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CHINESE CLASSICS

《漢英對照中國古典學術名著》叢書

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FOUR BOOKS

漢英  
四書

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# 漢英四書

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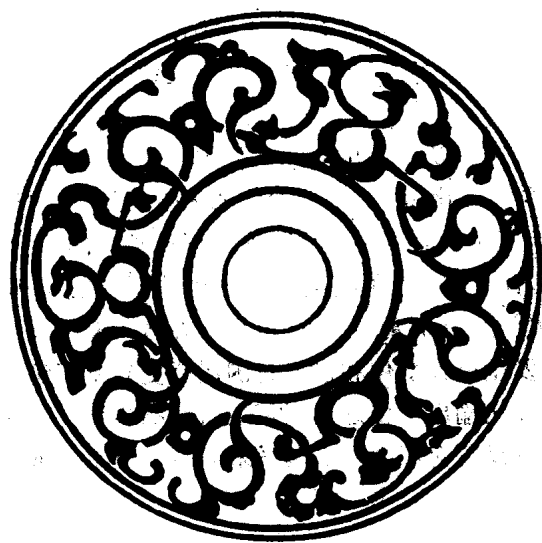
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## 出版说明

中国是四大文明古国之一，对人类文化的发展作出了伟大的贡献。近代以来，随着西方殖民主义者的东侵，中西文化接触、撞击、交流。同时，中国文化西渐，对西方产生了较大的影响。在早期，这种影响主要是通过来华传教士译介中国文化、历史，特别是儒家经典而实现的。1594年（明万历二十二年），意大利传教士利玛窦翻译的《四书》拉丁文本，是儒家经典最早的译本。自那之后，特别是本世纪以来，许多中外名家学者在译介中国古典学术名著方面做了很多工作，为使中国文化走向世界付出了艰苦的劳动。我国翻译界的老前辈辜鸿铭和林语堂在这方面甚为突出。

但是，应当承认，输出中国文化的工作尚做得不够，国际文化界缺乏“中国文化资源”。“联合国教科文组织各国代表作品丛书”已收书850种，其中中国代表作品译成英文的只有28种，译成法文的只有18种。译成英文的中国作品中，竟没有完整的《论语》、《大学》、《中庸》。由此可见，在改革开放使中国的政治经济等方面发生巨大变化和世界各国渴望更好地了解中国的形势下，我们的文化输出工作远远跟不上时代的步伐。有感于此，我社决定出版《汉英对照中国古典学术名著》丛书，兼收优秀的新

## PUBLISHER'S WORDS

China is one of the four countries with an ancient civilization. She has made great contributions to the development of human culture. In modern times, during the period when the Western colonialists invaded the East, the culture of China came into contact, collision and exchange with that of the West. Meanwhile, it spread to the West and had a great influence on it. In the early years, the influence was realized mainly through the missionaries' introduction and translation of China's culture, history, and classics, especially the works of the Confucian school. Matteo Ricci, an Italian missionary, translated the *Four Books* into Latin in 1594 (Wanli 22, Ming Dynasty). It was the first foreign language version of the Confucian works. Since then, particularly in this century, many famous scholars and writers have taken pains in introducing and translating Chinese classics and made great contributions in helping Chinese culture enter into the world. Gu Hongming and Lin Yutang, the veteran translators of our country, were outstanding in this work.

But we must admit that the work of exporting Chinese culture is far from enough, and the world culture circle lacks the "sources of Chinese culture". If we look into the *Series of the Representative Works of the Countries Listed by UNESCO*, we will find that there are only 28 English versions and 18 French ones of Chinese works among the 850 selected works. To our surprise, among English versions, there are no complete translations of the *Confucian Analects*, the *Great Learning* and the *Doctrine of the Mean*. Under the circumstances that the reform and opening to the outside world have brought great changes in politics and economy in our country, and that countries all over the world are eager to know China better, obviously, the task of exporting our culture has fallen behind the times. Therefore, the Hunan Publishing House has decided to compile and

旧译本。《汉英四书》是这套丛书的第一本。

《四书》的英译本前后有过很多种，我们比较大陆各图书馆的各种藏本，最后确定以理雅各（1814~1897）本为基础，参考其他译本，进行适当的校注。校注原则是：

1. 将原译中用威妥玛式拼写的，除某些约定俗成的译名如 Confucius, Mencius 外，一律改用汉语拼音方案拼写。

2. 对原译的错误进行修正，并适当加注。

3. 篇章用阿拉伯数字表示，以句号隔开分别代表篇章的两个数字。如《论语·里仁篇第四》的第 25 章标为 4.25。

书后附总译名对照表。

谚云：“桃李不言，下自成蹊。”我们希望这套书能赢得读者的喜爱，也盼望大家鼎力支持，多提建议，使它不辜负读者的期望。

湖南出版社译文编辑室

1991 年 12 月

publish the Chinese-English Bilingual Series of Chinese Classics. It will collect both good old versions and new translations as well. The *Four Books* is its first one.

There are dozens of English versions of the *Four Books*. After the careful study of the various editions, we chose James Legge's translation as our basis and other versions as our reference. This new version is thus revised and annotated. The guiding principles are as follows:

1. Except the accepted transliterations, such as Confucius, Mencius, all nouns transliterated in accordance with Wade System are replaced by those done according to the Chinese Phonetic Alphabet.

2. The translational errors in the original are corrected and corresponding annotations given for the reader's reference.

3. Using Arabic numerals to indicate the sections and chapters, the period is set between the two numerals to indicate the section and chapter respectively, e.g., chapter 25 of section 4 in Li Ren, the *Confucian Analects*, is expressed as 4.25.

There is a Bilingual Table of Translated Nouns or Terms after the Text.

As the old Chinese saying goes, "the peach and the plum do not speak, yet a path appears beneath them." We hope this series will win appreciation from our readers both at home and abroad. We also long for their supports and suggestions so that this series may live up to the expectations of reading public.

**Translation Division,  
Hunan Publishing House**

December, 1991



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# 大學

THE GREAT LEARNING

劉重德 校注

REVISED AND ANNOTATED BY

LIU ZHONGDE



# 大 学

子程子曰：“《大学》，孔氏之遗书，而初学入德之门也。”于今可见古人为学次第者，独赖此篇之存，而《论》《孟》次之，学者必由是而学焉，则庶乎其不差矣。

## 孔 经

大学之道，在明明德，在亲民，在止于至善。知止而后有定，定而后能静，静而后能安，安而后能虑，虑而后能得。物有本末，事有终始，知所先后，则近道矣。古之欲明明德于天下者，先治其国；欲治其国者，先齐其家；欲齐其家者，先修其身；欲修其身者，先正其心；欲正其心者，先诚其意；欲诚其意者，先致其知；致知在格物。物格而

## THE GREAT LEARNING

*My master, the philosopher Cheng, says—"The Great Learning is a book left by Confucius, and forms the gate by which first learners enter into virtue. That we can now perceive the order in which the ancients pursued their learning, is solely owing to the preservation of this work, the Analects and Mencius coming after it. Learners must commence their course with this and then it may be hoped they will be kept from error."*

### THE TEXT OF CONFUCIUS

What the Great Learning teaches, is—to illustrate illustrious virtue; to renovate the people; and to rest in the highest excellence. The point where to rest being known, the object of pursuit is then determined; and, that being determined, a calm unperturbedness may be attained. To that calmness there will succeed a tranquil repose. In that repose there may be careful deliberation, and that deliberation will be followed by the attainment of the desired end. Things have their root and their completion. Affairs have their end and their beginning. To know what is first and what is last will lead near to what is taught in the *Great Learning*. The ancients who wished to illustrate illustrious virtue throughout the empire, first ordered well their own States. ~~Wishing to order well their States, they first regulated their families.~~ ~~Wishing to regulate their families, they first cultivated their persons.~~ ~~Wishing to cultivate their persons, they first rectified their hearts.~~ ~~Wishing to rectify their hearts, they first sought to be sincere in their thoughts.~~ ~~Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge.~~ Such extension of knowledge lay in the investigation of things. Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were

后知至，知至而后意诚，意诚而后心正，心正而后身修，身修而后家齐，家齐而后国治，国治而后天下平。自天子以至于庶人，壹是皆以修身为本。其本乱而末治者否矣。其所厚者薄，而其所薄者厚，未之有也。

右经一章，盖孔子之言，而曾子述之。其传十章，则曾子之意，而门人记之也。旧本颇有错简。今因程子所定而更考经文，别为序次如左。

## 曾 传

《康诰》曰：“克明德。”《大甲》曰：“顾諟天之明命。”《帝典》曰：“克明峻德。”皆自明也。

右传之首章，释“明明德。”

汤之盘铭曰：“苟日新，日日新，又日新。”《康诰》曰：“作新民。”《诗》曰：“周虽旧邦，其命维新。”是故君子无所不用其极。

sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their States were rightly governed. Their States being rightly governed, the whole empire was made tranquil and happy. From the emperor down to the mass of the people, all must consider the cultivation of the person the root of *every thing besides*. It cannot be, when the root is neglected, that what should spring from it will be well ordered. It never has been the case that what was of great importance has been slightly cared for, and, at the same time, that what was of slight importance has been greatly cared for.

*The preceding chapter of classical text is in the words of Confucius, handed down by the philosopher Zeng. The ten chapters of explanation which follow contain the views of Zeng and were recorded by his disciples. In the old copies of the work, there appeared considerable confusion in these, from the disarrangement of the tablets. But now availing myself of the decisions of the philosopher Cheng, and having examined anew the classical text, I have arranged it in order, as follows: —*

## COMMENTARY OF THE PHILOSOPHER ZENG

In the *Announcement to Kang*, it is said, "He was able to make his virtue illustrious." In the *Tai Jia* it is said, "He contemplated and studied the illustrious decrees of Heaven," In the *Canon of the Emperor Yao*, it is said, "He was able to make illustrious his lofty virtue." These passages all show how those sovereigns made themselves illustrious.

*The above first chapter of commentary explains the illustration of illustrious virtue.*

On the bathing-tub of Tang, the following words were engraved: — "If you can one day renovate yourself, do so from day to day. Yea, let there be daily renovation." In the *Announcement to Kang*, it is said, "To stir up the new people." In the *Book of poetry*, it is said, "Although Zhou was an ancient state, the ordinance which lighted on it was new." Therefore, the superior man in every thing uses his utmost endeavours.

右传之二章，释“新民”。

《诗》云：“邦畿千里，惟民所止。”《诗》云：“缙蛮黄鸟，止于丘隅。”子曰：“于止，知其所止，可以人而不如鸟乎？”《诗》云：“穆穆文王，於缉熙敬止。”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。《诗》云：“瞻彼淇澳，萋竹猗猗。有斐君子，如切如磋，如琢如磨。瑟兮侔兮，赫兮喧兮。有斐君子，终不可諠兮！”“如切如磋”者，道学也；“如琢如磨”者，自修也；“瑟兮侔兮”者，恂栗也；“赫兮喧兮”者，威仪也；“有斐君子，终不可諠兮”者，道盛德至善，民之不能忘也。《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，此以没世不忘也。

右传之三章，释“止于至善”。

子曰：“听讼，吾犹人也，必也使无讼乎！”无情

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*The above second chapter of commentary explains the renovating of the people.*

In the *Book of Poetry*, it is said, "The imperial domain of a thousand li is where the people rest." In the *Book of Poetry*, it is said, "The twittering yellow bird rests on a corner of the mound." The Master said, "When it rests, it knows where to rest. Is it possible that a man should not be equal to this bird?" In the *Book of Poetry*, it is said, "Profound was King Wen. With how bright and unceasing a feeling of reverence did he regard his resting place! "As a sovereign, he rested in benevolence. As a minister, he rested in reverence. As a son, he rested in filial piety. As a father, he rested in kindness. In communication with his subjects, he rested in good faith. In the *Book of Poetry*, it is said, "Look at that winding course of the Qi, with the green bamboos so luxuriant! Here is our elegant and accomplished prince! As we cut and then file; as we chisel and then grind: so has he cultivated himself. How grave is he and dignified! How majestic and distinguished! Our elegant and accomplished prince never can be forgotten." That expression—"as we cut and then file," indicates the work of learning. "As we chisel and then grind," indicates that of self-culture. "How grave is he and dignified!" indicates the feeling of cautious reverence. "How majestic and distinguished," indicates an awe-inspiring deportment. "Our elegant and accomplished prince never can be forgotten," indicates how, when virtue is complete and excellence extreme, the people cannot forget them. In the *Book of Poetry*, it is said, "Ah! the former kings are not forgotten." Future princes deem worthy what they deemed worthy, and love what they loved. The common people delight in what they delighted, and are benefited by their beneficial arrangements. It is on this account that the former kings, after they have quitted the world, are not forgotten.

*The above third chapter of commentary explains resting in the highest excellence.*

The Master said, "In hearing litigations, I am like any other body. What is necessary is to cause the people to have no litigations?" So, those who are devoid of principle find it impossible to carry out their



者不得尽其辞，大畏民志，此谓知本。

右传之四章，释“本末”。

此谓知本。此谓知之至也。

右传之五章，盖释“格物致知”之义，而今亡矣。间尝窃取程子之意以补之。曰：“所谓致知在格物者，言欲致吾之知，在即物而穷其理也。盖人心之灵，莫不有知，而天下之物，莫不有理。惟于理有未穷，故其知有不尽也。是以《大学》始教，必使学者即凡天下之物，莫不因其已知之理，而益穷之，以求至乎其极。至于用力之久，而一旦豁然贯通焉，则众物之表里精粗无不到，而吾心之全体大用无不明矣。此谓物格，此谓知之至也。

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。小人闲居为不善，无所不至，见君子而后厌然，掩其不善，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。曾子曰：