

WAY TO  
Chinese

A Selected Collection of  
the Doctrine  
of the Mean

中庸

【中国圣人文化丛书】



精华版

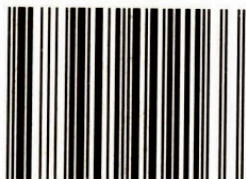
傅云龙  
蔡希勤 / 编注

外语教学出版社  
SINOLINGUA

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编注：傅云龙 蔡希勤

英译：何祚康



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傅云龙 蔡希勤 编注

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## 前 言

《中庸》的成书年代虽无确考，但自宋以来却是儒家学派，特别是新儒学即道学的最为重要的经典。要了解儒学、研究儒学、传播儒学的精华，就不能不认真阅读这部书。但是长期以来《中庸》的外文译本不多，这就给使用外国文字研究中国哲学、中国文化的学人和读者带来了不便，限制了中国传统文化的传播。许多使用外文的学者和在域外读书、做学问的朋友，都埋怨国内太不注意中国文化成果的外文翻译工作，他们喜欢拿印度与中国比，他们说，印度民族的许多文化遗产多有外文译本，特别是英文译本，而中国经典遗产的外文本则寥若晨星，偶遇几种，也多为外国人所译，这不能不使人感到愧对古人，有负后人，也对不起外人。要译外文，就会遇到一个问题：最好先把古文翻成白话，这不仅有利于译成外文，也有

助于古文程度不高的年青读者读懂原文。为了弥补这一缺陷，华语教学出版社采取量力而行的方针，选择一些传统文化经典逐步翻译出版，《中庸》便是其中之一。

本书几年前由华语教学出版社以文白、汉英对照版和《大学》、《论语》、《孟子》一起出版。向海内外发行，受到广大读者关注。

现在作为“中国圣人文化丛书”之一的《中庸》精华版，不仅增加了更详细的注释，而且配以多幅精美插图，使本书更具观赏性和实用价值。

# 中 庸 精 华 版

The Doctrine of the Mean

## Preface

Though the actual date at which *The Doctrine of the Mean* was compiled can not be ascertained, it has been one of the most important classics for Confucianism, especially Neo-Confucianism. It deserves careful reading if we are to understand and study Confucianism and to spread its essence. But for a long time, only a few foreign-language versions of *The Doctrine of the Mean* have been available. This has been a great handicap to scholars and readers who study Chinese philosophy and Chinese culture through foreign languages. It has also limited the spread of traditional Chinese culture. Scholars who speak foreign languages only, and Chinese scholars who study and work abroad complain



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The Doctrine of the Mean

that China pays too little attention to the translation of Chinese culture. If compared to Indian cultural legacy which is available in many foreign languages, especially English, there are only a few foreign-language versions of traditional Chinese classics. And these were written not by Chinese but by foreigners! The translation of Chinese classics can best be done if a modern Chinese version is available because it is much more difficult to translate directly from classical Chinese. Hence, Sinolingua plans to publish foreign-language versions of Chinese classics one by one and *The Doctrine of the Mean* is one of them. The "Four Books" in classic Chinese-modern Chinese-English version published by Sinolingua have drawn great attention and now, as one of the Sages Series, *A Selected Collection of the Doctrine of the Mean* is coming out. With more detailed explanations and fine illustrations, the book will be more practical and readable.

## 目 录

天命章 .....	(4)
时中章 .....	(7)
鲜能章 .....	(9)
行明章 .....	(10)
不行章 .....	(13)
大智章 .....	(14)
予知章 .....	(16)
服膺章 .....	(18)
可均章 .....	(20)
问强章 .....	(22)
素隐章 .....	(27)
费隐章 .....	(29)
不远章 .....	(32)
素位章 .....	(39)
行远章 .....	(46)

# 中庸 精华版

The Doctrine of the Mean

鬼神章 .....	(49)
大孝章 .....	(52)
无忧章 .....	(55)
达孝章 .....	(60)
问政章 .....	(64)
诚明章 .....	(89)
尽性章 .....	(91)
致曲章 .....	(93)
前知章 .....	(95)
自成章 .....	(97)
无息章 .....	(100)
大哉章 .....	(106)
自用章 .....	(110)
三重章 .....	(113)
祖述章 .....	(117)
至圣章 .....	(120)
经纶章 .....	(123)
尚纲章 .....	(125)

## Contents

Human Nature .....	(4)
Adhere to the Mean .....	(7)
Seldom Understand .....	(9)
Understand and Practice .....	(10)
Never Be Practiced .....	(13)
Great Wisdom .....	(14)
Clever .....	(16)
Keep in Mind .....	(18)
Rule the State Well .....	(20)
On Strong Will .....	(22)
Behave Treacherously .....	(27)
Practical and Concrete .....	(29)
Not Beyond the Reach .....	(32)
Satisfied with One's Position .....	(39)
Walking a Long Distance .....	(46)

On the Spirit .....	(49)
The Most Filial .....	(52)
Never Anxious .....	(55)
Filiality .....	(60)
Administer the State .....	(64)
Sincerity .....	(89)
Realize One's Nature .....	(91)
Strive to Be Sincere .....	(93)
Foretell the Future .....	(95)
True Nature .....	(97)
No End to Being Sincere .....	(100)
Great .....	(106)
Foolish Man .....	(110)
Three Things .....	(113)
Eulogizing Emperors .....	(117)
The Greatest Sage .....	(120)
Nine Principles .....	(123)
Wearing Cotton Overalls .....	(125)

中庸  
精华版

*The Doctrine of the Mean*

于程子曰：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。

——朱熹提示

中庸：《礼记》篇名，儒家经典之一。传“子思作中庸”（《史记·孔子世家》）。全书以“中庸”作为最高的道德准则和自然法则。“中庸”最早由孔子提出。“中庸之为德也，其至矣乎！民鲜久矣。”（《论语·雍也》）

Master Cheng said *zhong* means unbiased, *yong* means constant. *Zhong* is the right course

# 中庸 精华版

The Doctrine of the Mean

and *yong* the set principle. The book *Zhongyong* is the core of Confucianism. Zi Si, Confucius' grandson, compiled this book and passed it on to Mencius for fear that its essence would be lost with the passage of time. It begins with a principle, applies it and then ends up back at the principle. The principle dominates the universe and can be summed up in one sentence. Its contents are encompassing but practical. Readers who are apt to learn from books are sure to benefit from it.

大师程夫子说：不偏叫做中，不变叫做庸。中是天下的正道；庸是天下的定理。这《中庸》一书，乃是孔门传授于人的心法，孔子之孙子思恐怕年代久远了会变样，所以写成这本书，传给孟子。这本书开始讲一个道理，中间分散为万事，最后又归结到一个道理上。放开去，可充满宇宙，卷起来，可藏于堂室，其意味无穷，却又都是实实在在的学问。会读书的人仔细推究，其心得可以受用无穷。



孔子和学生从防山回来时，忽然一个大汉从树上跳下来，一柄长剑直指孔子，众弟子各拔佩剑保护老师，原来这大汉就是子路。



## 天命章

### Human Nature

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。

天命：孔子思想体系中的重要范畴之一。指非人力所能改变的客观必然性。孔子虽不是宿命论者，但也讲天命。提出“知天命”，“畏天命”。“不知命，无以

为君子也。”（《论语·季氏》）慎独：儒家的修养方法。指当独处而无人觉察时，仍应谨慎地使自己的行为符合道德标准。

Human nature is endowed by Heaven. The right way of behaviour is to follow one's nature and all nature should be cultivated in the right way of behaviour.

The right way of behaviour can not be divorced from the man; if behaviour can be divorced, it is not the right way. Even when a gentleman lives alone, he should be prudent and afraid to do wrong, because though no one knows what he has done, he himself will know it all.

When joy, anger, sorrow and happiness are not revealed, they are *zhong*, in the mean. When they are revealed, they are *he*, in harmony. *Zhong* is the base of everything and *he* is the right way to reveal everything. If *zhong* and *he* are achieved, the world would run smoothly.

人的本性是上天赋予的，人们循着本性做事，叫做正道，人们修治这正道，叫做教化。

道是一刻也不能离开身心的；如果可以离开身心，就不是道了。所以君子在无人的地方，也要谨慎戒惧。因为虽然没人看到，没人听到而自己则是知道的。因此，君子在独处的时候，一定要谨慎戒惧。

喜怒哀乐四种情感在心中还没有发出来的时候，叫做“中”。发出来如果都合适，叫做“和”。“中”是天下事事物物的根本。“和”是天下事事物物通达的正道。如能完全做到中和的地步，天地万物也就会顺遂。

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### 精华版

The Doctrine of the Mean

## 时 中 章

### Adhere to the Mean

仲尼曰：“君子中庸，小人反中庸。君子之中庸也，君子而时中，小人之反中庸也，小人而无忌惮也。”

时中：孔子哲学、伦理思想的概念。指立身行事时合乎中庸之道。朱熹《中庸集注》：“君子之所以为中庸者，以其有君子之德，而又能随时以处中也。”

Confucius said, “Whatever a gentleman does, he should do according to the doctrine of the mean; only a petty person would do otherwise. A gentleman conforms to the principle of *zhong yong* because he adheres to the

mean, going neither too far nor not far enough; a petty person is reckless because he can never be impartial or unbiased.”

孔子说：“君子的所作所为，完全依照中庸的道理，小人的所作所为，完全违反中庸的道理。君子的中庸，就在于他能随时而处其中，无过无不及；小人的违反中庸，则在于能胆大妄为。”

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The Doctrine of the Mean

## 鲜能章

### Seldom Understand

子曰：“中庸其至矣乎！民鲜能久矣。”

鲜：鲜，少也。《诗·大雅·荡》：“靡不有初，鲜克有终。”鲜能：少有能够。

Confucius said, “The doctrine of the mean is the supreme principle, but unfortunately, people seldom understand this.”

孔子说：“中庸可以说是最高的原则，可惜人们已经是很久不知道这一道理了。”

## 行 明 章

## Understand and Practice

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。”

行明：行，孔子哲学、伦理思想的范畴。指个人的社会生活实践。孔子重“行”。“子以四教：文、行、忠、信。”（《论语·述而》）“行”是他对学生进行教育的主要内容之一。孔子主张“敏于行”（《里仁》），也主张“慎行”（《为政》），推崇“行笃敬”（《卫灵公》），“邦有道，危言危行，邦无道，危行言孙”（《宪问》），他甚至说：“道不行，乘桴浮于海”（《公冶长》）。明：孔子伦理思想的概念之一，明白、认明、彰明。《论语·颜渊》：“子张问明”刘宝楠《正义》：

“明者，言任用贤人，能不疑也。”

Confucius said, “Now I understand why the doctrine of the mean can not be put into practice. Clever people, knowing it thoroughly, don't think it is practicable, while stupid people, unable to understand it, do not know how to practise it. I also know why the doctrine of the mean can not be popularised. Talented people overdo it while unskilled people can not do it. We can say that everyone drinks and eats, but few know the real taste of what has been drunk or eaten.”

孔子说：“中庸的道理不能行于天下，我已经知道了。这是因为聪明的人太过于明白，认为不足实行，愚笨的人又根本不明白，不知道怎样实行。中庸的道理为什么不能普遍使人明白，我也知道了。这是因为有才干的人做过了头，没有才干的人又赶不上。这就好比人人都喝水吃饭，却很少有人能品尝其真正的滋味。”





鲁国“三桓”之一孟僖子临终时要求儿子（孟懿子和南宫敬叔）入孔门学礼。

## 不 行 章

### Never Be Practiced

子曰：“道其不行矣夫！”

不行：行不通，不能实行。《论语·公冶长》：“子曰：‘道不行，乘桴浮于海，从我者，其由与？’”孔子说：“如果我的主张不能实行，就坐小船到海外去，那时跟随我的大概只有仲由吧！”

Confucius said, “I am afraid the doctrine of the mean can never be practised.”

孔子说：“中庸的道理恐怕终于不行了吧。”

◎ 不 行 章  
Never Be Practiced

## 大智章

### Great Wisdom

子曰：“舜其大知也与：舜好问而寡迕言，隐恶而扬善，执其两端，用其中于民。其斯以为舜乎。”

两端：指过和不及。儒家主张中庸之道，过和不及都不可取。孔子认为“过犹不及”（见《论语·先进》）郑玄《礼经注》：“过与不及，言敏钝不同，俱违礼也。”朱熹《论语集注》：“道以中庸为至，贤智之过虽若胜于愚不肖之不及，然其失中则一也。”

Confucius said, “Shun is really a man of great wisdom. He always wanted to learn and was familiar with the language of common people. He never referred to others' faults

but publicised their merits. He knew the two extreme ways of governing, but preferred to govern the people according to the way of the mean. This is the reason why he possessed great wisdom.”

孔子说：“舜这个人可算是绝顶聪明的人了。他好问并熟悉平民百姓的语言。他不说别人的坏处，只宣扬别人的好处，掌握了过和不及的两端，采用中庸的道理去治理百姓，这就是舜所以成为舜啊。”

## 予知章

## Clever

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。”

罟：(gǔ) 网的通称。期月：(jī) 一整月。有时也作一整年。《论语·子路》：“苟有用我者，期月而已可也，三年有成。”

Confucius said, “Every man deems himself clever, but man can not avoid being trapped by disaster, nor can he adhere to the mean for even a short period.”

孔子说：“人人都说自己聪明，可是却不能避开被陷入牢笼的祸害。人人都说自己聪明，可是他们却不能在短期内坚持中庸的道理。”

## 服膺章

## Keep in Mind

子曰：“回之为人也，择乎中庸。得一善，则拳拳服膺，而弗失之矣。”

**拳拳：**(quán quán) 忌切，忠谨的样子。《汉书·司马迁传》：“拳拳之忠，终不能自列。”**服膺：**谨记在心；衷心信服。朱熹注曰：“服，犹著也；膺，胸也。奉持而著之心胸之间，言能守也。”

Confucius said, “Yan Hui (Confucius’ disciple) chooses to take the mean course. Once he has learnt something good he keeps it in his mind and never lets go of it.”

孔子说：“颜回的为人，选定了中庸的道理。得到了一条好的道理时，就牢牢地记在心里，再也不肯失掉它。”



## 可均章

## Rule the State Well

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。”

Confucius said, “It is possible to rule the state well, to decline high posts and handsome salaries, and it is even possible for a man to tramp on sharp knives to move forward, but it is almost impossible for a man to adhere to the mean forever.”

孔子说：“天下国家是可以整治的，爵位俸禄是可以辞去的，雪白的刀刃是可以蹈践而前进，只有中庸的道理要完全做到，却竟是不可能的事。”



七岁的颜回破衣烂衫，手捧薄礼和衣着华丽的富家子弟端木赐（子贡）一同拜孔子为师。

## 问 强 章

### On Strong Will

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。”

衽：(rèn) 枕席，卧席。《礼记·曲礼上》：“请衽何趾。”注曰：“衽，卧席也。”金革：金，兵戈之属；革，甲冑之属。犹言甲兵。

Zi Lu (Confucius' disciple) asked the

meaning of strong will. Confucius said, "What kind of strong will do you want to learn, the southern one, or the northern one, or the one of self-cultivation? The southern one means to educate people in the spirit of tolerance and forbearance and not to seek revenge on others even if a man has been ill-treated. Gentlemen cherish this kind of strong will. The northern one means to take up all kinds of arms and not to hesitate to fight to the end, even at the cost of his life. Those who are physically strong favour this kind of strong will. Hence, gentlemen are tolerant, do not follow the fashion, adhere to the mean, do not change their attitude if the state is in order, and do not compromise their personal integrity if the state is in chaos. This is what we call strong will."

◎ 问 强 章  
On Strong Will

子路问孔子什么叫做坚强。孔子说：“是问南方人的坚强呢？还是问北方人的坚强呢？或者是你要学习的坚强呢？用宽

和柔顺的道理去教诲人，即使人家不以道理待我，也不起报复之心，这就是南方人的坚强，君子信守这种坚强。用刀枪甲冑当枕席，死了也不后悔，这就是北方人的坚强，力量强的人信守这种坚强。所以君子和顺待人而不随波逐流，这是强中之强；信守中庸之道，没有一点偏倚，这是强中之强；国家政治清平，仍不改变以前的本来态度，这是强中之强；国家政治混乱，至死也不改变平生的操守，这是强中之强。”

## 中庸 精华版

The Doctrine of the Mean



孔子注视颜回良久自言自语说：“我开坛讲学以来，第一弟子的位置一直空着，难道就是为了等这个小小的颜回吗？”

## \* 君子和而不流，强哉矫！

《中庸·问强章》

Gentlemen are tolerant, do not follow the fashion. This is what we call strong will.

强哉矫：这是孔子中庸思想的命题。意思是说君子善于与人相处而又不随波逐流，这才是强中之强。《论语·子路》：“子曰：‘君子和而不同，小人同而不和’。”孔子说：“君子讲有原则的团结而不盲从附和，小人只是盲从附和而不讲原则。”孔子把“和而不流”、“和而不同”当作君子和小人的区别原则。

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\* 凡从正文摘出的名言语录均标以\*号

## 素 隱 章

### Behave Treacherously

子曰：“素隱行怪，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。”

**素隱行怪：**意为身居隐逸之地，而行为怪异，以求名声。也作“索隱行怪”。《汉书·艺文志》：“孔子曰：‘索隱行怪，后世有述焉，吾不为之矣’。”

Confucius said, “I would not seek praise from posterity by advocating eccentric theories and behaving treacherously. A gentleman should follow the way of the mean, and I will not give it up half-way even if oth-



ers do so. A gentleman should stay in the mean and have no regrets even if he remains unknown to others. Only a sage can adhere to this principle.”

孔子说：“搜求隐僻的道理，做些诡异的行为，即使后世会有人称述，我是坚决不肯这样做的。君子一定要遵道而行，如果有人半途而废，我是绝不会在半路上停顿的。君子始终依靠中庸之道，即使避开人世，不为人所知，也一点不懊悔，这只有圣人才能做到。”

## 中庸 精华版

The Doctrine of the Mean

## 费 隐 章

### Practical and Concrete

君子之道，费而隐。夫妇之愚，可以与知焉；及其至也，虽圣人亦有所不知焉。夫妇之不肖，可以能行焉；及其至也，虽圣人亦有所不能焉。天地之大也，人犹有所憾。故君子语大，天下莫能载焉；语小，天下莫能破焉。《诗》云：“鸛飞戾天，鱼跃于渊。”言其上下察也。君子之道，造端乎夫妇；及其至也，察乎天地。

Whatever gentlemen do should always be practical and concrete. Though common

# 中庸 精华版

The Doctrine of the Mean

people are not always clever, they know what the way of a gentleman is, but as to the real meaning of the way, even a sage can not grasp all. Though common people are sagacious enough that they can practise the way, as to the minutest details, even a sage can not put them all into practice. Vast though the universe may be, there are some places where people are not satisfied. Hence when a gentleman talks about the profound meaning of the way of the mean, not even the universe can contain it. When a gentleman talks about the minutest detail, not every thing in the universe can be included in it. *The Book of Songs* said, "Kites fly in the sky and fishes jump in the deep water." It means everything has its own place. So the way of the mean is first practised by common people, but when it comes to the greatest extent, it can be expanded to the universe.

君子的道功用广大实体却很细微。一

般的男女虽然愚昧，也可以知道君子的道；至于讲到道的深远之处，虽是圣人也有不知道的地方。一般的男女虽然不够贤明，也可以实行君子的道；至于讲起实行的烦难来，虽是圣人也有做不到的地方。天地是够广大的了，人还是有不满足的地方。所以君子讲到大的地方，像天下这样的广大也不能载得住；讲到小的地方，像天下这么多的东西也不能打得破它。《诗经·大雅·旱麓》说：“鸢飞向天空，鱼跳跃于渊中。”这是说明上天下渊的种种现象却是分明的。所以君子的道，开始于夫妇；讲到至极的时候，可以推广于天地之间。

## 不 远 章

## Not Beyond the Reach

子曰：“道不远人，人之为道而远人，不可以为道。《诗》云：‘伐柯伐柯，其则不远’。执柯以伐柯，睨而视之，犹以为远。故君子以人治人，改而止。忠恕违道不远，施诸己而不愿，亦勿施于人。君子之道四，丘未能一焉。所求乎子，以事父未能也。所求乎臣，以事君未能也。所求乎弟，以事兄未能也。所求乎朋友，先施之未能也。庸德之行，庸言之谨；有所不足，不敢不勉；有余不敢尽。言顾行，行顾

言，君子胡不慥慥尔！”

庸德：平常的德行。庸言：日常的言语。《易·乾》：“庸言之信，庸行之谨。”

Confucius said, “The way of the mean is not beyond our reach. Some think it is not worth practising because it is too near to us and seek something far and difficult to do. This is not the way of the mean.

“*The Book of Songs* said, ‘Cut the handle of a new axe with an old axe, and it will not be far from the old handle in appearance.’ But look at it askance, it seems far different from the old one. Hence a gentleman asks of others no more than of himself so long as they correct their mistakes. He who can practise tolerance and forbearance is not far from the way of the mean. He should do to others as he would have others do to him. There are four ways to be a gentleman, but I am unable to follow any of them. I can not

# 中庸 精华版

The Doctrine of the Mean

wait upon my father as I ask of my son. I can not serve my lord as I ask of my subordinates. I can not respect my elder brother as I ask of my younger brother. I can not treat my friends as I ask other friends to treat me. I try my best to behave myself and be cautious in my words because I have not done enough good in my behaviour and words. When a man speaks, he should think of his acts; when he acts, he should think of what he has said. If he really wants to be a gentleman, he should try his best to achieve it.”

孔子说：“中庸之道并不远离于人。有些人厌恶中庸之道离人太近，认为不足实行，反而去务求高远难行之事，这就不是实行中庸之道了。

“《诗经·豳风·伐柯》说：‘削个斧柄呀，削个斧柄呀，距那旧柄的样子并不很远。’用旧斧削木做新斧柄，斜着眼睛比较新旧斧柄，还是觉得相去很远。所以君子是以人自身之道推而治人，只要他能

改过就行了。做到忠和恕，距离中庸之道就不远了。不愿加在自己身上的行为，也一定不加到别人身上。君子的道有四项，我孔丘没有能做到一件。我不能用要求儿子应作的事去侍奉父亲；我不能用要求臣下应作的事去侍奉君主；我不能用要求弟弟应作的事去侍奉兄长；我不能用要求朋友应作的事去对待朋友。我在平常的德行上力行；在平常的说话上也一定谨慎，因时常有做得不够的地方，我不敢不勉力地去做；在言谈上也不敢说些多余的话，而是说话要照顾到行动，行动要照顾到说话，要想做一个君子为什么不勉力去实行呢！”

◎ 不远章  
*Not Beyond the Reach*





孔子帅弟子们登上泰山，他们站在山之颠，孔子不禁说：“登东山而小鲁，登泰山而小天下！”

## \* 言顾行，行顾言。

《中庸·不远章》

When a man speaks, he should think of his acts; when he acts, he should think of what he said.

说话要照顾到行动，行动要照顾到说话。言，言论；行，行为，实践。孔子是主张言行并重、言行一致的。他说：“君子名之必可言也，言之必可行也。君子于其言，无所苟而已矣。”（《论语·子路》）他主张考察一个人要“听其言而观其行”（《公冶长》），关于言与行两者，孔子主张行重于言。他认为“有德者必有言，有言者不必有德。”（《宪问》）他还说：“君子耻其言而过其行。”（同上）子贡曾问孔子怎样做才算君子，孔子说：“先行其言而后从之。”（《为政》）孔子反对说大话、空话。他认为“巧言乱德”（《卫灵公》），“巧言令色，鲜矣仁”（《学而》）关于言和行孔子还说过“邦有道，危言危行；邦无

道，危行言孙。”（《宪问》）他的意思是：在国家政治清明的时候，说话行为都应正直；但当政治黑暗的时候，行为要正直，但说话却要谨慎和随和。

# 中庸 精华版

The Doctrine of the Mean

## 素 位 章

### Satisfied with One's Position

君子素其位而行，不愿乎其外。  
 素富贵，行乎富贵；素贫贱，行乎  
 贫贱；素夷狄，行乎夷狄；素患难，  
 行乎患难；君子无入而不自得焉。  
 在上位，不陵下；在下位，不援上；  
 正己而不求于人，则无怨。上不怨  
 天，下不尤人，故君子居易以俟命，  
 小人行险以侥幸。子曰：“射有似  
 乎君子？失诸正鹄，反求诸其身。”

素位：安于素常所处的地位。是儒家一种立身处世的态度。

A gentleman should always be satisfied with his own position and act accordingly. If he occupies a high position, he should behave like a high official. If he is poor and in a low position, he should act as a poor and subordinate official. If he lives in a barbarous area, he should do as a barbarian does. If he is in adversity, he should take action appropriate to such circumstances. Whatever his position, he should be contented and cheerful. If he is a superior, he should not treat his subordinates high-handedly. If he occupies a low position, he should not flatter his superior. If he behaves himself and does not blame others, no one will complain about him. He should blame neither God nor others, but accept his fate calmly. A petty person runs risks to make profit. Confucius said, "To gentlemen, to behave well is like shooting an arrow. If he misses the target, he himself is to blame."



中庸  
精华版

*The Doctrine of the Mean*

君子安于自己当时所处的地位行事，不想到自己地位之外去行事。平素处在富贵的地位，就做富贵者应做的事；平素处在贫贱的地位，就做贫贱者应做的事；处在夷狄地区，就做夷狄地区应做的事；处在患难的地位，就做患难时应做的事；君子无论处在什么地位都不会不悠然自得的。处在上位，不欺侮下面的人；处在下位，不高攀上面的人；只是端正自己不去责备别人，就没有人怨恨了。上不抱怨天，下不抱怨别人，所以君子居心平易等待上天的命运，小人行事却不顾冒险，想求得分外的好处。孔子说：“射箭的事好比君子行道，如果不能射中靶心，应该责求自身。”



孔子任中都宰的第二年（公元前 500 年）“三桓”向鲁定公举荐孔子“由中都宰为司空”（《史记·孔子世家》），掌管全国土地兼管工程建设。

**\* 素富贵，行乎富贵；素  
贫贱，行乎贫贱。**

《中庸·素位章》

If he occupies a high position, he should behave like a high official. If he is poor and in a low position, he should act as a poor and subordinate official.

平素处在富贵的地位，就做富贵者应做的事；平素处在贫贱的地位，就做贫贱者应做的事。



**\* 在上位，不陵下；在下位，不援上。正己而不求于人，则无怨。**

《中庸·素位章》

If he is a superior, he should not treat his subordinates high-handedly. If he occupies a low position, he should not flatter his superior. If he behaves himself and does not blame others, no one will complain about him.

处在上位，不欺侮下面的人；处在下位，不高攀上面的人。只是端正自己不去责备别人，就没有人怨恨了。

**\*上不怨天，下不尤人，故君子居易以俟命，小人行险以侥幸。**

《中庸·素位章》

He should blame neither God nor others, but accept his fate calmly. A petty person runs risks to make profit.

上不抱怨天，下不抱怨别人，所以君子居心平易等待上天的命运，小人行事却不顾冒险，想侥幸求得分外的好处。

## 行远章

## Walking a Long Distance

君子之道，辟如行远，必自迩；  
 辟如登高，必自卑，《诗》曰：“妻  
 子好合，如鼓瑟琴。兄弟既翕，和  
 乐且耽。宜尔室家，乐而妻孥。”  
 子曰：“父母其顺矣乎！”

翕：(xī) 和顺；协调。迩：(ěr) 近。耽：(dān)  
 沉溺；入迷。妻孥：妻与子合称。也作“妻帑”。

The way a gentleman practises the mean  
 course is the same as walking a long dis-  
 tance—he must begin from where he stands.  
 It is like climbing a high mountain, he must  
 start from the low places. *The Book of Songs*

said, "A harmonious relation between husband, wife and children is like a good music played with various musical instruments. If brothers are on friendly terms, they will be happy. In this way, the family will be harmonious and both wife and children will be glad." Confucius said, "Then, parents will be perfectly satisfied."

君子实行中庸之道，譬如走远路，一定先从脚下开始，譬如登高山，一定先从低处登起。《诗经·小雅·棠棣》说：“妻子儿女和睦，就像弹奏琴瑟一样和谐。哥哥弟弟协调相处融洽而快乐。你的家庭美满，你的妻儿快乐。”孔子说：“这样，父母就遂心如意了。”



卫灵公夫人南子传话要见孔子，孔子推辞不过只好相见。子路对老师见南子这件事很不满意。孔子不得不发誓说：“我如果和她做了什么不应该做的事，天理不容！天理不容！”

## 鬼神章

### On the Spirit

子曰：“鬼神之为德，其盛矣乎！视之而弗见，听之而弗闻，体物而不可遗。使天下之人，齐明盛服，以承祭祀，洋洋乎！如在其上，如在其左右。《诗》曰：‘神之格思，不可度思，矧可射思！’夫微之显，诚之不可掩如此夫！”

鬼神：孔子对鬼神的态度是“敬鬼神而远之”（《论语·雍也》）他很重视祭祀鬼神，他说过“祭如在，祭神如神在”，并说“吾不与祭如不祭。”（《八佾》）但他反对滥祀，认为“非其鬼而祭之，谄也。”（《为政》）孔子在承认有鬼神存在的前提下，他主张先

人事，后鬼神。所以“季路问事鬼神，子曰：‘未能事人，焉能事鬼？’”

Confucius said, “The essence of the spirit is rich and pervasive. It can not be seen nor heard, but it enriches everything and is omnipresent. Let everybody fast, and bathe, put on their best clothes to offer sacrifice. During the sacrificial rites, the place is full of spirits, above and surrounding everyone. *The Book of Songs* said, ‘We should respect spirits since their descendings are unpredictable.’ The existence of spirits is both unintelligible and apparent, it can not be concealed.”

孔子说：“鬼神的本质，其意义丰富极了：看是看不见的，听也是听不到的，但是它生养万物而不能为万物所遗漏。让天下的人，都斋戒清洁，穿上华丽的祭服，举行祭祀典礼。祭祀时，到处充满鬼神灵气，如在上面，如在左右身旁。《诗

## 中庸 精华版

The Doctrine of the Mean

经·大雅·抑》说：‘神的降临，不可能预先猜测，怎么可以怠慢不敬呢？’鬼神的事本来隐微却又明显，真实无妄的心竟是这样不能掩藏！”



## 大 孝 章

## The Most Filial

子曰：“舜其大孝也与？德为圣人，尊为天子，富有四海之内，宗庙飨之，子孙保之。故大德，必得其位，必得其禄，必得其名，必得其寿。故天之生物，必因其材而笃焉。故栽者培之，倾者覆之。《诗》曰：‘嘉乐君子，宪宪令德，宜民宜人，受禄于天，保佑命之，自天申之。’故大德者必受命。”

大孝：孔子最重孝悌，他认为孝悌是仁的基础。认为孝不仅限于对父母的赡养，而应重在对父母和长辈的尊重。“孝子之至，莫大于尊亲”、“今之孝者，是谓能

养，至于犬马，皆能有养，不敬，何以别乎？”（《论语·为政》）

Confucius said, “Shun is really the most filial son! As virtuous as a sage, he possesses the dignity of a lord. He enjoys all the wealth of the world and sacrificial rites in the temple, and his descendents retain all these rights. Hence the one who has greatest virtues is sure to remain in the highest post, draw a handsome salary, attain the best reputation and enjoy longevity. Heaven cherishes everything and treats all according to their nature. Anything that is worth planting should be cultivated, and anything that tends to fall apart should be annihilated. *The Book of Songs* said, ‘Kind and happy gentlemen who have shown their good virtues will be honoured by the people. Heaven gives them their salary, protects them, helps them and issues orders to them and admonishes them’. Therefore all virtuous men are sure to be emperors by di-

vine mandate.”

孔子说：“舜这个人称得上是最孝顺了吧？他有圣人德行，有天子的尊贵，拥有天下的财富，享受宗庙的祭祀，子子孙孙永远保持祭祀的大礼。所以有大德行的人，一定能得到最高的位置，一定能得到丰厚的俸禄，一定能得到最好的声名，一定能得到最长的寿命。所以上天生养万物，一定按照万物的本性去厚待它们。所以可以栽植的就培养，要倾倒的只好覆灭。《诗经·大雅·假乐》说：‘善良快乐的君子，明白地显示出好的德行，应该受到人民的拥护和大众的爱戴，他的俸禄受命于天，上天保护、扶助、命令他们，上天时时告诫他们。’所以有大德行的人，一定能承受天命做天子。”

## 中庸 精华版

The Doctrine of the Mean

## 无 忧 章

### Never Anxious

子曰：“无忧者，其惟文王乎？以王季为父，以武王为子。父作之，子述之。武王纘大王、王季、文王之绪，一戎衣而有天下。身不失天下之显名，尊为天子，富有四海之内，宗庙飨之，子孙保之。武王未受命，周公成文武之德。追王大王、王季，上祀先公以天子之礼。斯礼也，达乎诸侯大夫及士庶人。父为大夫，子为士；葬以大夫，祭以士；父为士，子为大夫；葬以士，祭以大夫。期之夜，达乎大夫。三年之

丧，达乎天子。父母之丧，无贵贱一也。”

王季：即公季（后周人追号王季）。周先王，古公亶父幼子，文王之父，名季历。大王：即古公亶父。周文王祖父。纘：(zuǎn) 继承。

Confucius said, "One who is never anxious is King Wen. His father Wang Ji started building the nation and his son King Wu carried forward his career. King Wu, succeeding Gu Gong Dan Fu, Wang Ji and King Wen, fought and took over the state. Without losing his well-known reputation, King Wu became emperor and enjoyed all the wealth of the world and the sacrifices in the temple, his descendents retaining all these rites. Only in his old age did King Wu become the emperor by divine mandate, and King Wen and King Wu's careers were only fully accomplished by the Duke of Zhou. After that, King Wu presented the title of emperors to

his great-grandfather Gu Gong Dan Fu and his grandfather Wang Ji posthumously and offered sacrifices to his ancestors with the rite applied to emperors posthumously. The rite of offering sacrifices posthumously applied both to dukes, princes, senior officials, scholars and common people. If a man's father had been a senior official, and he is a scholar, then the funeral rite should be the rite applied to a senior official, and the sacrificial rite should be the rite applied to scholars. If the father was a scholar and the son a senior official, then the funeral rite should be the rite applied to scholars and the sacrificial rite should be the rite applied to a senior official. The period of observing mourning for all people up to senior officials will be one year. The period of observing mourning for the emperor will be three years. The period of observing mourning for parents will be the same for as high a person as the emperor as for lowly persons like the common people."

# 中庸 精华版

The Doctrine of the Mean

孔子说：“没有忧愁的人，只有周文王一个人吧。有王季做他的父亲，有周武王做他的儿子。父亲开创功业，再由儿子继承其功业。周武王继承古公亶父、王季、文王的基业，一战而有天下，本身既没有失去显扬天下的声名，又尊贵做到天子，拥有四海以内的财富，享受宗庙的祭祀，子子孙孙永远保持这一祭祀。武王在晚年才承受天命做天子，到了周公方始完成文王、武王的德业。于是以帝王名义追尊曾祖古公亶父和祖父王季，又用天子的礼追祭始祖先人。这追祭的礼，通行于诸侯、大夫，直至士人、庶人。如果父亲做过大夫，儿子只是一个士人，那么丧葬就用大夫的礼，祭祀就用士人的礼。如果父亲只是一个士人，儿子做到大夫，那么丧葬就用士人的礼，祭祀则用大夫的礼。守丧一年通行到大夫为止，守丧三年通行到天子。给父母守丧的日期，不论贵到天子贱到平民，都是一样的。”



孔子一行周游列国，在宋国边界遭宋国司马桓魋追杀，弟子们催孔子快跑，孔子说：“天生德于予，桓魋其如予何！”



## 达孝章

## Filiality

子曰：“武王、周公其达孝矣乎！夫孝者，善继人之志，善述人之事者也。春秋修其祖庙，陈其宗器，设其裳衣，荐其时食。宗庙之礼，所以序昭穆也。序爵，所以辨贵贱也。序事，所以辨贤也。旅酬下为上，所以逮贱也。燕毛，所以序齿也。践其位，行其礼，奏其乐，敬其所尊，爱其所亲；事死如事生，事亡如事存，孝之至也。郊社之礼，所以事上帝也。宗庙之礼，所以祀乎其先也。明乎郊社之礼，禘尝之义，治国其如示诸掌乎！”

**时食：**应时果品。时是孔子哲学思想中关于事物变化的时间条件的概念。孔子十分重对“时”的把握。在治理国家主张“使民以时”（《论语·学而》），在日常生活中主张“不时，不食”（《乡党》）。**燕毛：**祭祀后宴饮，以须发黑白定坐位，年长者居上位

Confucius said, “Aren't King Wu and the Duke of Zhou the ones who know thoroughly what filiality means? Filiality means to carry out and to realise ancestors' ambitions. In spring and autumn, one should repair and maintain the ancestral shrine, display the ceremonial vessels and clothes, offer sacrifices of fresh fruits. To observe the sacrificial ceremony is to determine the relationship of the offerers to the ancestors. In the ceremony, to stand according to rank is to distinguish the offerers' role, and to stand according to the posts is to clarify the offerers' talent. After the ceremony, juniors offer toasts to seniors and exchange toasts to each

# 中庸 精华版

*The Doctrine of the Mean*

other so as to comfort those who are low in position. To distribute the sacrificial wine according to the colour of one's hair is to pay respect to seniors. The greatest filiality is to observe the rite of sacrificial ceremony and play the sacrificial music before the ancestral tablet, respect what the ancestors respected, love what the ancestors loved, serve all those who have passed away as if they were still alive. To observe the rite of offerings in the countryside is to offer sacrifices to gods, and to observe the rite of offering sacrifice in the ancestral shrine is to offer sacrifices to ancestors. If a man knows all kinds of rites for offering sacrifices as he knows his own palms, he will be able to rule the state effectively."

孔子说：“武王、周公可以说是天下通达孝道的人吧！所说的孝，要善于继承先人的志向，善于完成先人的事业。春秋时修好祖宗的庙宇，陈列宗器，摆设衣裙，供奉应时的新鲜果品。举行宗庙的祭

礼，是为了排列与祭者父子、长幼、亲疏的次序。排列爵位的等第，是用来区分贵贱。排列各种职务，是用来分别优劣。祭祀后，晚辈向长辈敬酒是使恩惠普及到下面的人。饮酒时按照头发的颜色定坐位，是用来排列长幼年龄的。在祖宗神位面前，举行祭祀的礼节，演奏祭祀的音乐，恭敬祖宗所尊重的，亲爱祖宗所亲近的，事奉死的如同事奉活的一样，事奉过去的如同事奉现存的一样，这才是最大的孝顺。举行郊社的祭祀，是用来事奉上帝的。举行宗庙的祭祀，是用来祭祀自己祖先的。明白祭祀天地的礼，和五年一次大祭每年一次秋祭的意义，治理国政就像看手掌一样清楚啊！”

## 问政章<sup>\*</sup>

### Administer the State

哀公问政。子曰：“文武之政，布在方策。其人存，则其政举；其人亡，则其政息。人道敏政，地道敏树。夫政也者，蒲芦也。故为政在人。取人以身，修身以道，修道以仁。仁者，人也，亲亲为大。义者，宜也，尊贤为大。亲亲之杀，尊贤之等，礼所生也。在下位不获乎上，民不可而治矣，故君子不可以不修身。思修身，不可以不事亲。

\* 凡一章文字过长者，为便于记诵、译注，皆分若干节解读之。

思事亲，不可以不知人。思知人，不可以不知天。”

《问政章·1》

人道：关于人事、人伦、处世的法则，与天道、地道并称。地道：关于地面的自然现象及其规律。蒲芦：芦苇。

Duke Ai of Lu asked Confucius the way to administer the state. Confucius said, "The orders issued by King Wen and King Wu written on bamboo strips were effective only when there were wise and virtuous officials. If there were no wise and virtuous officials, the order would not have been effective. The right way to treat people is to govern the state well; the right way to treat the earth is to plant trees. Government affairs are like reeds. Thus the key to govern the state well is to employ wise and virtuous officials. The key to employ wise and virtuous officials is the ruler's self-cultivation. To cultivate himself a man must follow the right course and to

follow the right course he must begin with kindness and benevolence.

“Being benevolent means to love people. The greatest benevolence is to love one’s own parents. Justice means to treat things properly. The greatest justice is to value wise and virtuous persons. To love one’s relatives, a man should take their relation to himself into consideration; to value wise and virtuous persons, he should take their rank into consideration. These are the basis of rite. So a gentleman must first cultivate himself. A man begins his self-cultivation by serving his parents well and he can not serve his parents well unless he knows the people, and one can not know the people well unless he knows the way of Heaven.”

鲁哀公向孔子问治理政事的办法。孔子说：“文王、武王的政令，发布在简策上。必须有贤臣存在，这样的政令才能实行；贤臣没有了，政令也就不存在了。人

## 中庸 精华版

*The Doctrine of the Mean*

道的法则是尽快办理好国家的政事，地道的法则是尽快培育生长树木。这国家的政事，就像芦苇呀。所以治理政事在于得到贤臣。得到贤臣在于修养自身，要修好自身必须遵循大道，遵循大道则要从仁爱作起。

“仁是爱人的意思，亲爱父母是最大的仁。义是合宜的意思，尊重贤人是最大的义。亲爱自己的亲人应有远近，尊重贤人则应区分等级，这就是礼所以产生的根源。所以君子不能不先修好自身。要想修身，就不能不事奉父母。要想事奉父母，就不能不知道人道的法则。要想知道人道的法则，就不能不知道天道的法则。”



# 中庸 精华版

The Doctrine of the Mean

（孔子）曰：“天下之达道五，所以行之者三。曰：君臣也，父子也，夫妇也，昆弟也，朋友之交也。五者，天下之达道也。知、仁、勇三者，天下之达德也。所以行之者一也。或生而知之，或学而知之，或困而知之，及其知之一也。或安而行之，或利而行之，或勉强而行之，及其成功一也。”

《问政章·2》

知、仁、勇：孔子说过：“知者不惑，仁者不忧，勇者不惧。”（《论语·子罕》）又说：“好学近乎知，力行近乎仁，知耻近乎勇。”（《中庸》）故而子思强调：“知、仁、勇三者，天下之达德也。”

“The most important relationships in the world are five in number: rulers and sub-

jects; fathers and sons; husbands and wives; brothers; and friends. The maintenance and improvement of these relationships depend on three virtues: wisdom, benevolence and courage. The way to practise them is the same. Some know these relationships by nature, others by learning, still others by hard work. Once they know, what they know is the same. Some practise these relationships naturally, others grudgingly. Others still are inspired by profit. Once these are practised, the results are the same."

孔子说：“天下有五项共通的大道，实行这五项大道的却是三种品德。君臣、父子、夫妇、兄弟、朋友之交情，这五种是天下共通的大道。智、仁、勇这三种品德，是天下共通的大德。实行这三种共通的大德的道理则是一个。有些人是生下来就知道的，有些人是学过了才知道的，有些人要下了苦功去研究才知道的，等到他们都知道了的时候，却总是一样的。讲到

实行，有些人是很自然地去做，有些人要有好处才去做，有些人是勉强去做，等到成功还不是一样么！”



中庸  
精华版

*The Doctrine of the Mean*

子曰：“好学近乎知，力行近乎仁，知耻近乎勇。知斯三者，则知所以修身。知所以修身，则知所以治人。知所以治人，则知所以治天下国家矣。”

《问政章·3》

Confucius said, “To be eager to learn indicates wisdom because it may eliminate stupidity. To practise what one knows indicates benevolence because it makes one selfless. To have a sense of shame indicates courage because it clears one of cowardice. A man who knows these points knows how to cultivate himself; a man who knows how to cultivate himself knows how to rule others; a man who knows how to rule others knows how to administer the state.

◎ 问政章

*Administer the State*

# 中庸 精华版

The Doctrine of the Mean

孔子说：“好学足以破愚所以接近于智慧，力行足以忘私所以接近于仁爱，知耻足以起懦所以接近于勇敢。知道了这三点，就知道怎样去修好自身。知道怎样去修好自身，就知道怎样去治理别人；知道怎样去治理别人，就知道怎样去治理天下国家了。”

(孔子)曰：“凡为天下国家有九经。曰：修身也，尊贤也，亲亲也，敬大臣也，体群臣也，子庶民也，来百工也，柔远人也，怀诸侯也。修身，则道立。尊贤，则不惑。亲亲，则诸父昆弟不怨。敬大臣，则不眩。体群臣，则士之报礼重。子庶民，则百姓劝。来百工，则财用足。柔远人，则四方归之。怀诸侯，则天下畏之。”

《问政章·4》

◎ 问政章  
*Administer the State*

“There are nine set principles to administer the state: to cultivate one's moral character, to value virtuous persons, to be on intimate terms with relatives, to esteem high officials, to understand and sympathise with

# 中庸 精华版

*The Doctrine of the Mean*

all officials, to care about the common people, to attract all kinds of workers, to appease those who are far away, and to think of the dukes. Self-cultivation enables a man to behave correctly. Valuing virtuous persons makes him wise. Being on intimate terms with relatives, a man will no longer hear complaints from his uncles, cousins and brothers. Esteeming high officials allows him to handle affairs properly. Understanding and sympathising with all officials will make them reward him with better work and more loyalty. Caring about common people will make them encourage one another. Attracting all kinds of workers will enrich the state. Appeasing those who are far away will make them pledge allegiance. Thinking of dukes finds them obeying in fear.

“凡是治理天下国家的事，有九种一定的法则：修好自身，尊重贤人，亲爱亲人，尊敬大臣，体恤群臣，爱护平民，招

致各种工人，安抚远方的人，恩慰各国诸侯。能够修好自身，道就能够确立；能够尊重贤人，遇事就不会疑惑；能够亲爱亲人，伯叔兄弟间就不会怨恨；能够尊敬大臣，做事就不会昏乱；能够体恤小臣，士人回报的礼数就会厚重；能够爱护平民，百姓就会互相劝勉；能够招致各种工人，国家的财用就会富足；能够安抚远方的人，四方的人就会闻风归顺；能够恩慰各国诸侯，天下的人自然就会畏服。”



# 中庸 精华版

The Doctrine of the Mean

(孔子)曰：“齐明盛服，非礼不动，所以修身也。去谗远色，贱货而贵德，所以劝贤也。尊其位，重其禄，同其好恶，所以劝亲亲也。官罢任吏，所以劝大臣也。忠信重禄，所以劝士也。时使薄敛，所以劝百姓也。日省月试，既稟称事，所以劝百工也。送往迎来，嘉善而矜不能，所以柔远人也。继绝世，举废国，治乱持危，朝聘以时，厚往而薄来，所以怀诸侯也。凡为天下国家有九经，所以行之者一也。”

《问政章·5》

“To cultivate himself, a man should wear clothes properly as if he is fasting, and do nothing that does not conform to the rites.

To value virtuous persons, a man should drive away slanderers, refrain from sensual pleasures, despise material goods and respect virtues. To be on intimate terms with his relatives, a man should raise their ranks and salaries, have the same likes and dislikes. To esteem high officials, a man should place many officials of lower grade at their disposal. To understand and sympathise with all officials, a man should trust them and raise their salaries. To encourage the common people, he should make them serve only in slack seasons and reduce their taxes. To motivate all kinds of workers, a man should check up on their work and their salaries should match with their posts and work. To appease those who are far away, a man should see off those who depart and welcome those who arrive, reward the good and take pity on the weak. To bestow grace upon dukes, a man should adopt heirs for those who have no offspring, restore dukedoms which have been de-

# 中庸 精华版

The Doctrine of the Mean

stroyed, put down rebellions for them, help them when they are in trouble, make obeisance to Emperor Zhou at five yearly intervals and despatch a diplomatic mission at three yearly intervals, present as many gifts as possible and accept as few gifts as possible. Though there are nine ways to govern the state, the underlying principle is the same. ”

孔子说：“像斋戒一样，清洁地穿着礼服，凡不合礼的事不去妄动，这是修身的方法。赶走搬弄是非的人，远离女色，轻视财货而尊重道德，这是劝贤的方法。提升他的爵位，增加他的俸禄，好恶和他们一样，这是规劝亲亲的方法。下属官吏很多，可以随时差遣，这是劝大臣的方法。真心诚意地信任他们，并且多给俸禄，这是劝做士的方法。农闲时役使，并且减轻租税，这是奖励百姓的方法。天省察月月考试，赐给的俸禄与职事相称，这是劝百工的方法。送往迎来，奖励良善的，怜恤劣弱的，这是柔远人的方法。替

绝嗣的诸侯立后代，帮助废亡的国家复兴，替他们平定祸乱，扶持危难，五年一朝，三年一聘都有一定的时候，送去的礼物要丰厚，送来的礼物越轻越好，这是怀诸侯的方法。治理天政国家的事，虽有这九种方法，实行起来的道理却是一样的。”

(孔子) 曰：“凡事豫则立，不豫则废。言前定，则不跲。事前定，则不困。行前定，则不疚。道前定，则不穷。”

《问政章·6》

豫：同“预”。预先；事先。跲(jiá)：绊倒。

“Preparedness ensures success, unpreparedness spells failure. To think before one speaks ensures fluency; to think before one acts ensures all difficulties will be cleared away; to think before one performs duties ensures easy conscience; to think before one practises principles ensures smoothness in the practice.”

孔子说：“凡事有所预谋就会成功，

没有预谋就会失败。说话预先想定，就不会不通畅。办事预先想定，就不会遇到困难。治理政事预先想定，就不会内心不安。执行原则预先想定，就不会陷入绝境。”

中庸  
精华版

The Doctrine of the Mean

(孔子) 曰：“在下位不获乎上，民不可得而治矣。获乎上有道，不信乎朋友不获乎上矣。信乎朋友有道，不顺乎亲，不信乎朋友矣。顺乎亲有道，反诸身不诚，不顺乎亲矣。诚身有道，不明乎善，不诚乎身矣。”

《问政章·7》

“Subordinate officials should not be able to rule over the masses if they are not trusted by their superior. To enjoy the trust of his superior, a man has to gain the trust of friends first. To gain the trust of friends, he should obey his parents. To obey his parents, a man should examine himself to see if he is honest and sincere. To do so, he has to

distinguish the good from the bad, otherwise he would not be able to be honest and sincere.”

孔子说：“下级如果不能设法获得上级的信任，民众就不可能得到治理。若设法获得上级信任，就要设法取得朋友的信用；而要取得朋友的信用，则要设法遂顺父母的心；要遂顺父母的心，则要反省自身是否诚实；而要自身诚实，就要明白什么是善，否则，自身就不能做到诚实。”



# 中庸 精华版

The Doctrine of the Mean

(孔子)曰：“诚者，天之道也。诚之者，人之道也。诚者，不勉而中，不思而得，从容中道，圣人也。诚之者，择善而固执之者也。博学之，审问之，慎思之，明辨之，笃行之。有弗学，学之弗能弗措也。有弗问，问之弗知弗措也。有弗思，思之弗得弗措也。有弗辨，辨之弗明弗措也。有弗行，行之弗笃弗措也。人一能之，己百之。人十能之，己千之。果能此道矣，虽愚必明，虽柔必强。”

《问政章·8》

“Sincerity is the way of Heaven. To strive to be sincere is the way of man. Some are born sincere. What they do always con-

forms to the way of Heaven without strenuous efforts to do so. What they strive for always falls into the way of Heaven without conscious thought. Though they act calmly and leisurely, their actions always agree with the way. This is because they are sages! The one who strives to be sincere is the one who chooses and adheres to the good. One must learn extensively, examine carefully, think prudently, distinguish clearly and practise sincerely the good way. He should not stop learning until he has known all, neither should he stop asking until he has exhausted his questions, nor should he stop thinking until he has found all the answers, nor should he stop distinguishing until he has made the differences clear, nor should he stop acting until he has done his sincere best. If others succeed by making one ounce of effort, I will make a hundred times as much effort; if others succeed by making a hundred ounce of effort, I will make ten hun-

dred times as much effort. If only a man follows this principle, he would be clever even though he has been stupid and he would become strong even though he has been weak.”

孔子说：“诚是天地生存的道理。而要做到诚实，乃是人生的当然道理。天生而诚实的人，不费力气，自然能合于天地生存的道理；不用心思自然能得事之宜；从从容容地去做，自然能够中道而立，这是圣人呀！要想做一个真诚的人，必须要用心择取善的道理，又要用心去把住它才行。要广博地学习、仔细地考问、小心地思虑、明白地分辨、忠实地实行善的道理。

“有许多没有学习到的地方，没有学通就不应该停止。有许多没有问到的地方，没有问清楚就不应该停止。有许多没有想到的地方，没有想通就不应该停止。有许多没有分辨明白的地方，分辨不明白就不应该停止。有许多没有实行到的地方，不够笃行就不应该停止。别人用一分

## 中庸 精华版

The Doctrine of the Mean

力气可以做到的，我要用百分的力气去做；别人用十分气力可以做到的，我要用千分的力气去做。如果真能依照这个道理去做，虽是愚笨的人也一定会明白，虽是最柔弱的人也一定会坚强起来。”



孔子师徒到楚国去，走迷了路，碰见隐士长沮、桀溺在耕田，孔子让子路去问渡口在什么地方。

## 诚 明 章

### Sincerity

自诚明，谓之性。自明诚，谓之教。诚则明矣，明则诚矣。

诚明：诚是儒家的哲学范畴。本意是信，指言谈、处事真实无妄或诚实无欺。《论语》中未提诚，但孔子提出“言忠信，行笃敬”（《论语·卫灵公》）“笃信好学，守死善道”（《泰伯》）。《中庸》和《孟子》开始将“诚”提出来，成为一个重要的哲学范畴。《孟子·离娄上》：“诚者，天之道也；思诚者，人之道也。”

Natural instinct enables a man to understand the way of Heaven through sincerity. Education enables him to be sincere through understanding the way of Heaven. Sincerity

ensures understanding and understanding  
guarantees sincerity.

从诚心上明白这个道理，叫做自然的天性。明白了这个道理再去涵养诚心，叫做人为的教化。越是真诚就越能明白道理，越是明白道理就会越加真诚。

中  
庸  
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版

The Doctrine of the Mean

## 尽 性 章

### Realize One's Nature

**唯天下至诚，为能尽其性；能  
尽其性，则能尽人之性；能尽人之  
性，则能尽物之性；能尽物之性，  
则可以赞天地之化育；可以赞天地  
之化育，则可以与天地参矣。**

尽性：穷尽人的本性。儒家关于天人合一思想的重要命题。认为人、物之性均由“天命”，所谓“天命之谓性”。“尽性者，谓顺理之使不失其所也”（《礼记·中庸注》），“以其至极诚信与天地合，故能尽其性”（《礼记·中庸疏》）。

Only the person as sincere as a sage can fully realise his nature. Once he fully realis-



es his nature, he enables others to realise fully their nature. Once all others can fully realise their nature, the nature of all things is revealed. Once all things are revealed he can take part in changing the lives on earth and under Heaven. In this way, he stands side by side with the earth and Heaven.

只有天下最诚心的人，才能尽量发挥他自己天生的本性；能尽量发挥他自己天生的本性，就会使一般人的天生本性也能尽量发挥；能使一般人的天生本性尽量发挥，就能够使万物尽量发挥它们的天生本性；能够使万物尽量发挥它们的天生本性，就可以赞助天和地的化生和养育之功；可以赞助天和地的化生和养育之功，就可以与天地并立而为三了。

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The Doctrine of the Mean

## 致 曲 章

### Strive to Be Sincere

其次致曲，曲能有诚，诚则形，  
形则着，着则明，明则动，动则变，  
变则化，唯天下至诚为能化。

Those next to the most sincere persons are those who strive to be sincere. They start from their actions and words to be sincere. Once they attain sincerity, their sincerity expresses itself outwardly. Their expressions will be seen by all and will be even more sincere. This sincerity will move others thus they can make others change, and in the end, everything will change. But only the most sincere person can make everything change.

次于至诚圣人的，是指贤人以下的人。这种人要从一言一行上着手使之做到诚心。做到诚心，外面就会有所表现；外面有所表现，就会显著地使大家都看得见；使大家都看得见，其诚心会愈发光明；愈发光明，就能感动人心；感动人心，就能发生变化；发生变化，就能化育万物；只有天下最具诚心的人，才能做到化育万物。

## 中庸 精华版

The Doctrine of the Mean

## 前 知 章

### Foretell the Future

至诚之道，可以前知。国家将兴，必有祲祥。国家将亡，必有妖孽。见乎蓍龟，动乎四体，祸福将至，善，必先知之；不善，必先知之。故至诚如神。

前知：先知，预知未来。蓍龟：谓卜筮。蓍草和龟甲，皆为古代卜筮用具，筮用蓍草，卜用龟甲。

The most sincere person can foretell the future. When the state is going to be prosperous, there will be a good omen. When the state is going to be conquered, there will be a bad omen. These omens are revealed by

the instruments used in divination and the four limbs. Fortunes, whether good or bad, can all be foretold. Hence, the most sincere person is like a god.

至诚的人，可以预先知道未来的事。国家快要兴旺时，一定有些吉兆发生。国家快要灭亡时，一定有些妖异之事出现。呈现在著草龟甲上，表现在四肢的动作和威仪上，祸福将要来临时，是福，可以预先知道，是祸，也可以预先知道。所以最诚心的人就和鬼神一样。

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The Doctrine of the Mean

## 自 成 章

### True Nature

**诚者，自成也。而道，自道也。诚者，物之终始；不诚无物。是故君子诚之为贵。诚者，非自成己而已也；所以成物也。成己，仁也。成物，知也，性之德也，合内外之道也；故时措之宜也。**

自成：自己成就自己。成即成人，即成就完美的人格。孔子的全部学说可以认为是论述成人之学。都是教人进行精神修养，将自己培养成一个完美的人。所以他说：“古之学者为己，今之学者为人。”（《论语·宪问》）自道：自己引导自己。道，引导。《论语·学而》：“道千乘之国，敬事而信，节用而爱人，使民以时。”释文曰：“道本或作导。”

# 中庸 精华版

The Doctrine of the Mean

Sincerity promotes one's own achievements just as the way promotes one's true nature. Sincerity includes the beginning and end of everything. Nothing exists without sincerity. Hence gentlemen value sincerity most. Sincerity does not mean to promote one's achievement alone, it promotes all things also. To promote one's achievement is to be benevolent. To promote all things is to know. Both benevolence and knowledge are natural virtues. Sincerity is the combination of both internal and external ways, so it is applicable anywhere, anytime.

真诚，是自己成就自己。道，是自己导引自己。真诚包括万物的开始以至终结；没有真诚就没有事物。所以君子认为真诚最可宝贵。诚心的功夫，不是自己成功就行了，还要用以成就万物。自己成功，是仁的本体功夫。成就万物，是知的应用功夫，仁和知都是本性原有的德行，是在内成功自己在外成就万物的合并功夫；所以诚心的功夫适合于任何时候任何地方。



有一次孔子东游，见两个小孩争辩“日始出时去人近”还是“日中时近”？一个说日始出时“大如车盖”，当然“近者大”；一个说日中时“如探汤”，当然是“近者热”。二童子争辩不下，问孔子，不能决。



## 无 息 章

### No End to Being Sincere

故至诚无息，不息则久，久则征，征则悠远，悠远则博厚，博厚则高明。博厚所以载物也，高明所以覆物也，悠久所以成物也。博厚配地，高明配天，悠久无疆，如此者，不见而章，不动而变，无为而成。

《无息章·1》

无息：孔子的教育思想。意谓君子一生学习不已，至死方息。孔子针对子贡有“倦于学”的念头，遂以《诗》谆谆启发，使其得出君子为学“无息”的结论。

Therefore, there is no end to being sincere. No end to being sincere means it is en-

during. Its endurance makes it effective. Its effectiveness reaches far and wide, covering and influencing everything and shining brilliantly from high above so that all creations grow vigorously. Sincerity, like the earth, carries everything, like the heavens shining over everything. It matches both the earth and the heavens, and is limitless in time and space. In this way, it becomes apparent without showing off, it changes without taking any action, it succeeds without doing.

所以，最大的真诚是没有止息的，没有止息就能长久，能长久就会有效验，有效验就会悠久而长远，悠久而长远，就能博大而深厚，博大而深厚，就能崇高而光明。博大和深厚，所以载得起万物。崇高和光明，所以覆盖住万物。悠久和长远，所以能成就万物。博大和深厚配地，崇高和光明配天，悠久和长远配合天地而没有时空限制。这样，不待表现自然会彰明，不待动作自然会变化入神，不必有什么作为自然会成功。

# 中庸 精华版

The Doctrine of the Mean

天地之道，可一言而尽也。其为物不贰，则其生物不测。天地之道，博也，厚也，高也，明也，悠也，久也。今夫天，斯昭昭之多，及其无穷也，日月星辰系焉，万物覆焉。今夫地，一撮土之多，及其广厚，载华岳而不重，振河海而不泄，万物载焉。今夫山，一卷石之多，及其广大，草木生之，禽兽居之，宝藏兴焉。今夫水，一勺之多，及其不测，鼋鼍蛟龙鱼鳖生焉，货财殖焉。《诗》云“维天之命，于穆不已。”盖曰，天之所以为天也。“于乎不显，文王之德之纯。”盖曰：文王之所以为文也。纯亦不已。

〈无息章·2〉

The ways of Heaven and the earth can be summed up in one word: sincerity. They, as things, are unique, and their creations are innumerable. The ways of Heaven and the earth extend far and wide, covering and influencing everything, eternal and brilliant. As to Heaven, it is only a small piece of brilliant sky above us, but on the vast heavens hang the sun, the moon and stars. All creations are under it. As to earth, it is but a small piece of land, but Mount Hua is not too heavy for the vast earth to carry and all kinds of rivers and oceans flow on it without it leaking. As to mountains, they are made of pieces of stone, but all kinds of plants grow on them, all kinds of animals inhabit them and all kinds of treasures are stored in them. As to water, it is only a spoonful, but in the vast expanse of oceans and rivers live fish, turtles and flood dragons, providing wealth for human being. *The Book of Songs* said, "The orders from Heaven are always strict and

solemn." *The Book of Songs* also said, "So brilliant is King Wen's achievement and so pure is his quality." The reason why King Wen is respected is that he was ever so pure in mind and heart.

## 中庸 精华版

The Doctrine of the Mean

天地的道理，简直可以用一个诚字把它说完。天地作为物是唯一的，其所生成的万物则是不可测度的。天地的道理，是博大、深厚、崇高、光明、悠远、长久。现在先讲天，不过是一片光明，但在无穷无尽的天空上，却悬系着日月星辰，覆盖着万物。现在再讲地，不过是一小撮泥土，但在广大深厚的大地上，却载着华山不觉得重，汇容河海而无所泄漏，万物都载在其上。现在讲山，不过是拳头那么大的石块，但在广大连绵的山上，却生长着草木，居住着禽兽，储存着宝藏。现在再讲水，不过是一勺的水，但水波浩瀚不可测量，里面生长着鼃、鼃、蛟、龙、鱼、鳖，给人们提供钱财货物。《诗经·周颂·维天之命》说：“天的命令，永远是这

样严肃。”这就是天之所以成为天的道理。又说：“他的功业是这样的显赫，文王的品德是这样的纯洁。”这就是文王之所以被尊称为“文王”的道理。永久是这样的纯洁。

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The Doctrine of the Mean

## 大 哉 章

### Great

大哉！圣人之道，洋洋乎，发育万物，峻极于天。优优大哉！礼仪三百，威仪三千，待其人而后行。故曰：“苟不至德，至道不凝焉。”故君子尊德性而道问学，致广大而尽精微，极高明而道中庸，温故而知新，敦厚以崇礼。是故居上不骄，为下不倍。国有道，其言足以兴；国无道，其默足以容。《诗》曰：“既明且哲，以保其身。”其此之谓与！

礼仪三百，威仪三千：礼仪，周礼的要目，后泛

指礼仪制度。唐孔颖达疏：“礼仪三百，《周礼》有三百六十官，言三百官，举其成数耳。”威仪，古代典礼中举止动作及待人接物的细节。倍：同“背”。背弃，背叛。

How great is the way of a sage! It is so vast and limitless that it inspires all creation. It is abundant and great, as lofty as the sky. There are many rites. The important ones and the lesser ones are three hundred and three thousand in number respectively. They can be fully practised only under the guidance of a learned man. So, it is said, “Without a most virtuous person, the highest and most important ways can not be crystalised and developed.” Therefore a gentleman treasures his own inherent virtues and accumulates his knowledge, expands the way to cover everything and studies the way in its minutest detail. His learning is most profound and he practises the way of the mean. He acquires new knowledge by reviewing that of the past. He is honest and sincere, and practises all



# 中庸 精华版

The Doctrine of the Mean

rites. In this way, he is neither proud nor arrogant when he occupies high posts and does not defy his superiors and act rebelliously when he is in low position. When the state is well governed, his words may make the state strong, when the state is in chaos, his silence may save his own life. Isn't it written in *The Book of Songs*, "Knowing the way and distinguishing right from wrong enables one to save his own life"?

伟大呀，圣人的道。茫无边际，却能发育万物，其崇高可比之于天。充足余裕而又伟大极了！大的礼节有三百多，小的规矩有三千多，必须是有学问有道德的人出来，才能实行。所以说：“如果不是有最大德的人，那最高的道是不会凝聚而成的。”因此，君子一方面要尊重自己固有的德性，一方面要讲究日积月累的学问，存心极至道的本体的广大，求知而尽至道的本体的精微，知达到高明的境地，实行则遵从中庸之道，温故而知新，敦厚而崇

礼。所以在上位不会骄傲，在下位不会犯上作乱。国家政治清明，即使说一句话也可以使国家振兴，国家政治黑暗，只要保持缄默也能够有容身之地。《诗经·大雅·丞民》说：“既能明白道理又洞察是非，足以保住自身。”说的不就是这个意思么！

## 自用章

## Foolish Man

子曰：“愚而好自用，贱而好自专；生乎今之世，反古之道；如此者，灾及其身者也。非天子，不议礼，不制度，不考文。今天下，车同轨，书同文，行同伦。虽有其位，苟无其德，不敢作礼乐焉；虽有其德，苟无其位，亦不敢作礼乐焉。”

子曰：“吾说夏礼，杞不足征也。吾学殷礼，有宋存焉。吾学周礼，今用之，吾从周。”

礼乐：礼，孔子及儒家的政治与伦理范畴。孔子说：“殷因于夏礼，所损益可知也；周因于殷礼，所损益可知

也。”（《论语·为政》）他主张“以礼让为国”（《里仁》），“道之以德，齐之以礼”（《为政》）。乐，即音乐。儒家常以之为表现“礼”的一种手段，孔子则常以礼乐并提，他说：“立于礼，成于乐”（《论语·泰伯》），他认为“人而不仁，如礼何？人而不仁，如乐何？”（《八佾》）礼教和乐教都是孔子教学的主要内容。

Confucius said, “If a foolish man thinks himself clever, if a man in low post makes decisions on his own, and if a man of modern times tries to restore the ancient system, disasters are bound to befall him. Only emperors can formulate rites, develop systems and determine characters. Now the state is unified, carts are of the same width, and language and morality are same also. Even when one holds the position of an emperor, if he is not as virtuous as an emperor should be, he should not attempt to formulate rites and compose music. When one is as virtuous as an emperor, but does not hold the position of an emperor, he should not do so either.”

Confucius said, “I talk about the rites

of Xia, but the posterity of Xia could not produce documents of Xia rites. I study the rites of Yin, but they are found in the rites of Song, the posterity of Yin. Now I study the rites of Zhou which we practise now. So I will follow the rites of Zhou."

孔子说：“本来是愚笨的人却喜欢自作聪明，本来是卑贱的人却喜欢自作主张；生于现代，却想回复古时的制度；像这样的人，灾祸就一定要落到自己身上。不是天子，就不要议定礼仪，不得创制法度，不能考核文字。现在天下一统，车同轨，书同文，伦理道德一致。虽然有了天子的地位，如果没有天子的品德，仍然是不敢制礼作乐的；虽然有了天子的品德，如果没有天子的地位，也是不敢制礼作乐的。”孔子说：“我讲解夏朝的礼仪，可是夏朝后代的杞国却不能拿出文献作凭证。我研究殷朝的礼仪，还有殷朝后代宋国存在。我研究周朝的礼仪，就是现在所用的，我就依从本朝的周礼了。”

## 中庸 精华版

The Doctrine of the Mean

## 三重章

### Three Things

王天下有三重焉，其寡过矣乎！  
 上焉者，虽善无征，无征不信，不信民弗从。下焉者，虽不尊，不尊不信，不信民弗从。故君子之道，本诸身，征诸庶民，考诸三王而不缪，建诸天地而不悖，质诸鬼神而无疑，百世以俟圣人而不惑。质诸鬼神而无疑，知天也。百世以俟圣人而不惑，知人也。是故君子劬而世为天下道，行而世为天下法，言而世为天下则，远之则有望，近之则不厌。《诗》曰：“在彼无恶，在

此无射，庶几夙夜，以永终誉。”  
君子未有不如此，而蚤有誉于天下  
者也。

## 中 庸 精 华 版

*Sage Doctrine of the Mean*

To a ruler, three things are important: formulate rites, develop systems and check characters. If he makes achievement in these three fields, he will make few mistakes. Though the rites of the Xia and Shang dynasties are believed to be the best, they can not be verified. Without being verified, they can not win the confidence of the people. Without confidence in them, people will not practise them. As to the sage Confucius, though his virtues are excellent, yet he did not have the status of an emperor. Without this status, it is hard to win people's confidence. Without confidence in him, people will not follow his words. Therefore the effectiveness of a ruler depends on his own virtues and the confidence of the people. His way of ruling should prove faultless if checked against that of

ancient dynasties of Xia, Shang and Zhou; it should conform to the will of Heaven and the earth; and it should not arouse the suspicions of gods and the sages of posterity should not be bewildered by it. If it arouses no suspicions of gods, it means it conforms to the way of Heaven. If the sages of posterity are not bewildered by it, it means it conforms to the way of man. Hence all his behaviour becomes the rules of the world, all his actions become the laws of the world and all his words become standards of the world. They will be respected by posterity and will not be distainful to contemporaries. *The Book of Songs* said, "His actions cause no complaints there and no disgust here. He works day and night, so he enjoys good reputation." All gentlemen should behave like this, for this way they will be able to build up good reputations early in their lives.

◎ 三 冊 章  
Three Things

君临天下有三件重大的事（即议订礼



## 中庸 精华版

The Doctrine of the Mean

仪、制定法度和考核文字)，能够做对这三件事，就会很少有过错了吧！往上讲夏商两朝，礼法虽好，却已无从证实，无从证实，则不容易取信，不容易取信，民众就不肯听从。往下讲，譬如圣人孔子，德行虽好却没有天子的尊位，没有尊位也不容易取信，不容易取信，也就不肯听从。所以君子的治国之道，本之于自身，验证于民众，考之于夏、商、周三代而都没有谬误，建立于天地之间没有违背天地，质之于鬼神能没有疑心，百世以后如有圣人出来也不会迷惑。质之于鬼神能没有疑心，这是知天。百世以后如有圣人出来也不会迷惑，这是知人。所以，君子的一举一动就能世世代代成为天下的常规，行事就能成为世世代代天下的法度，谈话就能成为世世代代天下的准则，为后代人所仰望，在现世也不被人家所厌恶。《诗经·周颂·振鹭》说：“在那边没有人怨恨，在这里没有人厌恶，早起晏睡发奋工作，永远保持其声望。”君子没有一个不是这样的，所以能在天下很早就获得声望。

## 祖 述 章

### Eulogizing Emperors

仲尼祖述尧舜，宪章文武，上律天时，下表水土，譬如天地之无不持载，无不覆畴；譬如四时之错行，如日月之代明。万物并育而不相害，道并行而不相悖。小德川流，大德敦化，此天地之所以为大也。

祖述：师法前人，加以陈说。宪章：效法。小德、大德：儒家伦理思想。孔子以此指小节和大节。《论语·子张》：“大德不逾闲，小德出入可也。”朱熹注：“大德、小德，犹言大节、小节。”“言人能先立乎其大者，则小节虽或未尽合理，亦无害也。”

Confucius respected and eulogised em-

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The Doctrine of the Mean

perors Yao and Shun, praised and emulated King Wen and King Wu. He followed the changes of the four seasons and the running of water and soil. Like the heavens and the earth, he carried and covered everything. Like the four seasons he acted in a timely manner. Like the sun and the moon, he shined brilliantly. All creations prospered without doing harm to each other. All ways operated without contradicting one another. Minor virtues were like streams and rivers, heading to the sea. Major virtues were like the heavens and the earth, propagating all creations, simple and changing all the time. This is the reason why Heaven and the earth are so great.

孔子远宗并称颂唐尧虞舜，效法并表彰文王武王，上遵从天时的变化，下依循于水土，好比天地没有一样东西不能扶持承载，没有一样东西不能覆盖；又好比四时的更迭运行，好比日月的交替照明。万

物一起生长并不互相妨碍，天道地道一起运行并不互相违背。小德好比川流归海，大德好比天地化育万物，敦厚纯朴而变化无穷，这就是天地之所以伟大的道理。

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## 至 圣 章

### The Greatest Sage

唯天下至圣，为能聪明睿知，足以有临也。宽裕温柔，足以有容也。发强刚毅，足以有执也。齐庄中正，足以有敬也。文理密察，足以有别也。溥博渊泉，而时出之。溥博如天，渊泉如渊。见而民莫不敬，言而民莫不信，行而民莫不说。是以声名洋溢乎中国，施及蛮貊；舟车所至，人力所通，天之所覆，地之所载，日月所照，霜露所队，凡有血气者，莫不尊亲；故曰配天。

文理：区别等级的礼文仪节。《荀子·礼论》：“文

理繁，情用省，是礼之隆也。”蛮貊：泛指边远少数民族。《论语·卫灵公》：“言忠信，行笃敬，虽蛮貊之邦行矣。”

Only the greatest sage could be clever and wise enough to rule a state, mild and generous enough to be tolerant, strong-willed and persistent enough to hold important posts, solemn and upright enough to be respected by others, careful and meticulous enough to distinguish right from wrong. Like a deep spring which flows continuously, vast Heaven and unfathomable pools, he is revered by the people, his words are followed by the people, and his actions cheered by the people. Hence, his reputation reaches far and wide in China, even to wild and secluded areas. Wherever ships and carts pass, human beings travel, the sky covers, the earth carries, the sun and the moon shine, frost and dew fall, he is respected and close to all courageous and upright persons. Therefore, it is said the most virtuous and the sages

match Heaven.

惟有天下至大至高的圣人，才是聪明、智慧的，能够居高而临下。宽厚温柔，能够包容天下。刚强坚毅，能够担任大事。庄重正直，能够使人肃然起敬。文理精密详察，能够明辨是非。好比汪洋恣肆的泉水，不断流出。其广大如天，深远如渊。其仪容，百姓没有不恭敬的，其言谈，百姓没有不听从的，其行事，百姓没有不欢欣的。所以声名广泛流传在中国，一直传到荒远偏僻地区；只要是车船可以到的地方，人力通行的地方，天所覆盖的地方，地所承载的地方，日月照到的地方，霜露降临的地方，凡是有血气的人，没有一个不尊重他亲近的人。所以说，圣德能匹配上天。

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## 经纶章

### Nine Principles

唯天下至诚，为能经纶天下之大经，立天下之大本，知天地之化育；夫焉有所倚，肫肫其仁，渊渊其渊，浩浩其天；苟不固聪明圣知达天德者，其孰能知之！

经纶：整理丝缕，理出丝绪叫经，编丝成绳叫纶，统称经纶。引申为筹划治理国家大事。肫肫：(zhūn zhūn) 诚恳的样子。天德：天的本质。《荀子·不苟》：“变化代兴，谓之天德。”

Only the most honest and sincere persons can master the nine principles of governing a state, establish the basics of the



world, and know the changes of the heavens and the earth. It depends on nothing else but his honesty and sincerity. His benevolence and virtue are clear and quiet like water, vast like the heavens. Who knows him but those who are clever and understand the virtue of Heaven?

独有天下最真诚的人，才能掌握治理天下的九项大纲，确立天下的根本，知道天地的变化；他只依靠自己的诚心，并没有什么别的依靠。其仁德切实恳切，像水一样深静清远，像天一样广大无垠。如果不是聪明智慧并通达天德的人，谁能知道他呢！

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## 尚 纒 章

### Wearing Cotton Overalls

《诗》曰：“衣锦尚纒。”恶其文之著也。故君子之道，暗然而日章；小人之道，的然而日亡。君子之道，淡而不厌，简而文，温而理，知远之近，知风之自，知微之显，可与入德矣。

《尚纒章·1》

尚纒 (jiǒng)：加上罩袍。“衣锦尚纒”意为：“穿上绸缎衣服，外面再加上一件罩衫。”

*The Book of Songs* said, “Cover satin clothes with cotton overalls.” This is because satin is too showy. So the way of a gentleman

is to conceal his virtues without showing off, but in the end, they emerge. The way of a petty person is to show off, but in the end they vanish. The way of a gentleman is light but tasteful, simple but full of talent, gentle but orderly. He can distinguish far from near, important from unimportant, apparent from obscure. In this way, he attains the best virtues.

《诗经·卫风·硕人》说：“穿上绸缎衣服，外面加上一件单布罩衫。”这是嫌恶绸缎的文采太显露啊。所以君子的道，深藏不露却一天一天要彰明起来；小人的道，虽很显明却一天一天要消亡下去。君子的道，清淡而有意味，简单而有文采，温和而有条理，知道远与近，知道钜与细，知道显与微，这样就可以达到大德了。

## 中庸 精华版

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《诗》云：“潜虽伏矣，亦孔之昭。”故君子内省不疚，无恶于志。君子之所不可及者，其唯人之所不见乎！

《尚纲章·2》

*The Book of Songs* said, “Fish, though lying deep in the water, are visible from above.” So a gentleman examines himself to see there is nothing unpleasant and repentent in his heart. The reason a gentleman is matchless is that he sets strict demands on himself even when he is alone.

《诗经·小雅·正月》说：“鱼儿潜伏水中，也是清晰可见。”所以君子只求自我反省是否内心不安，自问于心而没有什么悔恨。君子所以不可企及的原因，也只是在别人看不见的地方能严格要求自己。

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The Doctrine of the Mean

《诗》云：“相在尔室，尚不愧于屋漏。”故君子不矜而敬，不言而信。

《尚絅章·3》

**屋漏**：古人指房子西北角。意为无人之处。孔颖达疏：“屋漏者，室内处所之名，可以施小帐而漏隐之处，正谓西北隅也。”后称不欺屋漏，即不欺暗室的意思。“尚不愧于屋漏”疏：“言无人之处，尚不愧之，况有人之处，不愧之可知也。言君子无问有人无人，恒能畏惧也。”

*The Book of Songs* said, “Someone is watching your living room, so you should have a clear conscience before God. ”Thus a gentleman is respectful before taking any action, and is honest and sincere before speaking.

《诗经·大雅·抑》说：“人们注视

你在室内，你要无愧于神灵。”所以君子不待到有什么动作，自然很恭敬；不待到说出什么话来，自然很诚实。

《诗》曰：“奏假无言，时靡有争。”是故君子不赏而民劝，不怒而民威于铁钺。

《尚纲章·4》

奏假 (gè)：举奏升堂之乐。铁钺：刑戮之具。铁和钺都是斧子。

*The Book of Songs* said, “When gods descend from above, they neither make noise nor speak, but everyone is moved. Hence no competition exists among all.” Thus a gentleman can make people encourage one another without giving them any reward and can make people fear him more than swords and axes without being angry.

《诗经·商颂·烈祖》说：“神降临的

时候，没有声音语言，人都受其感化，因而没有竞争。”所以君子不用赏赐，百姓自然能互相劝勉，不用发怒，民众自然比对刀斧还要畏惧。



《诗》曰：“不显惟德，百辟其刑之。”是故君子笃恭而天下平。

《尚纲章·5》

百辟：指诸侯。辟即君《诗经·大雅·假乐》：“百辟卿士，媚于天子。”

*The Book of Songs* said, “The virtues of a gentle man should be so apparent that all dukes would emulate him.” If only a gentleman is honest and sincere by himself, all the world would be at peace.

《诗经·周颂·烈文》说：“君子的德性显明，凡百诸侯个个都要效法。”所以君子只要自身敦厚恭敬，天下自然太平。

《诗》云：“予怀明德，不大声以色。”子曰：“声色之于以化民，末也。”《诗》曰：“德辘如毛。”毛犹有伦。“上天之载，无声无臭。”至矣。

《尚纲章·6》

辘 (yóu): 轻。“德辘如毛”，品德轻如鸿毛。

*The Book of Songs* said, “I cherish the memory of man with best virtues, though he gives me no command or shows us no tender feelings.” Confucius said, “It is the least important thing to move people with commands and tender feelings.” *The Book of Songs* said, “Virtues are as light as feathers.” But feathers have forms and bear analogy with something, so it is not an appropri-

ate word to praise the subtlety of virtues. *The Book of Songs* said, "The workings of Heaven are invisible—they have neither sound nor smell." This is the best description of virtues.

《诗经·大雅·皇矣》说：“我怀想那光辉品德的人，虽然没有号令和温情。”孔子说：“用号令、温情感化百姓，那只是末节。”《诗经·大雅·蒸民》说：“品德轻如鸿毛。”毛发到底有所类比，还不能形容品德的妙处。《诗经·大雅·文王》说：“天生万物，一点声息气味都没有。”这才是对品德的最好形容。

[ G e n e r a l I n f o r m a t i o n ]

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前言  
目录  
天命章  
时中章  
鲜能章  
行明章  
不行章  
大智章  
予知章  
服膺章  
可均章  
问强章  
素隐章  
费隐章  
不远章  
素位章  
行远章  
鬼神章  
大孝章  
无忧章  
达孝章  
问政章  
诚明章  
尽性章  
致曲章  
前知章  
自成章  
无息章  
大哉章  
自用章  
三重章

祖述章  
至圣章  
经纶章  
尚綱章