



儒學經典譯叢

Translations of Confucian Classics

(漢英對照本)

A Chinese-English Bilingual Edition

THE DOCTRINE OF THE MEAN

中庸

山東友誼書社出版

Published by Shandong Friendship Press

儒學經典譯叢

0496809

Translations of Confucian Classics

THE DOCTRINE OF THE MEAN

Translated into Modern Chinese

by Xu Chao

Translated into English

by He Baihua

中庸

今譯者 徐 超

英譯者 何百華

Edited by
The Confucius

《孔子文化大全》編輯部

儒學經典譯叢 中 庸

今譯 徐 超

英譯 何百華

孔子文化大全編輯部編

(中國·山東省濟南市經四路二二七號)

山東友誼書社出版

山東省新華書店國內發行

山東省出版對外貿易公司國外發行

山東新華印刷廠印刷

開本 125×195 毫米 1/32 2.5 印張

1992 年 1 月第 1 版 1992 年 1 月第 1 次印刷

ISBN7—80551—329—5/Z·143

印數:1—10300 冊 定價:1.80 元

Translations of Confucian Classics

THE DOCTRINE OF THE MEAN

Translated into modern Chinese by Xu Chao

Translated into English by He Baihua

Edited by the Editorial Department of

THE COMPLETE WORKS OF CONFUCIAN CULTURE

(Add:227 Jingsilu, Jinan, China)

Published by Shandong Friendship Press

Distributed at home by Shandong Xinhua Bookstore

Distributed abroad by Shandong Publishing Foreign Trade Company

Printed by Shandong Xinhua Printing House

First Edition Jan., 1992

First Printing Jan., 1992

ISBN 7—80551—329—5 / Z · 143

目 录

Contents

前言	2
(一)	22
(二)	24
(三)	24
(四)	24
(五)	24
(六)	26
(七)	26
(八)	26
(九)	26
(十)	28
(十一)	28
(十二)	30
(十三)	30
(十四)	34
(十五)	34
(十六)	36
(十七)	36
(十八)	38
(十九)	40
(二十)	42
(二十一)	54
(二十二)	56
(二十三)	56
(二十四)	56
(二十五)	58
(二十六)	58
(二十七)	62
(二十八)	64
(二十九)	66
(三十)	68
(三十一)	70
(三十二)	70
(三十三)	72

Preface	3
(1)	23
(2)	25
(3)	25
(4)	25
(5)	25
(6)	27
(7)	27
(8)	27
(9)	27
(10)	29
(11)	29
(12)	31
(13)	31
(14)	35
(15)	35
(16)	37
(17)	37
(18)	39
(19)	41
(20)	43
(21)	55
(22)	57
(23)	57
(24)	57
(25)	59
(26)	59
(27)	63
(28)	65
(29)	67
(30)	69
(31)	71
(32)	71
(33)	73

前 言

《中庸》原是《禮記》中的一篇。《禮記》則是儒家對古代禮制有關材料的記載。起初，關於禮制的材料很多，大致都是禮學家們傳授、講解《禮經》（即《儀禮》）時用的輔助材料。經過長期流傳刪汰，到東漢中期時，只剩下了八十五篇本（現存四十篇）和四十九篇本（其中《曲禮》等三篇分上、下，實際只有四十六篇）。前者相傳為西漢戴德輯錄整理，世稱《大戴禮》；後者相傳為戴德之侄戴聖輯錄整理，世稱《小戴禮》。《小戴禮》即今之《禮記》。可見，《禮記》原只是對《禮經》經文的一些解釋、說明和補充，屬“傳”的性質。自鄭玄為它作注以後，它便擺脫了從屬於《禮經》的地位而獨立成書，後來又上升為“經”，對後代的影響甚至遠遠超過了《禮經》本身。

關於《禮記》的作者，《漢書·藝文志》認為

Preface

The Doctrine of the Mean was originally one of the articles included in *The Book of Rites* which assembled materials concerning the ancient set of etiquettes recorded by the Confucianists. There had been plenty of such materials, mostly drafts or texts used by scholars of ritual learning in their teaching and explication of *The Classic of Rites*. In the middle of the Later Han Dynasty, due to the loss in long period of spread, there left a version of 85 articles (now only 40 left) and a version of 49 articles (as three of them included 2 parts each, the version contained actually 46 articles). The former was said to be compiled and sorted out by Dai De in the Earlier Han Dynasty and known as *The Book of Rites by Dai, Senior*; the latter compiled and sorted out by Dai Sheng, Dai De's nephew, and known as *The Book of Rites by Dai, Junior* which is the existing text of *The Book of Rites*. It is thus clear that *The Book of Rites* was formerly explication of and supplement to the content of *The Classic of Rites*, and belonged to the category of the "commentary on classic". After having been annotated by Zheng Xuan, it became a single book no longer subordinate to *The Classic of Rites*, and later ascended to be among the "classics" with an influence upon future generations far greater than that of *The Classic of Rites* proper.

The authorship of *The Book of Rites* was, according

是“七十子後學者所記”。現代學者一般都認為，《禮記》的成書并非出於一人一時，大致是戰國秦漢之際的儒家學者搜羅前代遺文故事並結合時勢而作。

《中庸》的作者，傳統的說法都認為是子思。子思姓孔，名伋，孔子之孫，戰國時期哲學家。又據韓愈說，是曾參的弟子。《漢書·藝文志》著錄《子思》二十三篇，已佚。看來，說子思作《中庸》還是有根據的，但從今本《中庸》裏說“今天下車同軌，書同文，行同倫”和“愚而好自用，賤而好自專，生乎今之世，反古之道，如此者，災及其身也”等話來看，今本《中庸》顯然雜有秦漢學者的加工成份。

to *The Records of Literature and Arts of The History of the Han Dynasty*, the "seventy scholars of the younger generation". The position maintained generally by modern scholars is that the book was completed in no sense by any one person in a definite period of time, but, for the most part, by Confucianists of the period from the Warring States (475—221B.C.) to the turn of the Qin Dynasty (221—207B.C.) and the Han Dynasty (206 B. C.—A. D. 220) on the basis of their collection of lost articles and anecdotes of previous generations, integrated with their own understandings and interpretations.

As for the authorship of *The Doctrine of the Mean*, the traditional view has been that it was written by Zi Si, the grandson of Confucius and a philosopher of the Warring States Period (Zi Si was his literary name, his legal given name was Ji). And, according to Han Yu, Zi Si was one of the disciples of Zeng Shen. 23 pieces of Works by Zi Si had been included in *The Records of Literature and Arts of The History of the Han Dynasty*, now all lost. It seems an assertion with good grounds that the author of *The Doctrine of the Mean* was Zi Si. However, judging the presence in the existing version of such statements like: "At present, people have the same vehicle gauges, use the same characters and pursue the same ethical code", and "Calamity is imminent to the one who is ignorant but self-willed, humble but arbitrary, lives in the present world but insists on

根據劉向《別錄》的分類，《中庸》在《禮記》中屬“通論”；梁啟超《禮記解題》則分《中庸》、《禮運》等篇爲“通論禮意或學術”之屬，是全書最精彩的一部分。從它的內容來看，它主要闡述儒家關於修身、治國、處世等方面的倫理道德思想，是比較重要、比較完整、比較系統的儒家哲學論文。宋代程顥、程頤兄弟及朱熹，爲了突出《大學》、《中庸》的地位，便把它們與《論語》、《孟子》並列，合稱《四書》，朱熹甚至用畢生精力爲之作注，題稱《四書章句集注》。元皇慶二年規定考試課目必須在《四書》內出題，發揮題意必須以《四書章句集注》爲依據，直至明清，相沿不改，影響極大。

restoring the ancient system", one feels sure that this version consists of works done by scholars of the Qin and the Han Dynasties.

According to Liu Xiang's classification in his book *Specified Catalogue*, *The Doctrine of the Mean* was the general introduction to *The Book of Rites*, and Liang Qi Chao argued in his *Explanatory Notes on the Book of Rites* that *The Doctrine of the Mean* and *The Rotation of the Way of the World* were "well—rounded arguments on the significance of rites and various learnings", and made the most splendid parts of *The Book of Rites*. *The Doctrine of the Mean*, elucidating mainly the Confucianist ethical view regarding ways to cultivate oneself, to rule the country and to deal with the world, offers important, comprehensive and systematic treatises on Confucianist philosophy. The Cheng brothers (Cheng Hao and Cheng Yi) and Zhu Xi of the Song Dynasty (960—1279) gave prominence to *The Great Learning* and *The Doctrine of the Mean* by juxtaposing them to *The Analects of Confucius* and *Mencius* to compose *The Four Books*. Zhu Xi devoted his lifetime to the annotation of the four books entitled *Collected Commentaries on the Four Books*. In the second year of the reign of Huang Qing of the Yuan Dynasty (i. e. A. D. 1313), a rule was laid down that the subjects for the imperial examinations must be assigned within *The Four Books*, and elaborations on the subjects must be based on

關於修身，《中庸》提出“非禮不動”，要“戒慎乎其所不睹，恐懼乎其所不聞。莫見乎隱，莫顯乎微”，也就是說要做到“慎獨”，要嚴於責己，“失諸正鵠，反求諸其身”；要努力學習，認真實踐，提出了“博學之，審問之，慎思之，明辨之，篤行之”的求學原則。《中庸》還認為，“至誠”是修身的關鍵，也是達到中庸境界的關鍵。它說：“誠者，物之終始。不誠無物”；“誠者，天之道也；誠之者，人之道也”；“至誠如神”；同時又認為，至誠“非自成己而已”，還要“成物”；“唯天下至誠”，能“經綸天下之大經，立天下之大本，知天地之化育”，能盡

Collected Commentaries on the Four Books. This rule was followed unchangeably through the Ming (1368—1644) and the Qing (1644—1911) Dynasties, exerting very great influence on culture.

In regard to the principles of cultivating oneself, *The Doctrine of the Mean* proposed that one should “refuse to do anything inconsistent with etiquettes”, and “be discreet and vigilant when he is beyond others’ sight, apprehensive and cautious when beyond others’ hearing”, and “never misbehave even when he is in privacy, nor should he reveal evil intentions even in trivial matters”, that is, one must “remain circumspect especially when he is alone”. One should be strict with himself, “if he missed the bull’s eye, he reproaches no one but himself”; one should study hard, and follow earnestly the principle of learning — “study extensively, inquire meticulously, think cautiously, discern clearly and practise sincerely”. *The Doctrine of the Mean* also proposed that to be extremely honest was the key to self—cultivation and the crucial access to the realm of the mean. It said: “Honesty underlies everything, from its beginning to its end. Without honesty, there can exist nothing”; “Honesty is the way of Heaven, to be honest is the way of man”; “The extremely honest can be compared to supernatural beings.” It further pointed out that “By honesty, one can consummate more than himself, he can consummate everything”, “Only the most honest can uphold

己之性，能盡人之性，能盡物之性，能贊助天地化育萬物，因而能與天地相比匹。這裏的至誠，達到天人合一的程度，是人們在高度自覺的情況下進行道德自我完善的精神境界。

關於治國，《中庸》認為“爲政在人，取人以身，修身以道，修道以仁”；它說治國有“九經”，這就是：修身、尊賢、親親、敬大臣、體群臣、子庶民、來百工、柔遠人、懷諸侯。第一條就是修身。這當然是指當政者而言的。至於天下人共同遵守的，就是要處理好君臣關係、父子關係、夫婦關係、兄弟關係、朋友關係；要做到智、仁、勇；要

the fundamental human relations in the country, exemplify and foster the fundamental virtue in the country and understand the growth and development of the universe", and "develop his own individuality to perfection, bring potentialities of the masses into full play, make the most of everything under heaven, and help the Heaven and the Earth grow and nourish everything, so he can stand side by side with the Heaven and the Earth". Therefore, the extreme honesty mentioned here made man an integral part of nature—a realm one could reach through his highly conscious efforts in self-improvement.

In regard to the principles of ruling the country, *The Doctrine of the Mean* proposed that "the crux of governing a state is to gather the able and virtuous around the ruler, so he must well cultivate himself, act according to norms generally accepted under the heaven, and follow the principle of benevolence." It said, there are nine canons effecting administering the country: enhancing self-cultivation, esteeming the able and virtuous, keeping oneself close to the dear ones, honouring the ministers, showing solicitude for officials, loving the people as one loves his sons, drumming for craftsmen, carrying out the policy of mollification in outlying districts and placating the feudal dukes and princes. The first canon was self-cultivation. The above were for those in power. As for the common people, they should build good relations between the mon-

好學、力行、知恥；要至誠、明善、學問等。

關於處世，《中庸》提出了一種理想化的人生哲學，這就是“中庸之道”。“中庸”一語，源於孔子。《論語·雍也》篇裏說：“中庸之爲德也，其至矣乎，民鮮久矣。”和《中庸》第三章裏的說法差不多。

根據“中庸”的原則，要求人們能做到“和而不流”，“中立而不倚”；“在上位，不陵下；在下位，不援上”，“居上不驕，爲下不倍”；要“素其位而行，不願乎其外”，居易俟命，“無人而不自得”，不怨天，不尤人；“國有道其言足以興，國無道其默足以容”，安分守己，明哲保身等等。

arch and the subjects, between the father and the son, between the husband and the wife, between brothers and between friends; they should do their endeavours to be sagacious, charitable and courageous; they should love studying, insist on doing good deeds and have the sense of shame; they should be honest, know what good was and how to study.

In regard to principles of dealing with the world, *The Doctrine of the Mean* proposed an idealized philosophy of life — the doctrine of the mean. The term “the mean” derived from Confucius. The content of the third chapter of *The Doctrine of the Mean* was analogous to the following words in *The Analects of Confucius*: “The virtue of the mean is the acme of perfection, but it has long been seldom in the practice of the public”.

To abide by the principle of “the mean”, one must “be placid and moderate, yet following no fashion but his own”, “take with impartiality the firm stand of the mean”; he should “never be imperious or bully anyone inferior to him, never deviate from his way or fawn on anyone superior to him”; he should “act in accordance with his status and seek nothing beyond”, “remain at ease in his ordinary place to wait the mandate of heaven”, “rest content with his place, whatever it may be” and “blame neither god nor other people”. He should “express his political views to obtain appointment to an office when the state is properly