

WAY TO
Chinese

A Selected
Collection of
the Analects

论语

【中国圣人文化丛书】



蔡希勤 / 编注

精华版

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SINOLINGUA

论语

*A Selected Collection
of the Analects*

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蔡希勤 编注

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CHINESE SAGES SERIES

A Selected Collection of the Great Learning, the Analects, the Doctrine of the Mean and Mencius, as a set of Chinese Sages Series, are compiled to introduce the essence of traditional Chinese culture to the world. These four books began to show their splendors as early as over 2400 years ago between the Spring and Autumn and the Warring States Periods. Now they are published in classical-modern Chinese and English versions as a help to people of interest to know the basic ideas of Confucianism.

【中国圣人文化丛书】

《四书》精华版是中国圣人文化丛书中的一套，共四本。该丛书精选春秋战国时期儒家作品《大学》《论语》《中庸》《孟子》中广为人知的语句，配以白话和英文翻译，对重点语句给予详细的注释，并配上多幅精美插图，使本套图书的观赏性和实用性融为一体，可以满足研究中国哲学的外国人及相关人士的需要。该套丛书代表了中华传统文化的精髓。

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前 言

孔子（前551—前479年）名丘，字仲尼，山东曲阜（古称鲁国）人。是中国古代著名的思想家和伟大的教育家，是中国儒家学派的创始人。

《论语》是一部记载孔子及其若干弟子言行的书。这部书是孔子死后，由他的弟子和再传弟子辑录而成。该书内容广泛，比较系统地记述了孔子关于政治、哲学、文学艺术、教育和道德修养等方面的言论，是研究孔子思想的重要资料。

《论语》问世后，注家蜂起，为了忠于“圣人之言”，大多是逐字注译这部著作，由于原文的错漏和古今文化的变异，使一般读者对各注译本也是懵懵懂懂不得其要领。

为了帮助古文程度不高的青年读者能够读懂这部书，使这部儒家经典能在当今改革开放的经济大潮中为更多的人所掌握

运用，我们在忠实于原文本意的基础上采用了意译，尽量使译文通俗易懂，内容连贯，易读易记，加深理解。本书几年前由华语教学出版社以文白、汉英对照版和《大学》、《中庸》、《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《论语》精华版删减了在今天看来已经陈旧的部分内容并配以多幅精美插图，使本书更具观赏性和实用价值。

论语 精华版

Maxims of Confucius

PREFACE

Confucius (551 – 479 B. C.), born in Qufu, the State of Lu (today the south of Shandong Province), was a great thinker, educationist and the founder of Confucianism.

Lun Yu, or Analects of Confucius, records the words and deeds of Confucius as well as his disciples. The book was compiled by the disciples of Confucius and their disciples after their Master's death. It covers a wide scope of subjects, ranging from politics, philosophy, literature and art to education and moral cultivation. It is indispensable material for the study of the Master's thought.

Although this book has been repeatedly interpreted since its compilation, for general readers it is still confusing and, in essence, by no means easy to grasp because, afraid of being unfaithful to the "Sayings of the Sage", al-

most all the interpreters and translators have fallen into literalism. They have failed to point out and correct the lapses, and to recognize the original meanings of some parts which have become obscure due to the modification of the cultural background with the passage of time.

To help young readers both at home and abroad who are not specialists in ancient Chinese language, a free approach is taken in translating this book into both modern Chinese and English, in the hope that the translations will be consistent and easy to read, recite and understand. Our basis throughout, however, has been to render faithfully the original meaning. 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 Analects of Confucius* is coming out. Leaving out those out of date contents, the book will be more practical and readable.



论语

精华版

Analects of Confucius

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Essentials of Confucius

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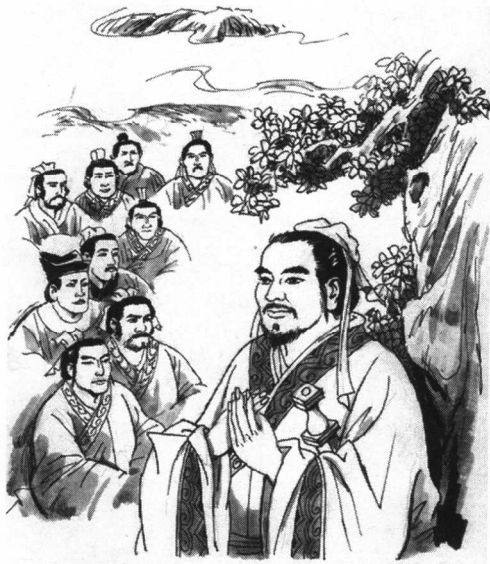
精华版

Selecteds of Confucius

学而篇第一

On Learning

《论语》之首篇。朱熹《集注》曰：此“乃人道之门，积德之基，学者之先务也。”本篇共16章，节选其中14章。



孔子主张“有教无类”，因此在孔门弟子中有不少人来自社会底层。他说：“自行束脩以上，吾未尝无诲焉。”

1.1 子曰：“学而时习之，不亦说乎？有朋自远方来，不亦乐乎？人不知，而不愠，不亦君子乎？”

《学而篇·1》

有朋：旧注曰：“同门曰朋。”这里的“朋”当指弟了解。
《史记·孔子世家》：“故孔子不仕，退而修诗、书、礼乐，弟子弥众，至自远方。”

Confucius said, “Is it not a pleasure after all to practice in due time what one has learnt? Is it not a delight after all to have friends come from afar? Is it not a gentleman after all who will not take offence when others fail to appreciate him?”

孔子说：“对学过的知识按时去实习它，不也是很好的事吗？有朋友从远方来，不是很快乐的事吗？不为别人不了解自己而抱怨，不是很有修养的君子风度吗？”

1.2 有子曰：“其为人也孝弟，而好犯上者，鲜矣；不好犯上，而

好作乱者，未之有也。君子务本，
本立而道生。孝弟也者，其为仁之
本与？”

《学而篇·2》

有子：姓有，名若，孔子的学生。

You Zi (a disciple of Confucius) said, "It is rare for a man who is filial towards his parents and respectful to his elder brothers to go against his superiors; never has there been a person who does not like to go against his superiors and at the same time likes to start a rebellion. A gentleman devotes himself to basics. Once the basics are established, the principles of government and behaviour will grow there-from. The basics are to be filial toward one's parents and respectful to one's elder brothers!"

有子说：“孝顺父母，敬爱兄长的人，却喜欢冒犯上级（司），这种人是不少的；从不冒犯上级（司），却喜欢造反作乱，这种人从来没有过。君子致力于根本，根本树立了，治国做人的原则就会产生。孝敬父母，敬爱兄长，这就

是仁爱的根本吧!”

1.3 子曰：“巧言令色，鲜矣仁！”

《学而篇·3》

Confucius said, “A man who speaks with honeyed words and pretends to be kind cannot be benevolent.”

孔子说：“一贯花言巧语，伪装和善的人，不会有什么仁德。”

1.4 曾子曰：“吾日三省吾身：为人谋而不忠乎？与朋友交而不信乎？传不习乎？”

《学而篇·4》

曾子：姓曾，名参，孔子的学生。

Zeng Zi (a disciple of Confucius) said, “Every day I examine myself once and again: Have I tried my utmost to help others? Have I been honest to my

friends? Have I diligently reviewed the instructions from the Master?"

曾子说：“我每天都再三反省自己：为别人办事是否尽心竭力了呢？同朋友交往是否以诚相待了呢？老师教的功课是否用心实习了呢？”

1.5 子曰：“道千乘之国，敬事而信，节用而爱人，使民以时。”

《学而篇·5》

Confucius said, “A country of a thousand war-chariots should be governed in such a way that the ruler handles state affairs scrupulously and observes his promises strictly; that he keeps frugality and cherishes his inferiors; and that he employs the labour of the common people only in the right seasons.”

孔子说：“治理一个拥有兵车千乘的国家对政事的处理要慎重，办事认真而讲信用，节省开支，爱护官吏，役使百姓也要不违农时。”

1.6 子曰：“弟子，入则孝，出则悌，谨而信，泛爱众而亲仁。行有余力，则以学文。”

《学而篇·6》

Confucius said, “At home, a young man should be dutiful towards his parents; going outside, he should be respectful towards his elders; he should be cautious in deeds and trustworthy in words; he should love everyone yet make close friends only with those of benevolence. If he has any more energy to spare, let him devote it to books.”

孔子说：“少年在家要孝顺父母，在外要敬爱兄长，做事谨慎认真，说话诚实，博爱大众而亲近有仁德的人。如此之外还要学习文化知识。”

1.7 子夏曰：“贤贤易色；事父母，能竭其力；事君，能致其身；与朋友交，言而有信。虽曰未学，吾必谓之学矣。”

《学而篇·7》

子夏：姓卜，名商，字子夏。孔子的学生。

Zi Xia (a disciple of Confucius) said, "If a man values the virtue of his wife more than her appearance, tries his best to serve his parents, sacrifices his life for his lord, and keeps his promises with his friends, I would then assert that he is well-educated, even though he may never have entered a school."

子夏说：“对妻子，重品德，不重容貌；侍奉父母，能尽心竭力；为国家，能鞠躬尽瘁；和朋友交往，诚实而守信。能够做到这样的人虽然没有入过学，但我认为他已经学好了。”

1.8 子曰：“君子不重则不威，学则不固。主忠信，无友不如己者。过则勿惮改。”

《学而篇·8》

Confucius said, "A frivolous gentleman cannot command respect and his learnings cannot find a firm foundation. Therefore, he should pay great attention to loyalty and sincerity, and not make close friends with

those whose morality is inferior to his. If he makes a mistake, he should not be afraid of correcting it.”

孔子说：“君子不庄重就没有威仪，不认真就学而无成。要重道德，慎交友，有过错，随时改正。”

1.10 子贡曰：“夫子温、良、恭、俭、让以得之。夫子之求之也，其诸异乎人之求之与？”

《学而篇·10》节选

子贡：姓端木，名赐，字子贡。孔子的学生。

Zi Gong answered, “Our Master gets it by being cordial, kind, respectful, frugal and modest. The way our Master inquires is, perhaps, different from the ways others do.”

子贡说：“他老人家（孔子）每到一个国家就能以温和、善良、恭敬、俭朴、谦逊的态度而使人乐于主动把这个国家的政事告诉他。他这种获得的方法，不同于别人吧？”

1.12 有子曰：“礼之用，和为贵。”

《学而篇·12》节选

You Zi said, “In conducting the rites, seeking harmony is the most valuable principle.”

有子说：“礼的应用，以遇事和顺为可贵。”

1.13 有子曰：“信近于义，言可复也。恭近于礼，远耻辱也。因不失其亲，亦可亲也。”

《学而篇·13》

You Zi said, “Promises should be observed so long as they are in line with righteousness. Respect can keep one free from disgrace and insult so long as it is in line with the rites. And it also follows that one should rely on those with whom he is on intimate terms.”

有子说：“信约符合道义，就可以实行。行为合于礼法，就可避免侮辱。依靠信得过的人，就靠得住。”

1.14 子曰：“君子食无求饱，居无求安，敏于事而慎于言，就有道而正焉，可谓好学也已。”

《学而篇·14》

Confucius said, “A gentleman seeks neither a full belly nor a comfortable home. Instead, he is quick in action yet cautious in speech. He learns from virtuous and accomplished men in order to correct his mistakes. Such can be called a man with eagerness to study.”

孔子说：“君子吃饭不求饱足，居住不求舒适，办事敏捷，说话谨慎，向道德高尚之人学习以改正自己的缺点，这样就可以说是好学了。”

1.15 子贡曰：“贫而无谄，富而无骄，何如？”子曰：“可也，未若贫而乐，富而好礼者也。”

《学而篇·15》节选

Zi Gong asked, “What do you think of such a

person who does not flatter when he is poor and does not boast when rich?"

Confucius said, "Good. But still better is a person who is poor but joyful, or rich but polite."

子贡说：“贫穷而不巴结人，富裕而不骄傲自大，这种人如何？”孔子说：“可以，但还不如虽贫穷而仍然快快乐乐，纵富贵却谦虚好礼的人。”

1.16 子曰：“不患人之不己知，患不知人也。”

《学而篇·16》

Confucius said, "Don't worry about being misunderstood but about understanding others."

孔子说：“不怕别人不了解自己，就怕自己不了解别人。”

为政篇第二

On Politics

《论语》之第二篇。记述孔子“为政以德”、“道之以德，齐之以礼”的政治思想。本篇共24章，节选其中21章。



公元前501年(鲁定公九年)孔子任中都宰,这一年孔子51岁。中都,一说为鲁国西北之城邑,一说为鲁国都城曲阜。据《史记·孔子世家》记载,孔子任中都宰“一年,四方皆则之”。

2.1 子曰：“为政以德，譬如北辰居其所而众星共之。”

《为政篇·1》

Confucius said, “He who rules his state on a moral basis would be supported by the people, just as the Polar Star is encircled by all the other stars.”

孔子说：“国君如果用道德来治理国政，自己就会像北极星受群星环绕一样受到百姓拥护。”

2.2 子曰：“《诗》三百，一言以蔽之，曰：‘思无邪’。”

《为政篇·2》

Confucius said, “The theme of the three hundred pieces in *The Book of Songs* can be summed up in one phrase, i. e. ‘a pure and unadulterated mind’.”

孔子说：“《诗经》三百篇，用一句话来概

括它就是‘思想纯正’。”

2.3 子曰：“道之以政，齐之以刑，民免而无耻；道之以德，齐之以礼，有耻且格。”

《为政篇·3》

Confucius said, “Regulated by the edicts and punishments, the people will know only how to stay out of trouble but will not have a sense of shame. Guided by virtues and the rites, they will not only have a sense of shame but also know how to correct their mistakes of their own accord.”

孔子说：“靠行政命令和刑罚来制约人民，老百姓只知避免犯罪遭刑罚而不知道犯罪是耻辱的事情；如果用道德和礼教来引导人民，老百姓不仅知道犯罪是耻辱的事情，而且能够自己改正错误。”

2.4 子曰：“吾十有五而志于学，三十而立，四十而不惑，五

论语

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Selecteds of Confucius

十而知天命，六十而耳顺，七十而从心所欲，不逾矩。”

《为政篇·4》

Confucius said, "Since the age of fifteen, I have devoted myself to learning; since thirty, I have been well established; since forty, I have understood many things and have no longer been confused; since fifty, I have known my heaven-sent duty; since sixty, I have been able to distinguish right and wrong in other people's words; and since seventy, I have been able to do what I intend freely without breaking the rules."

孔子说：“我十五岁有志于做学问；三十岁立身处世站稳了脚跟；四十岁掌握了各种知识遇事不迷惑；五十岁知道上天赋予自己的使命；六十岁对别人的话能辨别是非曲直；七十岁即使随心所欲也不会有越规的行为。”

2.5 子曰：“生，事之以礼；死，葬之以礼，祭之以礼。”

《为政篇·5》节选

The Master replied, "When the parents are still alive, serve them according to the rites; and when they pass away, bury and then make sacrifices to them according to the rites."

孔子说：“父母在世时，按礼节侍奉他们生活；父母去世后，按礼节埋葬他们并照礼节祭祀他们。”

论语

精华版

Maxims of Confucius

2.7 子游问孝。子曰：“今之孝者，是谓能养。至于犬马，皆能有养。不敬，何以别乎？”

《为政篇·7》

子游：姓言，名偃，字子游。孔子的学生。

Zi You (a disciple of Confucius) asked about being filial. Confucius said, "Nowadays, one is called a filial son only because one is able to support one's parents. Actually, however, even dogs and horses are no less able to do this. If one does not treat one's parents with reverent respect, what is then the difference between him and animals?"

子游向孔子请教孝道。孔子说：“现在所谓孝道，只是说能够供养父母生活就行了。就是狗马，也能做到这一点。如果对父母不心存孝敬之情，那和狗马有什么区别呢？”

2.8 子夏问孝。子曰：“色难。有事，弟子服其劳；有酒食，先生饌。曾是以为孝乎？”

《为政篇·8》

Zi Xia asked about being filial. Confucius said, “It is most difficult for a son to serve his parents with a consistently joyful expression on his face. If he does nothing more than labouring for his parents whenever needed and sharing food and drink with them whenever he has some, how could he deserve to be called filial?”

子夏向孔子请教什么是孝道。孔子说：“侍奉父母经常保持和颜悦色最难。有事情，为父母效劳；有酒食，让父母吃喝。难道做到这些就算孝吗？”

2.9 子曰：“吾与回言终日，不违，如愚。退而省其私，亦足以发，回也不愚。”

（为政篇·9）

颜回：姓颜，名回，字子渊，亦称颜渊。孔子的学生。

Confucius said, “Yan Hui (a disciple of Confucius) never disagrees with me even when we talk for a whole day. Thus, it seems as if he were slow. But when he studies on his own, he is quite creative. Yan Hui is actually not slow at all.”

孔子说：“我整天和颜回讲学，他从来不提反对意见和疑问，好像很愚笨。可是我发现他私下研究时，也能发挥，可见他并不愚笨。”

2.10 子曰：“视其所以，观其所由，察其所安。人焉廋哉？人焉廋哉？”

（为政篇·10）

廋 (sōu)：隐藏；藏匿。“人焉廋哉”这句话的字面意思

是：这个人还能隐藏得了吗？

Confucius said, "We can understand a man by observing what he does, how he arrived at his present position and how he feels about it. Then, is there anything about him we do not understand?"

孔子说：“了解一个人，要看他的所作所为，不仅了解他的过去，还要观察他的现在，这样的话，对那个人的了解还会不全面吗？”

2.11 子曰：“温故而知新，可以为师矣。”

《为政篇·11》

Confucius said, "If one is able to acquire new knowledge by reviewing old knowledge, he is qualified to be a tutor."

孔子说：“温习学过的知识时，能从中获得新知识的人，就可以做老师了。”

2.12 子曰：“君子不器。”

《为政篇·12》

Confucius said, “A gentleman should not be like a utensil. (He should have broad knowledge and not be confined to one use.)”

孔子说：“君子应有广博的知识。”

2.13 子贡问君子。子曰：“先行其言而后从之。”

《为政篇·13》

Zi Gong asked about how to become a gentleman. Confucius answered, “A gentleman always puts his idea into action before he expresses it.”

子贡问怎样才能做个君子。孔子说：“君子总是把想到的事先实行再说出来。”

2.14 子曰：“君子周而不比，小人比而不周。”

《为政篇·14》

Confucius said, "Gentlemen unite instead of conspiring; petty men conspire instead of uniting."

孔子说：“君子讲团结而不互相勾结，小人互相勾结而不讲团结。”

2.15 子曰：“学而不思则罔，思而不学则殆。”

《为政篇·15》

Confucius said, "It throws one into bewilderment to read without thinking whereas it places one in jeopardy to think without reading."

孔子说：“只读书不思考，就不会分析。只空想不读书，就不明事理。”

2.16 子曰：“攻乎异端，斯害也已。”

《为政篇·16》

Confucius said, "The plague of heterodox theories can be eliminated by fierce attack."

孔子说：“批判异端邪说，祸害自消。”

2.17 子曰：“由！诲女知之乎？知之为知之，不知为不知，是知也。”

《为政篇·17》

由：姓仲，名由，字子路，又字季路。孔子的学生。

Confucius said, “You (given name of Zi Lu, a disciple of Confucius)! Do you understand what I taught you? If you do, say you do; if not, say you do not. Only then are you an intelligent man.”

孔子说：“由！我讲的你懂了吗？懂就懂，不懂就说不懂，才是聪明人。”

2.18 子张学干禄，子曰：“多闻阙疑，慎言其余，则寡尤；多见阙殆，慎行其余，则寡悔。言寡尤，行寡悔，禄在其中矣。”

《为政篇·18》

子张：姓颧孙，名师，字子张。孔子的学生。

Zi Zhang (a disciple of Confucius) consulted Confucius about the proper way of seeking officialdom. Confucius said, "Open your ears to all kinds of advice and opinions, set aside what is dubious and put forward those assured ones discreetly. You will thereby make fewer mistakes. Open your eyes to all kinds of things, set aside the doubtful ones and practice those assured ones carefully. You will thereby have fewer regrets. Officialdom is obtained by those who make fewer mistakes and have fewer regrets."

子张向孔子请教求官的方法，孔子说：“多听少讲，不讲没把握的话，对有把握的话也要谨慎地讲，就可以少说错话；多观察，不做没把握的事，对有把握的事情也要细心去做，就可以少干错事。不说错话，不干错事，官职的俸禄就在这里面。”

2.19 哀公问曰：“何为则民服？”孔子对曰：“举直错诸枉，则

民服；举枉错诸直，则民不服。”

《为政篇·19》

哀公：姓姬，名蒋，鲁国国君。

Duke Ai of Lu asked Confucius, "How can I make my people obedient to me?" Confucius replied, "People will obey you if you promote righteous men and suppress evil men. And they will disobey you if you do the contrary."

鲁哀公问孔子：“怎样做才能使百姓信服呢？”孔子回答说：“选用正直的人，压制邪恶的人，老百姓就会信服；如果选用邪恶的人，而压制正直的人，老百姓就不会信服。”

2.20 季康子问：“使民敬、忠以功，如之何？”子曰：“临之以庄，则敬；孝慈，则忠；举善而教不能，则功。”

《为政篇·20》

季康子：姓季孙，名肥，鲁国的大夫。“康”是谥号。

Ji Kangzi (Jisun Fei, then a minister of Lu) asked, "What can I do to make the people respect and be loyal to their superiors and try their best in service?" Confucius said, "Be upright in their presence, and they will hold you in respect; be filial and benevolent, and they will be loyal to you; use the righteous and instruct the unqualified, and they will try their best in service."

季康子问：“要让百姓对上恭敬，做事尽心竭力和互相勉励，应该怎么办？”孔子说：“你行为端正，他们就会对你恭敬；你尊老爱幼，他们就会对你尽心竭力；你选用能者为师，他们就会互相勉励。”

2.22 子曰：“人而无信，不知其可也。”

《为政篇·22》节选

Confucius said, "How can one be acceptable without being trustworthy in words?"

孔子说：“一个人不讲信用，怎么可以立身处世。”

2.24 子曰：“非其鬼而祭之，
谄也。见义不为，无勇也。”

《为政篇·24》

Confucius said, “It is only flattery if one offers sacrifices to the dead who are none of one’s concern. It is cowardice not to dare to defend righteousness when it is endangered.”

孔子说：“不是你应该祭祀的鬼神而去祭祀，这是谄媚。见到合乎正义的事而不敢挺身去做，是怯懦的表现。”

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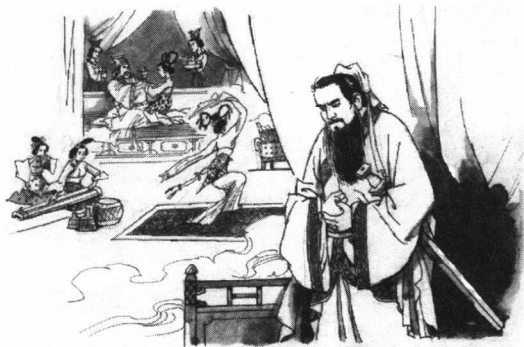
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Maxims of Confucius

八佾篇第三

Eight Rows of Dancers

《论语》之第三篇。通篇“皆论礼乐之事”(朱熹《集注》)
本篇共 26 章,节选其中 10 章。



公元前 497 年(鲁定公十三年),孔子仕鲁,鲁国大治。齐国送鲁君歌舞伎女 16 人。孔子知道这是齐国的阴谋,很是忧虑。果然鲁君和季桓子沉迷于女乐而怠于政,“三日不朝”,孔子决定辞职离开鲁国。

3.3 子曰：“人而不仁，如礼何？人而不仁，如乐何？”

《八佾篇·3》

Confucius said, “What can a man do about the rites if he is not benevolent? What can he do about music if he is not benevolent?”

孔子说：“如果一个人没有仁爱之心，还能讲礼仪吗？如果一个人没有仁爱之心，还能讲音乐吗？”

3.7 子曰：“君子无所争。必也射乎！揖让而升，下而饮。其争也君子。”

《八佾篇·7》

Confucius said, “There is no contention among gentlemen. The only exception is archery. When it begins, two parties will bow and make way for each other; when it ends, they will drink together. Even the way they contend is quite gentlemanly.”

孔子说：“君子与世无争。如果有所争，那一定是射箭比赛吧！即使参加比赛，也是先谦让再上场，射完箭下场又相互敬酒，不失其君子风度。”

3.12 祭如在，祭神如神在。
子曰：“吾不与祭，如不祭。”

《八佾篇·12》

Confucius thought one should offer sacrifices to one's ancestors devoutly and sincerely as if they were still alive. He should offer sacrifices to gods devoutly and sincerely too as if they were present. Confucius said, "If I entrust others to go to offer sacrifices in my stead, that is not different from not offering any sacrifice at all."

孔子认为祭祀祖先要虔诚，就像祖先在面前，祭神时就像看到了神。所以他说：“如果让别人代理自己祭祀，那和不祭是一样的。”

3.13 王孙贾问曰：“与其媚于真，宁媚于灶，何谓也？”子曰：

“不然。获罪于天，无所祷也。”

《八佾篇·13》

王孙贾：卫国的大夫。奥神、灶神：古人认为室内西南角为尊位，有神，称奥神。其职位高于灶神。但灶神有“上天言事”之特权，故当时有“与其媚于奥，宁媚于灶”之俗说。

Wangsun Jia (then a minister of Wei) asked, "What is meant by 'It is better to curry favour of Zao (the kitchen god) rather than of Ao (a god believed to dwell in the southwest corner of a room)'?"

Confucius answered, "It is not true. For, if you offend Heaven, it is no use flattering anything else."

Note: The ancient people believed that the southwest corner of a room was a reverend place where the god of Ao, who was superior to that of Zao, dwelt. However, the latter has the privilege or prerogative to go to Heaven to report. Hence the saying, "One would flatter Zao rather than Ao".

王孙贾问孔子：“与其巴结奥神，宁可巴结灶神，是什么意思？”孔子说：“不对，如果得罪上天，巴结谁都没有用。”

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3.14 子曰：“周监于二代，郁郁乎文哉！吾从周。”

《八佾篇·14》

Confucius said, “By learning from the Xia and Yin dynasties the Zhou Dynasty established its own rites and institutions. What a rich culture! That is why I am in favour of the Zhou rites.”

孔子说：“周朝的礼仪制度是借鉴夏、商两代的制度建立起来的，十分丰富多彩，所以我赞成周礼。”

3.15 子入太庙，每事问。或曰：“孰谓鄹人之子知礼乎？入太庙，每事问。”子闻之，曰：“是礼也。”

《八佾篇·15》

鄹：地名，在山东曲阜县东南十里。孔子的父亲叔梁纥曾做过鄹邑大夫，故称孔子“鄹人之子”。

Confucius asked about everything he didn't un-

derstand whenever he entered the temple of the Duke of Zhou. Someone ridiculed him, saying, "How can you say that the son of the Zou fellow (i. e. Shu Lianghe, the father of Confucius, who had been a minister of Zou) knows the rites well? He had to ask about everything when he entered the temple." On hearing this, Confucius said, "It accords with the rites to do that."

孔子进入周公庙，对每件不明白的事情都向别人请教。有人背后说：“谁说鄒大夫的儿子懂得礼呢？他到太庙，每件事都问别人。”孔子听到这话后就说：“不懂就问这就是礼嘛。”

3.19 定公问：“君使臣，臣事君，如之何？”孔子对曰：“君使臣以礼，臣事君以忠。”

《八佾篇·19》

定公：姓姬，名宋，鲁国国君。

Duke Ding of Lu asked, "How should a ruler employ his ministers and his ministers serve him?" Confucius answered, "A ruler should employ his

ministers according to the rites and the ministers should serve him loyally.”

鲁定公问：“君主怎样使用臣子，臣子怎样服事君主？”孔子答道：“君主使用臣子应该按照礼节，臣子事奉君主应该忠心耿耿。”

2.20 子曰：“《关雎》乐而不淫，哀而不伤。”

《八佾篇·20》

Confucius said, “The poem *Guanju* is full of joy but not licentiousness, of sadness but not grief.”

孔子说：“《关雎》这首诗，欢快而不放荡，悲哀而不痛苦。”

2.25 子谓《韶》：“尽美矣，又尽善也。”谓《武》：“尽美矣，未尽善也。”

《八佾篇·25》

韶乐：传为舜时乐曲名。武乐：传为周武王乐曲名。舜天

子之位由尧禅让而来，武王之位由伐纣而来，故孔子有此评论。

Confucius said of the Music of *Shao* (a piece of music in the Shun period), "The form and content are both good." He said of the Music of *Wu* (a piece of music in commemorating King Wu of Zhou), "The form is good but not the content."

Note: Shun inherited the office peacefully from Yao while King Wu of the Zhou State came to power by fighting against King Zhou of the Yin Dynasty. The former possessed higher virtue than the latter.

孔子说韶乐：“形式好，内容也好。”说武乐：“形式好，内容欠佳。”

2.26 子曰：“居上不宽，为礼不敬，临丧不哀，吾何以观之哉？”

《八佾篇·26》

Confucius said, "I cannot put up with a person who, in high position, is narrow-minded, who is ir-

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reverent in performing the rites and not sad in mourning.”

孔子说：“居上位而不能宽宏大量，行礼时不恭敬严肃，参加丧礼时不悲哀，这种样子我不忍看。”

里仁篇第四

On Benevolence

《论语》之第四篇。康有为《论语注》曰：“此篇言仁，故孔子首贵择邻焉。”本篇共26章，节选其中23章。



子路问老师怎样治国？孔子说：“实行仁政！”“何谓仁？”孔子说：“克己复礼为仁。一日克己复礼，天下归仁焉。”（《论语·颜渊》）

4.1 子曰：“里仁为美。择不处仁，焉得知？”

《里仁篇·1》

Confucius said, “One should choose to dwell in such a place where there are men of benevolence. Otherwise, how can one be said to be wise?”

孔子说：“选择住处要选在风俗淳美的地方，否则怎么能算明智呢？”

4.2 子曰：“不仁者不可以长处约，不可以长处乐。仁者安仁，知者利仁。”

《里仁篇·2》

Confucius said, “Ill-cultivated men can neither be content in poverty nor happy in wealth. The well-cultivated man is content in benevolence, and the wise man knows how to use benevolence.”

孔子说：“道德修养差的人不能安贫乐富。道德修养高的人安于实行仁，聪明人知道利用仁。”

4.3 子曰：“唯仁者能好人，能恶人。”

《里仁篇·3》

Confucius said, “Only a benevolent man is able to tell whom to love and whom to hate.”

孔子说：“只有仁人才能够做到爱憎分明。”

4.5 子曰：“富与贵，是人之所欲也；不以其道得之，不处也。贫与贱，是人之所恶也；不以其道得之，不去也。君子去仁，恶乎成名？君子无终食之间违仁，造次必于是，颠沛必于是。”

《里仁篇·5》

Confucius said, “Everyone desires money and high position, but a gentleman would not accept them unless he got them in a right way. Everyone hates poverty and low status, but a gentleman would not get rid of them in an unjust way. How can one

be called a gentleman if one betrays benevolence? Under no circumstances should a gentleman forget to practice benevolence.”

孔子说：“金钱和地位，这是人人都想得到的，但君子不会用不正当的方法得到它。贫穷和下贱，这是人人都厌恶的，但君子不会用不正当的方法摆脱它。君子离开了仁德还怎么称得上君子呢？君子在任何情况下都不会忘记实行仁德。”

4.7 子曰：“人之过也，各于其党。观过，斯知仁矣。”

《里仁篇·7》

Confucius said, “The mistakes one makes has to do with one’s social position. By looking at someone’s mistakes we can see what type of person he is.”

孔子说：“人所犯的错误的性质，往往和他们的社会地位有关。所以考察一个人的错误，就知道他的社会地位。”

4.8 子曰：“朝闻道，夕死可矣。”

《里仁篇·8》

Confucius said, “If one learns the truth in the morning, one would never regret dying the same evening.”

孔子说：“早晨学得真理，当天晚上死掉也不后悔。”

4.9 子曰：“士志于道，而耻恶衣恶食者，未足与议也。”

《里仁篇·9》

Confucius said, “It is not worthwhile to have discussions with a scholar who is willing to search for the truth, but is ashamed of poor food and dress.”

孔子说：“既有志于追求真理，但又以贫因为耻辱的人，不值得与他讨论真理。”

4.10 子曰：“君子之于天下

也，无适也，无莫也，义之与比。”

《里仁篇·10》

无适无莫：孔子主张的待人处事坚持“义”的原则。“无适无莫，无所羡慕也”（《论语义疏》）即无所仇，无所羡慕之意。

Confucius said, "In dealing with the world, there are no definite rules as to how things should be done. A gentleman simply does things according to the actual situation."

孔子说：“天下的事情，并没有规定一定怎样干，君子只是根据实际情况决定怎样干。”

4.11 子曰：“君子怀德，小人怀土；君子怀刑，小人怀惠。”

《里仁篇·11》

Confucius said, "While the gentleman cherishes virtue, the petty man cherishes his native place; while the gentleman cherishes the law, the

petty man cherishes his self interests.”

孔子说：“君子怀念道德，小人怀念乡土；君子关心法纪，小人关心私利。”

4.12 子曰：“放于利而行，多怨。”

《里仁篇·12》

Confucius said, “One will incur ill will if one does things to one’s own interest.”

孔子说：“办事从个人利益出发，必会招来怨恨。”

4.13 子曰：“能以礼让为国乎，何有？不能以礼让为国，如礼何？”

《里仁篇·13》

Confucius said, “If a state is governed by showing deference, what difficulty will there be in performing the rites? If a state is not governed by

showing deference, how can the rites be performed?"

孔子说：“用礼让来治理国家，会有什么困难呢？如果不用礼让来治理国家，又怎样实行礼呢？”

4.14 子曰：“不患无位，患所以立。不患莫己知，求为可知也。”

《里仁篇·14》

Confucius said, "Don't worry about having no official position, but do worry about your ability to fulfill a post. Don't worry when others don't appreciate you, but you should strive to make achievements."

孔子说：“不愁没有职位，只愁没有任职的本领。不怕别人不知道自己，只求自己创造好成绩来。”

4.15 子曰：“参乎！吾道一以

贯之。”曾子曰：“唯。”子出，门人问曰：“何谓也？”曾子曰：“夫子之道，忠恕而已矣。”

《里仁篇·15》

忠恕：朱熹注：“尽己之谓忠，推己之谓恕。而已矣者，竭尽而无余之辞也。”

Confucius said, “Shen! There is one consistent idea penetrating into my doctrine!” Zeng Zi answered, “Yes.” After Confucius went out, the other disciples asked Zeng, “What did he refer to?” Zeng answered, “He simply referred to Zhong Shu *.”

Note: “Zhong Shu” is one of the most important concepts of Confucianism. “Zhong” literally means loyal and “Shu” means forgiving. According to Confucian explanation, it implies that “do to others what you do to yourself while do not do to others what you do not do to yourself.”

孔子说：“参呀！我的学说贯穿一个基本观念。”曾子说：“是。”孔子出门以后，别的同学问曾子：“这是什么意思？”曾子说：“他老人家的学说，只是忠恕罢了。”

4.16 子曰：“君子喻于义，小人喻于利。”

《里仁篇·16》

Confucius said, “The gentleman sees righteousness; the petty man sees profit.”

孔子说：“君子明白义，小人懂得利。”

4.17 子曰：“见贤思齐焉，见不贤而内自省也。”

《里仁篇·17》

Confucius said, “When you meet a man of virtue, learn from him. When you meet a man without virtue, examine yourself to see if you have the same defects as he has.”

孔子说：“遇见有才德的人，就应该向他看齐，遇到无德才的人，就应反省自己有没有和他同样的毛病。”

4.18 子曰：“事父母几谏。见

志不从，又敬不违，劳而不怨。”

《里仁篇·18》

Confucius said, "In serving one's parents, one should dissuade them from doing wrong in the gentlest way. When the advice is ignored, one should remain reverent and obedient. One should not complain even when one is laden with anxiety."

孔子说：“对父母的缺点要委婉地劝说，父母不听，仍要恭顺，虽心忧而不可怀恨。”

4.19 子曰：“父母在，不远游，游必有方。”

《里仁篇·19》

Confucius said, "When one's parents are alive, one should not go far away. If one has to, one should tell them where one is going."

孔子说：“父母在堂，不出远门，如必须外出，一定要让父母知道去处。”

4.21 子曰：“父母之年，不可不知也。一则以喜，一则以惧。”

《里仁篇·21》

Confucius said, “One must always keep in mind one’s parents’ birthdays. On the one hand, one is glad to offer birthday congratulations; on the other, one is worried to see they grow one year older.”

孔子说：“父母的生日不能不时时记在心里。一方面为他们长寿而高兴，一方面为他们又老一岁而忧虑。”

4.22 子曰：“古者言之不出，耻躬之不逮也。”

《里仁篇·22》

Confucius said, “In ancient times, people didn’t say things lightly, as they would be ashamed not to be able to match up to their words.”

孔子说：“古人不轻易说大话，因为怕自己

说得出而做不到。”

4.23 子曰：“以约失之者鲜矣。”

《里仁篇·23》

Confucius said, “Seldom does a man who regulates his behaviour according to the rites make mistakes.”

孔子说：“能约束节制自己行为的人很少犯错误。”

4.24 子曰：“君子欲讷于言而敏于行。”

《里仁篇·24》

Confucius said, “A gentleman should be careful in speech and quick to act.”

孔子说：“君子应该说话谨慎，做事勤劳敏捷。”

4.25 子曰：“德不孤，必有邻。”

《里仁篇·25》

Confucius said, “A man of virtue can never be isolated. He is sure to have like-minded companions.”

孔子说：“有道德的人是不会孤立的，一定会有志同道合者相从。”

4.26 子游曰：“事君数，斯辱矣；朋友数，斯疏矣。”

《里仁篇·26》

Zi You said, “One will suffer humiliation if one repeatedly remonstrates with one’s ruler, and one will suffer isolation if one repeatedly advises one’s friends.”

子游说：“对君主屡屡进谏，就会被猜忌；对朋友劝告太多，就会被疏远。”

公冶长篇第五

Gongye Chang

《论语》之第五篇。本篇内容朱熹认为“盖格物穷理之一端也”（《论语集注》）。本篇共 28 章，节选其中 14 章。



公元前 506 年，一天，孔子带领弟子们到鲁桓公庙里为学生讲礼。孔子指着一件呈倾斜状的青铜礼器对大家说：“这是放在天子座旁的‘宥坐之器’作为警戒用的。虚则欹，中则正，满则覆。”

5.1 子谓公冶长：“可妻也。虽在缧绁之中，非其罪也。”以其子妻之。

《公冶长篇·1》

公冶长：姓公冶，名长，字子长。孔子的学生和女婿。

When talking about Gongye Chang (a disciple of Confucius), Confucius said, “He is a suitable choice for a husband. He once went to prison, but he was innocent.” Then he married his daughter to Gongye.

孔子谈起公冶长时说：“可以把女儿嫁给他。虽然他曾被关进监狱，但那不是他的罪过。”于是便把自己的女儿嫁给他。

5.2 子谓南容：“邦有道，不废；邦无道，免于刑戮。”以其兄之子妻之。

《公冶长篇·2》

南容：姓南宫，名适，字子容。孔子的学生。

Confucius said of Nanrong (a disciple of Confucius) that when the state and government were in order, he held an official position and was not cast aside, and that when the state and government were benighted, he was free from penalty. Then he married his niece to Nanrong.

孔子谈到南容时说：“国家政治清明，他有官做；国家政治黑暗，他也不致遭刑罚。”于是便把自己的侄女嫁给他。

5.7 子曰：“道不行，乘桴浮于海，从我者，其由与？”子路闻之喜。子曰：“由也好勇过我，无所取材。”

《公冶长篇·7》

仲由：姓仲，名由，字子路，一字季路。孔子的学生。

Confucius said, “If my doctrines are not accepted, and I have to go abroad on a raft, the only one who will follow me would probably be Zhong You.” On hearing this, Zi Lu was overjoyed. Then

Confucius continued, "But Zhong You has nothing except extraordinary courage."

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！”子路听了这话很高兴。孔子又说：“仲由只是勇气过人，却别无长处。”

5.10 宰予昼寝。子曰：“朽木不可雕也，粪土之墙不可圻也。于予与何诛？”子曰：“始吾于人也，听其言而信其行；今吾于人也，听其言而观其行。于予与改是。”

《公冶长篇·10》

宰予：孔子的学生。又名宰我，字子我。

Zai Yu always slept in the daytime. Confucius said resentfully, "One cannot expect to carve on a piece of rotten wood, nor can one expect to white-wash a filthy wall. As for Zai Yu, what is the use of

scolding him?" Confucius added, "I used to trust what people said, now I want to see what they do before I trust them. It is from Zai Yu that I have learnt to change my attitude in dealing with people."

孔子的学生宰予白天睡觉。孔子很生气地说：“已腐朽了的木头不能精雕细刻，粪土一样的墙壁不能粉刷。对宰予，我也不责备他。”又说：“以前，我对人是听他的话就相信了他；现在我是听了他的话还要观察他的行为才肯相信。这是从宰予的表现使我改变了对人的态度。”

5.13 子贡曰：“夫子之文章，可得而闻也；夫子之言性与天道，不可得而闻也。”

《公冶长篇·13》

Zi Gong said, "We can get to know the ancient literature the Master taught us, but we have never heard of his views on human nature and the way of Heaven."

子贡说：“我们只听老师讲过文献方面的学

问，却没听过关于人性和天道的知识。”

5.14 子路有闻，未之能行， 唯恐有闻。

《公冶长篇·14》

Zi Lu would not try to acquire any more knowledge before he had practised what he had learnt.

子路学到知识一定要实行之后才肯接受新的知识。

5.15 子贡问曰：“孔文子何以谓之‘文’也？”子曰：“敏而好学，不耻下问，是以谓之‘文’也。”

《公冶长篇·15》

孔文子：孔圉，卫国大夫。“文”是谥号。

Zi Gong asked, “Why was Kong Wenzi (a previous minister of Wei) called ‘Wen’ (a title

that means 'cultured')?" Confucius answered, "Because he was quick and eager to learn, modest and never ashamed of asking questions. That is why he was honored as 'Wen'."

子贡问道：“孔文子为什么谥他为‘文’呢？”孔子说：“他聪明好学，谦虚好问，所以加给‘文’字作谥号。”

5.16 子谓子产：“有君子之道四焉：其行己也恭，其事上也敬，其养民也惠，其使民也义。”

《公冶长篇·16》

子产：姓公孙，名侨，字子产，郑国贤相。是一位杰出的政治家。

When talking of Zi Chan (a previous minister of Zheng), Confucius said, "He had four virtues that a gentleman should have: He was respectable in manners and respectful to his ruler; he educated the common people and used their labour reasonably."

孔子评论子产说：“他具有君子的四种美德：行为端庄，对君主负责，对百姓不忘教育和爱护。”

5.17 子曰：“晏平仲善与人交，久而敬之。”

《公冶长篇·17》

晏平仲：姓晏，名婴，字仲，“平”是谥号。齐国大夫。

Confucius said, “Yan Pingzhong (a minister of Qi) was good at making friends. The longer the friendship, the more his friends respected him.”

孔子说：“晏平仲善于与人交朋友，交往越久，别人越尊敬他。”

5.20 季文子三思而后行。子闻之，曰：“再，斯可矣。”

《公冶长篇·20》

季文子：姓季孙，名行父，“文”是谥号，鲁国大夫。

Ji Wenzhi (Jisun Xingfu, a minister of Lu) always thought again and again before taking action. When Confucius was told of this, he commented, "He was overcautious. Thinking twice is enough."

季文子办事谨慎总要考虑再三才肯实行。孔子听人说：“也太谨小慎微了，遇事考虑两次就可以了。”

5.21 子曰：“宁武子，邦有道，则知；邦无道，则愚。其知可及也，其愚不可及也。”

《公冶长篇·21》

宁武子：姓宁，名俞，“武”是谥号。卫国大夫。

Confucius said, "Ning Wuzi (a minister of Wei) was intelligent when the state and government were enlightened. He pretended to be stupid when the state and government were benighted. Others could match him in intelligence, but no one could equal him in 'stupidity'."

孔子说：“宁武子在国家政治清明的时候，便聪明；在国家政治黑暗的时候，便装糊涂。他的聪明，别人可以做到；他的‘糊涂’，别人就做不到。”

5.25 子曰：“巧言、令色、足恭，左丘明耻之，丘亦耻之。匿怨而友其人，左丘明耻之，丘亦耻之。”

《公冶长篇·25》

左丘明：春秋时杰出史学家。鲁国人，曾任鲁太史，相传为《左传》、《国语》作者。

Confucius said, “Flattery, false amiability and obsequiousness, these Zuo Qiuming (a historian of Lu) found shameful. So do I. To be friendly towards someone while concealing one’s hostility, this Zuo Qiuming found shameful. So do I.”

孔子说：“花言巧语，伪装和善，过分卑恭，对内心怨恨的人表面上却装出友好的样子，左丘明认为这种处世态度是可耻的，我也认为是可耻的。”

5.26 子曰：“老者安之，朋友信之，少者怀之。”

《公冶长篇·26》节选

Confucius said, “I wish for the old to live in peace and comfort, friends to trust each other and the young to be taken good care of.”

孔子说：“我愿老年人得到安逸，朋友间相互信任，少年人得到关怀。”

5.28 子曰：“十室之邑，必有忠信如丘者焉，不如丘之好学也。”

《公冶长篇·28》

Confucius said, “Wherever people live, there are honest and trustworthy people like me; but they

are not so eager to learn as I am.”

孔子说：“凡有人家居住的地方，都有像我这样忠诚和信实的人，只是不如我爱好学习了。”

雍也篇第六

Yong Ye

《论语》之第六篇。本篇多臧否人物及泛论人生。本篇共30章，节选其中16章。



孔子周游列国先到了卫国，卫灵公在王宫里接见孔子，他对孔子的道德学问大加赞赏，并准备重用他。后来一些嫉妒贤能的人不断在卫灵公面前说孔子的坏话，卫灵公又是一个没主见的人，孔子终不得用，只好决定离开卫国。

6.3 哀公问：“弟子孰为好学？”孔子对曰：“有颜回者好学，不迁怒，不贰过。不幸短命死矣。今也则亡，未闻好学者也。”

《雍也篇·3》

Duke Ai of Lu asked, “Among all your students, who was the most eager to learn?” Confucius answered, “Yan Hui was. He was always friendly toward others and he never made the same mistake twice. Unfortunately he died young. No longer do I hear of anyone who is as eager to learn as he was.”

鲁哀公问孔子：“你的学生中谁最爱学习？”孔子回答说：“有一个叫颜回的最爱学习，对人和气，且知过能改。不幸短命死了。现在没有像他那样爱学习的人了。”

6.4 子华使于齐，冉子为其母请粟，子曰：“与之釜。”请益，曰：“与之庾。”冉子与之粟五秉。

子曰：“赤之适齐也，乘肥马，衣轻裘。吾闻之也：君子周急不继富。”

《雍也篇·4》

Ran You asked Confucius for grain for the mother of Gongxi Hua who had gone away on a mission to the State of Qi. Confucius said, “Give her 64 litres.” Ran asked for more. Confucius said, “Give her 24 litres more.” Ran You requested to give her 80 hectolitres. Confucius said, “Gongxi Hua went off to Qi in a carriage drawn by well-fed horses, dressed in a light, warm fur coat. I heard that ‘A gentleman gives help to the needy, not to the rich.’”

公西华被派到齐国去作使者，冉有为他的母亲向孔子请求补贴些谷子，孔子说：“给她六斗四升。”冉有请求多给一些，孔子说：“再给她二斗四升。”冉有提出给她八十石。孔子说：“公西华到齐国去，乘坐着肥壮的马驾的车子，穿着又轻又暖的皮袍。我听说过：君子救济穷人急难而不是给富人增加更多的财富。”

论
语

精
华
版

Maxims of Confucius

6.11 子曰：“贤哉，回也！一簞食，一瓢饮，在陋巷，人不堪其忧，回也不改其乐。贤哉，回也！”

《雍也篇·11》

Confucius exclaimed, “What a man of virtues Yan Hui was! Living in a mean alley on homely fare was a hardship others would find intolerable, but Hui was still no less cheerful and would never change his aspirations. Only Yan Hui was able to cultivate such a virtue!”

孔子说：“颜回的修养多好呀，粗茶淡饭很满足，住在简陋的巷子里，别人都受不了那种困苦，而他却依然快快乐乐，并不因此改变自己的志向。这样好的修养只有颜回才能做到。”

6.12 冉求曰：“非不说子之道，力不足也。”子曰：“力不足者，中道而废，今女画。”

《雍也篇·12》

Ran Qiu said, "It is not that I dislike your doctrines, but that I do not have enough energy." Confucius said, "If it were a case of not having enough energy, one would give up half way through, but you have not yet taken a step."

冉求对老师说：“不是我不喜欢您的学说，是我的接受能力不够。”孔子说：“如果真是能力不够，好比一个人走路走到半道再也走不动了，而你还没有起步就说走不动了。”

6.13 子谓子夏曰：“女为君子儒，无为小人儒。”

《雍也篇·13》

Confucius said to Zi Xia, "You should be a virtuous scholar, not a petty scholar."

孔子对子夏说：“你要做一个道德高尚的学者，不要做道德低下的儒生。”

论语

精华版

Maxims of Confucius

6.15 子曰：“孟之反不伐，奔而殿，将入门，策其马，曰：‘非敢后也，马不进也。’”

《雍也篇·15》

孟之反：鲁国大夫。奔：逃奔，败走。公元前484年，鲁国和齐国打仗，鲁军大败，全军溃逃，孟之反留在最后掩护。

Confucius said, “Meng Zhifan (a minister of Lu) never boasts of himself. Once his army was routed, he stayed at the back to cover the retreating army. On entering the city-gate, he was praised for his courage. He, however, whipped his horse, saying, ‘It was not courage that made me stay at the back, it was my horse that refused to go any faster.’”

孔子说：“孟之反这个人从不夸耀自己，有一次和齐国打仗败退下来，他走在最后，掩护全军，将入城门时，人们都赞扬他敢于为败军殿后的勇气，他却用鞭子打着马说，‘不是我敢于殿后，是这匹马跑不快。’”

6.17 子曰：“谁能出不由户？何莫由斯道也？”

《雍也篇·17》

户：门，门户。

Confucius said, “Who can go out of a room except through its door? So why no one following my way of benevolence?”

孔子说：“谁能够不经屋门而走出去呢？为什么就没有人愿意经过我这条仁义之路呢？”

6.18 子曰：“质胜文则野，文胜质则史。文质彬彬，然后君子。”

《雍也篇·18》

Confucius said, “One would seem uncouth with more simplicity than refinement, and seem superficial with more refinement than simplicity. Only when these two qualities are well-balanced can one become a real gentleman.”

论
语

精
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版

Maxims of Confucius

孔子说：“一个人朴实多于文彩，就未免显得粗俗，如果文彩多于朴实，就未免显得虚浮，文彩和朴实配合适当，这才是君子风度。”

6.19 子曰：“人之生也直，罔之生也幸而免。”

《雍也篇·19》

Confucius said, “Man’s existence lies in his integrity. A man without integrity can exist merely through his luck.”

孔子说：“人的生存在于正直，不正直的人也能生存，那是由于侥幸。”

6.20 子曰：“知之者不如好之者，好之者不如乐之者。”

《雍也篇·20》

Confucius said, “To be fond of knowledge is better than merely to acquire it; to take delight in it is still better than merely to be fond of it.”

孔子说：“懂得学业的人不如喜爱学业的人，喜爱学业的人不如以从事学业为快乐的人。”

6.21 子曰：“中人以上，可以语上也；中人以下，不可以语上也。”

《雍也篇·21》

Confucius said, “Advanced knowledge can be transmitted to those who are above the average, but never to those who are below the average.”

孔子说：“对具有中等接受水平以上的人，可以传授高深知识；对中等水平以下的人，不可以传授高深知识。”

6.22 樊迟问知，子曰：“务民之义，敬鬼神而远之，可谓知矣。”问仁，曰：“仁者先难而后获，可谓仁矣。”

《雍也篇·22》

樊迟：姓樊，名须，字子迟。孔子的学生。

Fan Chi asked what wisdom was. Confucius said, "If one gives sound advice to the common people so that they will cherish what is right and just, and respects the spirits of the dead and the gods while keeping them at a distance, then he can be called wise." Fan asked what benevolence was, Confucius said, "If one is the first to take a difficult job and the last to think about reward, then one can be called benevolent."

樊迟问怎样才算聪明，孔子说：“善于劝导人民重义，对鬼神敬而远之，可以算是聪明了。”樊迟又问怎样才算有仁德，孔子说：“对艰难的工作抢先去做，在论功行赏的时候退居人后，这样的人便算有仁德了。”

6.23 子曰：“知者乐水，仁者乐山。知者动，仁者静。知者乐，仁者寿。”

《雍也篇·23》

Confucius said, "The wise take delight in water, the benevolent in mountains. The wise are active while the benevolent are still. The wise enjoy life while the benevolent achieve longevity."

孔子说：“聪明人喜欢水，有仁德的人喜爱山。聪明人好动，有仁德的人好静。聪明人生活快乐，有仁德的人能享高寿。”

6.27 子曰：“君子博学于文，约之以礼，亦可以弗畔矣夫！”

《雍也篇·27》

Confucius said, "A gentleman will not go astray so long as he studies extensively and regulates himself with the rites."

孔子说：“君子广泛地学习文化典籍，并用礼来约束自己，就可避免离经叛道了。”

6.28 子见南子，子路不说。
夫子矢之曰：“予所否者，天厌之！
天厌之！”

《雍也篇·28》

南子：卫灵公夫人，当时把持朝政，且名声不好。所以子路反对老师去和她见面。

Confucius visited the famous lady Nan Zi (Queen Consort of Wei), and Zi Lu was unhappy about it. Confucius swore, “If I have done anything inappropriate, may Heaven curse me! May Heaven curse me!”

孔子去见南子，子路很不高兴。孔子发誓说：“我如果做了不正当的事，天理不容！天理不容！”

6.29 子曰：“中庸之为德也，
其至矣乎！民鲜久矣。”

《雍也篇·29》

Confucius said, “The Mean is the supremest

virtue! However, it has been rare among the people for a long time now.”

孔子说：“中庸作为最高道德，人们已经很久不提它了。”

6.30 子贡曰：“如有博施于民而能济众，何如？可谓仁乎？”子曰：“何事于仁！必也圣乎！尧舜其犹病诸！夫仁者，己欲立而立人，己欲达而达人。能近取譬，可谓仁之方也已。”

《雍也篇·30》

尧、舜：中国传说中两位上古的君主，孔子心中圣君的榜样。

Zi Gong asked, “What do you think of one who can bring bountiful benefits and a better life to all the people? Is he benevolent?”

Confucius answered, “Far more than benevolent, he would be a sage for whom Yao and Shun (two ancient sages) would be no match. A benevo-

lent man is one who helps others establish what he himself wishes to establish, helps others achieve something he wishes to achieve. To be capable of treating others as one would be treated oneself is the best way to be benevolent.”

子贡问孔子：“如果有人能广泛地给人民带来好处，使大家生活富裕，怎么样？这个人可算得仁人吗？”孔子说：“何止是仁人！简真是圣人了！只怕连尧、舜也做不到这样呢！仁人就是自己想树立的也帮助别人树立，自己想达到的也帮助别人达到。凡事能推己及人，这就是仁人的处世态度。”

述而篇第七

On Ancient Culture

《论语》之第七篇。本篇记述孔子自述其“述而不作，信而好古”，“学而不厌，诲人不倦”等言行。本篇共 38 章，节选其中 20 章。



孔子对弟子们因材施教。这是子路、冉求、公西华等和老师讨论什么是“仁”。孔子根据不同人的优缺点对他们相同的提问回答出不同的内容。

7.2 子曰：“默而识之，学而不厌，诲人不倦，何有于我哉？”

《述而篇·2》

Confucius asked, “To keep silently in mind what one has seen and heard, to study hard and never feel contented, to teach others tirelessly—have I done all of these things?”

孔子说：“把所见所闻默记在心，学习努力而不满足，教导弟子不知疲倦，这些事情我做到了吗？”

7.3 子曰：“德之不修，学之不讲，闻义不能徙，不善不能改，是吾忧也。”

《述而篇·3》

Confucius said, “Not to cultivate virtue, not to review what one learned, not to practise personally what is righteous, and not to correct one’s mistakes in time, these are all my worries.”

孔子说：“不培养品德，不讲习学问，合乎义礼的事不能亲身去做，有缺点不能及时改正，这些都是我忧虑的事。”

7.6 子曰：“志于道，据于德，依于仁，游于艺。”

《述而篇·6》

艺：指六艺（礼、乐、射、御、书、数），这是孔子教育学生的六门功课。

Confucius said, “Stick to the way to your goal, base yourself on virtue, lean upon benevolence, and take your recreation in the six arts (i. e. music, the rites, archery, carriage driving, classic books and arithmetic).”

孔子说：“志向在道，根据在德，依靠在仁，游习于六艺之中。”

7.7 子曰：“自行束脩以上，吾未尝无诲焉。”

《述而篇·7》

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Selecteds of Confucius

束脩：束发修饰。古代男孩子十五岁左右则束发为髻，表示成童，开始受教育。还有一种解释是一束干肉，学生向老师交的拜师礼物。

Confucius said, "I never refuse to teach those fifteen-year old children who are reaching adolescence."

Note: In the original text above, Shuxiu means the decoration of hair by binding a piece of silk or cloth. In ancient time when boys came of age at fifteen, they would have their hair worn in a bun or coil, indicating the beginning of his adolescence and education. There is another interpretation for Shuxiu: a private tutor's remuneration or emolument, usually a bundle of dried meat prepared in honor of the tutor.

孔子说：“凡成童（十五岁）来学习，我没有不教诲的。”

7.8 子曰：“不愤不启，不悱不发。举一隅不以三隅反，则不复也。”

《述而篇·8》

Confucius said, "I will not instruct my students until they have really tried hard but failed to understand. If I give them one instance and they cannot draw inferences from it, I will not teach them any more."

孔子说：“我教学生的方法是：不到他们苦思冥想也不能明白的时候，不去开导他们；不到他们心里想说又总说不明白的时候，不去启发他们；我教给他们某种知识，如果他们不能举一反三，我就不再教他们了。”

7.12 子曰：“富而可求也，虽执鞭之士，吾亦为之。如不可求，从吾所好。”

《述而篇·12》

Confucius said, "I would pursue wealth so long as it could be obtained legitimately, even by being a common cart driver. If wealth could not be obtained legitimately, I would rather follow my own preferences."

孔子说：“财富如果来路正当，就是替人执鞭的下等差役我也可以干。如果财富不能合理求得，还是做我自己爱好的事情。”

7.14 子在齐闻《韶》，三月不知肉味，曰：“不图为乐之至于斯也。”

《述而篇·14》

《韶》：舜时乐曲名。

In the State of Qi, Confucius heard the *Shao* music, and for a long time afterwards, he could not tell the taste of the meat he ate. He sighed and said, “I never thought I could be so lost in music!”

孔子在齐国听到《韶》的乐曲，很长时间吃肉都不知道味道。于是感叹说：“想不到欣赏音乐竟到了这种境界。”

7.16 子曰：“饭疏食饮水，曲肱而枕之，乐亦在其中矣。不义而

富且贵，于我如浮云。”

《述而篇·16》

Confucius said, "There is happiness in eating coarse food, drinking cold water and sleeping on the floor. Ill-gotten wealth and rank are just like fleeting clouds to me."

孔子说：“吃粗粮，喝冷水，随地而卧，其中也有乐趣。用不正当的手段得来的富贵，对我来说就像浮云一样。”

7.17 子曰：“加我数年，五十以学易，可以无大过矣。”

《述而篇·17》

易：书名，又称《易经》，古代用以占卜的书。

Confucius said, "Give me a few more years so that at the age of fifty I shall study again *The Book of Changes* and I shall never make any more major mistakes."

孔子说：“如果让我多活几年，到五十岁的时候再学习《易经》，就不会再有大的过错了。”

7.19 叶公问孔子于子路，子路不对。子曰：“女奚不曰，其为人也，发愤忘食，乐以忘忧，不知老之将至云尔。”

《述而篇·19》

叶公：姓沈，名诸梁，字子高，楚国大夫。

The Duke of Ye asked Zi Lu about Confucius, Zi Lu failed to give a reply. Confucius said to him afterwards, “Why did you not say something like this: He is the sort of person who can be so diligent that he forgets his meals, so happy that he forgets his worries and is even unaware of approaching old age.”

叶公向子路问孔子的为人，子路不知如何回答。孔子对子路说：“你为什么不这样说：他的为人，用功便忘记吃饭，快乐便忘记忧愁，不晓得衰老会要到来，如此而已。”

7.20 子曰：“我非生而知之者，好古，敏以求之者也。”

《述而篇·20》

Confucius said, “I was not born with knowledge, but, being fond of ancient culture, I was eager to seek it through diligence.”

孔子说：“我不是生来就有知识的人，而是由于爱好古代文化，靠了勤奋和敏捷求得知识的。”

7.21 子不语怪，力，乱，神。

《述而篇·21》

Confucius never talked of monsters, forces, disorder or spiritual beings.

孔子从不谈论怪异，勇力，叛乱和鬼神。

7.22 子曰：“三人行，必有

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我师焉。择其善者而从之，其不善者而改之。”

《述而篇·22》

Confucius said, “When walking in the company of other men, there must be one I can learn something from. I shall pick out his merits to follow and his shortcomings for reference to overcome my own.”

孔子说：“有几个人在一起，其中便一定有值得我学习的人。我选取他的优点而学习，用他的那些缺点而反躬自问，如果自己有同样的缺点就改正。”

7.25 子以四教：文，行，忠，信。

《述而篇·25》

Confucius taught his disciples four disciplines: classics, social conduct; loyalty to superiors and faithfulness to friends.

孔子从四个方面教育学生：文化知识，社

会实践，对人忠诚，信于朋友。

7.28 子曰：“盖有不知而作之者，我无是也。多闻，择其善者而从之；多见而识之；知之次也。”

《述而篇·28》

Confucius said, “I am not one of those who pretend to understand what they do not. I suggest that one should listen to different views and choose the sound one to follow, see different things and keep them in mind. Knowledge obtained in this way is reliable, though not as good as innate knowledge.”

孔子说：“我没有不懂装懂的毛病。我主张多听各种意见，选择其中好的来学习；多看各种事情，记在心里。这样得来的知识虽不是生而知之，但是靠得住的。”

7.30 子曰：“仁远乎哉？我欲仁，斯仁至矣。”

《述而篇·30》

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Confucius said, "Is benevolence really far away from us? You only have to really want it and it will come."

孔子说：“仁德离我们很遥远吗？只要想达到，就可以达到。”

7.34 子曰：“若圣与仁，则吾岂敢！抑为之不厌，诲人不倦，则可谓云尔已矣。”公西华曰：“正唯弟子不能学也。”

《述而篇·34》

Confucius said, "How can I deserve to be called a sage or a benevolent man? I simply study and work tirelessly and teach others patiently, and that is all." Gongxi Hua said, "This is just we disciples are unable to do."

孔子说：“如果说我是圣人和仁人，实不敢当！我不过是不懈地学习和工作，教诲别人从不知疲倦，不过如此而已。”公西华说：“这正是我们做不到的。”

7.36 子曰：“奢则不孙，俭则固。与其不孙也，宁固。”

《述而篇·36》

Confucius said, “Just as lavishness leads easily to arrogance, so frugality leads easily to shabbiness. However, the latter is better than the former.”

孔子说：“奢侈豪华就显得骄傲，俭省朴素就显得简陋。与其骄傲，宁可简陋。”

7.37 子曰：“君子坦荡荡，小人长戚戚。”

《述而篇·37》

Confucius said, “A gentleman is always broad-minded while a petty man is always full of anxiety.”

孔子说：“君子心胸坦荡，小人忧心忡忡。”

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7.38 子温而厉，威而不猛，
恭而安。

《述而篇·38》

Confucius was cordial but strict, awe-inspiring
but not harsh, grave but composed.

孔子温和而又严厉，有威仪而不凶暴，庄
重而安祥。

泰伯篇第八

Tai Bo

《论语》之第八篇。本篇论述了孔子的诗教、礼教、乐教并重的思想。本篇共 21 章，节选其中 10 章。



公元前 489 年，孔子一行周游列国于陈、蔡之间被围困，以至“绝粮七日”。孔子仍教导弟子说：“君子固穷，小人穷斯滥矣。”（《论语·卫灵公》）

8.2 子曰：“恭而无礼则劳，慎而无礼则蕙，勇而无礼则乱，直而无礼则绞。君子笃于亲，则民兴于仁；故旧不遗，则民不偷。”

《泰伯篇·2》

Confucius said, “Courtesy without following the rites leads to tiredness; caution without following the rites leads to cowardice; courage without following the rites leads to rudeness; frankness without following the rites leads to harshness. Subordinates imitate their superiors: when a superior man devotes himself to his own kin, the people will cherish the cultivation of benevolence. When he does not forget his friends, people will not be indifferent to one another.”

◎ 泰伯篇
T'ai Bo

孔子说：“只会一味恭敬而不知礼未免劳倦。只知谨小慎微而不知礼，就流于懦弱。只凭勇敢无畏而不知礼，就会盲动闯祸。心直口快而不知礼，就会因言语尖刻而伤人。上行下效，在上位的人能以深厚感情对待亲族，老百姓就会重视仁德的培养；在上位的人不遗弃朋友，老百姓就不会对人冷漠无情。”

8.5 曾子曰：“以能问于不能，以多问于寡；有若无，实若虚；犯而不校。昔者吾友尝从事于斯矣。”

《泰伯篇·5》

Zeng Zi said, “I had a friend who did the following: Though capable, he asked the less capable for advice; though he knew a great deal, he consulted those who knew less; though he was a man of great learning, he studied as diligently as those who had little knowledge; though he had rich knowledge, he looked as if he were empty and never minded those who offended him.”

曾子说：“勇于向能力比自己差的人请教；向知识不如自己丰富的人请教；满腹学问要像没有学问的人一样虚心好学；才华过人要像很空虚的人一样；纵被人欺侮也不计较。从前我的一位朋友做到了这样。”

8.6 曾子曰：“可以托六尺之孤，可以寄百里之命，临大节而不

可夺也。君子人与？君子人也。”

《泰伯篇·6》

六尺之孤：指未成年而继位的君主。中国古代六尺约合今天一百三十多厘米。

Zeng Zi said, "If a man could be entrusted with a young ruler and the destiny of a state, and in a moment of crisis, he remains unyielding, is he a gentleman? He is indeed a gentleman."

曾子说：“可以把年幼的君主和国家的命运都托付给他，而在安危存亡的紧要关头不动摇屈服。这种人是君子吗？是君子。”

8.7 曾子曰：“士不可以不弘毅，任重而道远。仁以为己任，不亦重乎？死而后已，不亦远乎？”

《泰伯篇·7》

Zeng Zi said, "A scholar must be resolute and steadfast, for his burden is heavy and his road is long. To practise the virtue of benevolence in the

world is his burden. Is that not heavy? Only with death does his journey come to an end. Is that not long?"

曾子说：“读书人要刚强而有毅力，因为他们肩负重任而前程远大。以实现仁德于天下，这担子还不重吗？为此目的，至死方休，这还不遥远吗？”

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8.8 子曰：“兴于诗，立于礼，成于乐。”

《泰伯篇·8》

Confucius said, “Find inspiration in *The Book of Songs*, take the rites as my basis and cultivate my mind by music.”

孔子说：“诗使我兴奋，礼是我立世之本，乐可以陶冶我的性情。”

8.11 子曰：“如有周公之才之美，使骄且吝，其余不足观也已。”

《泰伯篇·11》

周公：姓姬，名旦，周文王的儿子，武王之弟，成王之叔，据传是西周礼乐制度的制订者，孔子心目中的圣人。

Confucius said, "If a man is as gifted as the Duke of Zhou yet is arrogant and stingy, then his other qualities are not worthy of note."

孔子说：“即使才华比得上周公的人，只要骄傲和吝啬，别的方面也就不值得看了。”

8.13 子曰：“笃信好学，守死善道。危邦不入，乱邦不居。天下有道则见，无道则隐。邦有道，贫且贱焉，耻也；邦无道，富且贵焉，耻也。”

《泰伯篇·13》

Confucius said, "One should stick to one's faith, be eager to learn and ready to die for the just principle. He should not enter a state full of instability or live in a state full of rebellions. When government is enlightened, he would come out to take office; when government is benighted, he would

live in obscurity and not take office. It is shameful to be poor and humble when the government is enlightened; it is also a shame to be rich and noble when the government is benighted.”

孔子说：“一个人应该有坚定的信仰和好学的精神，誓死保卫治国做人的正确原则。不进入政局不稳的国家，不居住在存有祸乱的国家。政治清明就出来做官，政治黑暗就隐居不仕。国家政治清明而自己贫贱，这是耻辱；国家政治黑暗而自己富贵，也是耻辱。”

8.14 子曰：“不在其位，不谋其政。”

《泰伯篇·14》

Confucius said, “Do not interfere in others’ business if you are not in their positions.”

孔子说：“不居于那个职位，就不为它的政务谋划。”

8.17 子曰：“学如不及，犹恐

失之。”

《泰伯篇·17》

Confucius said, “When learning something new, one should worry about being unable to reach it. When one has learnt something, one should worry about forgetting it.”

孔子说：“学习怕赶不上，学后怕忘了。”

8.18 子曰：“巍巍乎，舜禹之有天下也，而不与焉。”

《泰伯篇·18》

舜、禹：远古君主，传说他们的君位都是通过禅让得来的，这是孔子极为赞赏的。

Confucius said, “What lofty lords Shun and Yu were! All that was under Heaven was theirs, yet they sought no personal gain from it.”

孔子说：“舜和禹不愧是高尚的圣君，贵为天子，富有四海，整年为百姓辛劳而一点不谋私利。”

子罕篇第九

Zi Han

《论语》之第九篇。本篇记有孔子“少也贱”，“畏于匡”，“子疾病”等磨难以及“匹夫不可夺志”的志向。本篇共31章，节选其中13章。



孔子对身边的弟子说：“如果我的政治主张不能实行，我就乘小船到海外去，那时能跟着我的大概只有仲由吧！”子路听了这话很高兴。

9.1 子罕言利与命与仁。

《子罕篇·1》

Seldom did Confucius talk about profit, fate and benevolence.

孔子平时很少主动谈到功利、命运和仁德。

9.4 子绝四：毋意，毋必，毋固，毋我。

《子罕篇·4》

Confucius never made wild conjectures and never talked in terms of absolutes. He was neither obstinate nor egoistic. These he took to be four faults.

孔子身上绝没有凭空揣测、绝对肯定、拘泥固执、自以为是这四种毛病。

9.11 颜渊喟然叹曰：“仰之弥高，钻之弥坚。瞻之在前，忽焉在后。夫子循循然善诱人，博我以

文，约我以礼，欲罢不能。既竭吾才，如有所立卓尔。虽欲从之，末由也已。”

《子罕篇·11》

Yan Yuan said with a deep sigh, "The more I look up at the Master's doctrine, the higher it soars; the more I delve into it, the deeper it becomes. It was just in front but suddenly it is behind. In spite of this, the Master is good at leading me forward step by step. He has broadened my mind with ancient culture and regulated me with the rites. I could not give up learning even if I wanted to. Although I am exhausted, it is still beyond me. However much I long to pursue it, I cannot achieve it."

颜渊感汉地说：“老师的学问道德，高深莫测。但他善于诱导我步步深入，用各种文献丰富我的知识，用礼节约束我的行为，使我想停止学习都不可能了。我虽然用尽了才力，却仍然不能攀上顶峰。”

9.13 子贡曰：“有美玉于斯，

韞匱而藏諸？求善賈而沽諸？”子曰：“沽之哉！沽之哉！我待賈者也！”

《子罕篇·13》

美玉于斯：孔子和子貢的對話是借美玉比喻一個有才能的人是懷才作隱士呢？還是出來作官。孔子贊成後者，但更強調要遇賢明的君主（識貨者）才可出來作官。

Zi Gong said, "Suppose you had a piece of beautiful jade, would you put it away in a box or sell it to a connoisseur?" Confucius said, "I would sell it! I would sell it! I am just waiting for a connoisseur."

Note: In this conversation, a piece of beautiful jade is a metaphor for a talented person; should he stay out of sight or come out to take office? Confucius was in favour of the latter, but he stressed that the talented came out only when the state was ruled by a wise and able monarch, just as a lovely jade could be sold for a good price only to a connoisseur.

子貢說：“我這裡有一塊美玉，是把它放在匣子里藏起來呢？還是找一個識貨的商人賣掉呢？”孔子道：“賣掉！賣掉！我就是在等識貨者。”

9.15 子曰：“吾自卫反鲁，然后乐正，雅、颂各得其所。”

《子罕篇·15》

雅、颂：中国最早的诗歌总集《诗经》中的两类诗。经孔子整理分类删减后传世。

Confucius said, “After my return from Wei to Lu I categorised all music as either *Ya* or *Song* according to their contents.”

Note: *Ya* and *Song* were two types of poems in *The Book of Songs*, the earliest collection of poems in China. After Confucius' revision, editing and classification, they were handed down to later generations.

孔子说：“我从卫国回到鲁国以后，对有关乐章按内容整理归并到《雅》、《颂》两类。”

9.17 子在川上曰：“逝者如斯夫！不舍昼夜。”

《子罕篇·17》

Standing by the side of a river, Confucius

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sighed, "Time is going on like this river, flowing away endlessly day and night."

孔子站在河边感叹道：“过去的时光就像这河水一样，日夜不停地流去。”

9.18 子曰：“吾未见好德如好色者也。”

《子罕篇·18》

Confucius said, "I have never met any one who is as fond of virtue as he is of beauty."

孔子说：“我没见过有像喜爱美色那样喜爱道德的人。”

9.19 子曰：“譬如为山，未成一簣，止，吾止也。譬如平地，虽履一簣，进，吾往也。”

《子罕篇·19》

为山、平地：孔子这段话是用堆山和平地作比喻，勉励学生自强不息，坚持不懈，不要半途停下来。

Confucius said, "In making a mound, the job is not finished until the last basketful of earth is in place; in filling in a hole, even if you've only poured in one basketful of earth, the job can surely be finished so long as you persist."

Note: In this passage, Confucius uses a metaphor to encourage his disciples to strive to improve themselves constantly and not to give up half way.

孔子说：“好比用土堆山，只差一筐土就堆成了，如果停下来，就会半途而废。又好比用土填坑，虽然刚倒下一筐土，只要坚持下去，就会把坑填成平地。”

9.23 子曰：“后生可畏，焉知来者之不如今也？四十、五十而无闻焉，斯亦不足畏也已。”

《子罕篇·23》

Confucius said, "Young people have great potential for achievements. Who can say that they will not be our equals in the future? If someone hasn't

distinguished himself by the age of forty or fifty, he will not amount to much.”

孔子说：“年轻人是大有作为的，谁能断定他们将来不会超过我们这一代呢？如果一个人到了四、五十岁还没有什么名望，那他这辈子也就不会有什么作为了。”

9.24 子曰：“法语之言，能无从乎？改之为贵。巽与之言，能无说乎？绎之为贵。说而不绎，从而不改，吾末如之何也已矣。”

《子罕篇·24》

Confucius said, “Is it possible not to listen to correct opinions? But they are only of value if you correct your mistakes after listening. Is it possible not to be pleased when you hear amenable words? But they are only of value if you can analyse them correctly. I can not teach those people who are only willing to hear amenable words instead of analysing them and those who seemingly accept correct opinions but will not actually correct their mistakes.”

孔子说：“对正确的意见，能不听吗？但听了之后能改正错误才可贵。听了顺耳的话，能不高兴吗？但要对这些话能够分析鉴别才可贵。对于不加分析地只愿听顺耳的话，表面接受批评意见，实际不改的人，我也没有办法教他的。”

9.25 子曰：“主忠信，毋友不如己者，过则勿惮改。”

《子罕篇·25》

注：这段话译文见第一篇第八章。

Confucius said, “One should pay great attention to loyalty and sincerity, and not make close friends with those whose morality is inferior to one’s own. If one makes a mistake, one should not be afraid of correcting it.”

孔子说：“要重道德，慎交友，有过错，随时改正。”

9.26 子曰：“三军可夺帅也，匹夫不可夺志也。”

《子罕篇·26》

Confucius said, "An army may be deprived of its commanding officer, yet a man cannot be deprived of his will."

孔子说：“军队可以丧失主帅，一个人不可丧失志气。”

9.28 子曰：“岁寒，然后知松柏之后凋也。”

《子罕篇·28》

Confucius said, "Only when the weather turns cold can we see that the leaves of pines and cypresses are the last to wither and fall."

孔子说：“到了严寒的季节，才知道松柏树是最后落叶的。”

9.29 子曰：“知者不惑，仁者不忧，勇者不惧。”

《子罕篇·29》

Confucius said, "A wise man is never chea-

ted, a virtuous man is never worried and a courageous man is never afraid.”

孔子说：“聪明人不受欺骗，品德高尚的人没有忧虑，勇敢的人无所畏惧。”

9.30 子曰：“可与共学，未可与适道；可与适道，未可与立；可与立，未可与权。”

《子罕篇·30》

Confucius said, “People who are good at studying together are not necessarily able to achieve the same; people who are able to achieve the same are not necessarily able to make persistent efforts; people who are good at making persistent efforts are not necessarily able to adapt to circumstances.”

孔子说：“可以在一起学习的人，未必能取得同样的成绩；同样取得成绩的人，未必都能坚持下去；可以在一起坚持下去的人，未必都能通权达变。”

乡党篇第十

Hometown

《论语》之第十篇。此篇多记孔子的日常生活，包括孔子之着装、饮食、起居、入太庙、观蜡等容色言行。本篇共27章，节选其中7章。



宰子问老师：“如果告诉一个有仁德的人说：‘有人掉进井里了’，他会跟着跳进去吗？”孔子对宰子的提问很不满意。

10.1 孔子于乡党，恂恂如也，似不能言者。其在宗庙朝廷，便便言，唯谨尔。

《乡党篇·1》

乡党：古代五百家为党，二十五党为乡。乡党，指家乡。

In his hometown, Confucius was very gentle and respectful, and behaved as if he could hardly express himself. However, at the ancestral temple or at court, he talked brilliantly but carefully.

孔子在家乡，显得很温和恭顺，好像不善言辞。他在宗庙中、朝廷上却很健谈，只是很谨慎。

10.8 食不厌精，脍不厌细。

《乡党篇·8》节选

Rice (staple food) can never be refined too much; nor can meat be minced too much.

粮食加工越细越好，鱼肉切得越细越好。

10.10 食不语，寝不言。

《乡党篇·10》

He did not talk either at table or in bed.

吃饭的时候不交谈，睡觉的时候不说话。

10.13 乡人饮酒，杖者出，斯出矣。

《乡党篇·13》

When drinking with the people from his village, he did not leave the table until the elderly had done so.

同乡人一起饮酒，要等年长者退席之后才可出去。

10.17 厩焚。子退朝，曰：“伤人乎？”不问马。

《乡党篇·17》

The stable caught fire. Hurrying back from the

court, Confucius asked, "Anyone hurt?" He did not ask about the horses.

孔子从朝中回来知道马棚失了火，只问：“伤人了吗？”并不问马匹怎么样。

10.20 君命召，不俟驾行矣。

《乡党篇·20》

Hardly had the horses been yoked to the carriage when Confucius, summoned by the ruler, set off on foot.

国君召见孔子，他不等套好车立即就走。

10.21 入太庙，每事问。

《乡党篇·21》

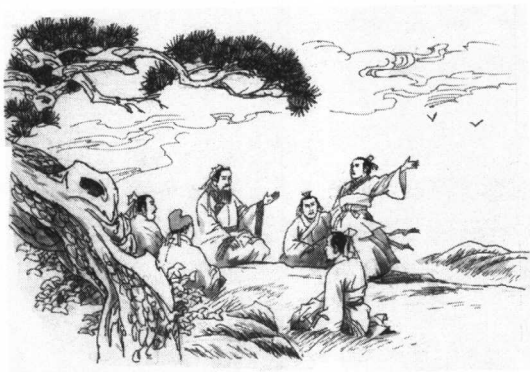
Confucius would ask about everything whenever he entered the Temple of the Duke of Zhou.

孔子进入周公庙，对每件不明白的事情都虚心向别人请教。

先进篇第十一

On Music and Rites

《论语》之第十一篇。此篇多评门弟子贤否。朱熹《集注》曰：“人欲尽处，天理流行，随处充满，无少欠缺。”本篇共26章，节选其中12章。



孔子和弟子们坐在一棵松下休息，听弟子们各言其志向。子路抢着说自己善于带兵打仗；子贡说自己可以游说交战双方休武；颜回说自己愿意辅佐明王，以礼乐教民……

11.1 子曰：“先进于礼乐，野人也；后进于礼乐，君子也。如用之，则吾从先进。”

《先进篇·1》

Confucius said, “Those who get on with the rites and music before taking office are from humble families; those who take office before getting on with the rites and music are from noble families. Were I to choose between the two, I would stand on the side of the former.”

孔子说：“先学习礼乐而后做官的，是没有世袭特权的一般士人；先做官而后学习礼乐的，是有世袭特权的卿大夫子弟。如果要我选用人才，我就选用先学习礼乐而后做官的人。”

11.3 德行：颜渊，闵子骞，冉伯牛，仲弓。言语：宰我，子贡。政事：冉有，季路。文学：子游，子夏。

《先进篇·3》

Confucius' disciples each had his own talent; Yan Yuan, Min Ziqian, Ran Boniu, and Zhong Gong were virtuous; those of eloquence were Zai Wo and Zi Gong; those good at government were Ran You and Ji Lu; and Zi You and Zi Xia were familiar with ancient culture and literature.

孔子弟子各有所长，德行好的有颜渊、闵子骞、冉伯牛、仲弓等。长于辞令的有宰我、子贡等。有办理政事才能的如冉有、季路等。熟悉古代文献的有子游、子夏等。

11.6 南容三复白圭，孔子以其兄之子妻之。

《先进篇·6》

南容：孔子的学生南宫适，字子容。白圭：《诗经·大雅》中一首诗。大意是：白圭是一种珍贵而莹洁的玉器，如果上边沾有污点，还可以磨掉，如果说出的话有污点就没办法去掉了。

Nan Rong often repeated the verse about the white jade sceptre. Confucius thought him meticulous and conscientious and married his niece to him.

Note: White jade sceptre is a poem from *The Book of Songs*, the meaning of which is as follows: the sceptre of white jade was precious and pure. A stain on the sceptre may be removed. But it is impossible to remove the stain carried in words.

南容经常诵读关于白圭的诗，孔子认为他是一个谨小慎微的人，就把侄女嫁给他。

11.7 季康子问：“弟子孰为好学？”孔子对曰：“有颜回者好学，不幸短命死矣，今也则亡。”

《先进篇·7》

季康子：姓季孙，名肥，鲁哀公时正卿。

Ji Kangzi asked, “Who is most eager to learn among your disciples?” Confucius answered, “Yan Hui was the one who loved learning most. Unfortunately, he died young. Now there is no one like this.”

季康子问：“你学生中谁最爱学习？”孔子回答说：“颜回最爱学习，不幸早死，现在没有这样的人了。”

11.12 季路问事鬼神。子曰：“未能事人，焉能事鬼？”曰：“敢问死。”曰：“未知生，焉知死。”

《先进篇·12》

Zi Lu asked Confucius about how to serve the spirits. Confucius said, “How can one serve the spirits before one knows how to serve people?” Zi Lu went on asking, “What is death?” Confucius replied, “How can one understand death before understanding life?”

季路向老师请教服事鬼神的方法。孔子说：“不能服事人，怎能服事鬼？”季路又问：“请问死是怎么回事？”孔子说：“不知道生，怎么知道死？”

11.15 子曰：“由之瑟奚为于丘之门？”门人不敬子路。子曰：“由也升堂矣，未入于室也。”

《先进篇·15》

瑟：古代乐器，和琴同类。

Confucius said, "Why did Zhong You come to play the *se* for me?" After that, Confucius' disciples began to look down upon Zi Lu. Confucius said, "In fact Zhong You is quite learned, only far from perfect."

Note: *Se* is an ancient Chinese musical instrument, similar to the zither.

孔子说：“仲由何必来我这里卖弄弹瑟呢？”由此孔子的学生瞧不起子路。孔子又说道：“其实仲由的学问已经不错了，只是还没有到家。”

11.16 子贡问：“师与商也孰贤？”子曰：“师也过，商也不及。”曰：“然则师愈与？”子曰：“过犹不及。”

《先进篇·16》

师：颛孙师，即子张，孔子的学生。商：卜商，即子夏，孔子的学生。

Zi Gong asked, "Who is preferable, Zhuansun

Shi (a disciple of Confucius) or Bu Shang?" Confucius said, "Zhuansun Shi tends to go too far, but Bu Shang tends not to go far enough." Zi Gong said, "So is Zhuansun Shi preferable in fact?" Confucius said, "The fact is that going too far and not going far enough are equally bad."

子贡问：“颛孙师和卜商，哪个好一些？”孔子说：“颛孙师办事好过头，卜商办事好达不到。”子贡说：“那么还是颛孙师好一些了？”孔子说：“其实过头和达不到同样不好。”

11.17 季氏富于周公，而求也为之聚敛而附益之。子曰：“非吾徒也，小子鸣鼓而攻之可也！”

《先进篇·17》

季氏：季孙氏，鲁国大夫。周公：泛指周天子左右卿士（一说专指周公旦）。孔子认为诸侯国（鲁）的大夫反而财富多于周天子卿士，这是不合礼的。求：冉求，即子有，孔子的学生。当时是季孙氏家臣。季孙氏要用田赋制度增收赋税，派冉求征求孔子的意见，孔子明确表示反对对人民的过分剥削。可是冉求仍然听从季氏而实行田赋制度加重对人民的剥削，所以孔子不认他这个学生，并号召其他学生攻击冉求。

Jisun Shi possessed even more wealth than Zhou Gong. Nevertheless, Ran Qiu helped increase Jisun Shi's wealth through extortion. Confucius said, "Ran Qiu is no longer a disciple of mine. You may attack him openly on a large scale."

Note: Zhou Gong generally refers to the dukes serving the King of Zhou. (In another saying it refers to Ji Dan, the Duke of Zhou.) Confucius thought that it was against the rites that the senior officials under the Duke of Lu possessed more wealth than the senior officials in attendance upon the King of Zhou.

Ran Qiu, also known as Zi You, was then a steward of Jisun's Manor. Jisun Shi wanted to collect more land taxes and sent Ran You to ask for Confucius' advice. Confucius openly objected to it. But Ran Qiu still followed Jisun's instructions and carried out the practice of land taxes, which led to overexploitation of the common people. As a result, Confucius claimed that Ran Qiu was no longer his student and asked the other students to attack him.

季孙氏比周天子的卿士还富有，可是冉求还帮助他搜刮，以增加他的财富。孔子说：“冉求已经不是我的学生了，你们可以大张旗鼓地攻击他。”

11.18 柴也愚，参也鲁，师也辟，由也喭。

《先进篇·18》

柴：姓高，名柴，字子羔。孔子的学生。

Confucius said, "Gao Chai (a disciple of Confucius) is stupid; Zeng Shen is slow; Zhuansun Shi goes to extremes, Zhong You is rash and careless."

高柴愚笨，曾参迟钝，颛孙师偏激，仲由鲁莽。

11.21 子曰：“论笃是与，君子者乎？色庄者乎？”

《先进篇·21》

Confucius said, "Before praising a man who is honest in speech, one should observe: Is he a true gentleman or is his dignity just a pretence?"

孔子说：“赞扬说话诚实的人，但要仔细观察他是真正的君子呢？还是伪装庄重的人呢？”

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11.22 子路问：“闻斯行诸？”子曰：“有父兄在，如之何其闻斯行之？”冉有问：“闻斯行诸？”子曰：“闻斯行之。”公西华曰：“由也问‘闻斯行诸’，子曰：‘有父兄在’；求也问‘闻斯行诸’，子曰：‘闻斯行之’。赤也惑，敢问。”子曰：“求也退，故进之；由也兼人，故退之。”

《先进篇·22》

Zi Lu asked, "Should one respond immediately to a call?" Confucius said, "How can you respond immediately to a call with your father and elder brothers alive?"

Ran You asked the same question, "Should one respond immediately to a call?" Confucius said, "Yes, one should."

Gongxi Hua was deeply perplexed, saying, "I am puzzled. May I know why you gave two different answers to the same question?"

Confucius said, "Ran You usually hangs back, so I urge him on; Zhong You advances bravely and

sometimes audaciously, so I hold him back.”

子路问：“说干就干对吗？”孔子说：“有父兄在，怎么能说干就干呢？”冉有也问：“说干就干对吗？”孔子说：“对。”公西华大惑不解地问：“他们两个提出的问题相同，而您的回答却相反，我有些糊涂了，敢问这是怎么回事。”孔子说：“冉求做事好退缩，所以我鼓励他大胆干；仲由好勇胆大，所以我有意压压他。”

11.23 子畏于匡，颜渊后。
子曰：“吾以女为死矣。”曰：“子在，回何敢死？”

《先进篇·23》

Confucius was besieged in Kuang. Yan Yuan was the last to arrive to see him. Confucius said, "I thought you had died." Yan Yuan said, "How would I dare to die when you Master are alive?"

孔子被囚禁在匡地，颜渊最后赶来，孔子说：“我以为你死了。”颜渊说：“您还活着，我怎么敢死呢？”

颜渊篇第十二

Yan Yuan

《论语》之第十二篇。本篇记颜渊、仲弓、樊迟、子贡、子张等问仁问政。其中提出“克己复礼”、“己所不欲，勿施于人”等成为儒家重要命题。本篇共24章，节选其中15章。



孔子说：“说我是圣人和仁人，实不敢当！我不过是不懈地学习和工作，教诲别人从不知疲倦，不过如此而已。”

12.1 颜渊问仁，子曰：“克己复礼为仁。一日克己复礼，天下归仁焉。为仁由己，而由人乎哉？”颜渊曰：“请问其目。”子曰：“非礼勿视，非礼勿听，非礼勿言，非礼勿动。”颜渊曰：“回虽不敏，请事斯语矣。”

《颜渊篇·1》

Yan Yuan asked what benevolence was. Confucius said, "One who restrains himself in order to observe the rites is benevolent. Once you can do this, you will be unanimously considered a man of benevolence. Such a practice wholly depends on oneself, not on anybody else." Yan Yuan asked again, "How can one carry on such a practice?" Confucius answered, "Do not look at things that do not accord with the rites; do not listen to things that do not accord with the rites; do not say anything that does not accord with the rites; and do not do anything that does not accord with the rites." Yan Yuan said, "I will follow what you have said even

though I am not gifted.”

颜渊问什么是仁，孔子说：“克制自己的言行合于礼就是仁。一旦能作到这样，人们就会承认你是仁人了。这完全要靠自己，靠别人是没有用的。”颜渊又问：“怎样才能做到呢？”孔子说：“不合于礼的东西不看，不合于礼的话不听，不合于礼的话不说，不合于礼的事不做。”颜渊说：“我虽然迟钝，也要照您的话去做。”

12.2 仲弓问仁，子曰：“出门如见大宾，使民如承大祭。己所不欲，勿施于人。在邦无怨，在家无怨。”仲弓曰：“雍虽不敏，请事斯语矣。”

《颜渊篇·2》

仲弓：姓冉，名雍，字仲弓。孔子的学生。

Zhong Gong asked what benevolence was. Confucius said, “Deal with your work as earnestly and conscientiously as you receive a distinguished

guest; call up the common people for corvée labour as cautiously as if you were at a sacrificial ceremony; never impose upon others what you dislike yourself. By so doing, you will cause no resentment anywhere you go.” Zhong Gong said, “I will follow what you have said even though I am not gifted.”

仲弓问什么是仁，孔子说：“对待工作像接待贵宾一样严肃认真，役使老百姓像承当祭典一样小心谨慎。凡自己不喜欢的就不要强加于别人。不管在什么地方。都没有怨恨。”仲弓说：“我虽然愚笨，也要照您说的话去做。”

12.3 司马牛问仁，子曰：
“仁者，其言也讷。”曰：“其言也
讷，斯谓之仁已乎？”子曰：“为
之难，言之得无讷乎？”

《颜渊篇·3》

司马牛：姓司马，名耕，字子牛。孔子的学生。司马牛“多言而躁”。孔子的话是针对他的缺点说的。颜渊、冉雍、司马牛同问仁，孔子却因人施教，回答不一。

Sima Niu (a disciple of Confucius) asked what benevolence was. Confucius said, "A benevolent man is always careful in speech." Sima Niu asked, "Can a man be considered benevolent only because he is careful in speech?" Confucius said, "How can a man not be careful in speech as long as he knows it is difficult to act?"

Note: Confucius made these remarks in the light of Sima Niu's shortcomings of talkativeness and impetuosity. When Yan Yuan, Ran Yong, and Sima Niu asked the same question about benevolence, Confucius gave different answers in view of their different temperaments.

司马牛问什么是仁，孔子说：“仁人说话谨慎。”司马牛说：“说话谨慎就是仁吗？”孔子说：“知道做起来不容易，说话能不谨慎吗？”

12.4 司马牛问君子，子曰：
“君子不忧不惧。”曰：“不忧不惧，
斯谓之君子已乎？”子曰：“内省不
疚，夫何忧何惧？”

Sima Niu asked about being a gentleman. Confucius said, "Gentlemen are free from worries and fears." Sima Niu asked again, "Can a person be called a gentleman just because he is free from worries and fears?" Confucius answered, "Can a man with a clear conscience ever have any worries and fears?"

司马牛问怎样才算君子，孔子说：“君子不忧愁，不恐惧。”司马牛说：“不忧愁，不恐惧，就可以算君子吗？”孔子说：“能做到问心无愧的人，还会有忧愁和恐惧吗？”

12.5 司马牛忧曰：“人皆有兄弟，我独亡。”子夏曰：“商闻之矣：‘死生有命，富贵在天。’君子敬而无失，与人恭而有礼。四海之内，皆兄弟也。君子何患乎无兄弟也？”

《颜渊篇·5》

Sima Niu said sadly, "Everyone else has

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brothers, but I have none.” Zi Xia consoled him by saying, “There is a saying that life and death is decided by destiny, and wealth and rank by Heaven. A gentleman only has to act earnestly, do nothing wrong, and be respectful and polite, and all men under Heaven are his brothers. Why should there be a need for you to worry about having no brothers?”

司马牛忧愁地说：“别人都有亲兄弟，唯独我没有。”子夏劝慰道：“我听说：‘死生听之命运，富贵由天安排’。君子只要办事认真，不出差错，对人恭敬而有礼貌，普天下人都是好兄弟，你又何必忧虑没有亲兄弟呢？”

12.7 子贡问政，子曰：“足食，足兵，民信之矣。”子贡曰：“必不得已而去，于斯三者何先？”曰：“去兵。”子贡曰：“必不得已而去，于斯二者何先？”曰：“去食。自古皆有死，民无信不立。”

《颜渊篇·7》

Zi Gong asked what was needed for government. Confucius said, "Sufficient food, sufficient armaments, and common people's trust in the government." Zi Gong asked, "Suppose you were forced to get rid of one of the three, which one would you get rid of first?" Confucius said, "Armaments." Zi Gong went on asking, "Which one would you get rid of if you were to get rid of one of the remaining two?" Confucius answered, "The food. Although man will die of hunger without food, man has been destined to die since time immemorial. But if people lose their trust in the government then the country has lost its basis."

子贡问怎样治理国家，孔子说：“粮食充足，军备充足，人民信任政府。”子贡说：“如果迫不得已一定要去掉一项，在这三项中先去掉哪一项？”孔子说：“去掉军备。”子贡又说：“如果迫不得已还要去掉一项，在这二项中该去掉哪一项？”孔子说：“去掉粮食。没有粮食，虽然会饿死，但自古以来，人都会死的。如果失去人民对政府的信任这一项，也就失去了立国之本了。”

12.11 齐景公问政于孔子，孔子对曰：“君君，臣臣，父父，子子。”公曰：“善哉！信如君不君，臣不臣，父不父，子不子，虽有粟，吾得而食诸？”

《颜渊篇·11》

齐景公：齐国国君，名杵臼。

Duke Jing of Qi asked Confucius how to govern a country. Confucius said, "Rulers, subjects, fathers, and sons should observe their respective rites." Duke Jing said, "How true! If the ruler is not a ruler, the subject not a subject, the father not a father, the son not a son, even if there is sufficient grain, will I be able to obtain it?"

齐景公问孔子怎样治理国家，孔子说：“君臣父子要各守其礼。”齐景公说：“对呀！如果国君不像国君，臣不像臣，父亲不像父亲，儿子不像儿子，即使粮食很多，我能吃得到吗？”

12.13 子曰：“听讼，吾犹人

也。必也使无讼乎！”

《颜渊篇·13》

注：孔子说这话时任鲁国司寇（治理刑事的官）。

Confucius said, “The way I settle a lawsuit is not different from others. I am trying, however, to prevent any lawsuit from being started.”

Note: Confucius made the above remarks when he was the minister of criminal jurisdiction in Lu.

孔子说：“我审理诉讼案件，和别人一样。目的是为了不发生诉讼案件。”

12.14 子张问政，子曰：“居之无倦，行之以忠。”

《颜渊篇·14》

Zi Zhang asked about government. Confucius said, “Never slack off in your position and fulfill your responsibility loyally.”

子张向孔子请教如何从政，孔子说：“身居

官位不懈怠，执行政策不走样。”

12.15 子曰：“博学于文，约之以礼，亦可以弗畔矣夫！”

《颜渊篇·15》

Confucius said, “A gentleman will not go astray so long as he studies extensively and regulates himself with the rites.”

孔子说：“君子广泛地学习文化典籍，并用礼来约束自己，就可避免离经叛道了。”

12.16 子曰：“君子成人之美，不成人之恶。小人反是。”

《颜渊篇·16》

Confucius said, “A gentleman helps others fulfill good deeds and never helps them in bad deeds. A petty man just does the opposite.”

孔子说：“君子成全别人的好事，不去促成别人的坏事。小人却和这相反。”

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12.17 季康子问政于孔子，孔子对曰：“政者，正也。子帅以正，孰敢不正？”

《颜渊篇·17》

Ji Kangzi asked Confucius about the way to govern. Confucius said, “To govern is to be upright. Who dares not to be upright if you yourself are upright?”

季康子向孔子问政治之道，孔子说：“政就是端正。您自己行为端正，谁敢不端正呢？”

12.19 季康子问政于孔子曰：“如杀无道，以就有道，何如？”孔子对曰：“子为政，焉用杀？子欲善而民善矣。君子之德风，小人之德草，草上之风，必偃。”

《颜渊篇·19》

Ji Kangzi asked Confucius about government, saying, “What do you think of governing a state by

taking away the lives of villains and promoting good people?" Confucius said, "Why should one slay in order to govern? You want the country to be good, and so do the common people. The ruler is like the wind, the common people are like the grass. Whichever way the wind blows, the grass can not help but bend."

季康子向孔子请教治理政事时说：“如果用杀掉坏人，重用好人的方法来治理国家，你觉得怎么样？”孔子说：“治理政事，何必一定要杀人呢？您想把国家搞好，老百姓也想把国家搞好。执政者好比风，老百姓好比草。风往哪边吹，草向哪边倒。”

12.22 樊迟问仁，子曰：“爱人。”问知，子曰：“知人”。樊迟未达。子曰：“举直错诸枉，能使枉者直。”樊迟退，见子夏，曰：“乡也，吾见于夫子而问知，子曰：‘举直错诸枉，能使枉者直。’何谓也？”子夏曰：“富哉言乎！舜

有天下，选于众，举皋陶，不仁者远矣。汤有天下，选于众，举伊尹，不仁者远矣。”

《颜渊篇·22》

皋陶：传说舜时贤相。**伊尹：**商汤时贤相，曾辅佐汤灭夏兴商。

Fan Chi asked what benevolence was. Confucius answered, "To be benevolent is to love." Again Fan Chi asked what wisdom was. Confucius answered, "To know others well is to be wise." Seeing that Fan Chi was unable to understand, Confucius added, "To put those who are straight and upright in important positions makes the wicked become straight and upright." Fan Chi left and went to see Zi Xia. He told Zi Xia, "Just now I asked the Master about wisdom. He said, 'To put those who are straight and upright in important positions makes the wicked become straight and upright.' What did he mean?" Zi Xia answered, "He meant a lot! When Shun was ruling his empire, he chose Gao Yao from the multitude. By so

doing, he kept the wicked at bay; when Tang was ruling his empire, he chose Yi Yin from the multitude. By so doing, he kept the wicked at bay. ”

樊迟问什么是仁，孔子说：“仁就是爱人。”樊迟又问什么是智，孔子说：“善于识别人就叫智。”见樊迟仍不理解，孔子又说：“选拔重用正直的人，邪恶的人就没有市场。”樊迟退出来找到子夏，说：“我刚才向老师请教什么是智，老师说：‘选拔重用正直的人，邪恶的人就没有市场。’这是什么意思？”子夏说：“这话含意相当深刻，舜有天下，在众人中选用了皋陶，那些坏人只得远远避开了。汤有天下，在众人中选用了伊尹，那些坏人只得远远避开了。”

12.23 子贡问友，子曰：“忠告而善道之，不可则止，毋自辱焉。”

《颜渊篇·23》

Zi Gong asked how to treat friends. Confucius said, “Advise earnestly and guide properly, stop doing so if they don’t follow. Do not get vexed.”

子贡问如何对待朋友，孔子说：“对朋友要诚恳劝告和引导，如不听从也就作罢，不必自讨没趣。”

12.24 曾子曰：“君子以文会友，以友辅仁。”

《颜渊篇·24》

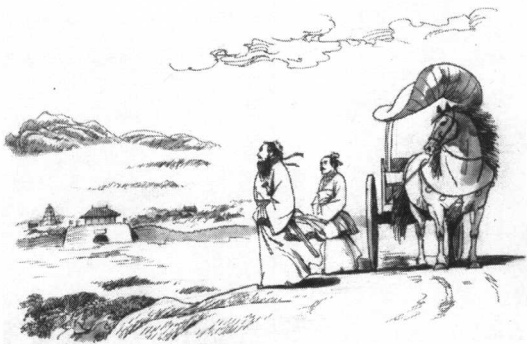
Zeng Zi said, “A gentleman makes friends through his learning and cultivates virtue and benevolence through those friends.”

曾子说：“君子用文章学问聚会朋友，藉朋友帮助培养仁德。”

子路篇第十三

Zi Lu

《论语》之第十三篇。本篇记述孔子提出“名不正则言不顺，言不顺则事不成”。本篇共30章，节选其中20章。



公元前496年（鲁定公十四年）孔子56岁这一年离开了鲁国，开始了他周游列国的行程。孔子是极不愿意离开自己国家的，他临行时歌曰：“彼妇之口，可以出走。彼女之谒，可以死败。悠哉游哉，聊以卒岁。”

13.1 子路问政，子曰：“先之劳之。”请益，曰：“无倦。”

《子路篇·1》

Zi Lu asked about government. Confucius said, “Urge the common people to work hard by setting an example yourself.” Zi Lu requested for more advice. Confucius said, “Do not slack on your duties.”

子路请教管理政事，孔子说：“自己以身作则带领百姓工作。”子路请再讲一些，孔子说：“办事不要懈怠。”

13.2 仲弓为季氏宰，问政，子曰：“先有司，赦小过，举贤才。”曰：“焉知贤才而举之？”子曰：“举尔所知，尔所不知，人其舍诸？”

《子路篇·2》

While serving as a steward of the Jisun's Fam-

ily (who were high officials in Lu), Zhong Gong asked how to govern. Confucius said, "Set an example for others to follow, be lenient to minor mistakes, and promote men of talent." Zhong Gong went on asking, "How to distinguish men of talent?" Confucius said, "Promote those you know well. Will others then fail to promote those you do not know well?"

仲弓做了鲁国大夫季氏的家臣，向老师请教如何管理政事，孔子说：“凡事带头去做，不计较别人的小过失，提拔优秀的人才。”仲弓问：“怎样识别优秀人才呢？”孔子说：“提拔你所了解的；你不了解的人，难道别人不会提拔吗？”

13.3 子路曰：“卫君待子而为政，子将奚先？”子曰：“必也正名乎！”子路曰：“有是哉，子之迂也！奚其正？”子曰：“野哉，由也！君子于其所不知，盖阙如也。名不正则言不顺，言不顺则事不

成，事不成则礼乐不兴，礼乐不兴则刑罚不中，刑罚不中则民无所措手足。故君子名之必可言也，言之必可行也。君子于其言，无所苟而已矣。”

《子路篇·3》

卫君：卫国国君。当时卫国经过父子争夺君位，搞乱了“君、臣、父、子”的名分，所以孔子提出要先正名。

Zi Lu said, "The King of Wei is waiting for you to go to administrate his country. What are you going to do first?" Confucius said, "To rectify names." Zi Lu said, "Why be so pedantic? Why should there be a need to rectify names?" Confucius said, "You don't understand! A gentleman will never be in a haste to present his opinions as to what he does not understand. If names are not rectified, what is said will not sound reasonable; if what is said does not sound reasonable, efforts cannot culminate in success; if efforts cannot culminate in success, the rites and music will not thrive; if the rites and music do not thrive, crimes cannot be

◎ 子路篇 3

punished properly; if crimes are not punished properly, the common people will have nothing to go by. Therefore, whatever a ruler says must be in accordance with the rites. He must be practical, and never be casual.”

Note: There was a royal family of struggle for power going on in the Wei. In the course of the struggle, the distinctions between father and son, ruler and minister had been lost. So Confucius advocated that the first measure to be taken should be the rectification of names.

子路说：“卫国国君等您去治理政事，您打算首先干什么事？”孔子说：“先正名分！”子路说：“您竟迂腐到这种地步！何必一定要正名分呢？”孔子说：“你真不懂事！君子对自己不懂的事，是不乱说的。名分不正，说话就不能顺理成章；不能顺理成章，事情就办不成；事情办不成，礼乐就不能兴起；礼乐不兴，刑罚就不能得当；刑罚不当，老百姓就无所适从。所以，治理政事者必须言出合于礼，能够实行，而不能随随便便。”

13.4 樊迟请学稼，子曰：

“吾不如老农。”请学为圃，曰：“吾不如老圃。”樊迟出。子曰：“小人哉，樊须也！上好礼，则民莫敢不敬；上好义，则民莫敢不服；上好信，则民莫敢不用情。夫如是，则四方之民襁负其子而至矣，焉用稼？”

《子路篇·4》

Fan Chi asked Confucius about how to grow crops. Confucius answered, "I am not as good as a peasant." Then Fan Chi asked about how to grow vegetables. Confucius said, "I am not as good as a gardener." After Fan Chi left, Confucius said, "How narrow-minded Fan Chi is! When rulers observe the rites, the common people will not dare to show disrespect; when rulers act properly, the common people will not dare to show disobedience; when rulers keep their promises, the common people will not dare to tell lies. If they are able to do this, people from all directions will come to submit themselves to the authority of such rulers. What

need is there for a ruler to grow crops himself?"

樊迟向老师请教怎样种庄稼，孔子说：“我不如老农。”又请教种菜，孔子说：“我不如菜农。”樊迟退出后，孔子说：“樊迟真是小人见识！治人者讲究礼节，老百姓就不敢不尊敬；治人者行为端正，老百姓就不敢不服从；治人者讲信用，老百姓就不敢讲假话。能做到这样的话，四方百姓就会携子女来归附，用得着自己种庄稼吗？”

13.6 子曰：“其身正，不令而行；其身不正，虽令不从。”

《子路篇·6》

Confucius said, "If the ruler acts properly, the common people will obey him without being ordered to; if the ruler does not act properly, the common people will not obey him even after repeated injunctions."

孔子说：“执政者行为端正，不发命令老百姓也会跟着走；执政者行为不端正，纵三令五

申老百姓也不会听从。”

13.9 子适卫，冉有仆。子曰：“庶矣哉！”冉有曰：“既庶矣，又何加焉？”曰：“富之。”曰：“既富矣，又何加焉？”曰：“教之。”

（子路篇·9）

富之，教之：孔子主张先使民富裕然后教育，故有此话。

When Confucius went to the State of Wei, Ran You drove the carriage for him. Confucius said, "What a large population Wei has!" Ran You asked, "What should be done with such a large population?" Confucius answered, "Enrich the people." Ran You went on asking, "What should be done when they have become rich?" Confucius answered, "Educate them!"

孔子到卫国去，冉有给他赶车。孔子说：“卫国的人口真多呀！”冉有说：“人口已经多了，怎么办？”孔子说：“使他们富足起来。”冉有又问：“富足之后又该怎么办？”孔子说：

“教育他们。”

13.10 子曰：“苟有用我者，
期月而已可也，三年有成。”

《子路篇·10》

Confucius said, “If I were given the opportunity, it would only take me a single year to administer a country well; and remarkable achievements could be made in three years.”

孔子说：“如果让我治理国家，一年就差不多了，三年之后能大见成效。”

13.11 子曰：“‘善人为邦百年，亦可以胜残去杀矣。’诚哉是言也！”

《子路篇·11》

Confucius said, “It has been said, ‘Cruelty and killing would be no more if good people were to govern a country for a hundred successive years.’ How true that is!”

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孔子说：“有人说，‘善良的人治理国家连续百年，就可以克服残暴免除虐杀了。’这话说得很对。”

13.12 子曰：“如有王者，必世而后仁。”

《子路篇·12》

世：古人说三十年为一世。

Confucius said, “ Even with the rise of a sagacious ruler ,it will still take him thirty years to realise benevolent government. ”

孔子说：“即使有圣明君主兴起，也要经过三十年之后才能实现仁政。”

13.13 子曰：“苟正其身矣，于从政乎何有？不能正其身，如正人何？”

《子路篇·13》

Confucius said, "Why should a ruler have any difficulty in administrating his country if he himself is upright? How could a ruler correct others if he himself is not upright?"

孔子说：“执政者如果自己端正，治理国家还有什么困难呢？如果自身不端正，又怎能匡正别人呢？”

论语

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13.15 定公问：“一言而可以兴邦，有诸？”孔子对曰：“言不可以若是其几也。人之言曰：‘为君难，为臣不易。’如知为君之难也，不几乎一言而兴邦乎？”曰：“一言而丧邦，有诸？”孔子对曰：“言不可以若是其几也。人之言曰：‘予无乐乎为君，唯其言而莫予违也。’如其善而莫之违也，不亦善乎？如不善而莫之违也，不几乎一言而丧邦乎？”

定公：名宋，鲁国国君。

Duke Ding of Lu asked, "Is it true that one saying can make a country flourish?" Confucius answered, "It cannot be understood in such a simple way. Some say, 'To be a ruler is difficult, and to be a minister is not easy, either.' If the ruler and the minister understand the difficulty and work conscientiously, is it not true that a saying can make a country flourish?"

Again, Duke Ding asked, "Is it true that one saying can ruin a country?" Confucius replied, "It is hard to say. Someone once said 'The only thing that pleases me is that nobody disobeys what I say.' If what he says is correct, and nobody disobeys him, that is good; if what he says is not correct, and still nobody disobeys him, is it not true that a saying can ruin a country?"

鲁定公问：“一句话可以使国家兴旺，有这事吗？”孔子说：“话不能这样简单机械地理解。有人说，‘做君主难，做臣子不容易’。如果知道艰难而君臣兢兢业业地工作，这不近于一句话就使国家兴旺了吗？”鲁定公又问：“一句话

可以使国家丧亡，有这事吗？”孔子回答说：“话也不能这样说。有人说，‘我做君主唯一高兴的是没人敢违抗我的话。’如果你说的话正确，没人违抗是对的，但如果你说的话是错的，而没有人敢违抗，这不也近于一句话可以使国家丧亡了吗？”

13.16 叶公问政，子曰：“近者说，远者来。”

《子路篇·16》

叶公：姓沈，名诸梁，楚国大夫。

Duke Ye asked about government. Confucius said, “if people under your reign are happy, people will be attracted to come from afar.”

叶公向孔子请教管理政事，孔子说：“使您管区内的百姓高兴，管区外的人纷纷来投奔您。”

13.17 子夏为莒父宰，问政。子曰：“无欲速，无见小利。欲速

则不达，见小利则大事不成。”

《子路篇·17》

When Zi Xia became county magistrate of Jufu County, he asked Confucius about government. Confucius said, "Do not make haste, do not covet small gains. If you make haste, you cannot reach your goal; if you covet small gains, your efforts will not culminate in great achievements."

子夏做了莒父县长官，向孔子请教如何管理政事，孔子说：“做事不要图快，不要贪图小利。一味图快反而达不到目的，贪图小利就办不成大事。”

◎
子
路
篇
Zi Lu

13.19 樊迟问仁，子曰：“居处恭，执事敬，与人忠。虽之夷狄，不可弃也。”

《子路篇·19》

Fan Chi asked about benevolence. Confucius said, "Be respectful to parents, be conscientious in official affairs. Be loyal and honest to friends.

These three moral principles can never be defied anywhere.”

樊迟问什么是仁，孔子说：“待父母态度恭敬，办事情严肃认真，对朋友忠诚老实。这三种品德到什么地方都不能背弃。”

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Maxims of Confucius

13.21 子曰：“不得中行而与之，必也狂狷乎！狂者进取，狷者有所不为也。”

《子路篇·21》

Confucius said, “If one is unable to make friends with those who conform to conventions, one had better associate with those who are progressive and straight. Those who are progressive keep forging ahead, those who are straight are never willing to do any evil deeds.”

孔子说：“如果没有能循规蹈矩的人为友，却宁愿和行为激进性格耿直的人交往。行为激进的人勇于进取，性格耿直的人不肯做坏事。”

13.23 子曰：“君子和而不同，小人同而不和。”

《子路篇·23》

Confucius said, “A gentleman unites with people of principle and never follows others blindly. A petty man follows others blindly without regard to principle.”

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。”

13.24 子贡问曰：“乡人皆好之，何如？”子曰：“未可也。”“乡人皆恶之，何如？”子曰：“未可也。不如乡人之善者好之，其不善者恶之。”

《子路篇·24》

Zi Gong asked, “What do you think of a person who is liked by everyone in the village?” Confucius said, “It is difficult to say.” Zi Gong then

asked, "What if everyone in the village hates him?" Confucius said, "That is also difficult to say. Only if all the good people in the village like him and all the bad people in the village hate him can he be called a virtuous man."

子贡问：“全乡人都喜欢他，这个人怎么样？”孔子说：“难说。”子贡又问：“要是全乡人都厌恶他，这个人怎么样？”孔子说：“也难说。最好是全乡的好人都喜欢他，全乡的坏人都厌恶他，这才是好人。”

13.26 子曰：“君子泰而不骄，小人骄而不泰。”

《子路篇·26》

Confucius said, "A gentleman always keeps even-tempered without being arrogant while a petty man is arrogant without being even-tempered."

孔子说：“君子心情平和而不傲慢，小人傲慢而心情不平和。”

13.27 子曰：“刚、毅、木、讷，近仁。”

《子路篇·27》

Confucius said, “The four qualities of unyieldingness, resoluteness, modesty, and cautiousness in speech can make a person almost benevolent.”

孔子说：“刚强、果断、质朴、言语谨慎，具有这四种品德的人差不多就是仁人了。”

13.28 子路问曰：“何如斯可谓之士矣？”子曰：“切切偲偲，怡怡如也，可谓士矣。朋友切切偲偲，兄弟怡怡。”

《子路篇·28》

Zi Lu asked, “What should a man do before he can be called a gentleman?” Confucius answered, “Encouraging others and getting along well with others, one can be called an educated man. Friends should encourage each other; brothers

should get along well with each other.”

子路问：“怎样才可以称作士呢？”孔子说：“互相勉励，和睦相处，可以称作士了。朋友间互相勉励，兄弟间和睦相处。”

13.30 子曰：“以不教民战，是谓弃之。”

《子路篇·30》

Confucius said, “To send those who have no military training at all to the battle field is to send them to the grave yard. ”

孔子说：“让没有经过训练的人民去作战，这实际上是让人民去送死。”

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Selections of Confucius

14.1 宪问耻，子曰：“邦有道，穀；邦无道，穀，耻也。”“克、伐、怨、欲不行焉，可以为仁矣？”子曰：“可以为难矣，仁则吾不知也。”

《宪问篇·1》

宪：姓原名宪，字子思。孔子的学生。

Yuan Xian asked what shamefulness was. Confucius said, “Under wise and honest government, it is right that one takes office and lives on the salary at ease. But it is shameful that under dark and corrupt government, one still takes office and lives on the salary at ease.” Again Yuan Xian asked, “Can a man be called benevolent who has never done others down, bragged about himself, had a grudge against others, or been covetous?” Confucius answered, “I am afraid what he has accomplished can only be said to be difficult and worthy of praise. But I do not know for sure whether or not he has become benevolent.”

原宪问老师什么叫耻辱，孔子说：“国家政治清明的时候，就可以安心做官领俸禄；如果在国家政治黑暗的时候，也去做官领俸禄，这就叫耻辱。”原宪又问：“如果好胜、自夸、怨恨和贪欲这四种毛病都不曾表现过，是否可以说他已经做到仁了呢？”孔子说：“恐怕只能说这已经难能可贵了。”

14.2 子曰：“士而怀居，不足以为士矣。”

《宪问篇·2》

Confucius said, “It is not befitting to an educated man to indulge in an easy and comfortable life.”

孔子说：“如果留恋安逸的生活，就不配做士了。”

14.3 子曰：“邦有道，危言危行；邦无道，危行言孙。”

《宪问篇·3》

Confucius said, "Under wise and honest government, speak and act in a straight and upright fashion; under dark and corrupt government, act in a straight and upright fashion but in speech be affable and cautious."

孔子说：“国家政治清明，说话正直，行为也正直；国家政治黑暗，行为要正直，说话却要随和谨慎。”

14.4 子曰：“有德者必有言，有言者不必有德。仁者必有勇，勇者不必有仁。”

《宪问篇·4》

Confucius said, "A virtuous man must have said something of note; but someone who has said something of note is not necessarily a man of virtue. A benevolent man is surely courageous, but a courageous man is not necessarily a man of benevolence."

孔子说：“道德高尚的人一定有名言传世，

但说过至理名言的人却不一定是道德高尚的人。
仁人一定勇敢，勇敢的人却不一定是仁人。”

**14.6 子曰：“君子而不仁者有
矣夫，未有小人而仁者也。”**

《宪问篇·6》

Confucius said, “It is true that some gentlemen are not benevolent, but it will never be true that a petty man is benevolent.”

孔子说：“君子之中有不仁的人，小人之中却绝没有仁人。”

**14.7 子曰：“爱之，能勿劳
乎？忠焉，能勿诲乎？”**

《宪问篇·7》

Confucius said, “To love him means not to let him indulge in comfort; to be loyal to him means to teach him.”

孔子说：“爱他，就不能让他贪图安逸。忠

于他，就不能不对他进行教诲。”

14.10 子曰：“贫而无怨难，富而无骄易。”

《宪问篇·10》

Confucius said, “It is difficult for one to make no complaints when poor; but it is easy for one to show no arrogance when rich.”

孔子说：“做到贫穷而无怨言很难，做到富贵而不骄傲较容易。”

14.15 子曰：“晋文公谄而不正，齐桓公正而不谄。”

《宪问篇·15》

晋文公：姓姬，名重耳，晋国国君。春秋霸主之一，因曾召周天子而使诸侯朝之，故孔子认为他“谄而不正”。齐桓公：姓姜，名小白，齐国国君。春秋霸主之一，曾以周天子名义讨伐不向周人贡的楚国，故孔子称他“正而不谄。”

Confucius said, “Duke Wen of Jin was not up-

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right but crafty while Duke Huan of Qi was not crafty but upright.”

Note: Duke Wen of the Jin; the ruler of the State of Jin, and one of the powerful chiefs of the Spring and Autumn Period. He made the other dukes worship the King of Zhou. That is why Confucius thought he was not upright but crafty.

Duke Huan of Qi; the ruler of Qi, another powerful chief of the Spring and Autumn Period. In the name of the King of Zhou, he sent a punitive expedition against the State of Chu, for it refused to pay tribute to the Zhou Kingdom. That is why Confucius said that he was not crafty but upright.

孔子说：“晋文公诡诈而不正派，齐桓公正派而不诡诈。”

14.16 子路曰：“桓公杀公子纠，召忽死之，管仲不死。”曰：“未仁乎？”子曰：“桓公九合诸侯，不以兵车，管仲之力也。如其仁，如其仁。”

《宪问篇·16》

召忽：公子纠家臣和管仲一起辅佐公子争夺君位，公子

纠被杀后，他也自杀。管仲：公子纠家臣，和召忽一起辅佐公子纠争夺君位，公子纠被杀后，他归附齐桓公。

Zi Lu said, "Duke Huan of Qi killed his elder brother, Prince Jiu. Zhao Hu committed suicide as a sacrifice. Guan Zhong was also Prince Jiu's retainer, but he did not sacrifice his life for his lord. On the contrary he went to serve Duke Huan. Should he be said to be benevolent?" Confucius said, "Duke Huan held a number of meetings of all the dukes, which prevented war among the states. All these should be attributed to Guan Zhong's efforts. He should of course be called a benevolent man."

Note: Zhao Hu: one of Prince Jiu's retainers. Together with Guan Zhong he helped Prince Jiu to seize the throne. When Prince Jiu was killed, Zhao Hu committed suicide.

Guan Zhong: another retainer of Prince Jiu, who helped Prince Jiu to seize the throne. When Prince Jiu was killed, Guan Zhong submitted to Duke Huan of Qi.

子路说：“齐桓公杀了他的哥哥公子纠，召忽自杀以殉，而管仲也是公子纠的家臣，却不跟着死，反而归附桓公，这能算是仁人吗？”孔

子说：“齐桓公多次主持天下诸侯会盟，避免了战争，这都是管仲的力量，他当然是仁人了。”

14.17 子贡曰：“管仲非仁者与？桓公杀公子纠，不能死，又相之。”子曰：“管仲相桓公，霸诸侯，一匡天下，民到于今受其赐。微管仲，吾其被发左衽矣。岂若匹夫匹妇之为谅也，自经于沟渎而莫之知也？”

《宪问篇·17》

被发左衽：披散着头发，衣襟左开。是当时少数民族装束。

Zi Gong said, "Should Guan Zhong be said to be benevolent? When Duke Huan of Qi killed Prince Jiu, Guan Zhong, one of Prince Jiu's retainers, became a retainer to Duke Huan of Qi instead of sacrificing his life for his lord." Confucius said, "That is true. Guan Zhong assisted Duke Huan in gaining dominance over the other dukes,

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Maxims of Confucius

and in consolidating all the states under heaven. Today, we still enjoy the benefits he brought us. Without Guan Zhong, we would have been reduced to barbarians with our hair down and robes folded to the left (the dressing style of the minorities at that time). Why should he have followed the common people who would commit suicide and lie dead in the bleak mountain valley without being noticed?"

子贡说：“管仲不能算仁人吧？齐桓公杀了公子纠，而他作为公子纠的家臣，不但不自杀殉主，反而去辅佐齐桓公。”孔子说：“管仲辅佐齐桓公，称霸诸侯，匡正天下，人民到今天还受到他的好处。假如没有管仲，我们恐怕早已沦为落后民族，披散着头发，穿着衣襟向左边开的衣服。难道一定要他像普通百姓那样为着小节小信而自杀在山沟里没有人知道吗？”

**14.20 子曰：“其言之不怍，
则为之也难。”**

《宪问篇·20》

Confucius said, "It is difficult to keep a prom-

ise one has made in boast.”

孔子说：“说起来大言不惭，做起来就不容易了。”

**14.22 子路问事君，子曰：
“勿欺也，而犯之。”**

《宪问篇·22》

Zi Lu asked about how to serve a lord. Confucius answered, “Do not feign compliance but advise him with honesty.”

子路问怎样事奉君主，孔子回答说：“不可阳奉阴违，可以当面规劝。”

14.23 子曰：“君子上达，小人下达。”

《宪问篇·23》

Confucius said, “The gentleman achieves benevolence while the petty man achieves material gains.”

孔子说：“君子通达于仁义，小人通达于财利。”

14.24 子曰：“古之学者为己，今之学者为人。”

《宪问篇·24》

Confucius said, “People in ancient times studied to enrich their knowledge and improve themselves; people today study to decorate themselves and impress others.”

孔子说：“古人学习为了充实提高自己的学问道德，现在的人学习是为了装饰自己给别人看。”

14.26 子曰：“不在其位，不谋其政。”曾子曰：“君子思不出其位。”

《宪问篇·26》

Confucius said, “Do not get involved in the government affairs that are not your responsibility.”

Zengzi explained, "That is to say that a gentleman never gives any thought to the affairs beyond his office."

孔子说：“不在那个职位，就不谋划那方面的政事。”曾子说：“这就是说君子思考问题不超出他的职务范围。”

14.27 子曰：“君子耻其言而过其行。”

《宪问篇·27》

Confucius said, "A gentleman takes it as a disgrace to let his words outstrip his deeds."

孔子说：“君子以说得多，做得少为耻辱。”

14.28 子曰：“君子道者三，我无能焉：仁者不忧，知者不惑，勇者不惧。”子贡曰：“夫子自道也。”

《宪问篇·28》

Confucius said, "I fail to do any of the following three things that a gentleman should do: a man of benevolence never worries; a man of wisdom never gets confused; a man of courage never fears." Zi Gong commented, "That is just the Master's self-image."

孔子说：“君子所行的三件事，我一件也没有做到：仁德的人不忧愁，智慧的人不迷惑，勇敢的人不畏惧。”子贡说：“这正是老师的自我表述。”

14.30 子曰：“不患人之不己知，患其不能也。”

《宪问篇·30》

Confucius said, "Do not worry that your abilities are not appreciated. Just make sure that you possess them."

孔子说：“不怕别人不了解自己，就怕自己没有真才实学。”

14.31 子曰：“不逆诈，不亿不信，抑亦先觉者，是贤乎！”

《宪问篇·31》

Confucius said, “A man may be said to be virtuous if he never suspects groundlessly others’ honesty and credit, but judges it all correctly by intuition.”

孔子说：“不凭空怀疑别人是否欺诈，也不随意猜测别人是否讲信用，这一切如能凭感觉发现，才算贤者。”

14.33 子曰：“骥不称其力，称其德也。”

《宪问篇·33》

Confucius said, “With regard to a horse that covers a thousand li a day, it is not its strength but its virtue that is worth praising.”

孔子说：“千里马值得称赞的不是它的气力，而是它的品德。”

14.34 或曰：“以德报怨，何如？”子曰：“何以报德？以直报怨，以德报德。”

《宪问篇·34》

Someone asked Confucius, “What do you think of repaying resentment with virtue?” Confucius said, “Then, what do you repay virtue with? Just repay resentment with fairness and justice, and repay virtue with virtue.”

有人对孔子说：“以恩德来报答怨恨，怎么样？”孔子说：“那以什么来报答恩德呢？应该用公平正直来对待怨恨，以恩德来报答恩德。”

14.35 子曰：“莫我知也夫！”子贡曰：“何为其莫知子也？”子曰：“不怨天，不尤人，下学而上达。知我者其天乎！”

《宪问篇·35》

Confucius said, “Nobody is able to understand

me.” Zi Gong asked, “Why is there nobody who is able to understand you?” Confucius explained, “Though not understood, I still do not blame Heaven and the multitude. For I have understood quite a lot fundamental truth through studying ordinary knowledge. So, perhaps, only Heaven understands me!”

孔子说：“没有人能够了解我！”子贡说：“为什么没有人了解您呢？”孔子说：“不了解我，我也不怨天尤人，因为我是通过学习一些平常的知识而悟出了根本的道理。所以，大概只有天了解我吧！”

14.41 子曰：“上好礼，则民易使也。”

《宪问篇·41》

Confucius said, “When the superiors observe the rites, the common people will be easy to command.”

孔子说：“在上位的人凡事依礼而行，就容易使老百姓听从指使。”

14.42 子路问君子，子曰：“修己以敬。”曰：“如斯而已乎？”曰：“修己以安人。”曰：“如斯而已乎？”曰：“修己以安百姓。修己以安百姓，尧舜其犹病诸！”

《宪问篇·42》

Zi Lu asked how to be a gentleman. Confucius said, "A gentleman cultivates himself virtuously and works earnestly." Zi Lu asked again, "Is that enough?" Confucius explained, "To cultivate oneself brings peace and happiness to the people close to one." Zi Lu then asked, "Is that enough?" Confucius said, "To bring peace and happiness to the common people, even Yao and Shun did not realize that!"

子路问怎样才能算是君子，孔子说：“加强自身修养，严肃认真地工作。”子路问：“这样就够了吗？”孔子说：“修养自己，使亲友得安乐。”子路又问：“这样做就够了吗？”孔子说：“还要能使老百姓都得到安乐，这一点连尧、舜都还没有完全做到哩！”

卫灵公篇第十五

Duke Ling of Wei

《论语》之第十五篇。本篇谈论君子之德行，诸如“谋道不谋食”，“君子求诸己”，“躬自厚而薄责于人”等。本篇共42章，节选其中31章。



子路问老师的志向，孔子说：“我愿老年人得到安逸，朋友间互相信任，少年人得到关怀。”（《论语·公冶长》）

15.1 卫灵公问陈于孔子，孔子对曰：“俎豆之事，则尝闻之矣；军旅之事，未之学也。”明日遂行。

《卫灵公篇·1》

卫灵公：卫国国君。俎豆：俎和豆都是古礼器。以此代指礼仪。

Duke Ling of Wei asked Confucius about military formations. Confucius said, "I have heard about the rites, but I have never studied anything about warfare." The next day Confucius left the State of Wei.

卫灵公问孔子军队布阵之法，孔子说：“礼仪方面的事情，我曾经听到过一些；打仗方面的事情，我没有学过。”第二天孔子便离开了卫国。

15.2 在陈绝粮，从者病，莫能兴。子路愠见曰：“君子亦有穷

乎？”子曰：“君子固穷，小人穷斯滥矣。”

《卫灵公篇·2》

When Confucius was travelling in the states, his provisions ran out in the State of Chen. His travelling companions fell too ill from hunger to rise to their feet. Zi Lu went to see Confucius, complaining, “Are there times when gentlemen become impoverished?” Confucius answered, “When gentlemen become impoverished, they can still persevere in virtue; when petty men are impoverished, they will act in defiance of virtue.”

孔子周游列国时在陈国断绝了粮食，跟随他的人都饿病了，不能起床。子路来见孔子埋怨说：“君子也有穷困的时候吗？”孔子说：“君子虽遇穷困，但能坚持，小人一遇穷困便胡作非为了。”

15.5 子曰：“无为而治者，其舜也与？夫何为哉？恭己正南面而已矣。”

《卫灵公篇·5》

Confucius said, "It was, perhaps, only Shun who brought peace to the multitude without taking any action against natural order. What did he actually do? What he did was only to sit on the throne with composure."

孔子说：“一切顺其自然，自己不做什么而能使天下太平的人，大概只有舜吧？他做了什么呢？他只是从容安祥地坐在王位上罢了。”

15.7 子曰：“直哉，史鱼！邦有道如矢；邦无道如矢。君子哉，蘧伯玉！邦有道则仕；邦无道则可卷而怀之。”

《卫灵公篇·7》

史鱼：姓史，名鳧，字子鱼。卫国大夫。蘧伯玉：名瑗。卫国大夫。

Confucius said, "How straight Shi Yu is! When the government is enlightened, he is as straight as an arrow; when the government is benighted, he is as straight as an arrow, too. What a gentleman Qu Boyu

is! When the government is enlightened, he takes office; when the government is benighted, he resigns from office and lives in seclusion.”

孔子赞叹说：“好一个刚正不阿的史鱼！国家政治清明时，他像射出的箭一样刚直；国家政治黑暗时，他仍像射出的箭一样刚直。好一位君子蘧伯玉！国家政治清明时，他就出来做官；国家政治黑暗时，他就退隐下来。”

15.8 子曰：“可与言而不与之言，失人；不可与言而与之言，失言。知者不失人，亦不失言。”

〈卫灵公篇·8〉

Confucius said, “To fail to speak to a man who is worth contacting is to let a man slip into uselessness; to speak to a man who is not worth communicating with is to waste words. A wise man shall not let a man slip into uselessness, nor shall he waste his words.”

孔子说：“对可以交往的人而不与之交往，

是错失了人；对不可以交谈的人而与之交谈，是失言。聪明人不会失人，也不会失言。”

15.9 子曰：“志士仁人，无求生以害仁，有杀身以成仁。”

《卫灵公篇·9》

Confucius said, “A man of benevolence and lofty ideals should not, at the expense of benevolence, cling cravenly to life instead of braving death. He will, on the contrary, lay down his life for the accomplishment of benevolence.”

孔子说：“志士仁人，没有贪生怕死而损害仁德的，只有牺牲自己而成全仁德。”

15.10 子贡问为仁，子曰：“工欲善其事，必先利其器。居是邦也，事其大夫之贤者，友其士之仁者。”

《卫灵公篇·10》

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Zi Gong asked how to practise benevolence. Confucius said, "A craftsman must prepare his tools beforehand in order to do his work well. Similarly, in a country, one must serve those among the senior officials who are virtuous, and make friends with those among the educated who are benevolent."

子贡问怎样实行仁德，孔子说：“工匠要想做好他的工作，一定要先准备好他的工具。住在一个国家，就要事奉大夫中的贤人，交往士人中的仁人。”

15.12 子曰：“人无远虑，必有近忧。”

《卫灵公篇·12》

Confucius said, "Worries will soon appear if one gives no thought to a long-term plan."

孔子说：“一个人如果没有长远打算，忧患很快就会出现。”

15.13 子曰：“已矣乎！吾未

见好德如好色者也。”

《卫灵公篇·13》

Confucius said, "That's enough! I have never met a man who loves benevolence more than woman's beauty."

孔子说：“算了吧！我没见过有像爱好美色那样爱好道德的人。”

15.15 子曰：“躬自厚而薄责于人，则远怨矣。”

《卫灵公篇·15》

Confucius said, "Being strict with oneself and lenient to others is sure to save one from ill will."

孔子说：“多自责而少责备人，自然就可以避免怨恨了。”

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15.17 子曰：“群居终日，言不及义，好行小慧，难矣哉！”

《卫灵公篇·17》

Confucius said, “Those who spend the whole day long merely chatting idly, saying unreasonable things and parading their cleverness will accomplish little.”

孔子说：“整天聚在一起闲聊，说话不合道理，好卖弄小聪明，这种人很难有什么成就。”

15.18 子曰：“君子义以为质，礼以行之，孙以出之，信以成之。君子哉！”

《卫灵公篇·18》

Confucius said, “A man may be said to be a true gentleman only if he takes fairness as his basic life principle, observes the rites in his behaviour, speaks with modesty, and acts with earnesty.”

孔子说：“以公正为做人的根本，行为合

礼，语言谦逊，态度忠诚，这才是真正的君子。”

15.19 子曰：“君子病无能焉，不病人之不己知也。”

《卫灵公篇·19》

Confucius said, “A gentleman fears his own lack of talent more than others’ failure to understand him.”

孔子说：“君子只怕自己没有才能，不怕别人不了解自己。”

15.20 子曰：“君子疾没世而名不称焉。”

《卫灵公篇·20》

Confucius said, “A gentleman regrets leaving no name when he is gone.”

孔子说：“君子遗憾的是死后无名。”

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15.21 子曰：“君子求诸己，小人求诸人。”

《卫灵公篇·21》

Confucius said, “A gentleman sets strict demands on himself while a petty man sets strict demands on others.”

孔子说：“君子严格要求自己，小人苛刻要求别人。”

15.22 子曰：“君子矜而不争，群而不党。”

《卫灵公篇·22》

Confucius said, “A gentleman is grave without being contentious, and keeps harmonious relationships with others without forming cliques.”

孔子说：“君子庄重而不与人争，讲和睦相处而不闹宗派。”

15.23 子曰：“君子不以言举

人，不以人废言。”

《卫灵公篇·23》

Confucius said, "A gentleman does not promote a man whose words are pleasant to his ear, neither does he disdain his correct words, for he is an unpleasant man."

孔子说：“君子不因人说好听的话就提拔他们，也不因他是坏人就鄙弃他说过的正确的话。”

15.24 子贡问曰：“有一言而可以终身行之者乎？”子曰：“其恕乎！己所不欲，勿施于人。”

《卫灵公篇·24》

Zi Gong asked, "Is there a single word that a man can follow as his life guide?" Confucius said, "Yes. It is, perhaps, the word 'forbearance'. Do not impose upon others what you do not desire yourself."

子贡问：“有没有可以终身奉行的一句话？”

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孔子说：“就是怨吧！自己不想做的事情，就不要加给别人。”

15.27 子曰：“巧言乱德。小不忍，则乱大谋。”

《卫灵公篇·27》

Confucius said, “Sweet words will ruin one’s virtue; lack of patience in small matters will bring destruction to overall plans.”

孔子说：“花言巧语足以败坏道德。小事上不耐，就会坏了大事。”

15.28 子曰：“众恶之，必察焉，众好之，必察焉。”

《卫灵公篇·28》

Confucius said, “Be sure to look into the case if a man is disliked by all the people around him. Be sure, too, to look into the case if he is liked by all the people around him.”

孔子说：“大家都讨厌他，一定要考察一番；大家都喜欢他，也一定要考察一番，不可轻信盲从。”

15.29 子曰：“人能弘道，非道弘人。”

《卫灵公篇·29》

Confucius said, “It is man’s ability that enhances *Tao*; it is not *Tao* that enhances man’s ability.”

孔子说：“人的才能可以把道光大，不是道可以把人的才能光大。”

15.30 子曰：“过而不改，是谓过矣。”

《卫灵公篇·30》

Confucius said, “Not to correct the mistake one has made is to err indeed.”

孔子说：“有过错不改正，才是真错。”

15.31 子曰：“吾尝终日不食，
终夜不寝，以思，无益，不如学
也。”

《卫灵公篇·31》

Confucius said, “I once spent day and night in cudgelling my brains without taking meals and sleep. But all my efforts turned out to be of little effect. I should have spent all that time learning steadily.”

孔子说：“我曾经废寝忘食地整天苦思冥想，结果没有收益，不如踏踏实实去学习。”

15.32 子曰：“君子谋道不谋
食。耕也，馁在其中矣；学也，禄
在其中矣。君子忧道不忧贫。”

《卫灵公篇·32》

Confucius said, “A gentleman devotes himself to studying the academic system of ideology instead of seeking food and clothing. If one is engaged in till-

ing the land, he may often be hungry. If one is engaged in learning, he may be rewarded with an official salary. Therefore, it is not poverty but learning that a gentleman worries about.”

孔子说：“君子用心力于学术思想体系的研究，不用心力于谋求衣食。耕田，常常饿肚子，而学习则能得到俸禄。故君子担忧的是学问，而不是贫穷。”

15.34 子曰：“君子不可小知而可大受也，小人不可大受而可小知也。”

《卫灵公篇·34》

Confucius said, “A gentleman can be entrusted to great responsibilities without being tested in small matters. A petty man can stand the test of small matters, but he can never be entrusted to great responsibilities.”

孔子说：“君子不可以用小事考验却能担当大任；小人不能担当大任却能经受小事的考验。”

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15.36 子曰：“当仁，不让于师。”

《卫灵公篇·36》

Confucius said, “In the face of benevolence, do not give precedence even to your teacher.”

孔子说：“面临仁德时，不必让老师先行。”

15.37 子曰：“君子贞而不谅。”

《卫灵公篇·37》

Confucius said, “A gentleman pays attention to faithfulness rather than small matters.”

孔子说：“君子重信义而不拘小节。”

15.38 子曰：“事君，敬其事而后共食。”

《卫灵公篇·38》

Confucius said, "Being an official in court, a man should give priority to his office responsibilities over the reward of his job."

孔子说：“在朝为官，应该认真办事而不计报酬。”

15.39 子曰：“有教无类。”

《卫灵公篇·39》

Confucius said, "In educating people, I treat everyone the same."

孔子说：“我对来求学的人无区别地都加以教育。”

15.40 子曰：“道不同，不相为谋。”

《卫灵公篇·40》

Confucius said, "People who follow different political paths do not take counsel with one another."

孔子说：“政治主张不同，不互相探讨。”

15.41 子曰：“辞达而已矣。”

《卫灵公篇·41》

Confucius said, “It is enough that one’s words get the ideas across.”

孔子说：“言辞能把意思表达清楚也就可以了。”

季氏篇第十六

Jisun Shi

《论语》之第十六篇。本篇提出三友、三乐、三愆、三戒、三畏、九思等行文，不与他篇相类。本篇共 14 章，节选其中 8 章。



冉雍问老师什么是仁，孔子说：“己所不欲，勿施于人。”（《论语·雍也》）子贡也向孔子问仁，孔子说：“夫仁者，己欲立而立人，己欲达而达人，能近取譬，可谓仁之方也已。”

16.4 孔子曰：“益者三友，损者三友。友直，友谅，友多闻，益矣。友便辟，友善柔，友便佞，损矣。”

《季氏篇·4》

Confucius said, “There are three kinds of people one may make friends with. Equally, there are three kinds of people one should not make friends with. It is beneficial for one to make friends with those who are upright, honest, and erudite. It is harmful for one to make friends with those who toady, those who flatter people but slander them behind their backs, those who brag but are not erudite at all.”

◎ 季氏篇
Ji Zi Pian
Shi

孔子说：“交朋友有三种人可以交，有三种人不可以交。同正直的人、诚实的人、广见博闻的人交朋友，是有益的。同谄媚奉承的人、当面恭维背后毁谤的人、夸夸其谈并无真才实学的人交朋友，是有害的。”

16.5 孔子曰：“益者三乐，损

者三乐。乐节礼乐，乐道人之善，乐多贤友，益矣。乐骄乐，乐佚游，乐宴乐，损矣。”

《季氏篇·5》

Confucius said, "There are three kinds of beneficial pleasure. Equally there are three kinds of harmful pleasure. The three beneficial kinds include: to prepare for the rites and music; to give publicity to others' good qualities; to make friends with those who are virtuous. The three harmful kinds are as follows: to be arrogant about one's position; to loiter to one's heart's content; and to indulge in food and drink."

孔子说：“有益的快乐有三种，有害的快乐也有三种。以得到礼乐的调节为快乐，以宣扬别人的长处为快乐，以多交贤良的朋友为快乐，这是有益的快乐。以尊贵骄傲为快乐，以尽情游荡为快乐，以吃吃喝喝为快乐，这是有害的快乐。”

16.6 孔子曰：“侍于君子有三

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愆：言未及之而言谓之躁，言及之而不言谓之隐，未见颜色而言谓之瞽。”

《季氏篇·6》

Confucius said, “In attendance on a gentleman, one should avoid three errors: to speak when it is not necessary is to be rash; not to speak when it is necessary is to be evasive; and to speak without observing someone’s facial expression is to be blind.”

孔子说：“陪着执政者说话切忌犯三种毛病：不该说话时抢着说这叫做急躁，该说话时却不说这叫隐瞒，不先看人家的脸色便贸然说话这叫做瞎子。”

16.7 孔子曰：“君子有三戒：少之时，血气未定，戒之在色；及其壮也，血气方刚，戒之在斗；及其老也，血气既衰，戒之在得。”

《季氏篇·7》

Confucius said, "A gentleman should maintain vigilance against three things: In youth when the vital spirits are not yet settled, he should be on guard against lusting for feminine beauty; in the prime of life when the vital spirits are exuberant, he should be on guard against being bellicose; in old age when the vital spirits are on the decline, he should be on guard against insatiable avarice."

孔子说：“君子有三件事要警惕：年少时，血气还没有稳定，要警惕贪恋女色；到了壮年，血气正旺盛，要警惕争强好斗；到了老年，血气已经衰竭，要警惕贪得无厌。”

16.8 孔子曰：“君子有三畏：畏天命，畏大人，畏圣人之言。小人不知天命而不畏也，狎大人，侮圣人之言。”

《季氏篇·8》

Confucius said, "A gentleman stands in awe of three things. He is in awe of the mandate of Heaven, he is in awe of great men, and he is in awe of

the words of wise men. Being ignorant, the petty man is not in awe of the mandate of Heaven. He does not treat great men with respect and he despises the words of wise men.”

孔子说：“君子有三怕：怕天命，怕王公大人，怕圣人的言论。小人不懂天命而不怕，不知尊重王公大人，轻慢圣人的言论。”

16.9 孔子曰：“生而知之者，上也；学而知之者，次也；困而学之，又其次也；困而不学，民斯为下矣。”

《季氏篇·9》

Confucius said, “Those who are born with knowledge are the highest; those who obtain knowledge through learning are the next; those who learn in the face of difficulty are lower, and those who do not learn even in the face of difficulty are the lowest.”

孔子说：“生来就有知识的人，是上等人；

经过学习而获得知识的人，是次等人；遇到困难再去学习的人，是又次一等的人；遇到困难也不学习的人，是最下等的人了。”

16.10 孔子曰：“君子有九思：视思明，听思聪，色思温，貌思恭，言思忠，事思敬，疑思问，忿思难，见得思义。”

《季氏篇·10》

Confucius said, “A gentleman concentrates on the following nine things: seeing clearly when he uses his eyes; hearing acutely when he uses his ears; looking mild when it comes to facial expression; appearing sedate when it comes to demeanour; being sincere when he speaks; being conscientious when it comes to his office responsibility; seeking advice when he is in the face of difficulty; foreseeing the consequences when he gets angry; asking himself whether it is right when he wants to gain something.”

孔子说：“君子要考虑九件事：看的时候，要考虑是否看明白了。听的时候，要考虑是否

听清楚了。脸上的颜色，要考虑是否温和。容貌态度，要考虑是否端庄。与人交谈，要考虑是否诚恳。对待工作，要考虑是否认真。遇到疑难，要考虑如何向人请教。将要发怒时，要考虑会有什么后患。要得到什么，先要考虑是否应该得到。”

16.11 孔子曰：“见善如不及，见不善如探汤。吾见其人矣，吾闻其语矣。隐居以求其志，行义以达其道。吾闻其语矣，未见其人也。”

《季氏篇·11》

Confucius said, “Striving to be the first and fearing to lag behind when seeking goodness; retreating as quickly as if hurt by boiling water when avoiding vices. I have met such persons and I have heard such a claim. Living in seclusion in order to attain their will; practising righteousness in order to carry out their political ideals. I have heard such a claim, but I have never met such persons.”

孔子说：“追求善良，要争先恐后；避开邪恶，要像开水烫手一样急迫。我见过这样的人，也听过这样的话。避世隐居来保全自己的志向，实行礼义来贯彻自己的主张。我听到过这样的话，却没有见过这样的人。”

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阳货篇第十七

Yang Huo

《论语》之第十七篇。孔子在本篇提出“性相近，习相远也”，“恭宽信敏惠”以及“六言六蔽”等原则。本篇共26章，节选其中15章。



子路问老师：“如果卫国国君让您去治理政事，您打算先干什么？”孔子说：“先正名分！”又说：“名不正则言不顺。”（《论语·子路》）

17.2 子曰：“性相近也，习相远也。”

《阳货篇·2》

Confucius said, “Men are similar to one another by nature. They diverge gradually as a result of different customs.”

孔子说：“人的本性都差不多，只是由于习俗不同，便相距越来越远了。”

17.3 子曰：“唯上知与下愚不移。”

《阳货篇·3》

Confucius said, “Only those who are born wise and those who are born foolish are not susceptible to changes in customs.”

孔子说：“只有天生的聪明人和下等愚人是习俗所改变不了的。”

17.4 子之武城，闻弦歌之

声。夫子莞尔而笑，曰：“割鸡焉用牛刀？”子游对曰：“昔者偃也闻诸夫子曰：‘君子学道则爱人，小人学道则易使也。’”子曰：“二三子！偃之言是也。前言戏之耳。”

《阳货篇·4》

子游：姓言，名偃，字子游。孔子的学生，当时任武城长官。

Accompanied by his disciples, Confucius went to the town of Wu Cheng. Hearing the rehearsal of the rites and music, he smiled and said, "To administrate a small town like this does not need the rites and music." Zi You said, "Once I heard Your Master say, 'Those in office will develop benevolence when they have studied the rites and music. The common people will be easy to command when they have studied the rites and music'. Education is useful after all!" Confucius then said to the disciples present: "Disciples, Yan Yan is right. What I said to you just now was just a joke."

Note: Zi You is Confucius' disciple. He was county

magistrate of Wucheng at that time.

孔子在学生们陪同下来到武城，听到演习礼乐的弦歌之声。他微微一笑说：“治理武城这样的小城用不着礼乐教化（杀鸡何必用宰牛的刀呢？）。”子游说：“我以前听老师讲过，‘做官的学习了礼乐的道理就会有仁爱之心，老百姓学习了礼乐的道理就会听从使唤。’教育总是有用的吧。”孔子便对随行的学生们说：“学生们，言偃的话是对的，我刚才那句话只是和他开个玩笑罢了。”

17.6 子张问仁于孔子，孔子曰：“能行五者于天下，为仁矣。”“请问之。”曰：“恭，宽，信，敏，惠。恭则不侮，宽则得众，信则人任焉，敏则有功，惠则足以使人。”

《阳货篇·6》

Zi Zhang asked Confucius how to be benevolent. Confucius said, “To embrace five qualities at

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once is benevolent.” Zi Zhang asked, “What are the five qualities?” Confucius said, “They are gravity, tolerance, trustworthiness, diligence, and generosity. With gravity you will not be humiliated; tolerance brings the support of the multitude; trustworthiness wins the trust of others; diligence paves the way to success; and generosity makes it easy to exercise control over others.”

子张问孔子怎样做才是仁，孔子说：“能够处处实行五种品德，就是仁人了。”子张问：“请问哪五种品德？”孔子说：“庄重，宽厚，诚信，勤敏，慈惠。庄重就不会招致侮辱，宽厚就能得到众人拥护，诚信就能得到别人任用，勤敏就能取得成功，慈惠就能很好地使唤人。”

17.8 子曰：“由也，女闻六言六蔽矣乎？”对曰：“未也。”“居！吾语女。好仁不好学，其蔽也愚；好知不好学，其蔽也荡；好信不好学，其蔽也贼；好直不好学，其蔽也绞；好勇不好学，其蔽

也乱；好刚不好学，其蔽也狂。”

《阳货篇·8》

Confucius asked, “Zhong You, have you heard about the relationship between the six qualities and the six faults?” Zi Lu answered, “No, I have not.” Confucius said, “Come and sit down! I shall tell you. To love benevolence without loving learning is to be liable to be fooled; to believe in wisdom without loving learning is to be liable to dissoluteness; to be honest without loving learning is to be liable to being made use of and self-destruction; to be straight without loving learning is to be liable to harmful and biting speech; to be courageous without loving learning is to be liable to disobedience; to be unyielding without loving learning is to be liable to recklessness.”

孔子问：“仲由！你听说过六种品德和六种弊病的关系吗？”子路回答说：“没听说过。”孔子说：“坐下来！我告诉你。爱好仁德而不好学习，它的弊病是容易被人愚弄；爱耍聪明而不好学习，它的弊病是容易放荡不羁；诚实而不好学习，它的弊病是容易被别人利用，反害

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了自身；耿直而不好学习，它的弊病是容易说话尖刻伤人；勇敢而不好学习，它的弊病是容易出乱子；好刚强而不好学习，它的弊病是容易产生胆大妄为的心理。”

17.12 子曰：“色厉而内荏，譬诸小人，其犹穿窬之盗也与！”

《阳货篇·12》

Confucius said, “Compared to a bad man, a coward who pretends to be brave is like a thief who gets in through a hole in the wall or climbs over walls.”

孔子说：“外表严厉而内心怯弱的人，如果用坏人作比喻，大概像个挖洞跳墙的小偷而已。”

17.13 子曰：“乡愿，德之贼也。”

《阳货篇·13》

Confucius said, “A man who is unable to dis-

tinguish between right and wrong is the one who ruins virtue.”

孔子说：“没有是非的好好先生，是道德的败坏者。”

17.14 子曰：“道听而涂说，德之弃也。”

《阳货篇·14》

Confucius said, “To indulge in gossip and spreading rumours is to abandon virtue.”

孔子说：“热衷于传播小道消息的行为，是对道德的背弃。”

17.15 子曰：“鄙夫可与事君也与哉？其未得之也，患得之。既得之，患失之。苟患失之，无所不至矣。”

《阳货篇·15》

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Confucius said, "Do not work with those of little virtue. For such people, who, swayed by the considerations of their personal gains and losses, will resort to every conceivable means in order to maintain their vested interest."

孔子说：“不可与品德低下的人共事，因为这种患得患失的人为保住自己的既得利益，是无所不用其及的。”

17.16 子曰：“古者民有三疾，今也或是之亡也。古之狂也肆，今之狂也荡；古之矜也廉，今之矜也忿戾；古之愚也直，今之愚也诈而已矣。”

《阳货篇·16》

Confucius said, "People in ancient times were quite different from those in modern times. In ancient times, arrogant men were just recklessly unrestrained in speech while arrogant men in modern times have become dissolute; in ancient times, imperious men were just hard to challenge while im-

perious men in modern times are rude and fiendish; in ancient times, stupid men were still straight while in modern times they are but tricky and unscrupulous.”

孔子说：“古代人和现代人不一样。古时狂妄的人不过是肆意直言，而现在狂妄的人则是放荡不羁了；古时矜持的人不过是不容侵犯，现在矜持的人则是凶恶蛮横；古时愚笨的人还直率，现在愚笨的人只是欺诈罢了。”

17.17 子曰：“巧言令色，鲜矣仁！”

《阳货篇·17》

Confucius said, “A man who speaks with honeyed words and pretends to be kind cannot be benevolent.”

孔子说：“一贯花言巧语，伪装和善的人，不会有什么仁德。”

17.22 子曰：“饱食终日，无

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所用心，难矣哉！不有博奕者乎？
为之，犹贤乎已。”

《阳货篇·22》

Confucius said, “He who always has a full stomach but does nothing meaningful is simply a good-for-nothing. Is there not a game of chess? Even playing chess is better than idling the time away.”

孔子说：“整天吃饱饭没事干，这种人不会有出息。不是有下棋的游戏吗？就是下下棋也比闲着没事强。”

17.23 子路曰：“君子尚勇乎？”子曰：“君子义以为上。君子有勇而无义为乱，小人有勇而无义为盗。”

《阳货篇·23》

Zi Lu asked, “Does a gentleman regard bravery as a virtue?” Confucius said, “A gentleman re-

gards morality as the supreme virtue. Possessed with bravery but devoid of morality, a gentleman will stage a revolt while a petty man will become a bandit.”

子路问：“君子崇尚勇敢吗？”孔子说：“君子以义为最高尚的品德。君子有勇无义就会造反作乱，小人有勇无义就会做强盗。”

17.25 子曰：“唯女子与小人为难养也。近之则不孙，远之则怨。”

《阳货篇·25》

Confucius said, “Only women and petty men are difficult to deal with. When you let them get close, they are insolent; when you keep them at a distance, they complain.”

孔子说：“只有女人和小人是很难相处的。亲近了，他们会无礼；疏远了，他们又会埋怨。”

17.26 子曰：“年四十而见恶焉，其终也已。”

《阳货篇·26》

Confucius said, “There are no prospects for a man who is still disliked by the age of forty.”

孔子说：“一个人到四十岁还被人厌恶，他这一辈子也就完了。”

微子篇第十八

Wei Zi

《论语》之第十八篇。此篇多记君子不遇时之事。钱穆《论语新解》曰：“盖以见孔子之道不行，而明其出处之义也。”本篇共11章，节选其中2章。



孔子师徒周游列国，一路奔波。有一个郑国人说孔子“累累若丧家之犬。”孔子听后竟欣然笑曰：“然哉！然哉！”

18.2 柳下惠为士师，三黜。
人曰：“子未可以去乎？”曰：“直
道而事人，焉往而不三黜？枉道而
事人，何必去父母之邦？”

《微子篇·2》

柳下惠：姓展，名获，又名禽。鲁国大夫。

Liu Xiahui was a judge of Lu, but had been removed from office several times. Someone said to him, "Why do you not leave Lu?" Liu answered, "Can one avoid being removed from office elsewhere if one does one's duty impartially? If not impartial, what is the point of leaving one's own country?"

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柳下惠担任鲁国的法官，多次被撤职。有人劝他说：“你不会离开鲁国吗？”他回答说：“秉公执法到哪里去不会被撤职呢？如果不秉公办事，又何必离开自己的国家呢？”

18.4 齐人归女乐，季桓子受
之，三日不朝，孔子行。

《微子篇·4》

季桓子：季孙斯，鲁国的宰相。

The State of Qi sent a group of singing and dancing girls. Ji Huanzi (Jisun Si, the Premier of Lu) accepted them. He stayed with them and did not go to court for several days. On seeing that, Confucius left Lu.

齐国派人送来一班歌姬舞女，季桓子接受了，于是数日不上朝听政，孔子见如此便离开了鲁国。

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子张篇第十九

Zi Zhang

《论语》之第十九篇。朱熹曰：“此篇皆记弟子之言，而子夏为多，子贡次之，盖孔门自颜子以下，颖悟莫若子贡；自曾子以下，笃实无若子夏。”本篇共 25 章，节选其中 15 章。



颜回为老师披衣说：“更深露寒，夫子小心着凉，回去休息吧！”孔子仰天长叹曰：“我已经老了，多么想回到父母之邦啊……”

19.1 子张曰：“士见危致命，见得思义，祭思敬，丧思哀，其可已矣。”

《子张篇·1》

Zi Zhang said, “It is satisfactory for a gentleman to lay down his life when his country is in danger, to keep in mind what is right in the face of gain, to show his reverence during a sacrifice, and to express his sorrow in mourning.”

子张说：“读书人遇到国家危难时肯献出生命，不轻取不义之财，祭祀时要考虑态度严肃恭敬，居丧时要考虑悲痛哀伤。能做到这样，也就可以了。”

19.2 子张曰：“执德不弘，信道不笃，焉能为有？焉能为亡？”

《子张篇·2》

Zi Zhang said, “He is a nobody, who does not stick to benevolence, nor to his belief.”

子张说：“不能固守仁德，信仰又不忠实，这种人有他不多，没他不少。”

19.4 子夏曰：“虽小道，必有可观者焉，致远恐泥，是以君子不为也。”

《子张篇·4》

Zi Xia said, “Even the small crafts have their worthwhile aspects. The gentleman does not use them only because they do not help accomplish great causes.”

子夏说：“即使是些小技艺，也一定有可取的地方，只是不能成就远大事业，故君子不肖为。”

19.5 子夏曰：“日知其所亡，月无忘其所能，可谓好学也已矣。”

《子张篇·5》

Zi Xia said, "One can be said to have mastered what one has learned if one learns new knowledge every day, and reviews what one has learned every month."

子夏说：“每天都能学得新知识，每月温习已学得的知识，日积月累这就算好学了。”

19.6 子夏曰：“博学而笃志，切问而近思，仁在其中矣。”

《子张篇·6》

Zi Xia said, "There is no need for one to look for benevolence if one has learned widely, inquired earnestly, and dealt with things thoughtfully."

子夏说：“博闻强记，多请教，善思考，仁德就在其中了。”

19.7 子夏曰：“百工居肆以成其事，君子学以致其道。”

《子张篇·7》

Zi Xia said, "The craftsman practises his trade in his workshop while the gentleman masters truth through learning."

子夏说：“工匠在作坊里完成自己的工作，读书人则通过学习来掌握道理。”

19.8 子夏曰：“小人之过也必文。”

《子张篇·8》

Zi Xia said, "The petty man tries his best to cover up his errors."

子夏说：“小人对自己的过错一定百般掩饰。”

19.10 子夏曰：“君子信而后劳其民，未信，则以为厉己也；信而后谏，未信，则以为谤己也。”

《子张篇·10》

Zi Xia said, "The gentleman must gain the trust of the common people before he gives orders to them."

Otherwise, they will feel abused. The gentleman must gain the trust of the ruler before he remonstrates with him. Otherwise, the ruler will feel slandered.”

子夏说：“执政者必须得到百姓信任以后才可以使唤他们，否则百姓会以为是虐待他们；君子必须得到君主信任以后才可以进谏，否则君主会以为是诽谤他。”

19.11 子夏曰：“大德不逾闲，小德出入可也。”

《子张篇·11》

Zi Xia said, “As long as one does not step out of bounds in big matters, it is permissible for one not to be meticulous.”

子夏说：“人在大节上不能超越界限，在小节上有些出入是应当允许的。”

19.13 子夏曰：“仕而优则学，学而优则仕。”

《子张篇·13》

Zi Xia said, "A man studies when he is not decisive in his office responsibilities; a man takes office when he does well in his studies."

子夏说：“做官不能决断就去学习，学习优良就可去做官。”

19.20 子贡曰：“纣之不善，不如是之甚也。是以君子恶居下流，天下之恶皆归焉。”

《子张篇·20》

纣：商朝最后一位君主，为周武王所伐，自焚而死，被历代斥为暴君。

Zi Gong said, "Tyrant Zhou may not have been such a bad ruler as he has been said to be. Therefore, what a man in authority fears most is to be thrown out of power. Once out of power, all the bad names in the world will be imposed upon him."

Note: Zhou is the last king of the Yin Dynasty, who committed suicide by setting fire to himself after he was defeated by King Wu of Zhou. His name has gone down

throughout history as a tyrant.

子贡说：“纣王的无道，未必像现在传说的那样厉害。所以当权者最怕下台，只要一下台，天下各种坏名声都会加到他的身上。”

19.21 子贡曰：“君子之过也，如日月之食焉；过也，人皆见之；更也，人皆仰之。”

《子张篇·21》

Zi Gong said, “The gentleman’s errors are like an eclipse of the sun and the moon; the whole world will see it when he errs, and he will be respected by all when he mends his ways.”

子贡说：“执政者的过错，好比日蚀月蚀挂在天上，人人都看得见；改正之后，大家更敬仰他。”

19.23 叔孙武叔语大夫于朝曰：“子贡贤于仲尼。”子服景伯以告子贡。子贡曰：“譬之宫墙，

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賜之墻也及肩，窺見室家之好。夫子之墻數仞，不得其門而入，不見宗廟之美，百官之富。得其門者或寡矣。夫子之云，不亦宜乎！”

〈子張篇·23〉

叔孫武叔：名州仇，魯國大夫。子服景伯：名何，魯國大夫。

In court, Shusun Wushu (a senior official of Lu) said to the officials, "Zi Gong's learning is greater than that of his Master's." Zifu Jingbo told this to Zi Gong. Zi Gong said, "Comparing learning to a wall, my wall is at shoulder height, so that the fine architecture of the buildings within can be seen from outside the wall. My Master's wall is thirty or forty feet high, so that one, if unable to find the entrance, cannot see the beauty of the solemn temples and the richness of the many palaces inside the wall. There may be only a few people who can find the entrance. So it is no surprise that Mr. Shusun Wushu made such a comment."

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叔孙武叔在朝廷中对官员们说：“子贡的学问比他的老师仲尼还要好。”子服景伯把这话告诉子贡，子贡说：“如果把学问比作宫墙，我的墙只有齐肩高，别人在外边就可以看见墙内结构美好的房屋。我老师的宫墙却有几丈高，如果找不到门进去，是看不见里面雄伟的宗庙建筑和各种结构的房舍的。能够找到门进去的人或许不多，所以叔孙武叔先生那样说也就不足为怪了。”

19.24 叔孙武叔毁仲尼。子贡曰：“无以为也！仲尼不可毁也。他人之贤者，丘陵也，犹可逾也；仲尼，日月也，无得而逾焉。人虽欲自绝，其何伤于日月乎？多见其不知量也。”

《子张篇·24》

Shusun Wushu, a senior official of Lu, slandered Confucius. Zi Gong said, "That is of no use. Confucius can never be slandered. Other virtuous men, like small hills, may be surmountable. But

Confucius is the sun and the moon so that he is not surmountable at all. What harm does one do to the sun and the moon if he cuts himself from them? Is it not an overestimation of his own strength?"

鲁国大夫叔孙武叔毁谤孔子。子贡说：“这是徒劳的，仲尼是毁谤不了的。别的贤人好比是个小山丘，还可以超越过去；而孔子是太阳和月亮，是不可能超越的。有人要自绝于太阳和月亮，这对太阳和月亮有什么损伤呢？只能表示他自不量力罢了。”

19.25 陈子禽谓子贡曰：“子为恭也，仲尼岂贤于子乎？”子贡曰：“君子一言以为知，一言以为不知，言不可不慎也。夫子之不可及也，犹天之不可阶而升也。夫子之得邦家者，所谓立之斯立，道之斯行，绥之斯来，动之斯和。其生也荣，其死也哀，如之何其可及也？”

《子张篇·25》

Chen Ziqin said to Zi Gong, "Do you really think that Confucius is greater than you? Is it out of respect for your Master?" Zi Gong answered, "One can tell whether a gentleman is wise or stupid in one word he utters. So he has to be careful in speech. Nobody is able to surpass my Master just as nobody can reach the sky with the help of a ladder. When my Master took office in court, the common people knew the rites, and followed my Master whole-heartedly. Moreover, people were attracted from afar. My Master will be honoured when alive and mourned when dead. How can I equal him?"

陈子禽对子贡说：“你是出于对老师的尊敬吧，仲尼真比你强吗？”子贡说：“君子说一句话可以表现其是聪明还是愚笨，所以说说话不可以不慎重。没有人能赶得上我的老师，就像不能搭阶梯爬上天一样。我的老师如果当上诸侯或卿大夫，老百姓就会懂礼，就会齐心协力跟他走，远方的百姓也会来归附。他生的光荣，死的可惜，我怎么能赶得上他呢？”

尧曰篇第二十

Yao Said

《论语》之第二十篇。朱熹认为此篇是“夫子诵述前圣之言，弟子类记于此”（《朱子语类》卷五十）。本篇共3章，节选其中1章。



孔子晚年好读《周易》，以致于使贯串《周易》的皮带磨断多次，就是史家说的“韦编三绝”（《史记·孔子世家》）。他说过“加我数年，五十以学易，可以无大过矣”（《论语·述而》）。

20.3 孔子曰：“不知命，无以为君子也；不知礼，无以立也；不知言，无以知人也。”

《尧曰篇·3》

Confucius said, “One will never be a gentleman if he does not understand destiny. He will never get established if he does not follow the rites. He will never judge people if he does not understand their words.”

孔子说：“不知道命运，就做不了君子；不懂礼义，就难以立身处世；不会分辨别人的言论，就不能了解人。”

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