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【汉英对照】

子思
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○ 子思 著
○ [英] James Legge 译

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中 庸

子程子曰：“不偏之谓中；不易之谓庸。中者，天下之正道。庸者，天下之定理。”此篇乃孔门传授心法，子思恐其久而差也，故笔之于书，以授孟子。其书始言一理；中散为万事；末复合为一理。放之则弥六合；卷之则退藏于密，其味无穷。皆实学也。善读者玩索而有得焉，则终身用之，有不能尽者矣。

THE DOCTRINE OF THE MEAN

My master, the philosopher Cheng, says, "Being without inclination to either side is called ZHONG; admitting of no change is called YONG. By ZHONG is denoted the correct course to be pursued by all under heaven; by YONG is denoted the fixed principle regulating all under heaven." This work contains the law of the mind, which was handed down from one to another, in the Confucian school, till Zisi, fearing lest in the course of time errors should arise about it, committed it to writing, and delivered it to Mencius. The Book first speaks of one principle; it next spreads this out and embraces all things; finally, it returns and gathers them all up under the one principle. Unroll it, and it fills the universe; roll it up, and it retires and lies hid in mysteriousness. The relish of it is inexhaustible. The whole of it is solid learning. When the skillful reader has explored it with delight till he has apprehended it, he may carry it into practice all his life, and will find that it cannot be exhausted.

天命之谓性，率性之谓道，修道之谓教。道也者，不可须臾离也，可离非道也。是故君子戒慎乎其所不睹，恐惧乎其所不闻。莫见乎隐，莫显乎微。故君子慎其独也。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。

What Heaven has conferred is called THE NATURE; an accordance with this nature is called THE PATH *of duty*; the regulation of this path is called INSTRUCTION. The path may not be left for an instant. If it could be left, it would not be the path. On this account, the superior man does not wait till he sees things, to be cautious, nor till he hears things, to be apprehensive. There is *nothing more visible than what is secret, and nothing more manifest than what is minute*. Therefore the superior man is watchful over himself, when he is alone. While there are no stirrings of pleasure, anger, sorrow, or joy, the mind may be said to be in the state of EQUILIBRIUM. When those feelings have been stirred, and they act in their due degree, there ensues what may be called the state of HARMONY. This EQUILIBRIUM is the *great root from which grow all the human actings* in the world, and this HARMONY is the universal path *which they all should pursue*. Let the states of equilibrium and harmony exist in perfection, and a happy order will prevail throughout heaven and earth, and all things will be nourished and flourish.

右第一章，子思述所传之意以立言。首明道之本原出于天而不可易；其实体备于己而不可离；次言“存养省察”之要；终言“圣神功化”之极。盖欲学者于此，反求诸身而自得之，以去夫外诱之私，而充其本然之善，杨氏所谓一篇之体要是也。其下十章，盖子思引夫子之言，以终此章之义。

In the first chapter, which is given above, Zisi states the view which had been handed down to him, as the basis of his discourse. First, it shows clearly how the path of duty is to be traced to its origin in Heaven, and is unchangeable, while the substance of it is provided in ourselves, and may not be departed from. Next, it speaks of the importance of preserving and nourishing this, and of exercising a watchful self-scrutiny with reference to it. Finally, it speaks of the meritorious achievements and transforming influence of sage and spiritual men in their highest extent. The wish of Zisi was that hereby the learner should direct his thoughts inwards, and by searching in himself, there find these truths, so that he might put aside all outward temptations appealing to his selfishness, and fill up the measure of the goodness which is natural to him. This chapter is what the writer Yang called it, — "The sum of the whole work." In the ten chapters which follow, Zisi quotes the words of the Master to complete the meaning of this.

仲尼曰：“君子中庸；小人反中庸。君子之中庸也，君子而时中。小人之中庸也，小人而无忌憚也。”

右第二章。

子曰：“中庸其至矣乎！民鲜能久矣。”

右第三章。

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。”

右第四章。

Zhongni said, "The superior man *embodies* the course of the Mean; the mean man acts contrary to the course of the Mean. The superior man's embodying the course of the Mean is because he is a superior man, and so always maintains the Mean. The mean man's acting contrary to the course of the Mean is because he is a mean man, and has no caution."

The above is the second chapter.

The Master said, "Perfect is the virtue which is according to the Mean! Rare have they long been among the people, who could practice it!"

The above is the third chapter.

The Master said, "I know how it is that the path of the Mean is not walked in: — The knowing go beyond it, and the stupid do not come up to it. I know how it is that the path of the Mean is not understood: — The men of talents and virtue go beyond it, and the worthless do not come up to it. There is nobody but eats and drinks. But they are few who can distinguish flavors."

The above is the fourth chapter.

子曰：“道其不行矣夫。”

右第五章。

子曰：“舜其大知也与！舜好问而好察迩言，隐恶而扬善。执其两端，用其中于民。其斯以为舜乎！”

右第六章。

子曰：“人皆曰：‘予知’，驱而纳诸罟获陷阱之中，而莫之知辟也。人皆曰：‘予知’，择乎中庸，而不能期月守也。”

右第七章。

The Master said, "Alas! How is the path of the Mean untrod-den!"

The above is the fifth chapter.

The Master said, "There was Shun: — He indeed was greatly wise! Shun loved to question *others*, and to study their words, though they might be shallow. He concealed what was bad *in them* and displayed what was good. He took hold of their two extremes, *determined* the Mean, and employed it in *his government* of the people. It was by this that he was Shun!"

The above is the sixth chapter.

The Master said, "Men all say, 'We are wise'; but being driven forward and taken in a net, a trap, or a pitfall, they know not how to escape. Men all say, 'We are wise'; but happening to choose the course of the Mean, they are not able to keep it for a round month."

The above is the seventh chapter.

子曰：“回之为人也，择乎中庸。
得一善，则拳拳服膺而弗失之矣。”

右第八章。

子曰：“天下国家可均也，爵禄可
辞也，白刃可蹈也，中庸不可能也。”

右第九章。

子路问强。子曰：“南方之强与？
北方之强与？抑而强与？宽柔以教，不
报无道，南方之强也，君子居之。衽

The Master said, "This was the manner of Hui; — he made choice of the Mean, and whenever he got hold of what was good, he clasped it firmly, as if wearing it on his breast, and did not lose it."

The above is the eighth chapter.

The Master said, "The empire, its States, and its families, may be perfectly ruled; dignities and emoluments may be declined; naked weapons may be trampled under the feet; — but the course of the Mean cannot be attained to."

The above is the ninth chapter.

Zilu asked about force of character. The Master said, "Do you mean the force of character of the South, the force of character of the North, or the force of character which you should cultivate yourself? To show forbearance and gentleness in teaching others; and not to revenge unreasonable conduct: — this is the force of character of Southern regions, and the good man makes it his

金革，死而不厌，北方之强也，而强者居之。故君子和而不流，强哉矫！中立而不倚，强哉矫！国有道，不变塞焉，强哉矫！国无道，至死不变，强哉矫！”

右第十章。

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。”

右第十一章。