

A CHINESE-ENGLISH  
DICTIONARY OF  
CHINESE PHILOSOPHY  
(Revised Edition)

by Guo Shangxing

汉英中国哲学辞典

(修订版)

郭尚兴 编著

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## **A New Window to Chinese Philosophy**

— In Lieu of a Foreword

Being a set of invisible codes, traditional Chinese culture, ancient Chinese philosophy included, must be verbalized before it is recreated and converted. The process of recreating and converting can only be fulfilled via translation, whereby culture is conveyed through space and time.

Translation has proved itself indispensable in carrying forward the soft power of a given nation and in borrowing dominant characters from other cultures. The practice of translation reveals the essence of a culture, opens up even more sources for inspiration, and uncovers implications previously unsuspected. It thereby qualifies itself to be a powerful means of keeping the vigor of soft power. Classics, the very epitome of a nation's cultural heritage, feature prominently in cultural inheritance. Hence, their interpretation and translation is a must to maintain and sustain a nation's soft power.

For present-day China under historical metamorphosis, one pressing task of restructuring culture is to explore ways to rejuvenate the cultural wealth in ancient Chinese classics following modern popular value systems and behavioral patterns. This very task means "to sort out ancient cultural scriptures," so as to "promote cultural exchanges between China and foreign nations, assimilate strong points of all civilizations and enhance Chinese culture in the world."

Regretfully, with a civilization spanning over fifty centuries, China's cultural wealth is not yet adequately known to the world,

“still tucked away”. It has been pointed out by some insightful scholars that Chinese, the sole carrier of Chinese culture, should take the advantage of the golden age of present “Chinese craze”, and get itself out of the current futile situation of self-admiration and ultraconservatism.

Amongst those prestigious scholars is Professor Guo Shangxing, with Henan University. His freshly produced *A Chinese-English Dictionary of Chinese Philosophy* is no doubt a welcome addition to the bookshelf in the present context. Its publication has virtually opened up a new window for the world to cognize Chinese philosophy.

Professor Guo, knowledgeable and committed, has been buried in studying ancient Chinese classics year after year. He has written extensively on these fields and his English translations of Chinese classic literature has won him great acclaim. As one of the leading figures in this endeavor, he has contributed to disseminating the core of Chinese culture, and set up a perfect example of “gaining knowledge through practice”.

*A Chinese-English Dictionary of Chinese Philosophy* has at least four prominent features. First, it moves that human wisdom, translation in particular, be integrated with all historical developments, be it ancient or modern.

Second, it radiates spirit of modern science by making every effort to keep abreast with the latest developments in philosophy and some other neighboring disciplines.

Third, it treasures the gem of Chinese culture. This is clearly seen in its proclamation that traditional Chinese culture be valued and explored so as to bring out the best with foreign cultures.

Fourth, the dictionary features itself with its accuracy and smoothness. The conciseness of wording, undoubtedly, manifests the translator’s scholastic temperament, erudition and unique character.

Professor Guo is to be honored for his courage to face the almost insurmountable challenge. Scholars translating out of Chinese language in the country would often select classic literature, yet Prof. Guo is among the few who have chosen to translate ancient Chinese philosophy.

Two winters ago, in the conference sponsored by Shanghai Foreign Language Education Press, Prof. Guo told me about his project and asked me to write a foreword. I accepted it without a second thought. But when the time came for the actual writing, I found a thousand thoughts surging to me. This was especially so when I began to key in the words on my computer. It does not mean that I always have endless inspirations gushing out, but that how I feel and what I wish to say are much more than I could have imagined. There is so much going on in my mind that no words could come to the fore. Thereupon, I decided that what I would compose did not have to look like a “foreword”. It might as well do if it sounds like an informal essay.

What I have so far written is what had been flashing across my mind when I read through the dictionary. It meant to show my admiration and appreciation towards the dictionary and its author. I'd like to take this opportunity to express the hope that Prof. Guo will produce more works to disseminate the quintessence of Chinese culture.

Zhang Boran  
Nanjing University, Nanjing  
November 2009

# 给世界打开一扇认知中国哲学的窗口

## ——代序

包括中国古代哲学在内的传统文化作为无形的符号,必须经过“现实”的途径,进行创新、转化,而这种创新、转化的过程也就是文化穿越时空得以被翻译的过程。翻译实践对于人类持存本民族文化软实力、借鉴他民族文化优势基因有着不可抹煞的功劳。跨越时空的翻译实践使文化的真正意义充分显露,使理解源泉不断涌现,使意想不到的意义关系得以展现,是保存文化软实力的重要途径。典籍文献承载着民族的文化意蕴,是文化传承的重要内容,其阐释与翻译是持存民族文化软实力的重要途径。对于处于转型之际的中国而言,文化建设的一个重要命题就是如何把存在于古代典籍中的传统文化资源转化成为公众普遍奉行的价值观念和身体力行的行为模式,如何“做好文化典籍整理工作”,以“加强对外文化交流,吸收各国优秀文明成果,增强中华文化国际影响力”。

然而,作为文明古国的中国,五千年的文化积淀却仍然不太为世界所认知,“养在深闺人未识”。许多有识之士认为,汉语作为文化的有力载体,应当利用近年来的全球“汉语热”这一契机,以期扭转这种在“孤芳自赏”中“大门不出、二门不迈”的闭塞无益的局面。河南大学的郭尚兴教授就是这样的一位有识之士。在这一语境下来认识由他编译的《汉英中国哲学辞典》,其重大意义自不待言,它的出版不啻是给世界开启一扇认知中国哲学的窗户。

郭尚兴教授学养宏富,功底深厚,长年埋首于中国传统文化典籍,勤奋掇英,在中国文化典籍英译的园地里孜孜矻矻,笔耕不辍,成绩斐然,影响广泛,系汉语典籍英译领域之一翘楚,为对外传播我中华核心文化做出了贡献,可谓致知在躬行。

《汉英中国哲学辞典》一文属稿,强调古今知识的综合渗透,博古通今为译学;二注重吸收本学科和相邻学科的最新研究成果,努力使自己的研究成果站到科学的前沿,洋溢着现代科学精神;三是十分珍惜我中华核心文化的成果,集中体现其重视传统、古为今用、中为洋用的正确主张;四是文字准确、自然,由博返约,于约见博,表现出译者的精神气质、个性特色,足见其学识宏富,功底深厚。国内搞汉外翻译,大多集中在文学经典的翻译上,进行中华典籍尤其是古代哲学翻译的则屈指可数,而郭尚兴教授明知有难而独任其难,实属难能可贵。

大约两年前的冬天,在上海外语教育出版社的一次会议上,郭尚兴教授告知鄙人有关这一项目的情况并以序言见委。我当时不假思索,欣然应命。但当真坐下来为本书作序,捉笔之先,即感思绪百端;临到敲击键盘之际,更觉千言万语涌向指端,——这并非我的“文思泉涌”,而是所感者与欲言者都不是一桩简单浮浅之事。正因思绪太繁,文字反觉不济。于是我决定:此序不一定像篇“序”,写成杂感随想,也未尝不可。以上便粗述我因本书而生发的一些漫想,来一个“试遣愚衷”。在这同时,殷切希望尚兴教授再接再厉,在对外译介我中华核心文化成果方面做出更多更大的成就。不知此意当否?企予望之矣。

是为代序。

张柏然

己丑初冬于南京



## **Preface to the Revised Edition**

This dictionary, since its first publication in AD 2002, has been well accepted by scholars and other readers, and gained the top award in AD 2003 among the achievements in the field of foreign language studies in Henan Province. However, it has some faults or defects in some places for various reasons. Therefore, we have revised it with warm and forceful support of the Dictionaries Department of Shanghai Foreign Language Education Press.

Before the revision, we made further theoretical studies and came to the conclusion that compiling of Chinese-English dictionaries of a cultural nature is an intercultural activity aiming to maintain the identity of a national culture, contribute to the global cultural diversity, and promote the harmonious co-existence and development of all cultures of the world. With conveying the cultural meaning as the motive we hope to offer a reliable dictionary for readers both at home and abroad in the cultural communication.

Chinese philosophy, Confucianism in particular, viewed from its development course as long as 3,000 years, has been going forward in the way of interpretation on the basis of maintaining the essential ideas. In the Pre-Qin Period, all the schools of thought contended and interacted with each other, and mirrored each other, which resulted in a situation that a hundred flowers vied for blossom. From the Han Dynasty on, only Confucianism was respected and observed while the other schools began to decline. But as a matter of fact, Confucianism, Buddhism and Taoism had been learning from each other and fusing all the time. On the whole, Chinese philosophy, with naturalism at its

core, originated from the primitive and intrinsically potential idea of the unity between heaven and man. This feature has not fundamentally changed throughout the history of 3,000 years or so. Both Confucianism and Taoism, the two most influential and eminent schools of the native thoughts, tried to prescribe everyone into socially or naturally definite relationships. Confucianism did it by stressing the ethics rooted in the patriarchal clan system and the social involvement spirit, while Taoism by exploring the realm of spontaneousness and nonaction, the equality of all things and the social detachment spirit. This was a necessary result of the development of agricultural civilization. Terms of Chinese philosophy, e.g. entries in this dictionary, are the force words which are rationally abstracted from these thoughts by ancient philosophers and thinkers, and well describe the national culture of China which, as their source, provides for them their pre-context, pre-condition, and atmosphere. These terms, such as “the Way” and “concrete things,” “principle” and “material force,” “heaven” and “earth,” “mind” and “nature,” “rites” and “ceremonies,” “the innate knowledge” and “the innate ability,” “being” and “nonbeing,” “action and nonaction,” “identification with the superior” and “condemnation of offensive wars,” conform to the norms of the mother culture and have strong cultural extending and structuring power. They all embody the conduct standards for the people and embrace profound philosophical significance, so that they have been functioning throughout the history of Chinese philosophy, the cream of the Chinese culture. Therefore, they are the constants of the culturally well-formed formula. Without them, the Chinese culture would lose its entirety and inter-relativity. They also function as bricks without which no cultural building could be constructed. Meanwhile, they do not mean the whole, for stereotypical relations as the reinforcing bars and cement in the cultural building also play an important part. The role and signifi-

cance of the bricks cannot be obtained without the construction of the building. The same way, we cannot know these cultural terms or proper nouns well without grasping the overall cultural spirit.

In this sense, the entries are more than concepts. They are the force-field words that help to form meanings, regulate behaviors, and build up emotions. They bear strong cultural properties and fulfill the functions of stabilizing and transmitting culture, and cultivating the broad masses of the people. Therefore, they do not carry only linguistic and conceptual meanings, but also the exemplary, social, historical and structuring significance.

They are thus characteristic of the culturally mereological essentialism which implies that, since a national culture is a systematic whole, its terms, proper names, incidents, works and so on constitute part of it as long as it exists; conversely, in its every possible world, the part is contained. So the relationship of terms to culture is one of part to whole, and is therefore mereological. These terms are also essentialistic because they embody in one way or another the essence of the culture. In other words, it means that these philosophical entries have a continuous and endless intrinsic connection with the culture as a whole. The connection, however, is relative in time and space, for Chinese philosophy, Confucianism in particular, has been developing in a hermeneutic way. As different subjects make different interpretations of the objects, the same term might have different implications in various periods of time or in various works or schools.

Therefore, we should understand the entries from historical and contextual perspectives; that is, we must make cognition of authors, texts, ages, meanings, and the culturally stereotypical relations. In other words, we must take into good consideration the culture's nationality, transmissibility, shiftability, and inclusiveness. Hence we must take the cultural meaning as the essential core and orientation,

and lay emphasis on the embodiment of various cultural elements so as to fulfill the ultimate objective of fully expressing the national features and individualities. In the macro sense, the cultural psychology, the way of thinking, the structuring forms, and the outlook of value reflected by the entries must be well grasped. In the micro sense, two aspects should be given more attention in translating them: the translating of cultural terms and the humanization of non-cultural ones which are adapted in various contexts to the cultural need. As for the cultural terms, their cultural meaning is equal to their conceptual meaning; as for the non-cultural terms such as "metal," "wood," "water," "fire," "earth," "change," "transformation," "family," "country," "learn," "inquire," "reflect" and "discriminate," they are just linguistic words without any cultural tint in a non-specific context, but they are humanized and endowed with special cultural meanings when employed to talk about the cultural system, norms, and psychology of China and the Chinese people. Meanwhile, the dynamic property of words, in a certain humanistic situation, can bring about a new cultural tendency that will enrich and perfect the cultural system. How to interpret and solve this kind of problem is certainly the key and difficult point in translating Chinese philosophical terms.

In this sense, only by fusing multi-historical horizons can these philosophical terms be properly translated and explained. The so-called fusion of multi-historical horizons is quite different from that of the philosophical hermeneutics of the West. What we refer to is mainly the horizon of the texts of the original classics and that of the interpreters of various schools in history. Specifically speaking, behind each horizon are the political, cultural and social backgrounds and the viewpoints of authors, interpreters and even the interpreters of interpretations. The Pre-Qin Period, when a hundred schools of thought contended and a hundred flowers blossomed, is a period of formation

of Chinese culture. Theories and doctrines created by the thinkers have been exerting influence as great as possible. A thorough understanding of their political ideals, ideologies, theoretical systems, and historical positions is the pre-requisite for translating their ideological systems, the meanings of which have been prescribed by historical conditions, the track of social development and the community approval. Translators should first of all be sure about their prescriptive meanings in the situation, for these meanings are, in the historical sense, not “subjective knowledge” any longer, but “objective knowledge.” Translators have to “dive back” to the corresponding historical periods, understand the intended meaning of the author or interpreter, and make diachronic and synchronic comparisons and analyses of the authors, interpreters and texts with “transcendental” judgments so as to be certain of their implications in that period. It is just what we usually mean by the idea that translators must seek the original intention of the author and make the translation faithful to the author or interpreter in history.

For instance, *kè* 克 and *fù* 复 in *kè jǐ fù lǐ* 克己复礼 meant respectively “restrain” and “restore” to the Han Confucianists, “subdue” or “conquer” and “return” to the Neo-Confucianists headed by Zhu Xi, and “restrain” and “abide by” to some other scholars. Therefore, in different contexts, *kè jǐ fù lǐ* 克己复礼 should be accordingly translated as “restrain oneself and restore the rites,” “subdue/conquer one’s selfish desires and return to the rites” as *jǐ* 己 means “selfish desires” in Neo-Confucianists’ opinion, and “restrain oneself and abide by/follow/practice the rites.”

Some scholars used the concept *xīn* 心 in its abstract sense to refer to thinking or to describe the cosmology. *xīn* 心 in this sense is more or less equivalent to the English word “mind.” Some other scholars, however, just applied the word to refer to the physical organ — heart.

jìng 敬 was close to the meaning “earnestness” when used to portray the attitude with which people work or learn, but it was equal to “reverence” when used to stress one’s psychological state.

No more examples are to be cited here since such cases are too numerous.

Specifically speaking, revisions made in this edition are as follows:

1. About 200 entries have been added and the total number of entries runs up to about 3,400.

2. New achievements made so far in Chinese philosophy research have been absorbed to revise or supplement translations and explanations of some entries; explanations of some people entries, such as Master Meng (Mencius) and Master Xun, have been greatly improved or supplemented, particularly by introducing their ideas about epistemology, theories of knowledge and economy, so as to redress the misunderstanding that Confucianists did not have these concerns on their minds; ideas that were regarded as unorthodox in history but proved to be right are also enhanced.

3. Entries in the first edition were sorted out according to the stroke numbers of the headwords, but in this edition they are done according to Chinese Pinyin. For characters with the same Pinyin, those with fewer strokes come before those with more strokes. Characters with the same number of strokes are listed in the order of their starting stroke, i.e. horizontal stroke, vertical stroke, leftfalling stroke, dot, and turning stroke. However, an index of the headwords arranged according to their stroke numbers is provided in the front matter for the convenience of readers who are not very familiar with Chinese Pinyin.

4. A Chronology of Chinese History is added as Appendix IV.

Here, the author’s thanks first go to Ms. Jiang Lan, who spares no effort in proofreading Chinese Pinyin in the main body of the dic-

tionary. The author also avails himself of this opportunity to express his sincere gratitude to Mr. Zhang Chunming, head of the Dictionaries Department of Shanghai Foreign Language Education Press, Ms. Pan Min, project coordinator of the dictionary, and Mr. Wang Mengbao, Mr. Geng Bohua and Mr. Han Zhenrong, the three copy editors of the dictionary, for their great and effective support aiming to boom foreign language academic researches, promote cultural exchanges, and better the dictionary publication structure, though publishing such a dictionary might not make very good economic profits.

His heartfelt thanks go especially to Professor Zhang Boran, a famous translation theoretician and great expert in dictionary compiling and research, Deputy Chairman of Translators Association of China and of the Chinese Association for Lexicography, who is kind enough to write a foreword for this book besides making precious and constructive instructions.

Scholars and readers are sincerely invited to join the author in perfecting the dictionary by their generous and valuable criticism and suggestions, for there must be much to improve in the dictionary though great effort has been exerted to make it better.

## 修 订 版 前 言

《汉英中国哲学辞典》自 2002 年面世以来,受到不少专家学者和广大读者的欢迎和好评,并在 2003 年荣获河南省社科外语类成果最高奖。但由于各种原因,该书仍存在这样那样的不足和缺点,因而在上海外语教育出版社辞书事业部的大力支持下,对其进行了修订。

这次修订过程中,我们首先从理论上做了进一步探讨,认为这类汉英文化性质辞典的编写,应该是维护民族文化身份,构建全球文化多样性,促进世界多种文化和谐相处、共同发展的跨文化活动;它们应该以反映文化意义为出发点,为国内外相关读者提供准确可靠的工具书。

纵观近三千年的发展历程,中国哲学,尤其是儒学,基本上是在守成性阐释的基础上发展前进的。先秦时期,各哲学派别百家争鸣、百花齐放、相互镜鉴、相互激荡。汉以后,儒学独尊,其他学派式微,但儒、释、道三家的借鉴和融合一直没有停止。整体上,中国哲学以自然主义为本质,源自原始的、自在的“天人合一”概念的特征未发生根本的改变。儒家以“入世”精神,通过对植根于宗法血缘关系的伦理纲常的强调,道家以“出世”精神,通过对“自然无为”、“万物一齐”境界的探索,均试图把每个人都纳入到给定的、自在的、自然的或社会的关系中去。这是农业文明发展的必然结果。而中国哲学术语,如本书的条目,是民族先哲理性地抽象出的能代表中华文化本质的强力词。中华民族文化是母体,为它们提供了先在的语境、条件和氛围。它们符合母体的文化常规关系,具有较强的文化辐射和建构能力,如“道”与“器”、“理”与“气”、“天”与“地”、“心”与“性”、“礼”与“仪”、“良知”与“良能”、“有”与“无”、“有为”与“无为”、“尚同”与“非攻”等哲学术语。它们既描述人们的行为规范,又蕴涵深刻的哲理,贯穿于体现中国文化积淀的哲学发展史的



始终。它们是文化合式公式的常项,没有这些常项,文化就失去整体性和关联性。它们还犹如一块块砖,垒建起文化大厦。没有这些砖,文化大厦建不起来,但砖块绝不等同于大厦,还有钢筋水泥在起重要作用。钢筋水泥就是文化大厦中的“公理”或称“常规关系”。认识砖的作用和意义离不开对大厦的意义的认识。同样,认识文化术语或专名,离不开对文化整体精神的把握。

从这个意义上讲,它们绝不只是一些概念或思想的名称,而是帮助建立意义、行为、感情,既有固定内涵,又有文化建构能量的力场词语。它们具有强烈的文化属性,被赋予了稳定文化、传承文化、育化众生的功能。因此,这些词语不仅具有语言和概念意义,而且具有典范意义、社会意义、历史意义和建构意义。

它们还有文化部分学的本质主义性质。所谓文化部分学的本质主义,是说既然民族文化是一个系统的整体,该文化的术语、专名、事件、著作等就是该整体的一部分。只要该文化系统存在,它们就分别是该文化的一部分,而该文化系统在其存在的每一个可能世界中也都具有该部分。因此,术语与该文化系统是部分与整体的关系,是部分学的。这些术语对该文化系统又是本质性的,因而又是本质主义的。这里的本质主义是说中国哲学术语与整个文化系统具有生生不息的延续性的内在联系。但这种联系又是相对的,因为中国文化的哲学部分,尤其是儒学,一直是以阐释的方式发展的。由于阐释主体对阐释对象的不同理解和不同意向,同一术语在不同历史阶段或不同阐释主体的著作和理论中,意义就会有所不同。

因此,对条目要从时、空两个维度去认知,即要认知作者、认知文本、认知时代、认知文化常规关系、认知意义。换言之,要把握其民族性、传承性、流变性、兼容性。翻译虽然是语言间的转换,但必须以文化意义为价值观核心和基本取向,把重点放在各种文化元素的表现上,以全面反映民族文化个性为鹄的。从宏观上,要把握条目所建构、所反映的文化心理、思维方式、价值取向、构成结构、表现手段等。从微观上,英译表达过程要充分注意两点:文化术语的翻译与非文化术语的语境人文化,使之适应整体的文化氛围。就文化