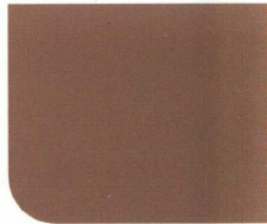
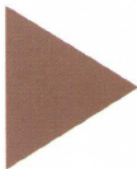
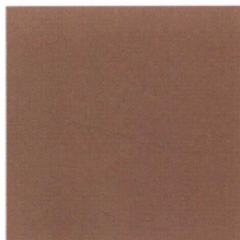
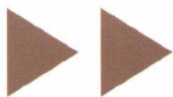


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NEWS INTERVIEWING AND EDITING

# 国学经典选读

【汉英对照】



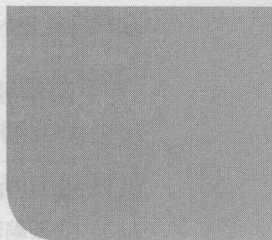
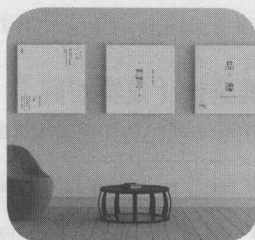
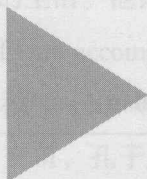
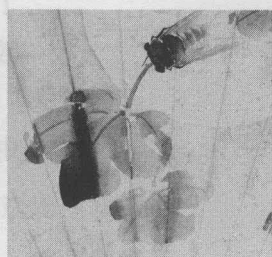
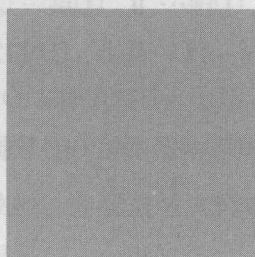
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· 北京 ·

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# 前言 Preface

2016年6月初的一天，我在POLYMOUTH火车站等车返回波士顿的时候，看到一个美国小伙子（Matt）在一面墙前练习壁球。小伙子得知我是在美访学的中国教师，冲我边竖大拇指边说他知道孔子（CONFUCIUS），说孔子是最伟大的教育家之一，他的思想至今影响我们的生活。他记得有句话是“I can learn something from any other two if I am accompanied by two people.”（三人行必有我师）他说孔子的这种Humble（谦卑）思想让他受益匪浅，因为他的工作经常与人打交道，孔子的很多话启发了他。让我感到震撼的是Matt对中国文化的兴趣已经深入到他的每一个毛孔，变成对孔子的一种崇拜，他说他在努力挣钱，争取早日到中国旅行。

哈佛大学历史教授迈克尔·普鸣（Michael Puett）自2006年以来，一直在哈佛向本科生教授“中国哲学概论”，探讨中国典籍在现代生活中的指导意义。该课的受欢迎程度在哈佛大学排名第三，仅次于“计算机科学入门”和“经济学原理”。可见，国际上年轻人对中国文化的兴趣，已不再停留在文化的外在表现形式上，而是深入到中国古代哲学思想的精髓。

多年来，我们一直期待中国年轻人在深入了解中国文化的同 时，能够用英文充分表达，在国际交往中将中国文化精粹广泛传播出去。中国哲学思想，尤其是儒家思想，对指导我们现代生活的各个方面依然发挥着积极作用。本教材的编写意义也在于此。



本书每章由导语、中英文对照阅读、英文拓展阅读三部分组成。导语部分提炼每章内容的核心概念；中英文对照阅读主要是《论语》《大学》《孟子》《中庸》《道德经》几本典籍中的语录精粹，由编者参考国内外相关翻译版本，进行了再译，突出现代语言特色，利于口语表述；英文拓展阅读搜集了高三古文必背篇，如荀子的《劝学》《修身》，孟子的《生于忧患死于安乐》，庄子的《逍遥游》《庖丁解牛》，以及节选的《孙子兵法》等。本书提供的拓展阅读采用了知名汉学家的译文，便于读者掌握国际语言规则，提升语言的地道表达，同时帮助读者扩大词汇量。

编者

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Cheng, the most important virtue in Confucian thoughts, is explicitly explained in the Great Learning, which emphasizes that the concern with the betterment of the self is the prerequisite of becoming a profound person. The fact that Confucians see Cheng as the spring of morality is similar to the moral teaching in the West. Cheng, as a driving force, propels the establishment of a goal or an objective. In such dynamics a person can set up a goal, focus on it, and strive for it. However, there is no guarantee that one can effortlessly form a complete union with Heaven and Earth with merely his endowed nature. In fact, one's nature needs to be nurtured through self-cultivation in order to actualize such a union.

Xing refers to the distinguishing characteristics—including ways of thinking, feeling, and acting—which humans tend to have naturally. To discover the innate self, one should know the goodness of human nature which is clearly stated in the *Mencius*, "The goodness of human nature is like the downward course of water. There is no human being lacking in tendency to flow downward."

① 人，性之善也。性，水之就下也。人无有不善，水无有不下。



# 第一章

## 诚意正心

## Sincerity and Correction of Heart

### 第一部分 导语

In this chapter, three key terms are to be highlighted. They are “Sincerity” (Cheng/诚), “Human Nature” (Xing/性) and “Teaching” (Jiao/教). To some extent, the interrelation of these three things explains the mutuality of human beings and the cosmic world.

Cheng, the most important virtue in Confucian thoughts, is explicitly explained in the *Great Learning*, which emphasizes that the concern with the interiority of the self is the prerequisite of becoming a profound person. The fact that Confucians see Cheng as the spring of morality is similar to the moral teaching in the West. Cheng, as a driving force, propels the establishment of a goal or an objective. In such dynamics a person can set up a goal, focus on it, and strive for it. However, there is no guarantee that one can effortlessly form a complete union with Heaven and Earth with merely his endowed nature. In fact, one's nature needs to be nurtured through self-cultivation in order to actualize such a union.

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① 人性之善也，犹水之就下也。人无有不善，水无有不下。

**Teaching**, in Confucian view, is vitally important, because its primary function is to manifest the moral qualities inherent in one's nature. The process of teaching requires the complete participation of the learner, otherwise no knowledge or experience can be transmitted. So, teaching in this connection is essentially a self-enlightening process.

More importantly, Confucius believes that one's morality becomes actualized in concrete daily affairs, for Cheng is something which can be understood by the ordinary person when manifested in ordinary words and ordinary deeds. But it should not be mistakenly interpreted that teaching is superfluous because Cheng inevitably entails enlightenment; and what really matters is not the quality of his endowments or one's immediate surroundings, but how they can be used in the best possible Way.

In *Doctrine of Mean* (Zhongyong), it said, "What Heaven imparts to man is called human nature. To follow human nature is called the Way. To cultivate the Way is called teaching."<sup>①</sup>

On one hand, in ancient China, Heaven is seen as the ultimate arbiter of human affairs. On the other, it implies that it is inherent in one's own nature to fully realize oneself and to happily coexist with Heaven. If one becomes "true" and "sincere" to oneself, a unity with Heaven can be formed. To achieve this, however, teaching is critically important and conducive to one's self-realization. It is through understanding and practice that Heaven's true intentions are manifested. Thus, according to another Confucian belief that "Man can make the Way great, not the Way can make man great,"<sup>②</sup> teaching, to some extent, links Heaven and man. The dynamics of such a unity is sincerity-based practice. Rather than a psychological, metaphysical, or religious state of mind, it is an active force that is always transforming things and completing things, and drawing man and Heaven together in the same current.

Correction of heart is like the compass guiding the ship and so the heart should be adjusted before it goes off course. Delight, anger, sorrow and happiness are four

① 天命谓之性，率性之谓道，修道之谓教。

② 人能弘道，非道弘人。

basic feelings which need to be kept in equilibrium and harmony. Thus, there comes a pleasant order prevailing throughout Heaven and Earth, allowing all things to flourish.



## 讨论 Discussions:

- 1) What is the nature of Nature? What is human nature in your view?
- 2) What do you think of the interrelationship between sincerity and correction of hearts?
- 3) What is the role of teaching in making a better person?

## 第二部分 原文摘录

**1** 所谓诚其意者，毋自欺也。如恶恶臭，如好好色，此之谓自谦。故君子必慎其独也。——《大学》

[注] 谦 (qiè): 同“慊”，满意，满足。

**白话文:** 所谓真诚地对待自己的意念，就是不要自欺。就像厌恶腐臭的气味一样，就像喜欢美丽的东西一样，如此才可以说让自己心满意足了。因此，君子独处时也一定要谨慎。

Sincerity in mind means not deceiving oneself. It is natural just like man tending to feel disgusted at bad smell and being pleased with beautiful things. This is called self-contentment. Therefore, Junzi must be watchful over himself even when he is alone.

**2** 小人闲居为不善，无所不至，见君子而后厌然，揜其不善而著其善。人之视己，如见其肺肝然，则何益矣？此谓诚于中，形于外。故君子必慎其独也。——《大学》

[注] 闲居：独处。厌然：遮遮掩掩的样子。揜 (yǎn): 同“掩”。

**白话文:** 小人私下里无恶不作，见

A petty man sets no limit on his bad behavior in private, but when in front of Junzi, he tries to disguise himself, concealing his bad behavior and demonstrating his good one. However, there is no point of being deceitful, because people can see through him as if they could clearly see his liver and



到君子又遮遮掩掩，试图掩盖其所做的坏事，张扬其所做的好事。殊不知，别人（看）自己，就像能看见自己的心肺肝脏一样清楚，遮掩又有何意义呢？此可谓内心的真实一定会表现于外在的言行上。因此，君子独处时一定要谨慎。

**3** 曾子曰：“十目所视，十手所指，其严乎！”富润屋，德润身，心广体胖，故君子必诚其意。——《大学》

[注] 润：装修，装饰。胖（pán）：快乐，安舒。

曾子说：“许多双眼睛看着，许多手指着，这难道不令人畏惧吗！”财富可以装饰房屋，品德可以修养身心，心胸宽广而身体安舒。所以，君子一定要真诚地面对自己的意念。

**4** 《诗》云：“瞻彼淇澳，萋竹猗猗。有斐君子，如切如磋，如琢如磨。瑟兮僩兮，赫兮喧兮。有斐君子，终不可喧兮！”如切如磋者，道学也。如琢如磨者，自修也。瑟兮僩兮者，恂栗也。赫兮喧兮者，威仪也。有斐君子，终不可喧兮者，道盛德至善，民之不能忘也。——《大学》

[注] 淇（qí）：水名。澳（yù）：水边陆地。萋（lù）：同“绿”。猗猗（yī）：茂盛的样子。斐：文质彬彬，才华横溢。瑟：严密的样子。僩（xiàn）：刚毅、壮勇的样子。赫喧：显赫、盛大的样子。喧（xuān）：忘记。恂栗：严谨的样子。

reins. This is called “what truly is within can be manifested without.” Therefore, Junzi must be watchful over himself even when he is alone.

Zeng Zi said, “How fearful it is when many eyes are on you and many fingers are pointing at you? Richness adorns a house, and virtue adorns a person. Broaden your mind and relax your body. Therefore, Junzi must keep his mind sincere.”

In the *Book of Poetry*, it is said, “Beyond the winding course of River Qi stands our refined prince amidst lush and green bamboos, who is like a jade cut and filed, a stone carved and polished. A man with an imposing appearance is dignified and broad-minded. Our illustrious Junzi will never be forgotten.” “Cut and filed” refers to the way of learning, “carved and polished” refers to self-cultivation, “dignified and broad-minded” refers to cautious reverence, and “majestic and distinguished” refers to the awe-inspiring way of



白话文：《诗经》说：“远望淇水弯弯的岸边，翠竹茂盛。有一位文质彬彬的君子，好像牛骨象牙经过了切磋，美玉宝石经过了琢磨。他看上去好庄重！好威武！好显赫！好坦荡！这样一个文质彬彬的君子，真是令人难忘啊！”这里所说的“如牛骨象牙，不断切磋”，是指做学问的态度；这里所说的“如打磨美玉宝石，反复琢磨”，是指自我修炼的精神；说他“庄重威武”，是指他内心谨慎而有所戒惧；说他“显赫坦荡”，是指他具有威严；说他“这样一个文质彬彬的君子，可真是令人难忘啊！”是指由于他的品德非常高尚，达到了最完善的境界，所以使人难以忘怀。

**5** 《诗》云：“於戏，前王不忘！”君子贤其贤而亲其亲，小人乐其乐而利其利，此以没（mò）世不忘也。——《大学》

[注] 於（wū）戏（hū）：同“呜呼”，叹词。前王：指周文王、周武王。

白话文：《诗经》说：“呜呼，先王们真令人难忘啊！”君子尊敬他所应该尊敬的人，亲近他所应该亲近的人；小人享受他所能有的快乐，获得他所要的利益。所以，虽然先王们已逝，但后代对他们还是念念不忘。

**6** 《康诰》曰：“克明德。”《大甲》曰：“顾諟天之明命。”《帝典》曰：“克明峻

cultivating himself. By saying “Our illustrious Junzi will never be forgotten”, it means that the Way flourishes in him and his virtue reaches excellence. Hence, people will not forget him.

In the *Book of Poetry*, it is said, “Ah! How unforgettable the former kings are!” They always model themselves on those kings preceding them. Junzi respects his men of worth, and loves his parents, while common people delight in what is delightful, and benefit from what is beneficial. So, the former kings are never forgotten.

In the *Kang Gao*, it is said, “The King was able to make his

德。”皆自明也。——《大学》

[注]《康诰》：《尚书》中的篇名，周公封康叔时作。克：能够。大（tài）：同“太”。《大甲》：伪《尚书》中商书篇名。顾：经常注意。諝（shì）：同“是”，这，此。《帝典》：《尚书》篇名，即《尧典》。峻：大。

白话文：《康诰》说：“能够弘扬光明的品德。”《大甲》说：“要常常思虑这上天赋予的光明稟性。”《尧典》说：“能够弘扬崇高的品德。”这些都是说要自己弘扬光明正大的品德。

**7** 汤之《盘铭》曰：“苟日新、日日新、又日新。”《康诰》曰：“作新民。”《诗经》曰：“周虽旧邦，其命维新。”是故君子无所不用其极。——《大学》

[注]汤：即成汤，商朝的开国君主。盘铭：盘指汤沐浴的盆；铭指刻在浴盆上的字，用以警示自己。苟：诚，真。作：鼓励，激励。

白话文：商汤王刻在洗澡盆上的箴言说：“真要一天更新，那就每天都要更新，不间断地持续更新。”《康诰》说：“要鼓励人们成为自新之民。”《诗经》说：“周朝虽然是旧的国家，但却稟受了天命展现新局。”所以，君子无不尽力达到至善。

**8** 《诗》云：“邦畿千里，惟民所止。”《诗》云：“缙蛮黄鸟，止于丘隅。”子曰：“於止，知其所止，可以人而不如鸟

virtue illustrious.” In the *Tai Chia*, it is said, “The King contemplated and studied the illustrious Decree of Heaven.” In the *Canon of Yao*, it is said, “The King was able to make his virtue eminent.” These all mean that kings should manifest their virtues.

On the bath-tub of King Tang are inscriptions saying, “If one cleans himself one day, he should clean himself every day, and then he will become refreshed day by day.” In the *Kang Gao*, it is said, “People should be inspired to renew themselves.” In the *Book of Poetry*, it is said, “Though an ancient state, Zhou carries on with it the ever-new Mandate.” Therefore, Junzi always makes his endeavor to the fullest.

In the *Book of Poetry*, it is said, “Hundreds of miles of royal domain are where the people

乎？”《诗》云：“穆穆文王，於緝熙敬止。”为人君，止于仁；为人臣，止于敬；为人子，止于孝；为人父，止于慈；与国人交，止于信。——《大学》

[注] 邦畿(jī)：天子之国。止：居住。緝(mín)：鸟叫声。於(读wū)：感叹词。緝：继续。熙：光明。穆穆：深远的意思。

白话文：《诗经》中说：“天子辖地千里，皆是百姓所居。”《诗经》中又说：“黄鸟声声鸣，止息在山麓。”孔子说：“连黄鸟都知道它该栖息在什么地方，难道人还不如一只鸟儿吗？”《诗经》中说：“端庄威严的周文王啊，达到了光明正大受人敬重的境界。”做国君的，要做到仁爱；做臣子的，要做到恭敬；做子女的，要做到孝顺；做父亲的，要做到慈爱；与他人交往，要做到讲信用。

**9** 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。——《中庸》

[注] 发：表露、显露。中：这里意为恰当。中节：合于自然的道理。达到：通达。位：安于其所，各得其所。育：养育、生长。

白话文：喜怒哀乐尚未表露时，叫作中；表露之后合乎节度，叫作和。中，是天下万物之本性；和，是天下万物遵循的原则。达到中和的境界，天地便各得其所，万物便生长繁育了。

dwel.” In the *Book of Poetry*, it is said, “The twittering yellow bird dwells among lush trees.” The Master said, “As for a living place, it knows where to dwell. Can a man be not as clever as a bird?” In the *Book of Poetry*, it is said, “What a profound man King Wen is! He never ceases to make illustrious his virtue with reverence until he reaches his fullness, and he always knows where to abide.” As a ruler, he should abide in humaneness; as a minister, he should abide in reverence; as a son, he should abide in filial piety; as a father, he should abide in kindness; and in dealing with people, he should rest in trustworthiness.

Before delight, anger, sadness and happiness are expressed, the mind is in the state of equilibrium. Once they are expressed, yet in a moderate way, the mind is in the state of harmony. This equilibrium is the essence of all creatures, and this harmony is the universal principle followed by all creatures. In the state of equilibrium and harmony, Heaven and Earth are in a proper order, and the myriad creatures flourish.



**10** 子曰：“道之不行也，我知之矣。知者过之，愚者不及也。道之不明也，我知之矣。贤者过之，不肖者不及也。人莫不饮食也，鲜能知味也。”——《中庸》

[注] 知：同“智”。明：著明，明了。

**白话文：**孔子说：“我知道道不能实行的原因：聪明的人自以为是，理解过了头；愚蠢的人智力达不到，不能理解它。我也知道道不能弘扬的原因：贤能的人做得太过，而不贤的人根本做不到。正如人们每天都要吃喝，但却很少有人能够真正品尝其中的滋味。”

**11** 子曰：素隐行怪，后世有述焉，吾弗为之矣。君子遵道而行，半途而废，吾弗能已矣。君子依乎中庸，遁世不见知而不悔，唯圣者能之。——《中庸》

[注] 素：据汉书应为“索”。隐：隐僻。怪：怪诞。

**白话文：**孔子说：“寻找隐僻的不正之道，做些怪诞之事欺世盗名，后世也许会有人来记述他，但我绝不会这样做。有些品德不错的人按照正道去做，但是半途而废，不能坚持下去，而我绝不会停止。真正的君子遵循中庸原则，即使避世隐居不被人知道也不后悔，这只有圣人才能做得到。”

**12** 在下位不获乎上，民不可得而治矣。获乎上有道：不信乎朋友，不获乎上矣。信乎朋友有道：不顺乎亲，不信乎朋友矣。顺乎亲有道：反者身不诚，不顺乎

The Master said, "I know why the Way fails to prevail: the smart goes far beyond it, and the stupid cannot come close to it. I know why the Way is not widely understood: the worthy goes far beyond it, and the unworthy cannot come close to it. There is no one who does not eat and drink, but there are few who can really know flavor."

The Master said, "Living in obscurity and practicing wonders may be remembered with honor by future generations, but this is what I do not do. Some people may advance in accordance with the Way, but abandon it halfway; this is what I will not do. Some people will follow the Way (the Mean) and never regret even if they are reclusive and unknown to the world. It is only a sage who can do this."

One in inferior position will not be able to handle the people if he does not win the confidence of his superiors. The way for him to



亲矣。诚身有道：不明乎善，不诚乎身矣。——《中庸》

**白话文：**在下位的人，若得不到在上位的人信任，就不可能治理好百姓。得到在上位人的信任有其方法：若得不到朋友的信任就得不到在上位人的信任。得到朋友的信任有其方法：不孝顺父母就得不到朋友的信任。孝顺父母有其方法：反省自己不真诚就不能孝顺父母。使自己真诚有其方法：不明白什么是善就不能够使自己真诚。

**13** 诚者，天之道也；诚之者，人之道也。诚者，不勉而中，不思而得，从容中道，圣人也。诚之者，择善而固执之者也。——《中庸》

**白话文：**真诚是上天的法则；努力做到真诚则是人的法则。对于真诚的人，不用劝勉，不待思索，其所行就能合乎正道，这就是圣人做到的。要做到诚，就要选择善行，并坚持做下去。

**14** 自诚明，谓之性；自明诚，谓之教。诚则明矣，明则诚矣。——《中庸》

**白话文：**由真诚而自然明白道理，这叫作天性；由明白道理后而做到真诚，这叫作教化。真诚自然就会明白道理，明白道理后，也就会做到真诚。

**15** 唯天下至诚，为能尽其性；能尽其性，则能尽人之性；能尽人之性，则能

win the confidence of his superiors is to win the trust of his friends. The way for him to win the trust of his friends is to be in accord with his parents. The way to be in accord with his parents is to examine himself and be sincere. The way to be sincere with oneself is to understand what is good and what is not.

Sincerity is the Way of Heaven, and to strive for it is the Way of man. One who possesses sincerity can hit upon it naturally without strenuous efforts and too much thinking. This can be done by the sage. He who strives for sincerity is the one who knows what is good and carry it out persistently.

Understanding that results from sincerity is ascribed to one's nature; sincerity that results from understanding is ascribed to teaching. Therefore, sincerity makes understanding possible; understanding brings forth sincerity.

Only those who are absolutely sincere can fully develop his nature.