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(上)

王方路 著

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前 言

《大学》《中庸》《论语》《孟子》合称为“四书”，为儒家传道、授业的基本教材。几百年来，“四书”在我国广泛流传，其中许多语句已成为脍炙人口的格言警句。其中，《论语》《孟子》分别是孔子、孟子及其学生的言论集，《大学》《中庸》则是《礼记》中的两篇。首次把它们编在一起的是南宋著名学者朱熹。

翻译“四书”既有历史意义，又有现实意义。历史意义体现在，通过翻译和学习，我们可以更进一步地了解儒家代表人物及其思想，了解其所处时代的特点，了解其思想的独特之处及其广泛影响力。现实意义体现在，首先，可以进行文化传承，将翻译成果用于本科生、研究生的教学实践，让学生们了解儒家代表人物的思想，同时学会向外国传播儒家思想。其次，在全面建成小康社会，构建人类命运共同体的时代背景下，儒家思想的深远影响力会焕发出其新的活力，推动我们搞好各方面工作。

本书依据朱熹《四书章句集注》，按原文、白话译文、英语译文、注释之序编排每一部分内容。两种译文力求忠实，译语力求通顺流畅。如：

【原文】3.6 孟子曰：人皆有不忍人之心。¹先王有不忍人之心，斯有不忍人之政矣。²以不忍人之心，行不忍人之政，治天下，可运之掌上。谓人皆有不忍人之心者，³今人乍见孺子将入于井，⁴皆有怵惕惻隐之心⁵——非所以内交于孺子之父母也，⁶非所以要誉于乡党朋友也，⁷非恶其声而然也。⁸由是观之，无惻隐之心，非人也；无羞恶之心，⁹非人也；无辞让之心，非人也；无是非之心，非人也；惻隐之心，仁之端也；羞恶之心，义之端也；辞让之心，礼之端也；¹⁰是非之心，智之端也。人之有是四端也，犹其有四体也。有是四端而自谓不能者，自贼者也；¹¹谓其君不能者，贼其君者也。凡有四端于我者，¹²知皆扩而充之矣，¹³若火之始然，¹⁴泉之始达。苟能充之，足以保四海；¹⁵苟不充之，不足以事父母。”

【白话译文】

孟子说：“人人都有怜悯心，先王有怜悯心，于是有怜悯别人的政治了。用怜

悯心实行怜悯别人的政治来治理天下,不难,能够运用在手掌之中。我说人人都有怜悯心,原因在于:假如忽然看见一个小孩就要掉进井里了,是人都会产生惊惧怜悯的同情心。这种心情的产生,不是为了要和小孩的父母攀交情,不是为了要在乡亲、朋友间讨声誉,也不是被那小孩的哭声惊动而产生的。从这里来看,没有怜悯心,不算是人;没有羞恶心,不算是人;没有推让心,不算是人;没有是非心,不算是人。怜悯心是仁的萌芽,羞恶心是义的萌芽,推让心是礼的萌芽,是非心是智的萌芽。人有这四种萌芽,好比有手足四肢一样,运用自如。有这四种萌芽,自己却说这也不行那也不行的人,是自暴自弃。认为他的君主不行的人,是残害他君主的人。凡是自己拥有这四种萌芽的人都把它们扩大充实了,那就像火开始燃烧,像泉水开始涌出。如果能继续扩充,能够安定天下;如果不继续扩充,连赡养爹妈都办不到。”

【英语译文】

Mencius said, “Everyone has feeling of compassion. The deceased king had feeling of compassion and sympathized with other’s governance. It’s not difficult and it’s just like playing game in one’s palm to sympathize with other’s governance and rule the land under the heaven with feeling of compassion. I say everyone has feeling of compassion for the reason that anyone will have feeling of surprise and compassion at a kid who is falling down into a well. This kind of feeling isn’t aroused by the desire for friendship with his parents, or the honor got among friends and neighbors, or the bitter cry of the kid. From this point, one is not a man who lacks feeling of compassion; one is not a man who lacks feeling of shame; one is not a man who lacks feeling of modesty; one is not a man who lacks feeling of the distinction between the right and the wrong. The feeling of compassion is the beginning of humanity; the feeling of shame is the beginning of righteousness; the feeling of modesty is the beginning of rites, and the feeling of the distinction between the right and the wrong is the beginning of wisdom. These four beginnings are like the four limbs which can move flexibly. A person with the four beginnings claiming that he cannot do this or that abandons himself. Those who think their monarch cannot do things do harms to him. All those who have the four beginnings want to expand them just like fire flaming and water swelling. If he continues expanding he can rule the land under the heaven; but if he doesn’t do so, then he cannot support his parents.”

【注释】(1)不忍人之心:不狠心对人的心。即同情心。(2)斯:承接连词。可译作“便”“就”。(3)所以:原因,情由。(4)今:连词。表假设关系。相当于“若”“假如”。乍:zhà,突然;忽然。孺子:rú~,幼儿、儿童。将入于井:就要沉落于井中。(5)怵惕惻隐:chù tì cè yǐn,惊惧怜悯;戒惧同情。(6)内交:nà~,内:纳的古字。内交,即“纳交”。义同“结交”。谓与人交往,建立情谊。(7)要誉于乡党:要誉,读 yāo yù,求取声誉;讨好。乡党:同乡;乡亲。(8)恶:恶 wù,畏惧。其声:指啼哭声。文中但就“乍见”这一瞬间视觉反应,绝无其他因素,就能窥见人的固有怜悯心。所以把听觉反应也除开;当然听觉同样能触动人的固有怜悯心。(9)羞恶:xiū wù,对自己或别人的坏处感到羞耻厌恶。(10)端:开始,开始之点。(11)贼:杀害,毁坏,伤害。(12)我:自己。(13)知:助词,犹“夫”。表议论的开始。(14)然:“燃”的本字。(15)保四海:安定天下。保:安定。四海:犹言天下,全国各处。

愿本书成为文化百花园中的一朵小花,为花园馨香,也为观赏者而奋力绽放。

王方路

丁酉年冬初稿,己亥年春修订稿

于重庆师范大学

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第一部分 《大学》 *The Great Learning*

【原文】1《大学》之道，在明明德，在亲民，在止于至善¹。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²。物有本末，事有终始，知所先后，则近道矣。³古之欲明明德于天下者⁴，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⁵。自天子以至于庶人，壹是皆以修身为本⁶。其本乱而末治者否矣，其所厚者薄，而其所薄者厚。未之有也⁷！

【白话译文】

《大学》的道理宗旨在于彰明光明之美德，在于使民众革旧换新，在于达到善的最高境界。知识到了所应达到的境界，然后才有确定不易的志向。志向定了然后才能静下心来不妄动。静下心来不妄动然后才能安处。所安而安然后才能思虑精详。思虑精详然后才能举措得当。世上万物都有本有末，万事都有终有始；本末、终始是事物的基本特征，掌握了基本特征并知道本始为先，终末为后，也就接近正道了。古代，要彰明光明之美德于天下的人，先治理好自己的国家。要治理好自己的国家的人，先整治好自己的家庭。要整治好自己的家庭的人，先自我陶冶身心涵养德行。要自我陶冶身心涵养德行的人，先端正自己的心。要端正自己的心的人，先使自己的志意真诚。要使自己的志意真诚的人，先使自己的知识不断推进到相应的最高境界。不断推进知识在于推究事物的道理。事物的道理推究通了，知识也就随即达到相应的高度。知识达到相应的高度了，然后志意诚实。志意诚实了，然后心才能端正。心端正了然后才能陶冶身心涵养德行。做到了陶冶身心涵养德行，家庭才能整治。家庭整治好了，然后国家才能治理好。国家治理好了，才能平定天下。从天子一直到普通百姓都要以自身修养为根本。自身修养这个根本已经乱了，家齐、国治、天下平这些后续之事都没有了。根本不好，枝干会好，从未有过！

【英语译文】

The purpose of *The Great Learning* lies in clarifying virtue, making people's innovation, and reaching the utmost kindness. Only if one's knowledge reaches a certain state can he cherish unchangeable ambition. Only if one cherishes unchangeable ambition can he settle down. Only if one settles down can he stay peacefully. Only if one stays peacefully can he think complicatedly. Only if one thinks complicatedly can he act appropriately. All things in the world have the fundamental and the incidental, and all events have the beginning and the end. Things' basic features consist in the fundamental, the incidental, the beginning, and the end. One approaches the right way when he knows things' basic features and that the fundamental and the beginning are followed by the incidental and the end. In ancient time, one could clarify virtue only if he administrated his state well. He could administrate his state well only if he managed his family well. He could manage his family well only if he nurtured himself well. He could nurture himself well only if he corrected his heart. He could correct his heart only if he had honest will. He could have honest will only if he made his knowledge approach the utmost state. Knowledge approaching the utmost state lies in reasoning things. When things are reasoned thoroughly knowledge can approach the utmost state. When one's knowledge approaches the utmost state, he has honest will. When one has honest will, he can correct his heart. When one corrects his heart, he can nurture his virtue. When one nurtures his virtue, he can manage his family well. When one manages his family well, he can administrate his state well. When one administrates his state well, he can pacify the whole world. Men, from the Son of the Heaven to the common people, should regard self-nurturing as the fundamental. When self-nurturing goes wrongly, family management, and state administration, world pacification will lose completely. There never existed the situation where the branches are good but the fundamental has rotted

【注释】(1)《大学》:大人(小人除外)之学。《大学》之道,犹言大学的道路。明明德:彰明与生俱来的光明之美德。在:犹“在乎”。指出事物的目的、本质所在。下同。亲民:亲,通“新”。朱熹集注:“程子曰:‘亲当作新。’……新者,革其旧之谓也。”止于至善:至于最高境界。止:犹至,到。(2)知止而后有定:知识到了应到的境界然后才有确定不易的志向。定而后能静:志向定了然后才能静。静,

指心不妄动。静而后能安:谓心不妄动然后才能安处。安而后能虑:所处而安,然后才能思虑精详。虑而后能得:谓思虑精详然后才能举措得当。(3)物有本末,事有终始:本末、终始是事物的基本特征,掌握了基本特征并知道本始为先终末为后也就接近正道了。(4)古之欲明明德于天下者:指彰明光明之美德于天下的古人。先齐其家:先整治自己的家庭。先修其身:先自我陶冶身心、涵养、德行。先正其心:先使自己的心归向于正。先诚其意:先使自己的心志真诚。先致其知:先使自己的知识不断推进到相应的最高境界。致知在格物:不断推进知识在于推究事物的道理。(5)物格而后知至:事物的道理推究通了,知识也就随即达到相应的高度。知至而后意诚:知识达到相应的高度,然后志意诚实。(6)壹是:一概,一律,一切。(7)本:朱熹注:“本,谓身也。所厚,谓家也。”否:无。

【原文】2《康诰》曰:“克明德。”¹《大甲》曰:“顾諟天之明命。”²《帝典》曰:“克明峻德。”³皆自明也。

【白话译文】

《尚书·康诰》说:“能够彰明美德。”《尚书·太甲》说:“重视英明的天命。”《尚书·尧典》说:“能够彰明大德。”这些都是说自己彰明己德。

【英语译文】

Kang Gao in *The Book of History* reads “Good virtue can be upheld”. Tai Jia in *The Book of History* reads “Mandate of the Heaven should be stressed.” Yao Dian in *The Book of History* reads “Great virtue can be upheld.” All of these show that we ourselves should uphold virtue.

【注释】(1)“《康诰》曰:‘克明德。’”:《康诰》,《周书》篇名。克明德,谓能崇尚德教。(2)“《大甲》曰:‘顾諟天之明命。’”:《大甲》,《商书》篇名。顾諟天之明命,谓(先王成汤)重视英明的天命。大甲,读 tàijiǎ。顾,注重。諟(shì),指示代词,这。(3)“《帝典》曰:‘克明峻德’”:《帝典》,《尚书》篇名,包括《尧典》和《舜典》。克明峻德,《尧典》中作“克明”。峻德一般解作大德,俊德一般解作美德;大德,美德意义可通。或云峻与俊相通。克明峻德,谓能够彰明大德。(4)皆自明也:谓所引《书》上之言皆言自明己德之意。

【原文】3 汤之《盘铭》曰:“苟日新,日日新,又日新。”¹《康诰》曰:“作新民。”²

《诗》曰：“周虽旧邦，其命维新。”³是故君子无所不用其极⁴。

【白话译文】

商汤的盥洗盘器上刻的劝诫文辞说：“洗心去恶如沐浴身躯去垢，只要一天洗去了旧染之污而自新爽，就当天天做到新爽，又更新爽，不可略有间断。”《尚书·康诰》说：“鼓舞振作自新向上的民众。”《诗·大雅·文王》说：“周邦虽是古老国，今已受命为新邦。”所以君子没有什么理由不要求最高境界。

【英语译文】

The admonishment words carved in washing basin of Shang Tang read, “Purifying one’s heart is just like bathing and ridding of dust. Only if one feels new and fresh after washing off stain one day, then he should make himself new and fresh each day, and even newer and fresher without any intermittent.” *Kang Gao* in *The Book of History* reads, “Pluck the courage of the ambitious people.” *King Wen* in *Greater Odes* in *The Book of Songs* reads “Though Zhou Kingdom is old state, Nowadays it’s empowered a new one.” Therefore moral man and the rulers all claim for the utmost state.

【注释】(1) 汤之《盘铭》：汤，指商汤。盘铭，古代刻在盥洗盘器上的劝诫文辞。苟日新：如果有一天除旧更新了。(2) 作新民：朱熹注：“鼓之舞之谓之作，振起其自新之民也。”(3) 其命维新：朱熹注“《诗·大雅·文王》之篇，言周国虽旧，至于文王能新其德以及于民，而始受天命也。”(4) 无所不用其极：谓自新与新民都要求达到最高境界。

【原文】4《诗》云：“邦畿千里，维民所止。”¹《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！”²《诗》云：“穆穆文王，于缉熙敬止！”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。³《诗》云：“瞻彼淇澳，菉竹猗猗。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，民不能忘也⁴。《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⁵。

【白话译文】

《诗·商颂·玄鸟》说：“领土辽阔过千里，人民定居享安康。”《诗·小雅·绵蛮》说：“羽毛细密小黄鸟，落在路旁的山坳。”孔子说：“对于居住什么地方，人可以不如小鸟么？”《诗·大雅·文王》说：“端庄和美周文王，啊，光明正大最善良！”为人君的，居于仁；为人臣的，居于敬；为人子的，居于孝；为人父的，居于慈；同国人相交的，居于信。《诗·卫风·淇澳》说：“看那静静淇水湾，绿荫一片竹翩翩。文采风流美君子，学问造诣很深渊，道德修养也高尚。庄严然更威武然，光明然更坦荡然。文采风流美君子，永远不可能遗忘然。”如切如磋，就是共同讨论学问；如琢如磨，就是自修学行；瑟兮僩兮，就是恐惧战栗；赫兮喧兮，就是庄重的仪容举止；文明有素的君子，终究不能忘记呀！是说盛美的德和最高境界的善，人民不能忘记。《诗·周颂·烈文》说：“啊，心潮涌动，先王典范刻胸中。”后世君子贤其贤而亲其亲，小人乐其乐而利其利，所以终身不忘。

【英语译文】

Black Bird in Shang Hymns in The Book of Songs reads, "Territory is so spacious to spread ten thousand *li*. People share prosperity by living peacefully." *Lovely Oriole in Lesser Odes in The Book of Songs* reads, "A lovely oriole has densely thin feathers. It has fallen down beside path in valley." Confucius said, "As for a living place, is a man not equally smart as a little bird?" *King Wen in Greater Odes in The Book of Songs* reads "Upright and easygoing is King Wen. Oh! He does things so openly and kindly." The king should observe humanity; the courtier should observe respectfulness; the son should observe filial piety; the father should observe kindness; the men befriending others should observe faithfulness. *Deep Water in Ballads of Wei State in The Book of Songs* reads, "Look, around the peaceful and deep Qi Shui Bay. Bamboos grow waving all the way. A man is gentle and of unusual literary talent. His knowledge is far from ordinary man. His morality is also above that of anyone. Brilliant is he and downright is he. Gentle and of unusual literary talent is he. A man is gentle and of unusual literary talent. People can never forget that he is competent." He discussed learning with others, he nurtured himself concerning learning and virtue. He was lofty and dignified and he had modest appearance. That people never forgot his competence meant that his utmost virtue and kindness cannot be forgot. *Moral Achievement in Zhou Hymns in The Book of Songs* reads, "Oh! I'm so excited. The passed king's model has been in my mind." The moral men valued virtuous men and intimate, but mean men were glad at

benefit. Therefore, people never forget it.

【注释】(1)“《诗》云:‘邦畿千里……’”:《诗·商颂·玄鸟》之篇。邦畿:王城及其周围千里的地区。止:居也。意谓物各有所当居之处。(2)“缙蛮黄鸟……”:缙,《诗》作绵,《诗·小雅·绵蛮》之篇。绵蛮:鸟声。丘隅:犹丘阿。山丘的曲深僻静处。子曰:孔子说。于止:对于居处。(3)“《诗》云:‘穆穆文王……’”:《诗·大雅·文王》之篇。穆穆,谓思虑、计谋等深刻而长远。于 wū, 叹美词。缙:继续。熙:光明。敬止:朱熹注:“言其无不敬而安所止也。”(4)“《诗》云:‘瞻彼淇澳,萋竹猗猗’”:《诗·卫风·淇澳》之篇。淇,水名。澳 yù, 水边弯曲处。今本《诗经》作“奥”。萋竹:lù~, 葑草的别名。亦作“绿竹”。唐陆德明释文:“《草木疏》云:‘有草似竹,高五六尺,淇水侧人,谓之萋竹也。’”猗猗 yī yī, 美盛的样子。有斐君子:斐 fěi, 有文采的样子。如切如磋, 如琢如磨:切以刀锯, 琢以椎凿, 都是裁物使成形质。磋以炉锡(炉通“垆”, 黑钢土。锡通“錡”, 细布。)磨以沙石, 皆治物使其滑泽也。治骨角者, 既切而复磋之。治玉石者, 既琢而复磨之, 皆言其治之有绪而益致其精也。瑟兮僩兮:瑟 sè, 严密的样子。僩兮:僩 xiàn, 勇猛的样子。一说宽大的样子。赫兮喧兮:表露盛大的样子。喧: xuān, 忘记。(5)《诗》云:《诗·周颂·烈文》之篇。於戏:wūhū, 亦作“于熙”犹于乎。感叹词。前王:谓文王、武王。没世:mò~, 终身, 永远。此以:是以, 所以, 因此。

【原文】5 子曰:“听讼, 吾犹人也,¹必也使无讼乎!²” 无情者不得尽其辞,³大畏民志,⁴此谓知本。

【白话译文】

孔子说:“审理诉讼, 我和别人差不多。我以为做官一定要使诉讼事件逐渐减少, 直到没有才好!” 使没有真实情况的得不到狡辩机会; 为官正大能使民心敬畏。这叫作知本。

【英语译文】

Confucius said, “I have no difference from others while scrutinizing lawsuit cases. I think an official should make effort to reduce cases until none.” Those who don't know actualities won't be given any chance to argue. An upright official makes common people respect him. This is called knowing the essentials.

【注释】(1)听讼:听理诉讼;审案。犹人:不异于人。(2)必也使无讼乎:一定要使讼案减少到为零吧。(3)无情者不得尽其辞:使没有真实情况的得不到狡辩机会。(4)大畏民志:为官正大能使民心敬畏。

【原文】6 此谓知本,¹此谓知之至也²(此节宜在经文之末,是其结语。)

【白话译文】

这叫知道事物之本。这叫知识的最高境界。

【英语译文】

This is called knowing the essentials. This is the utmost state of knowledge.

【注释】(1)此谓知本:这叫知道事物之本。(2)知之至也:知识的最高境界。

【原文】7 所谓诚其意者:毋自欺也,如恶恶臭,如好好色,此之谓自谦,¹故君子必慎其独也!²小人闲居为不善,无所不至,见君子而后厌然,掩其不善,而着其善。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。³曾子曰⁴:"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⁵。

【白话译文】

说使自己志意真诚的原因:就是不要自我欺骗,像憎恨污秽恶臭,像爱好美色,志意十足不虚。所以君子在只有自己才知道的时空中最要谨慎不乱!小人在独处时干坏事,什么事都干得出来。见到君子后遮遮掩掩,遮其不善,亮其善。其实人看自己最清楚,内心世界全明白,掩饰无益。这是说内心诚实,自然见于外表。所以君子必定慎重自己的任何独处时刻。曾子说:"十目所视十手所指,众人监视,严正么!"富实了打整住房,德进了修养身心。心中坦然身体舒泰。所以君子必定使自己志意真诚。

【英语译文】

The reason for making one's will honest lies in that one shouldn't cheat himself, that one's will is honest and not superficial just like disgusting foul smell and loving beauty. Therefore a moral man should be cautious and careful when he stays alone in

his own place and time. On the contrary, a mean man can do anything while he stays alone in his own place and time. As he meets a moral man he will hide his actual mean aspect but show off his kindness. As a matter of fact a man sees himself clearly and he is aware of his inner heart completely. It's no use to hide anything. That is to say one's inner heart will show in his appearance. Therefore a moral man should be cautious when he stays alone at any moment. Zeng Zi said, "It is so lofty that ten eyes are put on you and ten fingers are pointed to you." One should manage his house while being rich and he should nurture himself while being virtuous. When his heart is calm; his body is at ease. Consequently a moral man makes his will honest.

【注释】(1)恶恶臭:wù è chòu,憎恨难受的污秽臭气。好好色:hào hǎosè,喜爱美色。自谦:自足,心安理得。朱熹注“谦读为慊(qiè)。慊,快也,足也……以自快足于己也。”(2)慎其独:在只有自己才知道的时空中最要谨慎不乱。(3)无所不至:犹言无所不为,什么事都干得出来。闲居:犹独处。厌然:yǎn ~,闭藏的样子。闭藏其不善之事。见其肺肝然:比喻瞧见内心世界。(4)曾子曰:曾参说。(5)富润屋德润身:富实了打整住房,德进了修养身心。心广体胖:胖 pán,心中坦然,身体舒泰。

【原文】8 所谓修身在正其心者,身有所忿懣,¹则不得其正;有所恐惧,则不得其正;有所好乐,²则不得其正;有所忧患,则不得其正。心不在焉,³视而不见,听而不闻,食而不知其味。此谓修身在正其心。

【白话译文】

说修身在于端正自己的心,因为自己有愤怒,就得不到端正;有恐惧,就得不到端正;有嗜好,就得不到端正;有忧患,就得不到端正。心思不在这里,看不清楚,听不明白,吃不出味道。这是说修身在于端正自己的心。

【英语译文】

When one corrects his heart; he can nurture his virtue. This is because that one cannot correct his heart if he is agonized, frightened, and has addict and worries. He cannot see and hear things clearly and cannot taste food if he is absent-minded. That is to say nurturing one's virtue lies in correcting his heart.

【注释】(1)忿懣:fēnzhi,愤怒。(2)好乐:hàoyào,喜好;嗜好。(3)心不在焉:心思不在这里。形容思想不集中。

【原文】9 所谓齐其家在修其身者:人之其所亲爱而辟焉,¹之其所贱恶而辟焉,之其所畏敬而辟焉,之其所哀矜而辟焉,²之其所敖惰而辟焉。故好而知其恶,恶而知其美者,天下鲜矣! 故谚有之曰:³“人莫知其子之恶,莫知其苗之硕。”此谓身不修不可以齐其家。

【白话译文】

说整治自己的家庭在于修养自身的原因:人们对于自己亲爱的就偏爱之,对于自己贱恶的就偏恶之,对于自己敬畏的就偏敬之,对于自己哀怜的就偏怜之,对于自己傲慢怠惰的就老是傲慢怠惰之。所以对于好的而知道其不好处,对于丑恶的而知道其美好点,这样的人,天下很少啊! 所以,有这样的谚语说:“溺爱的人不知子之恶,贪得无厌的人不知禾苗肥硕。”这是说本身没修养好就不可能治理好家。

【英语译文】

When one nurtures his virtue he can manage his family well. This is because that one has partiality for his intimate ones; he excessively hates those disgusting ones; he excessively respects those respectable ones, he excessively pities those pitiable ones; and he always neglects those neglected ones. Therefore few people know the shortcomings of good ones and brilliant points of bad ones. The sayings goes like this, “One who spoils his child doesn't know his child's evil; greedy man doesn't know seedlings are fat.” That means if one doesn't nurture his virtue, he cannot manage his family well.

【注释】(1)之:于。辟:朱熹注:“辟,读为僻。”谓偏向一方,不正。焉,代词。相当于“之”。(2)哀矜:~jīn,哀怜;怜悯。(3)敖惰:àoduò,傲慢怠惰。谚:yàn,谚语。即长期流传下来的寓意丰富、文辞固定、简练的古训、俗语。

【原文】10 所谓治国必先齐其家者,其家不可教而能教人者,无之。¹故君子不出家而成教于国:²孝者,所以事君也;弟者,所以事长也;慈者,所以使众也。《康诰》曰:“如保赤子”³,心诚求之,虽不中不远矣。未有学养子而后嫁者也! 一家