

中庸

THE DOCTRINE OF THE MEAN

序

辛冠洁

《中庸》原为《礼记》中的一篇，传为孔子之孙孔伋（子思）所作，朱熹本于二程，将其从《礼记》中抽出来，独立成书，折衷众说，详为注释，成为《四书》中之一种，自宋以来广为流传，影响极大。

何谓中庸？朱熹的解释是：“中者不偏不倚，无过无不及之名；庸，平常也”，又转述二程的话说：“不偏之谓中，不易之谓庸，中者天下之正道，庸者天下之定理”。

中庸的要害何在？这个问题，朱熹在《中

庸章句序》中有详细说明，这就是围绕于“古圣继天立极”的道统核心“允执厥中”而展开的“人心惟危，道心惟微，惟精惟一，允执厥中”的十六字心传，要人们“胜夫人欲之私”，“守其本心之正”，一生从事于此，不少间断，人心自能听命于道心，于是危者安，微者著，而动静则无过无不及，达于中庸之境。

《中庸》的价值取向，对儒家的心性学说起过极其重要的作用，在两千年的历史迁移中，对中国乃至东方社会 and 人的心态，起过消极的、压抑的作用，也起过刺激的、积极的作用。时至今日，它已经显得十分陈旧、迂腐，然而当我们剥离开它的形式，细考它的内容的时候；当我们面对经济大潮的冲击来确立自身位置的时候；当我们面对各种诱惑，选择价值取向的时候；当我们面对工业高度发展所带来

的前所未有的种种令人心悸的后果,挑选自救之路的时候,却不可能不承认它的深沉的启迪作用。我想这可能就是傅云龙先生所以要把它翻译成语体文、而华语教学出版社蔡希勤先生在组织翻译出版英文本《论语》之后,又组织翻译出版英文本《中庸》的用意所在吧!

一九九五年六月于不知足斋

Foreword

Zhongyong (*The Doctrine of the Mean*), a component part of *Liji* (*The Book of Rites*), was said to have been compiled by Kong Ji (Zi Si), Confucius' grandson. Zhu Xi, following Cheng Hao and Cheng Yi's suggestions, detached it from *Liji* and made it an independent book, annotating it and synthesizing divergent interpretations of the text. Since the Song Dynasty, it has spread far and wide as one of the four Confucian classics, and has had a significant influence in China.

What is *Zhongyong*? According to Zhu Xi, "*Zhong* refers to the mean, *yong* means commonplace". He quoted Cheng's explanation, "*Zhong* means unbiased,

yong means constant. *Zhong* is the right course and *yong* is the set principle. ”

What is the main theme of *The Doctrine of the Mean*? Zhu Xi said the core of *Zhongyong* is “to overcome one’s selfishness”, to “keep a righteous mind” and adhere to this principle without deviation. In the end, when people take up the right course, what was dangerous becomes safe, what was hidden becomes apparent, and every action is performed in the mean.

The value orientation of *Zhongyong* has had a significant impact on Confucianism. In the ever-changing history of the past two thousand years, it has influenced Chinese and even Oriental people and society both positively and negatively.

Nowadays, it appears outdated and pedantic. But we can not help admiring the enlightenment it contains when we strip it of its forms and examine its rich contents, when we try to orientate ourselves in the eco-

conomic tide, when we are to restrain ourselves in the face of temptation, when we face the alarming consequences of the development of industry. This is why Mr Fu Yunlong has translated it and why Sinolingua, following its publication of the English version of the *Analects of Confucius*, is happy to publish the English version of *The Doctrine of the Mean*.

Xin Guanjie

From the Studio

of the Insatiable

June, 1995

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、作学问的朋友，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，华语教学出版社计划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，华语教学出版社蔡希勤先生把今译的任务交给了我，书的篇幅虽然不大，翻译难度却不小，深感力不胜任，三辞不果，只好从命，然而始终是如临如履，无任惶恐。

我今译《中庸》，是以朱熹《中庸章句》为底本并参阅他书进行的，朱熹所加提要也夹入文中，这虽有影响体例完整之嫌，但相信这样做，对读者会有好处的。

傅云龙

1995年6月

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 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. Mr Cai Xiqin of Sinolingua asked me to convert the classical Chinese to modern Chinese. This I have done with fear and trepidation because it is not an easy job.

I have based my conversion on Zhu Xi's *Explanation of Paragraphs and Sentences of "The Doctrine of*

the Mean", referring to other books as well. Annotations by Zhu Xi are also given because I think it will be of some use to readers although it may not conform to the style of the book. Suggestions from scholars and readers are most welcome.

Fu Yunlong

June 1995

中 庸

序	(1)
前言	(1)
天命章	(3)
时中章	(7)
鲜能章	(9)
行明章	(11)
不行章	(13)
大智章	(15)
予知章	(17)
服膺章	(19)
可均章	(21)
问强章	(23)
素隐章	(25)
费隐章	(27)
不远章	(31)
素位章	(35)

行远章	(39)
鬼神章	(41)
大孝章	(43)
无忧章	(47)
达孝章	(51)
问政章	(55)
诚明章	(69)
尽性章	(71)
致曲章	(73)
前知章	(75)
自成章	(77)
无息章	(79)
大哉章	(83)
自用章	(87)
三重章	(91)
祖述章	(95)
至圣章	(97)
经纶章	(101)
尚綱章	(103)

子程子曰：不偏之謂中，不易之謂庸。中者，天下之正道；庸者，天下之定理。此篇乃孔門傳授心法，子思恐其久而差也，故筆之於書，以授孟子。其書始言一理，中散為萬事，末復合為一理。放之則彌六合，捲之則退藏於密，其味無窮，皆實學也。善讀者玩索而有得焉，則終身用之，有不能盡者矣。

译文：

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。

英文：

Introduction

Zhu Xi

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