| The Way of Great Learning | (3) |
| Kang Gao | (15) |
| Inscriptions on Utensils | (17) |
| The Capital | (23) |
| Trying Cases | (37) |
| Knowing the Limit | (39) |
| Be Sincere and Honest | (46) |
| Self-cultivation | (53) |
| Family Education | (55) |
| Ruling of a State | (57) |
| Putting Oneself in the Place of Others | (68) |

子程子曰：“《大学》孔氏之遗书，而初学入德之门也。于今可见古人为学次第者，独赖此篇之存，而《论》《孟》次之；学者必由是而学焉，则庶乎其不差矣。”

——朱熹提示

大学：《礼记》篇名。儒家经典之一。东汉郑玄称：“名曰《大学》者，以其记博学，可以为政也。”（《礼记注》）。唐孔颖达疏：“此《大学》之篇，论学成之事，能治其国，章明其德于天下。”

Master Cheng said, “*The Great Learning* is a posthumous work of Confucius and a book for novices who aspire to be virtuous. Only through this book were we able to know our forefathers’ order of learning. Starting with this book, and then followed by the *An-*

alects of Confucius and Mencius, beginners can not go wrong in their order of learning.”

老师程颐说：“《大学》是孔子留传下来的一本书，然而却是给开始求学的人以进德的门径。到现在，要能够了解古人学习的次序，只有靠这本书的存在，其次便是《论语》、《孟子》这两本书，求学的人一定要从这本书开始学习，就不会发生差错了。”

大学

精华版

The Great Learning

圣 经 章^{*}

The Way of Great Learning

《大学》之道，在明明德，在新民，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。

《圣经章·1》

The way of the great learning is to rid oneself of selfish desires and develop further one's inherent virtues. One should not only develop his own inherent virtues further, but should encourage all persons to do so also. Only then is it possible to reach the acme of perfection.

◎ 圣经章 *The Way of Great Learning*

* 凡一章文字过长者，为便于记诵、译注，皆分若干节解读之。

大学 精华版

The Great Learning

Once the acme of perfection is attained, is a man able to set the orientation of his ambitions. After setting his orientation, he will not waiver in his ambition and will be satisfied with his position. Satisfied with his position, he can ponder well. Being able to ponder well, he will be able to achieve all he wants. All things have their important and unimportant aspects; all events have their start and finish. If one knows the order of priority, he is not far from the way of the great learning.

《大学》的道理，在于使自己本来的德性，不被私欲所蒙蔽，而重新显明起来。不仅使自己的德性显明起来，而且要使天下人的德性都显明起来。只有这样，才算是达到了至善。达到了至善，然后志有定向。志有定向，然后心才能不妄动，安其所处。安其所处，然后思虑才能精详。思虑能够精详，然后才能够得到所当止的至善。凡物都有其根本和枝末，凡事都有其结局和发端。能够明白这本末先后的次序，就接近《大学》的道理了。