



漢英對照

中國哲學名著選讀

主編 石峻
副主編 馮禹 向世陵

SELECTED READINGS FROM CHINESE PHILOSOPHERS

With Annotations and
English Translation

General Editor

SHI JUN

Associate General Editor

FENG YU, XIANG SHILING



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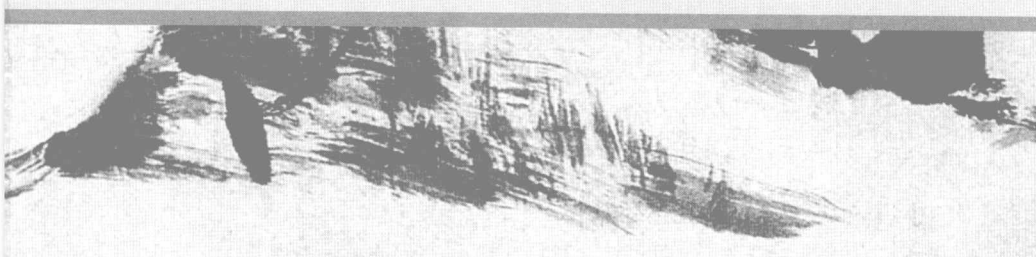
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目 錄

一、太極圖說.....	(2)
二、老子	(10)
三、正蒙（選）	(18)
四、答橫渠張子厚先生書	(48)
五、顏子所好何學論	(58)
六、朱熹著作	(70)
七、與曾宅之書（節選）	(92)

CONTENTS

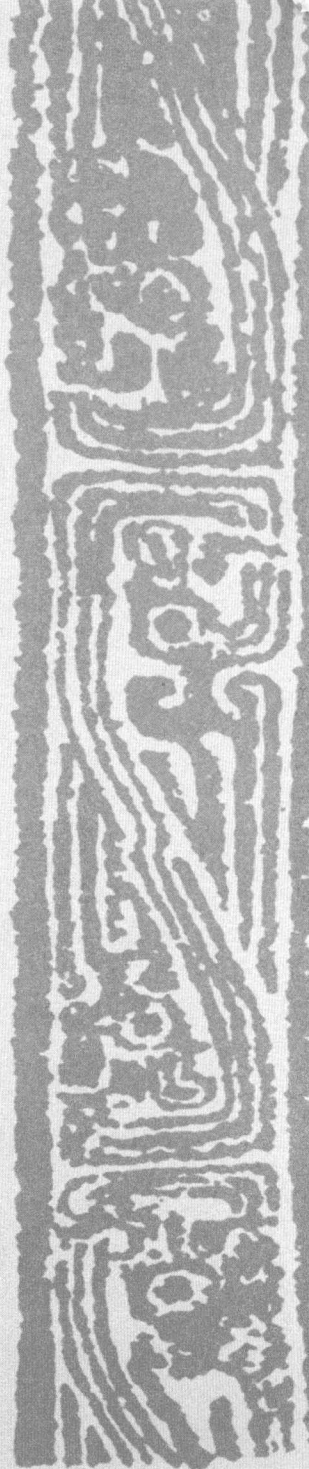
1. An Exposition to the Diagram of
the Great Ultimate (3)
2. A Critique of Lao Tsu (11)
3. Correct Rudiments (Selected)..... (19)
4. A Reply to Master Chang Heng-ch'ü's
Letter (49)
5. On What Kind of Learning
Master Yen Was Fond Of (59)
6. The Works of Chu Hsi (71)
7. A Letter to Tseng Chai-chih
(Selected) (93)

八、勉彊行道大有功	(100)
九、習學記言序目（選）	(116)
十、答顧東橋書（節選）	(128)
十一、王廷相著作	(152)
十二、答耿中丞	(170)
十三、物理小識自序	(182)
十四、王夫之著作	(190)
十五、四書正誤（選）	(206)
十六、孟子字義疏證（選）	(216)
十七、乙丙之際著議第七	(230)

8. A Treatise on Endeavor to Practice
Tao for Great Achievement (101)
9. Notes and Commentaries of
Study (Selected) (117)
10. A Letter in Reply to Ku Tung-ch'iao's
Criticism (Selected) (129)
11. The Works of Wang T'ing-hsiang (153)
12. In Reply to Minister Keng (171)
13. Self-preface to a Primary Study
on the Reasons of Things (183)
14. The Works of Wang Fu-chih (191)
15. Corrections on the Explanations
of the Four Books (Selected) (207)
16. A Textual Commentary on the
Terms in the Books of Mencius
(Selected) (217)
17. A Paper Completed in 1815 to 1816 (231)

十八、默觚治篇五（節選）	(236)
十九、原道救世歌（選）	(248)
二十、譯天演論自序	(256)
二十一、大同書（選）	(272)
二十二、以太說	(290)
二十三、孫文學說（選）	(302)
二十四、菌說（節選）	(324)
二十五、吾人最後之覺悟	(340)
二十六、李大釗著作	(364)
人名索引	(392)

18.	On Government (Part V) in Wei's Notes (Selected)	(237)
19.	A Song on the Origin of Tao and Salvation (Selected)	(249)
20.	Preface to the Chinese Translation of the Evolution and Ethics	(257)
21.	The Book of the Great Unity (Selected)	(273)
22.	On Ether	(291)
23.	Memoirs of a Chinese Revolutionary (Selected)	(303)
24.	On Germs (Selected)	(325)
25.	Our Ultimate Awakening	(341)
26.	A Work of Li Ta-chao	(365)
	Names Index	(392)





【簡 介】

周敦頤（1017—1073），北宋著名哲學家，是宋明理學的創始人之一。他融合儒、釋、道三家，將陳搏的無極圖改變為論證世界本體及其形成發展的太極圖，本書所選即是對此圖的說明。原文採自周子全書。

周敦頤

選自聖賢像贊

Chou Tun-yi
from Portraits
of the Sages
with Eulogies



INTRODUCTION

An Exposition to the Diagram of the Great Ultimate is one of the most representative works by Chou Tun-yi (1017—1073), a famous philosopher of the Song Dynasty and often considered the founder of the Neo-Confucianism. The Diagram of the Great Ultimate is said to be a variant of the Taoist Diagram of the Non-ultimate, and Chou tries, in this exposition, to combine Confucianism with the ideas of Taoism as well as Buddhism.

1 無極而太極。太極動而生陽，動極而靜，靜而生陰。靜極復動。一動一靜，互為其根^①；分陰分陽，兩儀立焉^②。陽變陰合而生水火木金土，五氣順布^③，四時行焉。五行一陰陽也，陰陽一太極也，太極本無極也。

【注 釋】

① 互為其根：指相互依存。

② 兩儀：指陰陽或天地。

③ 五氣：五行之氣。

2 五行之生也，各一其性^①。無極之真，二五之精^②，妙合而凝。“乾道成男，坤道成女。”^③二氣交感，化生萬物，萬物生生而變化無窮焉。

【注 釋】

① 各一其性：五行各有其特定的屬性。

② 二：指陰陽二氣；五：指五行。

③ 見周易繫辭上。男女：這裡泛指生物界的兩性之

The Non-ultimate is also the Great Ultimate. When the Great Ultimate is brought into action, *Yang* is derived. When the activity reaches its climax, it becomes inactive. And *Yin* is thus derived. When the inactivity reaches its climax, the activity returns. The activity and inactivity alternate and constitute the root of each other. By the distinction between *Yin* and *Yang*, the Two Modes (Heaven and Earth) are thus established. And by the change of *Yang* and the coordination of *Yin*, Water, Fire, Wood, Metal and Earth are generated. With the proper arrangement of the emanative material force Elements, the four seasons come to run. The Five Elements integrate into *Yin* and *Yang*. The *Yin* and *Yang* integrate into the Great Ultimate. And the Great Ultimate is originally the Non-ultimate. 1

When the Five Elements are generated, each of them gains its specific nature. The reality of the Non-ultimate and the essence of the Two and the Five mysteriously combine and coagulate. "Due to the Tao of Ch'ien, the male come into being; due to that of K'un, the female come into being." The interaction between the two emanative material forces (*Yin* and *Yang*) transforms and produces myriad things, and the myriad things produce and reproduce, resulting in endless changes and transformations. 2

It is man alone who receives the highest excellence in 3

分，不專指人。

- 3 唯人也得其秀而最靈。形既生矣，神發知矣，五性感動而善惡分，萬事出矣。聖人定之以中正仁義（自注：“聖人之道，仁義中正而已矣。”），而主靜（自注：“無欲故靜。”），立人極焉^①。

【注 釋】

① 人極：做人的最高標準。

- 4 故聖人“與天地合其德，日月合其明，四時合其序，鬼神合其吉凶”^①，君子修之吉，小人悖之凶。故曰：“立天之道，曰陰與陽。立地之道，曰柔與剛。立人之道，曰仁與義。”^②又曰：“原始反終，故知死生之

this transformation, and therefrom he is the most intelligent among creatures. Now that his physical body is already formed, his spirit begins to be conscious. In response to the action of the Five Elements in their natures, the good and the evil are distinguished, and the ten thousand affairs of human society take place. The sages settle these affairs by the doctrines of the Mean, the Justice, the Benevolence and the Righteousness (self-annotation: The Tao of the sages is nothing but the Mean, the Justice, the Benevolence and the Righteousness) and lay emphasis on the tranquility (self-annotation: Since they have no desires, they are tranquil). In this way they establishes the very standard for human being.

Therefore, the sages' "character is identical with that of Heaven and Earth; their brilliance is identical with that of the sun and the moon; their scheduled actions are identical with those of the four seasons; and their fortunes are identical with those of the spiritual beings." The superior men cultivate them and can get good lucks; the inferior men go against them and necessarily lead to ill lucks. Therefore, [the *Book of Changes*] says, "What is established as the Tao of Heaven is the principle of Yin and Yang; what is established as the Tao of Earth is that of the soft and the hard; and what is established as the Tao of human being is that of the Benevolence and Righteousness." And again, it says, "Through the investigation of the beginning and the end, the theory of death and life is