



儒學經典譯叢

Translations of Confucian Classics

(漢英對照本)

A Chinese-English Bilingual Edition

THE CLASSIC OF
FILIAL PIETY

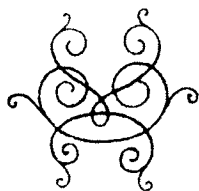
孝 經

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Translations of Confucian Classics

THE CLASSIC OF FILIAL PIETY

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前 言

孝道是中國幾千年封建社會生活中最具傳統力量的倫理道德和政治觀念，是儒家實現修身、齊家、治國、平天下這一理想的基礎。正如明代學者呂維祺《孝經或問》所說，孝道是“後世帝王治天下之準，萬世不易之常法”。所以，從文化史的角度而言，孝道是中國固有文化的精華，同時也是中國文化貢獻給世界文化的一筆巨大的精神財富。而《孝經》就是闡發這一精華的典籍。

盡管唐、宋以前《孝經》一直處在“五經”、“六經”之外，但在《十三經》中，它却是從一開始就以“經”命名的唯一的一部經典。

什麼是“經”呢？那就是常道常法，是萬古不變的原則。所以，《漢書·藝文志》說：“夫孝，天之經、地之義、民之行也。舉大者言，故曰《孝經》。”相傳為孔安國所作的《古文孝經序》說：“《孝經》者何也？孝者，人之高行；經，常也。”呂維祺《孝經或問》也說：“《孝經》何為而作也？曰：為闡發明王以孝治天下之大經大法而作也。”可見《孝經》就是闡發“孝”這一萬古不變的大經大法的著作。

關於《孝經》的作者，有孔子編著、孔子論述而由曾參集錄、曾參著作、七十子之徒所作、曾子門人編錄、漢儒偽作等諸說，牴牾紛紜，莫衷一是。據目前所見到的材料還不能準確地說出它的作者。但從稱曾參爲“曾子”這一點上看，似出自曾參的後世弟子；從著作體現出來的思想體系和曾引用《孟子》、《荀子》的語句，同時又爲《呂氏春秋》所引用的情況看，其成書年代約稍晚於孟子（公元前372年——前289年）、荀子（公元前313年——前238年），而早於呂不韋（公元前？——前235年）。

今本《孝經》雖然只有一千七百餘字，其內容却非常豐富，它規定了社會各階層上到天子、下及平民百姓的言行舉動的準則。作者指出，孝道是所有德行的根本，是一切教化產生的源泉，是“始於事親，中於事君、終於立身”的大經大法（《開宗明義章》）。作者強調，“天地之性，人爲貴；人之行，莫大於孝，孝莫大於嚴父”，“聖人因嚴以教敬，因親以教愛。聖人之教，不肅而成，其政不嚴而治”（《聖治章》），所以，孝道是聖人最重大的德行，而不修孝道，則是萬惡之首，是“大亂之道”（《五刑章》）。但是對不同層次的人來說，孝道的具體內涵又各不相同：天子的權力和地位雖然至高無上，也必須孝順父母，只有以孝道治理國家，才

能够“德教加於百姓，刑於四海”(《天子章》)，才能够“天下和平，災害不生，禍亂不作”(《孝治章》)；諸侯雖然位極人臣，也應該遵守法度，謹慎節約，然後才能够“保其社稷而和其民人”(《諸侯章》)；卿、大夫作為君王的股肱之臣，必須做到服飾、言語、行動都符合先王的禮法，才能够“守其宗廟”，光耀祖先(《卿大夫章》)；士作為一般的官員，必須“以孝事君”，“以敬事長”，幘舄職守，才能够“保其祿位而守其祭祀”(《士章》)；至於庶人，則必須根據自然條件，因地制宜，辛勤勞作，節約用度，以奉養父母，才算恪盡孝道(《庶人章》)。

作者認為，孝道的修治要從侍奉雙親做起，對父母要“居則致其敬，養則致其樂，病則致其憂，喪則致其哀，祭則致其嚴”，要“居上不驕，為下不亂，在醜不爭”(《紀孝行章》)，要慎終追遠，“生事愛敬，死事哀戚”，做到養生送死而無憾(《喪親章》)。而對於聖明的君王來說，除了以孝治國外，還要用“禮”、“樂”教化民衆，因為“移風易俗，莫善於樂；安上治民，莫善於禮”(《廣要道章》)。

另一方面，作者也不認為孝子、忠臣一味地聽從父親、君王就是孝順、忠誠，相反，如果父親、君王的行為不仁不義，那麼“子不可以不爭於父，

臣不可以不爭於君”(《諫諍章》)，臣下對君王要“進思盡忠，退思補過，將順其美，匡救其惡”(《事君章》)。

《孝經》的流傳過程頗為曲折。在其問世後不久，即被秦始皇所焚，直到漢惠帝時廢除了挾書之律，才得之於民間，因用漢代通用的隸書書寫，世稱“今文《孝經》”。漢武帝時，魯共王毀壞孔子舊宅講堂以擴建學宮，於壁中得到了《尚書》、《論語》和《孝經》，因用蝌蚪文字書寫，世稱“古文《孝經》”。《孝經》復傳於世後，立即受到了統治者的重視。據東漢趙岐《孟子章句題辭》載，漢文帝時就已將《孝經》立於學官，為設博士專門教授。據《漢書·藝文志》可知，當時有長孫氏、江翁、后倉、翼奉、張禹等傳授，且各自名家。《孝經》有鄭氏注一卷，相傳為鄭玄所注，於史無載，學者多有懷疑，而晉朝荀昶集《孝經》諸傳，却以鄭注為宗。古文《孝經》發現後，相傳孔安國曾為之作傳，但《漢書·藝文志》未錄，所以是否真有其事，歷來眾說紛紜。

梁代，今古文並行。梁武帝還親為《孝經義疏》十八卷，復置學官，使專通其所釋《孝經》義。後“孔注本亡於梁亂”(《隋書·經籍志》)，以致到隋代只剩鄭注本流行。

隋時，河間人王劭訪得孔注古文《孝經》，傳

給劉炫。劉炫作《孝經述義》五卷，且序其得失，聞之於朝廷，於是孔傳又得與鄭注並立於學官。但由於今文相沿已久，所以當時的學者懷疑是劉炫偽造的。其實這種懷疑是沒有根據的，因為《孝經》今古文的差別並不大，只有章數、篇章次序、文字上的小異，而沒有義理上的大殊（今文闕《閨門章》二十四字，為兩者最大的不同）。據《隋書·劉炫傳》載，劉炫是一位博通墳籍的人，他要偽造，斷無此種偽造的方法。

開元七年（公元 719 年），唐太宗鑒於今古文鄭孔二家注信疑不定，其他舊注又甚是雜亂，致使學者無所適從這一情況，召集群儒共議鄭孔二家的是非得失。當時劉知幾以孔傳為正，批評鄭注有十謬七惑；司馬貞則以鄭注為是，指斥孔傳多鄙俚不經。唐玄宗認為當“取其闕”，所以經文以今文為是，廣採前人舊注，參酌鄭孔，另為之注，於天寶二年（公元 743 年）最終完成，頒行天下，且銘刻於太學，又命元行冲為它作疏（今佚）。這就是所謂的“御注《孝經》”，又稱“石臺《孝經》”。此本行而孔鄭二本全廢。

太平興國年間（公元 983 年左右），日本高僧裔然使於宋，嚮宋太宗進獻了鄭注《孝經》。但宋真宗時邢昺等奉敕為之作《正義》的仍然是《鄭注孝經》，鄭注本並未得到足夠的重視。所以，在金

元戰亂時，復又失傳。

古文《孝經》在宋代已只有經文而無注了。仁宗時司馬光作《古文孝經指解》，哲宗時范祖禹又作《古文孝經說》，才使它再顯於世。南宋朱熹，亦據古文作《孝經刊誤》，但他刪去經文二百餘字，且把前七章合爲經一章，其餘爲傳十四章，以己意妄改古書，殊爲武斷。

元明兩朝，代有傳人，如元董鼎《孝經大義》、吳澄《孝經章句》、明鄭光弼《孝經義彙》、項霖《孝經述注》等，或本古文，或宗今文，各立門戶，互不相讓。宋濂《孝經集善序》說：“予觀之古今文之所異者，特詞語微有不同，稽其文義，初無絕相遠者……諸儒於經之大旨，未見有所發揮，而獨斷斷然致其紛紜若此，抑亦末矣。”觀諸家所爭，確是無謂。

清代編《四庫全書》，以“詞達理明，有裨來學”爲選錄的標準，不以古文、今文區分門戶，兼收今古文《孝經》。

需要注意的是，在日本，《孝經》的流傳也是由來已久，源遠流長。早在奈良時代（公元710年—793年），元正天皇於養老二年（公元718年）頒布的“養老令”就已經把《孝經》確定爲學者必須兼修的書目，孝謙天皇更下詔令各戶須家藏一本，精勤誦習。平安時代（公元794年—1095年），淳

和天皇把《孝經》作為皇太子的啓蒙讀物，且成為歷代定例，同時又將孔鄭二注列於學官。至清和天皇時，由於《御注孝經》的傳入，孔鄭二注才被廢止。鎌倉時代（公元 1192 年—1337 年），幕府將軍也把《孝經》作為啓蒙的必讀書。尤其是江戸時代（公元 1603 年—1867 年），日本的儒學出現了前所未有的盛況，《孝經》也得到了更為廣泛的重視。享保十六年（公元 1731 年），太宰純刊印了孔傳古文《孝經》；寬政五年（公元 1793 年），岡田挺之刊印了鄭注今文《孝經》，稍後又有窪木正淵的《補訂鄭注孝經》刊行。

清代著名藏書家鮑廷博，受裔然獻書者的啓發，囑託赴日商人訪求，先得到了孔傳古文《孝經》，後又訪得鄭注今文《孝經》，分別收入《知不足齋叢書》第一集和第二十一集中。

孔鄭二本刊行後，引起強烈反響。阮元在《孝經注疏校勘記序》裏極言其僞，而洪良品《古文孝經薈解》則盛稱其真。盧文弨持論公允，他在《新刻古文孝經序》中說：“其文義典核，又與《釋文》、《會要》、《舊唐書》所載一一符會，必非近人所能撰造。然安國之本亡於梁，而復顯於隋，當時有疑為劉光伯所作者。即鄭注人亦疑其不出於康成。雖然，古書之留於今日者有幾，即以爲光伯所補綴，是亦何可廢也？”觀此語，大概可以平息千古

之訟了。

該《孝經今譯》的經文以唐玄宗《御注孝經》爲本，譯文參照諸家說解，擇善而從。

由於唐玄宗《孝經序》、元行冲《御注孝經序》、邢昺《孝經注疏序》及孔安國《古文孝經序》、太宰純《重刻古文孝經序》、盧文弨《新刻古文孝經序》對了解《孝經》的源流發展及今古文的關係等有較大的幫助，故一併今譯，置於書後。

限於學識聞見，錯訛難免，祈請批評指正。

傅根清

1991年4月於濟南

Preface

Filial piety was a moral principle and political concept with the most powerful traditional force for thousands of years in feudal China, and a foundation of the ideal cherished by the Confucianists to cultivate their persons, regulate the families, order well the states and bring peace to the world. Just as Lu Weiqi, a scholar of the Ming Dynasty, said in his *Questions about The Classic of Filial Piety*, filial piety was “a guide to the conduct of emperors of future generations in their government of the country and an infallible law of all ages”. Therefore, from the point of view of cultural history, filial piety has been the cream of China’s intrinsic culture, and an enormous spiritual wealth contributed to the world by the Chinese culture. *The Classic of Filial Piety* is the book that makes a systematic exposition of the subject.

Although *The Classic of Filial Piety* was excluded from the Five Classics or the Six Classics before the Tang and the Song Dynasties, it was the only book that received the distinction of being styled a jing (the transliteration of a Chinese word standing for “classic”) from the very beginning in *The Thirteen Classics*. What does jing mean? It is a constant way and law, the

unchangeable principle for all ages. So in the Records of Literature and Art in *The History of the Han Dynasty* it is said, "… filial piety is the first principle of heaven, the righteousness of earth, and the code of conduct for the people. The book deals with the most important principle, hence the name *The Classic of Filial Piety*. The *Preface to the Ancient Text of The Classic of Filial Piety* ascribed to Kong Anguo says: "what is *The Classic of Filial Piety*? 'Filial piety' is the loftiest virtue; and 'classic' (a translation of the Chinese word jing) is the constant rule governing human conduct. *Questions about The Classic of Filial Piety* by Lu Weiqi also says, "For what purpose was *The Classic of Filial Piety* written? For elucidating the great principle of filial piety with which the illustrious kings rule the world." Obviously, *The Classic of Filial Piety* is a work for elucidating filial piety—the great immutable rules.

As for the authorship of *The Classic of Filial Piety*, some said that it was written by Confucius himself; some said that it was expounded by Confucius and recorded by Zeng Shen; some said it was written by Zeng Shen; some said it was jointly written by Confucius, over seventy disciples, others said it was compiled by Zeng Shen's disciples, still others said it was fabricated by scholars of the Han Dynasty. Opinions differ, and from the materials available, we cannot say for sure who wrote the book, ei-

ther. However, as Zeng Shen is addressed as "master" in the book, we may assume that it came from Zeng Shen's disciples. Judged from the ideological system of the book and from the fact that it quoted *Mencius* and *Xun Zi* and was quoted in *Master Lü's Spring and Autumn Annals*, this treatise was completed a little later than Mencius (372–289 B. C.) and Xun Zi (313–238 B. C.), but earlier than Lü Buwei(? –235 B. C.) .

There are only 1700 odd Chinese characters in the modern text of *The Classic of Filial Piety*, but it has very substantial content and formulates the norm of statements and actions for all men of different social strata from the Son of Heaven down to the common people. The author pointed out that filial piety is the foundation of all virtues, the fountainhead whence all teachings spring, and the great immutable rule that "begins with the service of the parents, proceeds to serve the emperor and is consummated in establishing oneself in the world and achieving attainments. " (Chapter One) The author stressed, "Of all creatures in the world man is the noblest. Of all the acts of man there is none greater than filial piety. In filial piety there is nothing greater than the reverence for one's father." "The sages taught people the principle of love from the latter's natural instincts of affection. So their teachings , without being severe, obtained satisfactory results while their administration, without harsh

measures, achieved great success." (Chapter Nine) Therefore, filial piety is the most important moral conduct of the sages. On the other hand, of all crimes, failure to cultivate filial piety is the greatest and "the root cause of great disorder under heaven." (Chapter Eleven) But filial piety has different connotations for different people: though the Son of Heaven reigned supreme, he must show reverence for his parents and only when he ruled the country with filial piety could he guarantee that "his virtue and moral teachings will influence the minds of all his people and his example will be followed by them" (Chapter Two) and that ".....peace and harmony prevail all over the world; disasters and calamities do not occur; misfortunes and rebellions do not arise. " (Chapter Eight) Though a prince was the highest official under the Son of Heaven, he must observe laws and rules, and be moderate in spending, only thus would he be "able to preserve his state and ensure that all his people will get along harmoniously. " (Chapter Three) As the righthand men of the emperor, the high officials should dress, speak and act in accordance with the etiquette laid down by the ancient kings, so as to "keep their hereditary salaries and posts" and to bring honor to their ancestors. (Chapter Four) And the lower officials must "serve their rulers with filial piety, " "serve their elders and betters with reverence, " and be faithful in the discharge of their

duties, so as to "preserve their salaries and positions and to offer family sacrifices forever." (Chapter Five) As for the common people, filial piety means they must take into consideration the natural environment, suit measures to local conditions, work hard and practise economy in spending so as to provide for the needs and comforts of their parents. (Chapter Six)

The author holds that the cultivation of filial piety should begin with the service of one's parents: "... a pious son demonstrates his sincere reverence while at home; he supports them with great pleasure; when they are ill, he shows his anxiety; in mourning for them he feels the deepest grief; in sacrificing to them, he manifests the greatest solemnity." "He is never conceited when in a high position; he is never insubordinate to his superiors when in a low position; and he never quarrels with his equals." (Chapter Ten) He should take great care in making funeral arrangements for his parents and offer sacrifices to remote ancestors, "When parents are alive, they are supported and looked after with affection and reverence; when dead, arrangements for their funerals are made with sorrow and grief." He makes sure that he properly fulfils the basic filial duties so that he will not feel compunction afterwards. (Chapter Eighteen) As for an enlightened emperor, besides ruling the country with the virtue of filial piety, he should also educate the people

with “etiquette” and “music”, for “for changing social customs and manners, nothing is better than music; for securing tranquility for the ruler and peace for the people, nothing is better than etiquette. ” (Chapter Twelve)

On the other hand, the author does not hold that a filial son and a loyal minister should follow the father and the sovereign blindly. On the contrary, if an unrighteous conduct is contemplated on the part of the father or the sovereign, “a son should in no way refrain from remonstrating with his father, nor a minister from remonstrating with his sovereign. ” (Chapter Fifteen) In serving his sovereign, a minister “considers how to discharge his duty faithfully while in office; when he retires, he considers how to make up for his own errors; he obediently carries out the policy conceived in the virtues of the sovereign, and rectify his errors and save him from evil. ” (Chapter Seventeen)

The handing-down of *The Classic of Filial Piety* has undergone a tortuous process. Soon after it came out, it was burned by Qin Shi Huang—the first emperor of the Qin Dynasty. It was not until Emperor Hui Di of the Han Dynasty abolished the Qin edict for the destruction of books that it was recovered from among the people. It was written in the official script, a style of calligraphy current in the Han Dynasty, and subsequently styled “the modern