

《论语》 汉英对照

The Analects of Confucius

宋德利 译

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谨以此书追思严父慈母

论语一部，字字玃珠：思之本，念之源。一部论语，风光无限：朝之烟，夕之岚。高堂在世，时时奉读；严慈仙逝，逐译成书。遥望东方，喟然寄情；情深意切，悠永靡绝！

宋德利

纽约

2010年7月5日

前 言

《论语》是我接触最早的人生教科书之一。孩提时代，父母及老师经常以其中的名言加以训导。“学而不厌，诲人不倦”之类的经典警句早已耳熟能详。虽说如此，但能将全书译成英文，确属始料未及。这不仅要归因于自己人生阅历的开拓，还要归因于汉英知识的积累，更要归因于当今世界这股方兴未艾的中国文化热。

侨居海外，尤其身处纽约这个世界文化荟萃的国际大都会，这股热浪的炙烤似乎更为直接，更为实际。于是乎灵感突发，决定使自己多年锲而不舍的英译汉，来一番汉译英的转型。拜幸运之赐，前不久已经出版了姊妹篇《聊斋志异》选译本及《西游记》编译本。内心的喜悦自不待说，意犹未尽的心绪，更是激励我一鼓作气，将《论语》搞了一个文白汉英双译本，并在北美最大的中文网站文学城发布后，反响热烈，信心大增。

如果说《聊斋志异》和《西游记》汉英对照本的出版极富戏剧色彩，而《论语》汉英对照本的问世则颇具传奇色彩。长话短说，就在《论语》译稿在电脑里蛰伏期间，一件悬而未决的译事，使我和对外经贸大学出版社开始接触。叙谈间我顺便提及与外经贸风马牛不相及的《论语》译稿。然而令我惊喜万分的是，就是这不经意的一提，竟然使我敝帚自珍的《论语》译稿喜见天日。甲方乙方，一拍即合；再拍定音，精彩合作。

《论语》首创中国语录文体，比较忠实地记述了孔子及其弟子的言行，也比较集中地反映了孔子的核心思想。今本《论语》共二十篇，每一篇若干小节，节数不均，总共 512 小节。每篇均有小标题，取自各篇语录的前两个字。如第一篇为“学而篇第一”，就是因为开宗明义的第一句是“学而时习之”，其中的“第一”则是本篇在全书中的顺序号。最后一篇为“尧曰篇第二十”。每一篇里又在各小节前冠以顺序号，条例十分清晰。

至于编辑的体例，窃以为应该针对读者而定。而我在翻译《论语》时心目中的读者则是古汉语学习者、英语学习者，尤其是双向翻译的爱好者。有鉴于此，我采用了四合一的体例：原文、注释、白话、英译。

宋德利

纽约

2010年7月5日

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论语

学而篇第一

原文

1·1 子曰⁽¹⁾：“学⁽²⁾而时习⁽³⁾之，不亦说⁽⁴⁾乎？有朋⁽⁵⁾自远方来，不亦乐⁽⁶⁾乎？人不知⁽⁷⁾，而不愠⁽⁸⁾，不亦君子⁽⁹⁾乎？”

注释

- (1) 子：《论语》通篇“子曰”的子，都是孔子。子，中国古代对有地位、有学问的男子的尊称，有时也泛称男子。
- (2) 学：学习西周的礼、乐、诗、书等传统文化典籍。
- (3) 时习：“时”，时常，“习”，指演习礼、乐；复习诗、书。也指一般的温习、实习、练习、实践。
- (4) 说：读“月”，同“悦”，即欢悦、愉快。
- (5) 有朋：最通常的理解是“有朋友”。但一说作“友朋”。根据旧注，“同门曰朋”，即同在一位老师门下学习的叫朋，因此这个“朋”就是指“同窗”，即“同学”。
- (6) 乐：与“说”，即“悦”有所区别。旧注说，悦在内心，乐则见于外。
- (7) 人不知：此句不完整，缺少宾语。没有说出人不知道什么。一般而言，知，是了解的意思。人不知，是说别人不了解自己。
- (8) 愠：读“运”，恼怒，怨恨。
- (9) 君子：《论语》书中的君子，有时指有美德者，有时指有高位者。此处指前者。

白话

孔子说：“学习之后时常加以温习和练习，不是很令人快乐吗？有朋友从远方来，不是很令人高兴吗？别人不了解我，我也不怨恨，这不也是君子风范吗？”





英 译

Confucius said, "Learn something and then review and practice it frequently.

Isn't it a pleasure? Have friends coming from afar. Isn't it a joy? Not being well understood, but I neither complain nor get angry. Isn't it a gentleman bearing?"

原 文

1·2 有子⁽¹⁾曰：“其为人也孝弟⁽²⁾，而好犯上者⁽³⁾，鲜⁽⁴⁾矣；不好犯上，而好作乱者，未之有也⁽⁵⁾。君子务本⁽⁶⁾，本立而道生⁽⁷⁾。孝弟也者，其为人之本与⁽⁸⁾？”

注 释

- (1) 有子：(公元前 518~?) 姓有，名若，字子若，肥城市人，孔子弟子，曾提出“礼之用，和为贵”等学说，气质形貌酷似孔子，深受孔门弟子敬重。更有人认为《论语》即出自曾参和有若之手。
- (2) 孝弟：孝，子女好生侍奉父母；弟，弟弟好生对待兄长。读音和意义与“悌”(读“替”)相同。
- (3) 犯上：犯，冒犯。
- (4) 鲜：读“显”，少的意思。
- (5) 未之有也：此为“未有之也”的倒装句型。古汉语句法之一，否定句的宾语若为代词，一般置于动词之前。
- (6) 务本：务，从事，致力于。本，根本。
- (7) 道：治国做人的基本原则。在中国古代思想里，道的含义颇多，如另有“天道”的道，显然是指自然法则。
- (8) 为人之本：即“为仁之本”，做人的准则。“仁”是孔子哲学思想的最高范畴，又是伦理道德最高准则。

白 话

有子说：“在孝敬父母、顺从兄长的同时，却总想触犯上级，这样的人是很少见的。既不想触犯上级，却又想造反的人是没有的。君子致力于解决根本问题，根本





问题解决了，治国做人的原则也就有了。而孝敬父母、顺从兄长，这就是做人的根本！”





英 译

You Zi said, "There are seldom persons who show filial devotion to their parents and obedience to their brothers but offend their superiors at the same time. And there are absolute no persons who are not insubordinate to their superiors but like to rebel against their superiors. Gentlemen give all their minds to fundamental affairs. So long as a solid foundation is laid, the principles will come into being which help one administer a country and conduct himself. Showing filial devotion to parents and obedience to brothers is the foundation for a person to conduct himself."

原 文

1·3 子曰：“巧言令色⁽¹⁾，鲜⁽²⁾仁矣。”

注 释

- (1) 巧言令色：朱熹注曰：“好其言，善其色，致饰于外，务以说人。”本来“巧”和“令”都是美好的意思，但孔子的这句话却含贬义，与成语“巧言令色”的含义一致。巧言：表面好听的虚伪话。令色：色，脸色，表情；令色，指向人讨好的表情。整个成语的意思就是用花言巧语和谄媚的神色讨好别人。
- (2) 鲜：读“显”，稀少。

白 话

孔子说：“花言巧语，装出和颜悦色的样子，这种人的仁心就很少了。”





英 译

Confucius said, “Talking plausibly with feign amiable looks, people of this sort are scarcely benevolent.”

原 文

1·4 曾子⁽¹⁾曰：“吾日三省⁽²⁾吾身。为人谋而不忠⁽³⁾乎？与朋友交而不信⁽⁴⁾乎？传不习乎？”





注 释

- (1) 曾子：曾子姓曾名参，参，读“身”，字子舆，生于公元前 505 年，鲁国人，孔子得意门生，以孝子著称。
- (2) 省：省，读“醒”，检查、察看。
- (4) 信：诚实，讲信用。
- (5) 传不习：对老师传授给自己的知识不复习不实践。

白 话

曾子说：“我每天多次反省自己，为别人办事是否尽心尽力？同朋友交往是否诚实守信？老师传授的知识是否复习了？”

英 译

Zeng Zi said, "Everyday I examine myself many times. Do I do my best when doing things for others? Am I honest and reliable when associating with friends? Whether do I review and practise what my teachers teach me?"

原 文

1·5 子曰：“道⁽¹⁾千乘之国⁽²⁾，敬事⁽³⁾而言，节用而爱人⁽⁴⁾，使民以时⁽⁵⁾。”

注 释

- (1) 道：一本作“导”，动词，治理。
- (2) 千乘之国：乘，读“胜”，本为量词，车辆的“辆数”。但这里指古代军队的基层单位。每乘——根据我下述规模，不妨说是每一个战斗连——拥有四匹马拉的兵车一辆，车上甲士 3 人，车下步卒 72 人，后勤人员 25 人，共计 100 人。千乘之国，指有 1 000 辆战车的国家，即诸侯国。春秋时代，战争频仍，国家的强弱都用兵车数目作依据。不过在孔子时代，千乘之国已不再是大国。
- (3) 敬事：敬，最通常的含义指“尊敬”，但“敬业”之说也很普遍。而此处的“敬”则





指“勤奋”而言，常说的“兢兢业业”就是这个意思。

- (4) 爱人：古代“人”的含义有广义与狭义的区别。广义的“人”，指一切人；狭义的“人”，仅指士大夫以上各个阶层的人。此处的“人”与“民”相对而言，因此其用法为狭义。这些狭义的人，当时被认为是最聪明、最具才干的人，用今天的话说就是人才。因此，这里的“爱人”，不妨理解为珍惜人才。
- (5) 使民以时：时指农时。古代百姓以农业为主，这是说要督促百姓不误农时，按照节气耕作与收获。

白话

孔子说：“治理一个拥有一千辆兵车的国家，就要严谨地办理国家大事而又恪守信用，节约开支而又爱惜人才，教百姓不误农时”。

英译

Confucius said, “When administering a country in possession of a thousand military chariots, you should strictly and cautiously handle the major national affairs, keep your promises, cut down expenses and value talented people, and remind farmers not to miss the farming season.”

原文

1·6 子曰：“弟子⁽¹⁾入⁽²⁾则孝，出⁽³⁾则弟，谨⁽⁴⁾而信，汎⁽⁵⁾爱众，而亲仁⁽⁶⁾，行有余力⁽⁷⁾，则以学文⁽⁸⁾。”

注释

- (1) 弟子：一般有两种意义：一是指年幼者；二是指学生。这里指前者。
- (2) 入：在家。另指进入父亲的居处。《礼记·内则》：“由命士以上，父子皆异宫。”这段话记述了古时父子分居，学习则在外舍的习俗。宫，父亲居处。入父宫，指进到父亲居处。





- (3) 出：与“入”相对而言，指外出拜师学习或做事。“出则弟”，其中的“弟”通“悌”，是说要用弟弟善待兄长的态度对待老师或长者。
- (4) 谨：寡言少语称之为谨。
- (5) 汎：读“饭”，同“泛”，广泛的意思。
- (6) 仁：仁即仁人，仁德之人。
- (7) 行有余力：指有闲暇时间。
- (8) 文：古代文献。主要指诗、书、礼、乐等典籍。





白 话

孔子说：“弟子们在父母跟前，就孝顺他们；出门在外，要顺从师长，言行要谨慎，要诚实可信，寡言少语，要广泛地去爱众人，亲近那些有仁德的人。这样躬行实践之后还有余力的话，就再去学习文献知识。”

英 译

Confucius said, “Together with your parents, you should show filial devotion and obedience to them; while out of home, you should obey your teachers. Words and deeds should be cautious. Keep honest and reliable and taciturn. Show universal love to the broad masses and be close to the noble-minded persons. If still having some leeway after earnestly practising what you advocate above, you should study historical documents and try to learn more knowledge.”

原 文

1·7 子夏⁽¹⁾曰：“贤贤⁽²⁾易色；事父母，能竭其力；事君，能致其身⁽⁴⁾；与朋友交，言而有信。虽曰未学，吾必谓之学矣。”

注 释

- (1) 子夏：姓卜，名商，字子夏，孔子的学生，比孔子小 44 岁，生于公元前 507 年。孔子死后，他在魏国宣传孔子的思想主张。
- (2) 贤贤：第一个“贤”字作动词用，尊重的意思。贤贤即尊重贤者。
- (3) 易：有两种解释；一是改变的意思，即尊重贤者而改变好色之心；二是轻视的意思，即看重贤德而轻视女色。
- (4) 致其身：致，意为“献纳”、“尽力”。这是说把生命奉献给君主。





白话

子夏说：“一个人能够看重贤德而不以女色为重；侍奉父母，能够竭尽全力；服侍君主，能够献出自己的生命；同朋友交往，说话诚实，恪守信用。这样的人，尽管他自己说没有学习过，我说他一定已经学习过了。”





英译

Zi Xia said, “If a person pays much attention to his morality but not to feminine charms, does his best to show filial devotion and obedience to his parents, serves his lord sparing no sacrifice, keeps honest and reliable with friends, I should definitely say that he has once studied the historical documents even if he himself denies.”

原文

1·8 子曰：“君子⁽¹⁾不重⁽²⁾则不威；学则不固⁽³⁾。主忠信⁽⁴⁾。无⁽⁵⁾友不如己者⁽⁶⁾；过⁽⁷⁾则勿惮⁽⁸⁾改。”

注释

- (1) 君子：这个词一直贯穿于本段始终，因此这里应当有一个断句：君子，不重则不威。
- (2) 重：庄重、自持。
- (3) 学则不固：有两种解释：一是作坚固解，与上句相连，不庄重就没有威严，所学也不坚固；二是作“孤陋”解，喻人见闻少，学了就可以不孤陋寡闻。
- (4) 主忠信：以忠信为主。
- (5) 无：读“无”，同“毋”，“不要”的意思。
- (6) 不如己：一般解释为不如自己，不像自己那么好。另一种解释说，“不如己者，不类乎己，所谓‘道不同不相为谋’也。”把“如”解释为“类似”，即和自己类似的人，没有好坏相比之意。后一种解释更为符合孔子的原意。
- (7) 过：过错、过失。
- (8) 惮：读“但”，害怕、畏惧。

白话

孔子说：“君子，不庄重就没有威严；学习可以使人不闭塞；要以忠信为主，不要同





与自己不同道的人交朋友；有了过错，就不要怕改正。”

英 译

Confucius said, “As far as a gentleman is concerned, he cannot become a man of high prestige if he does not behave solemnly. Study can help one avoid being ill-informed. Do everything according to honesty and reliability. Do not make friends with anyone who does not cherish the same ideals and take the same course as you do. So long as there is a mistake, you should not be afraid of correcting it.”

原 文

1·9 曾子曰：“慎终⁽¹⁾追远⁽²⁾，民德归厚矣。”

注 释

- (1) 慎终：人死为终。这里指父母的去世。旧注曰：“慎终者丧尽其哀”，即，慎重处理父母的丧事，竭尽全力表示悲哀。
- (2) 追远：“远”指祖先。旧注曰：“追远者祭尽其敬”，即，追思先祖，千方百计表示崇敬。

白 话

曾子说：“谨慎地处理父母的丧事，追念久远的祖先，自然会使老百姓日趋忠厚老实了。”

英 译





Zeng Zi said, “Be cautious to deal with the death of your parents and remember to mourn for your ancestors frequently. If so, you can certainly make people behave honestly.”

原文

1·10 子禽⁽¹⁾问于子贡⁽²⁾曰：夫子⁽³⁾至于邦⁽⁴⁾也，必闻其政，求之与？抑⁽⁵⁾与之与？”
子贡曰：“夫子温、良、恭、俭、让⁽⁶⁾以得之。夫子之求之也，其诸⁽⁷⁾异乎人之求之与？”

注释

- (1) 子禽：姓陈名亢，字子禽。他是否是孔子的学生，历来争议未决。
- (2) 子贡：姓端木，名赐，字子贡，卫国人，比孔子小 31 岁，孔子的学生，生于公元前 520 年。子贡善辩，孔子认为他可以做大国的宰相。另据《史记》记载，子贡还曾在卫国经商，以致家财千金，是有名的商业家。
- (3) 夫子：这是古代的一种敬称，凡是做过大夫的人都可以荣获这一称谓。孔子曾担任过鲁国的司寇，所以他的学生们称他为“夫子”。后来，因此而沿袭以称呼老师。《论语》书中所说的“夫子”，都是孔子的学生对他的尊称。
- (4) 邦：国家，指当时割据的诸侯国家。
- (5) 抑：表示选择的文言连词，“还是”的意思。
- (6) 温、良、恭、俭、让：温顺、善良、恭敬、俭朴、谦让。
- (7) 其诸：语气词，大概，或者。

白话

子禽问子贡说：“老师到了一个国家，总是要过问这个国家的政事。这种特权是他自己求得呢，还是人家国君主动给他的呢？”子贡说：“老师温良恭俭让，所以才得到这样的特权，但他对这一特权求取的方法，或许与别人的不同吧？”

英译





Zi Qin asked Zi Gong, “Whenever our teacher visits a country, he always asks something about its government affairs. Is this privilege required by himself or is it given to him by the lord of the country?” Zi Gong said, “Our teacher is gentle, kind, respectful, simple, frugal and modest, so he can get the privilege. Yet, his way is maybe different from that of others, isn’t it?”

原文

1·11 子曰：“父在，观其⁽¹⁾志；父没，观其行⁽²⁾；三年⁽³⁾无改于父之道，可谓孝矣。”

注释

- (1) 其：他的，指儿子，不是指父亲。
- (2) 行：读“性”，指行为举止等。
- (3) 三年：对于古人所说的数字不必过于机械地理解，只是说要经过一段较长的时间而已，不一定仅指三年的时间。





白话

孔子说：“当他父亲在世的时候，要观察他的志向；在他父亲死后，要考察他的行为；如果他对父亲的合理主张长期不加以改变，这样的人就可以说是尽到孝了。”

英译

Confucius said, “You should observe his ambition when a person’s father is still alive; if his father passes away, you should observe his action. If he can keep the reasonable thought of his father unchanged for three years, he can be considered filial.”

原文

1·12 有子曰：“礼⁽¹⁾之用，和⁽²⁾为贵⁽³⁾。先王之道⁽⁴⁾，斯⁽⁵⁾为美。小大由之，有所不行。知和而和，不以礼节⁽⁶⁾之，亦不可行也。”

注释

- (1) 礼：典章制度和道德规范。
- (2) 和：调和、和谐、协调。
- (3) 贵：重要。就是以什么为重的“重”。
- (4) 先王之道：指尧、舜、禹、汤、文、武、周公等古代帝王的治世之道。
- (5) 斯：这，此。这里指“礼”，也可指“和”。
- (6) 节：节制，规范。

白话

有子说：“礼的应用，以和谐为重。古代君主的治国方法，最难能可贵的地方正是在这里。不过无论大事小事只顾按和谐的原则去做，有时却又行不通。原因就是为和谐而和谐，不以礼来规范和谐，也是行不通的。”

英译

You Zi said, “When putting standards of morality into practice, the important thing is harmony. As for ways of country-governing of the ancient lords, anything





praiseworthy lies just in here. Yet, if you handle everything, big or small, simply though harmony, sometimes you just cannot succeed. The reason is that harmony cannot justify itself but proprieties can help standardize harmony.”

原文

1·13 有子曰：“信近⁽¹⁾于义⁽²⁾，言可复⁽³⁾也；恭近于礼，远⁽⁴⁾耻辱也；因⁽⁵⁾不失其亲，亦可宗⁽⁶⁾也。”

注释

- (1) 近：接近、符合。
- (2) 义：义是儒家的伦理范畴，是指思想和行为符合一定的标准。这个标准最终又归结为“礼”。
- (3) 复：实践。
- (4) 远：读“愿”，动词，使动用法，使之远离，此外亦可以译为“避免”。
- (5) 因：依靠、凭藉。
- (6) 宗：遵从，效仿，学习。

白话

有子说：“讲信用要符合义，这样才能实行；恭敬要符合礼，这样才能远离耻辱；所依赖的都是可靠的人，这一点很值得学习。”

英译

You Zi said, “You should keep honesty in line with righteousness. Only by doing so can you carry out your words. Respectfulness must agree with standards of morality. Only this can help you avoid shame. Make sure that all people whom you rely on are reliable. This point is well worth learning.”





原文

1·14 子曰：“君子食无求饱，居无求安，敏于事而慎于言，就⁽¹⁾有道⁽²⁾而正⁽³⁾焉，可谓好学也已。”





注 释

- (1) 就：靠近，看齐。
- (2) 有道：指有道德的人。
- (3) 正：端正，完善。

白 话

孔子说：“君子吃不求饱、住不求安、做事机敏、言谈谨慎、接近德高望重者以完善自己，这就算好学。”

英 译

Confucius said, “Gentlemen seek neither sufficient food nor comfortable lives, but they are nimble in action and cautions in words and go to noble-minded people so as to perfect themselves day by day. If they do like this, then they can be thought perfect in learning.”

原 文

1·15 子贡曰：“贫而无谄⁽¹⁾，富而无骄，何如⁽²⁾？”子曰：“可也。未若贫而乐⁽³⁾，富而好礼者也。”子贡曰：《诗》云，‘如切如磋！如琢如磨⁽⁴⁾’，其斯之谓与？”子曰：“赐⁽⁵⁾也！始可与言《诗》已矣，告诸往而知来者。”

注 释

- (1) 谄：读“产”，巴结，奉承。
- (2) 何如：怎么样。
- (3) 贫而乐：另有版本为“贫而乐道”，对照下文的“富而好礼者也”，“乐”后有“道”字，显然是对的。
- (4) 如切如磋，如琢如磨：语出《诗经·卫风·淇奥》。有两种解释：一说切磋琢磨分别





指对骨、牙、玉、石四种不同材料的加工，否则不能成器；一说加工牙和骨，切了还要磋，加工玉石，琢了还要磨，有精益求精之意。

(5) 赐：子贡名，孔子对学生都称其名。





白 话

子贡说：“贫穷而能不谄媚，富有而能不骄傲自大，怎么样？”孔子说：“这也算可以了。但是还不如虽贫穷却乐于道，虽富裕而又好礼之人。”子贡说：“《诗》上说，‘要像对待骨、角、象牙、玉一样，切磋它，琢磨它’，讲的就是这个意思吧？”孔子说：“赐呀，我可以同你谈论《诗》了，因为你从我讲过的话中，既能领悟从前，又能预知未来。”

英 译

Zi Gong said, “Poor but not fawning, rich but not arrogant. What do you think?” Confucius said, “Not so bad. But still, it is somewhat far from the norms that a man is poor but ready to follow right doctrines, rich but ready to follow standards of morality.” Zi Gong said, “The Book of Songs said, ‘to treat it like carving and polishing bones, horns, ivory and jade.’ Does it mean the same?” Confucius said, “Now I can discuss The Book of Songs with you because from what I said you can comprehend the past and foretell the future.”

原 文

1·16 子曰：“不患⁽¹⁾人⁽²⁾之不知己，患不知人也。”

注 释

患：忧虑，担心，怕。

白 话

孔子说：“不怕别人不了解自己，只怕自己不了解别人。”

英 译

Confucius said, “Don’t be afraid that others don’t understand you. You should be afraid that you don’t understand others.”







论语

为政篇第二

原文

2·1 子曰：“为政以德⁽¹⁾，譬如北辰⁽²⁾，居其所⁽³⁾而众星共⁽⁴⁾之。”

注释

- (1) 为政以德：以，用。以道德统治，即“德治”。
- (2) 北辰：北极星。
- (3) 所：处所，位置，方位。
- (4) 共：同“拱”，环绕。

白话

孔子说：“以道德教化治理政务，就会像北极星那样，居于它的方位，并有群星环绕在周围。”

英译

Confucius said, “If governing a country by education in morality, a lord will be like the Big Dipper which is located in its orientation with all stars around it.”





原文

2·2 子曰：“诗三百⁽¹⁾，一言以蔽⁽²⁾之，曰：“思无邪⁽³⁾。”





注 释

- (1) 诗三百：诗，指《诗经》，此书实有 305 首，三百只是取其整数。
- (2) 蔽：概括。
- (3) 思无邪：语出《诗经·鲁颂》。“思”，思想。无邪，纯正，不是邪门歪道。

白 话

孔子说：“《诗经》三百首，用一句话来概括它，就是‘思想纯正’。”

英 译

Confucius said, “Having 300 poems, Poems could be generalized into one sentence: its thought is pure.”

原 文

2·3 子曰：“道⁽¹⁾之以政，齐⁽²⁾之以刑，民免⁽³⁾而无耻⁽⁴⁾；道之以德，齐之以礼，有耻且格⁽⁵⁾。”

注 释

- (1) 道：引导。
- (2) 齐：整齐、约束。
- (3) 免：避免、躲避。
- (4) 耻：羞耻之心。
- (5) 格：有两种解释：一为“至”；二为“正”，即“守正”。本文取后者。

白 话

孔子说：“用行政命令去引导百姓，使用刑法来约束他们，他们就只会设法避免因犯罪而受惩罚，但却失去廉耻之心；用道德教化引导百姓，使用礼制去统一百姓的言行，百姓不仅会有羞耻之心，而且还会因此而守法。”





英 译

Confucius said, "If a lord guides his people with orders and restrains them with penal law, the people will only try to avoid punishment caused by crimes but will lose sense of shame. Yet, if a lord guides his people by education in morality and uses proprieties to make his people's words and deeds kept in line, then the people will not only have a sense of shame but also try to abide by rules."

原 文

2·4 子曰：“吾十有⁽¹⁾五而志于学，三十而立⁽²⁾，四十而不惑⁽³⁾，五十而知天命⁽⁴⁾，六十而耳顺⁽⁵⁾，七十而从心所欲不逾矩⁽⁶⁾。”

注 释

- (1) 有：同“又”。
- (2) 立：站得住脚。
- (3) 不惑：掌握知识，不被外界所迷惑。
- (4) 天命：非人力所能抗拒和支配的事物。
- (5) 耳顺：从谏如流，正确对待正反两方面的意见。
- (6) 从心所欲不逾矩：从，遵从；逾，越过；矩，规矩，规律。

白 话

孔子曰：“我十五岁有志于学问；三十岁（懂得了礼仪）自立于社会；四十岁掌握了各种知识，不为外界所迷惑；五十岁懂得天命，思想开窍；六十岁明辨是非，七十岁随心所欲而不越轨。”





英译

Confucius said, “I was determined to study at the age of fifteen, scored some achievements at thirty, no longer felt puzzled at forty, was enlightened at fifty, could distinguish between truth and falsehood at sixty, could do as I liked without overstepping usual practice at seventy.”

原文

2·5 孟懿子⁽¹⁾问孝，子曰：“无违。⁽²⁾”樊迟⁽³⁾御⁽⁴⁾，子告之曰：“孟孙⁽⁵⁾问孝于我，我对曰无违。”樊迟曰：“何谓也。”子曰：“生，事之以礼；死，葬之以礼，祭之以礼。”

注释

- (1) 孟懿子：鲁国的大夫，三大家之一，姓仲孙，名何忌，“懿”是谥号。其父临终前要他向孔子学礼。
- (2) 无违：不要违背。
- (3) 樊迟：姓樊名须，字子迟。孔子的弟子，比孔子小46岁。他曾和冉求一起帮助季康子开展革新。
- (4) 御：驾驭马车。
- (5) 孟孙：指孟懿子。

白话

孟懿子问什么是孝，孔子说：“孝就是不要违背礼。”后来樊迟给孔子驾车，孔子告诉他：“孟孙问我什么是孝，我回答他说不要违背礼。”樊迟说：“不要违背礼是什么意思呢？”孔子说：“父母活着的时候，要按礼侍奉他们；父母去世后，要按礼埋葬他们，祭祀他们。”

英译





Meng Yizi asked about filial devotion, Confucius said, “Filial devotion means not going against standards of morality.” Later on, Fan Chi drove carriage for Confucius, Confucius told him: “Meng Yizi asked me what filial devotion is. I told him that filial devotion means not going against standards of morality.” Fan Chi said, “What do you mean by not going against standards of morality?” Confucius said, “When parents are alive, you should serve them according to standards of morality; when they pass away, you should bury them and offer sacrifices to them according to standards of morality.”

原文

2·6 孟武伯⁽¹⁾问孝，子曰：“父母唯其疾之忧⁽²⁾。”





注 释

- (1) 孟武伯：孟懿子的儿子，名彘。“武”是他的谥号。
- (2) 父母唯其疾之忧：其，代词，指父母。疾，病。

白 话

孟武伯向孔子请教孝道。孔子说：“对父母，要特别为他们的疾病担忧。”

英 译

Meng Wubo asking questions about filial devotion, Confucius said, “The key point is that you should especially be concerned about your parents’ illness.”

原 文

2·7 子游⁽¹⁾问孝，子曰：“今之孝者，是谓能养。至于犬马，皆能有养⁽²⁾，不敬，何以别乎？”

注 释

- (1) 子游：姓言名偃，字子游，吴人，比孔子小 45 岁。
- (2) 养：读“样”。

白 话

子游问什么是孝，孔子说：“如今所谓的孝，只是说能够赡养父母就够了。然而，即便是犬马也都能够得到饲养。因此，不强调尊敬父母这一点，那么赡养父母与饲养犬马又有什么区别呢？”

英 译





Zi You asked about filial devotion, Confucius said, “The so called filial devotion nowadays only means to support or feed parents. But even dogs and horses can do the same. So, if we don’t emphasize the necessity of respecting parents, then what’s the difference between providing for parents and raising dogs and horses?”





原文

2·8 子夏问孝，子曰：“色难⁽¹⁾。有事，弟子服其劳⁽²⁾；有酒食，先生⁽³⁾饌⁽⁴⁾，曾是以为孝乎？”

注释

- (1) 色难：色，脸色。难，不容易的意思。
- (2) 服劳：服，从事、担负。服劳即服侍。
- (3) 先生：先生指长者或父母；前面说的弟子，指晚辈、儿女等。
- (4) 饌：读“赚”，意为饮食、吃喝。

白话

子夏问什么是孝，孔子说：“对父母和颜悦色最难做到，仅仅是有事情，儿女替父母去做，有酒饭，让父母享用，这难道就能被认为是孝吗？”

英译

Zi Xia asking about filial devotion, Confucius said, “The most difficult thing is to treat parents happily and kindly. If having something to do, you can do it for them; if having food and wine, you let them enjoy. Could it be said that it is considered filial devotion to parents?”

原文

2·9 子曰：“吾与回⁽¹⁾言，终日不违⁽²⁾，如愚。退而省其私⁽³⁾，亦足以发，回也不愚。”

注释

- (1) 回：姓颜名回，字子渊，生于公元前 521 年，比孔子小 30 岁，鲁国人，孔子的得意





门生。

- (2) 不违：不提反面意见。
- (3) 省其私：考察颜回私下的言行。





白话

孔子说：“我给颜回讲学，他一天到晚从不提反对意见，像个蠢人。等他退下之后，我考察他私下的言论，发现他对我所讲授的内容有所发挥，可见颜回其实并不蠢。”

英译

Confucius said, “When I taught Yan Hui, he never had any objections all day long just like a fool. But after he left, I examined his private words and found he had developed what I’d taught him. Therefore, he is not foolish at all.”

原文

2·10 子曰：“视其所以⁽¹⁾，观其所由⁽²⁾，察其所安⁽³⁾，人焉廋⁽⁴⁾哉？人焉廋哉？”

注释

- (1) 所以：所做的事情。
- (2) 所由：所走的道路。
- (3) 所安：所安心做的事。
- (4) 廋：读“叟”，隐藏、藏匿。

白话

孔子说：“要了解一个人，应看他言行的动机，观察他所走的路，考察他所安心做的事，如果这样，这个人怎么能隐蔽得了呢？这个人怎么能隐蔽得了呢？”

英译

Confucius said, “If you want to know a person, you should analyze the motives of his words and deeds, observe the way he takes and examine what he is up to with ease of mind. If so, how can a person cover up himself? How can a person cover up himself?”





原文

2·11 子曰：“温故而知新⁽¹⁾，可以为师矣。”





注 释

温故而知新：故，已经过去的。新，刚刚学到的知识。

白 话

孔子说：“在温习旧知识时，能有新体会，你就可以当老师了。”

英 译

Confucius said, “Restudy the old to obtain the new insight. Then you can be a teacher.”

原 文

2·12 子曰：“君子不器⁽¹⁾。”

注 释

器：器具。

白 话

孔子说：“君子不像器具那样，只有某方面的用途。”

英 译

Confucius said, “Gentlemen are not like tools, each of which only has a certain use.”

原 文





2·13 子贡问君子。子曰：“先行其言而后从之。”

白话

子贡问关于君子的事。孔子说：“你如果有话要说，那就先做后说。”





英译

Zi Gong asked about gentlemen. Confucius said, “If you have something to say, you should put them into practice first and then say it.”

原文

2·14 子曰：“君子周⁽¹⁾而不比⁽²⁾，小人比而不周。”

注释

- (1) 周：合群。
- (2) 比：读“必”，勾结。
- (3) 小人：没有道德修养的庸俗之辈。

白话

孔子说：“君子团结民众而不结党营私，小人结党营私而不团结民众。”

英译

Confucius said, “Gentlemen unite the masses but don’t gang up for selfish purpose. While shameless men gang up for selfish purpose but don’t unite the masses.”

原文

2·15 子曰：“学而不思则罔⁽¹⁾，思而不学则殆⁽²⁾。”

注释





- (1) 罔：迷惑、糊涂。
(2) 殆：读“带”，疑惑、危险。

白话

孔子说：“只读书学习，而不思考问题，就会糊里糊涂而没有收获；只空想而不读书学习，就会因疑惑而犹豫不决。”

英译

Confucius said, “Only study but not think, you’ll be perplexed without any gains; only indulge in idle dreams but not study, you’ll suffer from misgivings and hesitate all the time.”

原文

2·16 子曰：“攻⁽¹⁾乎异端⁽²⁾，斯⁽³⁾害也已⁽⁴⁾。”

注释

- (1) 攻：攻击、批驳。
(2) 异端：不合乎正统的邪说。
(3) 斯：代词，这。
(4) 也已：语气词，含有“完了”的意思。

白话

孔子说：“批驳邪说，祸害也就被消除了。”

英译

Confucius said, “By refuting heresy, misfortune will be eliminated.”





原文

2·17 子曰：“由⁽¹⁾，诲女⁽²⁾，知之乎？知之为知之，不知为不知，是知也。”

注释

- (1) 由：姓仲名由，字子路。生于公元前 542 年，孔子的学生，长期追随孔子。
- (2) 女：同“汝”，你。





白话

孔子说：“由，我教给你的东西，明白了吗？知道就是知道，不知道就是不知道，这就是智慧啊！”

英译

Confucius said, “You, do you understand what I have taught you? If you do, say yes; otherwise, just say no. This is wisdom.”

原文

2·18 子张⁽¹⁾学干禄⁽²⁾，子曰：“多闻阙⁽³⁾疑⁽⁴⁾，慎言其余，则寡尤⁽⁵⁾；多见阙殆，慎行其余，则寡悔。言寡尤，行寡悔，禄在其中矣。”

注释

- (1) 子张：姓颡（读“专”）孙名师，字子张，生于公元前 503 年，比孔子小 48 岁，孔子的学生。
- (2) 干禄：干，求的意思。禄，即古代官吏的俸禄。干禄就是求取官职。
- (3) 阙：缺。此处意为放置在一旁。
- (4) 疑：怀疑。
- (5) 寡尤：寡，少的意思。尤，过错。

白话

子张要学谋取官职的办法。孔子说：“要多听，有怀疑的地方先放在一旁不说，其余有把握的，也要谨慎地说出来，这样就可以少犯错误；要多看，有怀疑的地方先放在一旁不做，其余有把握的，也要谨慎地去做，就能减少后悔。说话少过失，做事少后悔，官职俸禄就在这里了。”

英译

Zi Zhang wanted to learn the way of seeking official posts. Confucius said, “Listen more and put aside what you doubt about. As for the rest which you





are sure of, you should speak them out cautiously. Doing so, you can make fewer mistakes. Observe more and put aside what you doubt about. As for the rest which you are sure of, you should do them cautiously. Doing so, you can reduce the possibility of feeling regret. When speaking, you make fewer mistakes; when doing, you seldom feel regret. Then the official posts are lying in here.”

原文

2·19 哀公⁽¹⁾问曰：“何为则民服？”孔子对曰⁽²⁾：“举直错诸枉⁽³⁾，则民服；举枉错诸直，则民不服。”

注释

- (1) 哀公：姓姬名蒋，“哀”是其谥号，鲁国国君，公元前494-前468年在位。
- (2) 对曰：《论语》中记载对国君及在上位者问话的回答都用“对曰”，以表示尊敬。
- (3) 举直错诸枉：举，选拔。直，正直。错，同“措”，放置。枉，不正直。

白话

鲁哀公问：“怎样才能使百姓服气呢？”孔子回答说：“把正直无私的人提拔起来，把邪恶不正的人置于一旁，老百姓就会服气了；把邪恶不正的人提拔起来，把正直无私的人置于一旁，老百姓就不会服气了。”

英译

The Lord Ai asked, “How to convince people?” Confucius said, “Promote honest people and give shameless ones a cold shoulder. This can make people heartily convinced. Otherwise they won't be.”

原文





2·20 季康子⁽¹⁾问：“使民敬、忠以⁽²⁾劝⁽³⁾，如之何？”子曰：“临⁽⁴⁾之以庄，则敬；孝慈⁽⁵⁾，则忠；举善而教不能，则劝。”





注 释

- (1) 季康子：姓季孙名肥，“康”是谥号，鲁哀公时任正卿，是当时政治上最有权势的人。
- (2) 以：连词，与“而”同。
- (3) 劝：勉励。这里指自勉。
- (4) 临：对待。
- (5) 孝慈：一说当政者自己孝慈；一说当政者引导老百姓孝慈。此处采用后者。

白 话

季康子问道：“要想获得百姓的敬重，并能使他们尽忠勤勉，该怎么做呢？”孔子说：“你用庄重的态度对待百姓，他们就会敬重你；你有一颗孝顺仁慈之心，百姓就会尽忠于你；你选用好人，又教育能力差的人，百姓就会勤勉。”

英 译

Ji Kangzi asked, “How to make people respect me with loyalty and work diligently?” Confucius said, “if you treat people in a solemn manner, they will respect you with loyalty; if you show filial devotion to your parents and kindness to others, people will be loyal to you; if you choose and use kind persons, educate less capable ones, people will work diligently.”

原 文

2·21 或⁽¹⁾谓孔子曰：“子奚⁽²⁾不为政？”子曰：“《书》⁽³⁾云：‘孝乎惟孝，友于兄弟。’施于有政⁽⁴⁾，是亦为政，奚其为为政？”

注 释

- (1) 或：有人。
- (2) 奚：为什么。
- (3) 《书》：指《尚书》。
- (4) 施：施行。

白 话

有人对孔子说：“你为什么不从事政治呢？”孔子回答说：“《尚书》说，‘孝就是孝





敬父母，友爱兄弟。’把这孝悌的道理施于政事，也就是从事政治，这种做法为什么就不算为政呢？”

英译

Someone asked Confucius, “Why aren’t you engaged in politics?” Confucius replied: “Book of History said, ‘Being filial means to show filial devotion to parents, while being friendly means to show friendship to brothers.’ Putting the principle of filialness and friendship into political affairs is to be engaged in politics. Why can’t this action be considered as engaged in politics?”

原文

2·22 子曰：“人而无信，不知其可也。大车无𨾏⁽¹⁾，小车无𨾏⁽²⁾，其何以行之哉？”

注释

- (1) 𨾏：读“尼”，古代大车车辕前面横木上的木销子。大车指的是牛车。
(2) 𨾏：读“月”，古代小车车辕前面横木上的木销子。没有𨾏和𨾏，车就不能走。

白话

孔子说：“为人而不讲信用，不知道怎么可以。就好像大车没有𨾏、小车没有𨾏一样，它靠什么行走呢？”

英译

Confucius said, “Breaking one’s own word is absolutely what one should





not do. How can ox carts move without big or small wooden latches? ”

原文

2·23 子张问：“十世⁽¹⁾可知也？”子曰：殷因⁽²⁾于夏礼，所损益⁽³⁾可知也；周因于殷礼，所损益可知也。其或继周者，虽百世，可知也。”





注 释

- (1) 世：古时称 30 年为一世。也有的把“世”解释为朝代。从上下文看来，似乎指朝代而言。
- (2) 因：因袭：沿用、继承。
- (3) 损益：减少和增加，即优化、变动之义。

白 话

子张问孔子：“今后十世的礼仪制度可以预先知道吗？”孔子回答说：“商朝继承了夏朝的礼仪制度，所减少和所增加的内容是可以知道的；周朝又继承商朝的礼仪制度，所废除的和所增加的内容也是可以知道的。将来有继承周朝的，就是一百世以后的情况，也是可以预料的。”

英 译

Zi Zhang asked Confucius, “Can we anticipate the rite systems of the next ten dynasties?” Confucius replied: “Shang Dynasty inherited the rite systems of Xia Dynasty, and additions and deletions could be anticipated; Zhou Dynasty inherited the rite systems of Shang Dynasty, additions and deletions could also be anticipated. There must have dynasties in the future which inherit Zhou Dynasty and their conditions can certainly be anticipated even after a hundred dynasties.”

原 文

2·24 子曰：“非其鬼⁽¹⁾而祭之；谄⁽²⁾也。见义⁽³⁾不为，无勇也。”

注 释

- (1) 鬼：有两种解释：一是指鬼神，二是指死去的祖先。这里泛指鬼神。
- (2) 谄：谄媚、阿谀。
- (3) 义：指该做的事。

白 话





孔子说：“不是你该祭祀的鬼神，你却去祭祀，这是谄媚。见到该做的事却不做，是怯懦。”

英 译

Confucius said, “If you offer sacrifices to the ghosts and spirits who you should not do, then you will be considered toadying them. If you just stand by with folded arms when you see something you should do, then you will be thought chicken-hearted.”





论语

八佾篇第三

原文

3·1 孔子谓季氏⁽¹⁾，“八佾⁽²⁾舞于庭，是可忍⁽³⁾，孰不可忍也！”

注释

- (1) 季氏：鲁国正卿季孙氏，即季平子。
- (2) 八佾：佾，读“义”，行列。古时一佾 8 人，八佾就是 64 人，据《周礼》规定，只有周天子才可以使用八佾，诸侯为六佾，卿大夫为四佾，士用二佾。季氏是正卿，只能用四佾。
- (3) 忍：容忍，忍心。

白话

孔子谈到季氏时说，“他在庭院中大跳六十四人舞，这样的事如果都能容忍，那还有什么不可容忍的呢？”

英译

Confucius talked about Ji, “He asked sixty-four people to dance in his own courtyard. (An official of low rank like him should not give a dance on such a large scale.) If this can be tolerated, what cannot?”





原文

3·2 三家⁽¹⁾者以《雍》彻⁽²⁾。子曰：“‘相维辟公，天子穆穆’⁽³⁾，奚取于三家之堂⁽⁴⁾？”





注 释

- (1) 三家：鲁国当政的三家：孟孙氏、叔孙氏、季孙氏。他们都是鲁桓公的后代，又称“三桓”。
- (2) 《雍》：《诗经·周颂》中的一篇。古代天子祭宗庙完毕时唱这首诗。
- (3) 彻：结束。
- (4) 相维辟公，天子穆穆：《雍》诗中的两句。相，助。维，语助词，无意义。辟公，指诸侯。穆穆：庄严肃穆。
- (5) 堂：接客祭祖的地方。

白 话

三大家族在祭祖结束时，大唱《雍》歌。孔子说：“‘诸侯辅助，天子肃穆’，这样的歌词怎能在这三家的庙堂里唱？”

英 译

After offering sacrifices to their ancestors, the three families ask musicians to sing Yong. Confucius said, “‘The emperor solemnly officiates at sacrificial rites, while the lords should be assistants.’ How can Yong be sung in these three families’ temples?”

原 文

3·3 子曰：“人而不仁，如礼何？人而不仁，如乐何？”

白 话

孔子说：“一个人缺乏仁德，他怎么能实行礼呢？一个人缺乏仁德，他怎么能运用乐呢？”

英 译

Confucius said, “If a person lacks humanity and virtue, how can he correctly put proprieties into practice? If a person lacks humanity and virtue, how can





he correctly use music?”





原文

3·4 林放⁽¹⁾问礼之本。子曰：“大哉问！礼，与其奢也，宁俭；丧，与其易⁽²⁾也，宁戚⁽³⁾。”

注释

- (1) 林放：鲁国人。
 (2) 易：治理。这里指有关丧葬的礼节仪式办理得很周到。一说谦和、平易。
 (3) 戚：心中悲哀的意思。

白话

林放问什么是礼的根本。孔子回答说：“你提的问题意义重大，就礼节仪式的一般情况而言，与其奢侈，不如节俭；就丧事而言，与其仪式上治办周备，不如内心真正哀伤。”

英译

Lin Fang asked about the basic things of proprieties. Confucius said, “The questions you put forward are most important! As far as proprieties are concerned, generally speaking, they should be thrifty rather than extravagant. As for funeral affairs, true inner sorrow are more valuable than comprehensive rites.”

原文

3·5 子曰：“夷狄⁽¹⁾之有君，不如诸夏⁽²⁾之亡⁽³⁾也。”





注 释

- (1) 夷狄：古代中原地区的人对周边地区，即外国的贬称，谓之不开化，缺乏教养，不知书达礼。
- (2) 诸夏：古代中原地区华夏族的自称。
- (3) 亡：同“无”。古书中的“无”字多写作“亡”。





白 话

孔子说：“落后的夷狄虽然有君主，还不如中原诸国没有君主呢。”

英 译

Confucius said, “The backward foreign countries also have their own lords, but their governance is not so good as the countries in central China who, even if, have no lords.”

原 文

3·6 季氏旅⁽¹⁾于泰山，子谓冉有⁽²⁾曰：“女⁽³⁾弗能救⁽⁴⁾与？”对曰：“不能。”子曰：“呜呼！曾谓泰山不如林放⁽⁵⁾乎？”

注 释

- (1) 旅：祭祀的一种。祭祀山川为旅。当时，只有天子和诸侯才有祭祀名山大川的资格。
- (2) 冉有：姓冉名求，字子有，生于公元前 522 年，孔子的弟子，比孔子小 29 岁。当时是季氏的家臣，所以孔子责备他。
- (3) 女：同“汝”，你。
- (4) 救：挽救、劝阻的意思。这里指谏止。
- (5) 林放：见本篇第 4 章的注释。

白 话

季孙氏去祭祀泰山。孔子对冉有说：“你难道不能劝阻他吗？”冉有说：“不能。”孔子说：“唉！难道说泰山神还不如林放知礼吗？”

英 译





Ji Sun went to offer sacrifices to Mt. Tai. Confucius said to Ran You, “Can’t you dissuade him?” Replied, “No, I can’t.” Confucius said, “Alas! Could it be said that Mt. Tai is inferior to Lin Fang?”





原文

3·7 子曰：“君子无所争，必也射⁽¹⁾乎！揖⁽²⁾让而升，下而饮，其争也君子。”

注释

- (1) 射：原意为射箭。此处指古代的射礼。
(2) 揖：拱手行礼，表示尊敬。

白话

孔子说：“君子没有什么可与别人相争的事情。如果有的话，那就是射箭比赛。比赛时，先相互作揖谦让，然后上场。射完后，又相互作揖再退下来，然后登堂喝酒。这就是君子之争。”

英译

Confucius said, “Gentlemen have nothing to compete with others. If they have, it must be the archery competition. During an archery competition, each side makes a bow first to the other side with hands folded in front and then steps forward. After competition, each side makes a bow again to the other side with hands folded and then walks out and finally sits in the hall drinking wine. This is the competition between gentlemen.”

原文

3·8 子夏问曰：“‘巧笑倩兮，美目盼兮，素以为绚兮。’⁽¹⁾何谓也？”子曰：“绘事后素⁽²⁾。”曰：“礼后乎？”子曰：“起予者商也⁽³⁾，始可与言诗已矣。”





注 释

- (1) 巧笑倩兮，美目盼兮，素以为绚兮：前两句见《诗经·卫风·硕人》篇。倩，读“欠”，笑得好看。兮，语助词，相当于“啊”。盼：眼睛黑白分明。绚，有文采。
- (2) 绘事后素：绘，画。素，白底。
- (3) 起予者商也：起，启发。予，我，孔子自称。商，子夏名商。





白 话

子夏问孔子：“‘笑得真好看啊，美丽的眼睛真明亮啊，用素粉来打扮啊。’这几句话是什么意思呢？”孔子说：“这是说先有白底然后画画。”子夏又问：“那么，是不是说礼也是后来出现的事呢？”孔子说：“商，你真是能启发我的人，现在可以同你讨论《诗经》了。”

英 译

Zi Xia asked Confucius, “‘What a nice smiling face! What a pair of beautiful bright eyes! Dress up with plain face powder’. What do these sentences mean?” Confucius said, “Make a white background and then paint.” Zi Xia said, “Does it mean that proprieties also something coming late?” Confucius said, “Shang, you’re really skillful to enlighten me. Now I can start discussing The Book of Songs with you.”

原 文

3·9 子曰：“夏礼吾能言之，杞⁽¹⁾不足徵⁽²⁾也；殷礼吾能言之，宋⁽³⁾不足徵也。文献⁽⁴⁾不足故也。足，则吾能徵之矣。”

注 释

- (1) 杞：春秋时国名，是夏禹的后裔。在今河南杞县一带。
- (2) 徵：证明。
- (3) 宋：春秋时国名，是商汤的后裔，在今河南商丘一带。
- (4) 文献：文，指历史典籍；献，指贤人。





白话

孔子说：“夏朝的礼，我能说清楚，杞国不足以让我证明它；商朝的礼，我能说清楚，宋国不足以让我证明它。这都是因为文献不足，否则，我就能证明了。”

英译

Confucius said, “I can explain or elaborate the proprieties of Xia Dynasty, but its continuator Ji is not enough for me to prove it. I can explain or elaborate the proprieties of Yin Dynasty, but its continuator Song is not enough for me to prove it. It’s because that there are not enough materials. Otherwise, I can prove them.”

原文

3·10 子曰：“禘⁽¹⁾自既灌⁽²⁾而往者，吾不欲观之矣。”

注释

- (1) 禘：读“地”，古代隆重的祭祀典礼，只有天子才可以举行。
- (2) 灌：禘礼中第一次献酒。

白话

孔子说：“对于行禘礼的仪式，从第一次献酒以后，我就不愿意看了。”

英译

Confucius said, “As for the grand Di ceremonies held by the lords to offer sacrifices to ancestors, I have already been unwilling to watch them ever since the first time to offer wine.”





原文

3·11 或问禘之说⁽¹⁾，子曰：“不知也。知其说者之于天下也，其如示诸斯⁽²⁾乎！”指其掌。

注释

- (1) 禘之说：“说”，理论、道理、规定。
(2) 示诸斯：“斯”指后面的“掌”字。

白话

有人问孔子关于举行禘祭的规定。孔子说：“我不知道。知道这种规定的人，对治理天下的事，就会像把这东西摆在这里一样吧！”孔子指着自己的手掌。

英译

Someone asked Confucius about the rules to hold Di ceremonies. Confucius said, “I don't know. As far as the persons are concerned who know these rules, they are probably just like me to put it here.” While saying, he pointed his palm.

原文

3·12 祭如在，祭神如神在。子曰：“吾不与祭，如不祭。”

白话

祭祀祖先就像祖先真在面前，祭神就像神真在面前。孔子说：“我如果不参加祭祀，那就如同没有祭祀一样。”

英译





Offer sacrifices to ancestors as if the ancestors are really right here; offer sacrifices to gods as if the gods are really right here. Confucius said, “It seems that it can’t be a ceremony without my presence.”

原文

3·13 王孙贾⁽¹⁾问曰：“与其媚⁽²⁾于奥⁽³⁾，宁媚于灶⁽⁴⁾，何谓也？”子曰：“不然。获罪于天⁽⁵⁾，无所祷也。”

注释

- (1) 王孙贾：卫灵公的大臣。
- (2) 媚：谄媚、巴结。
- (3) 奥：屋内西南角的神。
- (4) 灶：灶神。
- (5) 天：以天喻君。





白话

王孙贾问道：“有人说与其奉承奥神，不如奉承灶神。这话是什么意思？”孔子说：“不对。如果你冒犯上天，怎么祈祷也没用。”

英译

Wang Sungu asked, “People say that fawning on room god is not so good as fawning on kitchen god. What does it mean?” Confucius said, “No, this saying doesn’t make sense. If you offend the heaven, it makes no difference no matter how you pray.”

原文

3·14 子曰：“周监⁽¹⁾于二代⁽²⁾，郁郁⁽³⁾乎文哉，吾从周。”

注释

- (1) 监：读“见”，同“鉴”，借鉴。
- (2) 二代：这里指夏代和周代。
- (3) 郁郁：文采盛貌。丰富、浓郁之意。

白话

孔子说：“周朝的礼仪制度借鉴于夏、商二代，是多么丰富多彩啊。我遵从周朝的制度。”

英译

Confucius said, “The rite system of Zhou was made by drawing lessons





from the two dynasties of Xia and Shang. How rich it is! I'd like to follow Zhou's system.”

原文

3·15 子入太庙⁽¹⁾，每事问。或曰：“孰谓鄒⁽²⁾人之子知礼乎？入太庙，每事问。”子闻之，曰：“是礼也。”





注 释

- (1) 太庙：君主的祖庙。鲁国太庙，即周公旦的庙，供鲁国祭祀周公。
- (2) 鄫：读“邹”，春秋时鲁国地名，又写作“邾”，在今山东曲阜附近。“鄫人之子”指孔子。

白 话

孔子到了太庙，每件事都要问。有人说：“谁说此人懂得礼呀，他到了太庙里，什么事都要问别人。”孔子听到此话后说：“这就是礼呀！”

英 译

Whenever entering the temple of the lord's ancestors, Confucius would ask questions about everything. Someone said, "Who says that this person knows proprieties? Whenever he enters the temple of the lord's ancestors, he consults others about everything." Learning this, Confucius said, "This is in itself a sort of propriety."

原 文

3·16 子曰：“射不主皮⁽¹⁾，为力不同科⁽²⁾，古之道也。”

注 释

- (1) 皮：皮，用动物皮做成的箭靶子。
- (2) 科：等级。

白 话





孔子说：“比赛射箭，不在于穿透靶子，因为各人的力气大小不同。自古以来就是这样。”

英译

Confucius said, “When one shooting an arrow, the key point to judge one’s performce doesn’t lie in whether or not he shoots through the target because people are different in physical strength. It’s always been so since ancient times.”

原文

3·17 子贡欲去告朔⁽¹⁾之饩羊⁽²⁾。子曰：“赐也！尔爱⁽³⁾其羊，我爱其礼。”

注释

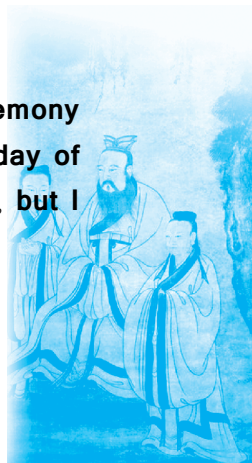
- (1) 告朔：朔，农历每月初一为朔日。告朔，古代制度，天子每年秋冬之际，把第二年的历书颁发给诸侯，告知每个月的初一日。
- (2) 饩羊：饩，读“细”。饩羊，祭祀用的活羊。
- (3) 爱：爱惜。

白话

子贡提出赦免每月初一祭祖的活羊。孔子说：“赐，你爱惜那只羊，我却爱惜那种礼。”

英译

Zi Gong suggested that alive sheep not be killed when holding the ceremony of offering sacrifices in the temple of the lord’s ancestors on the first day of each month. Confucius said, “Ci (i.e.Zi Gong), you care for the sheep, but I treasure the proprieties.”





原文

3·18 子曰：“事君尽礼，人以为谄也。”

白话

孔子说：“我完全按周礼事奉君主，别人却以为这是谄媚呢。”

英译

Confucius said, “I serve the lord completely according to the proprieties of Zhou Dynasty, but people think I toady the lord.”





原文

3·19 ⁽¹⁾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。”

注释

- (1) 定公：鲁国国君，姓姬名宋，“定”是谥号。公元前 509～前 495 年在位。
(2) 使：使唤，差人做事。

白话

鲁定公问孔子：“君主怎样使唤臣下，臣子怎样事奉君主呢？”孔子回答说：“君主应该按照礼的要求去使唤臣子，臣子应该以忠来事奉君主。”

英译

Duke Ding of Lu (i.e. the lord of the country Lu) asked, “How does a lord order his courtiers and how do the courtiers serve their lord?” Confucius said, “A lord gives orders to his courtiers according to the proprieties while the courtiers serve their lord with loyalty.”

原文

3·20 子曰：“《关雎》⁽¹⁾，乐而不淫，哀而不伤。”

注释

《关雎》：雎，读“居”。《诗经》开篇之作。写一君子追求淑女，因思恋过甚而辗转反侧、难以入眠的忧思，以及结婚时钟鼓乐之琴瑟友之的欢乐。

白话





孔子说：“《关雎》这篇诗，快乐而不放荡，哀痛而不悲伤。”

英译

Confucius said, “The poem Guan Ju is joyful but never unrestrained;
depressed but not sorrowful.”





原文

3·21 哀公问社⁽¹⁾于宰我，宰我⁽²⁾对曰：“夏后氏以松，殷人以柏，周人以栗，曰：使民战栗⁽³⁾。”子闻之，曰：“成事不说，遂事不谏，既往不咎。”

注释

- (1) 社：土地神，祭祀土神的庙也称社。
- (2) 宰我：名予，字子我，孔子的学生。
- (3) 战栗：恐惧，发抖。

白话

鲁哀公问宰我祭祀土地神的事。宰我回答说：“夏朝用松树，商朝用柏树，周朝用栗树。用栗树就是使老百姓战栗。”孔子听后说：“已经做过的事不用提了，已经完成的事不用再去规劝了，已经过去的事也不必再追究了。”

英译

Duke Ai of Lu asked Zai Wo about how to offer sacrifices to the Village God. Zai Wo said, “Xia Dynasty used pine trees; Shang Dynasty used cypress trees; and Zhou Dynasty used chestnut trees. Chestnut trees means to make people trembling.” On hearing this, Confucius said, “We’d better not mention what has been done, not criticize what has been finished, and not go into past misdeeds.”

原文

3·22 子曰：“管仲⁽¹⁾之器小哉！”或曰：“管仲俭乎？”曰：“管氏有三归⁽²⁾，官





事不摄⁽³⁾，焉得俭？”“然则管仲知礼乎？”曰：“邦君树塞门⁽⁴⁾，管氏亦树塞门；邦君为两君之好有反坫⁽⁵⁾，管氏亦有反坫。管氏而知礼，孰不知礼？”

注 释

- (1) 管仲：姓管名夷吾，齐国人，春秋时期法家先驱。齐桓公的宰相，辅助其成为诸侯霸主，卒于公元前 645 年。
- (2) 三归：相传是四处藏钱币的府库。
- (3) 摄：兼任。
- (4) 树塞门：树，树立。塞门，在大门口筑的一道短墙，以别内外，相当于影壁。
- (5) 反坫：坫，读“电”。古国君招待别国国君时，放置献过酒的空杯的土台。

白 话

孔子说：“管仲这个人的器量真是狭小呀！”有人说：“管仲节俭吗？”孔子说：“他有三处藏金处，就连管家都实行专责制，这怎么谈得上节俭呢？”那人又问：“那么管仲知礼吗？”孔子回答：“国君大门口修建影壁，管仲在大门口也修建照壁。国君同别国国君会见时在堂上有放空酒杯的设备，管仲也有这样的设备。如果说管仲知礼，那么还有谁不知礼呢？”

英 译

Confucius said, “What a narrow-minded person Guan Zhong is!” Someone asked, “Is he thrifty?” Confucius said, “Guan Zhong has three places to hide his money. Even his butlers undertake specific responsibility. How can it be considered thrift?” The person asked again, “Does Guan Zhong know rules of proprieties?” Confucius said, “The lord has a screen wall at the gate. So does he. The lord has a special earth terrace on which to put empty wine-cup, so





does he. If Guan Zhong knows the rules of proprieties, who doesn't know?"

原文

3·23 子语⁽¹⁾鲁大师⁽²⁾乐，曰：“乐其可知也：始作，翕⁽³⁾如也；从⁽⁴⁾之，纯⁽⁵⁾如也，皦⁽⁶⁾如也，绎⁽⁷⁾如也，以成。”

注释

- (1) 语：读“玉”，告诉，动词用法。
- (2) 大师：大，读“太”。大师是乐官名。
- (3) 翕：读“西”。意为合、聚、协调。
- (4) 从：读“纵”，意为放纵、展开。
- (5) 纯：美好、和谐。
- (6) 皦：读“脚”，音阶分明。
- (7) 绎：连续不断。

白话

孔子对鲁国乐官谈论演奏音乐的道理说：“奏乐的道理是可以知道的：开始演奏，各种乐器合奏，声音繁美；继续展开下去，悠扬悦耳，音阶分明，连续不断，最后完成。”

英译

Confucius talked the principles of music playing to the musicians of the Country Lu, “The principles of music playing are understandable: at the beginning, you do an instrumental ensemble and the sound is nice; then go on your playing, the sound is melodious, and the scales are distinct. Play





ceaselessly, and finally, your playing comes to an end.”

原文

3·24 仪封人⁽¹⁾请见，曰：“君子之至于斯也，吾未尝不得见也。”从者见之⁽²⁾。出曰：“二三子何患于丧⁽³⁾乎？天下之无道也久矣，天将以夫子为木铎⁽⁴⁾。”

注释

- (1) 仪封人：仪为地名，在今河南兰考县境内。封人，系镇守边疆的官。
- (2) 从者见之：随行的人见了他。
- (3) 丧：失去，这里指失去官职。
- (4) 木铎：铃的木舌。古代天子发布政令时摇它以召集听众。此处指能号令天下的人。

白话

仪的地方官求见孔子，说：“凡是君子到这里来，我从来没有见不到的。”孔子的随从学生引他去见了孔子。他出来后说：“诸位何愁没官可做呢？天下无道已经很久了，上天将以孔夫子为圣人来号令天下。”





英 译

A local official in Yi asked to see Confucius, saying, “Whenever a gentleman comes here, I’ve never failed to see him.” A student of Confucius’ led him to see the master. When coming out, he said, “No reasons for you to worry about having no opportunities to be officials. Heaven looks upon Confucius as a sage and let him to lead the people.”

原 文

3·25 子谓韶⁽¹⁾：“尽美⁽²⁾矣，又尽善⁽³⁾也。”谓武⁽⁴⁾：“尽美矣，未尽善也。”

注 释

- (1) 韶：相传是古代歌颂虞舜的一种乐舞。
- (2) 美：指乐曲的音调、舞蹈的形式而言。
- (3) 善：指乐舞的思想内容而言的。
- (4) 武：相传是歌颂周武王的一种乐舞。

白 话

孔子讲到“韶”这一乐舞时说：“艺术形式美极了，内容也很好。”谈到“武”这一乐舞时说：“艺术形式很美，但内容却差一些。”

英 译

When talking the dance named Shao, Confucius said, “Its artistic form is extremely beautiful and its contents are also excellent.” While talking the dance





named Wu, he said, "Its artistic form is very beautiful, but its contents are not so good."

原文

3·26 子曰：“居上不宽，为礼不敬，临丧不哀，吾何以观之哉？”

白话

孔子说：“居于执政地位的人，不能宽厚待人，行礼的时候不严肃，参加丧礼时也不悲哀，这种情况我怎么能看得下去呢？”

英译

Confucius said, "Some higher officials cannot treat people generously, fail to take part in ceremonies solemnly and show no sorrow when participating in funerals. How can I tolerate them?"







论语

里仁篇第四

原文

4·1 子曰：“里仁为美⁽¹⁾，择不处仁⁽²⁾，焉得知⁽³⁾？”

注释

- (1) 里仁为美：里，住处，借作动词用。仁，就是仁者，说俗了，也就是好人。
- (2) 处：居住。
- (3) 知：读“志”，同“智”。《论语》中“智”均写作“知”。

白话

孔子说：“住在有好人的地方才对。如果你选择不与好人相处，那怎么能说你明智呢？”

英译

Confucius said, “One should live in a place where there are noble people.

If he chooses not to live with noble people, how can he be considered wise?”

原文

4·2 子曰：“不仁者不可以久处约⁽¹⁾，不可以长处乐。仁者安仁⁽²⁾，知者利仁。”





注 释

- (1) 约：穷困、困窘。
- (2) 安仁、利仁：安仁是安于仁道；利仁，认为仁有利自己才去行仁。

白 话

孔子说：“没有仁德的人不能长久地处在贫困中，也不能长久地处在安乐中。仁人是安于仁道的，有智慧的人则是知道仁对自己有利才去行仁的。”

英 译

Confucius said, “Persons lack of fine characters can neither rest content with poverty for long nor live easily and comfortably for long. Noble-minded people rest content with humanity, justice and virtue, but wise people put humanity, justice and virtue into practice only when they know these things are good for them.”

原 文

4·3 子曰：“唯仁者能好⁽¹⁾人，能恶⁽²⁾人。”

注 释

- (1) 好：读“浩”，喜爱的意思。作动词。
- (2) 恶：读“物”，憎恶、讨厌。作动词。

白 话

孔子说：“只有那些有仁德的人，才能爱人和恨人。”





英 译

Confucius said, “Only those who are noble-minded can really love people and hate people.”

原 文

4·4 子曰：“苟志于仁矣，无恶也。”





白话

孔子说：“如果立志于仁，就不会做坏事了。”

英译

“Confucius said, If a person is determined to be noble-minded, then he will never do evil deeds.”

原文

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。”

白话

孔子说：“富裕和显贵是人人都想要得到的，但不用正当方法得到的，就不应该去享受；贫穷与低贱是人人都厌恶的，但不用正当的方法去摆脱，这种事是不能做的。君子如果离开仁德，又怎么能叫君子呢？没有一顿饭的工夫就背离仁德，君子是不会做这种事的，就是在最紧迫的时刻，君子也必须按照仁德办事，就是在颠沛流离的时候，也一定会按仁德去办事。”

英译

Confucius said, “Riches and honors are something everyone wants. But, if they are improperly obtained, then we should not enjoy them. Poorness and humbleness are something everyone detests. But if they are improperly eliminated, then we’d rather not free ourselves from them. If gentlemen lack





humanity and virtue, how can they be considered gentlemen? Gentlemen don't depart from humanity and virtue just in a short period of time of a dinner. Even at the most critical moment, gentlemen must act according to the principle of humanity and virtue. And even destitute and homeless, they can act according to the principle of humanity and virtue.”





原文

4·6 子曰：“我未见好仁者，恶不仁者。好仁者，无以尚之；恶不仁者，其为仁矣，不使不仁者加乎其身。有能一日用其力于仁矣乎？我未见力不足者。盖有之矣，我未之见也。”

白话

孔子说：“我没有见过爱好仁德的人，也没有见过厌恶不仁的人。爱好仁德的人，是不能再好的了；厌恶不仁的人，在实行仁德的时候，不让不仁德的人影响自己。有能一天把自己的全部力量都用在实行仁德上吗？我还没有见过有谁力量不够的。这种人可能还是有的，但我没见过。”

英译

Confucius said, “I’ve never seen anyone who upholds humanity and virtue or anyone who detests non-humanity and non-virtue. When acting according to the principle of humanity and virtue, the ones who detest non-humanity and non-virtue can prevent others who lack humanity and virtue from affecting themselves. I’ve never seen anyone who doesn’t have enough strength. This sort of persons may really exist but I’ve never seen one.”

原文

4·7 子曰：“人之过也，各于其党。观过，斯知仁矣。”

白话

孔子说：“人的错误，各不相同。观察一个人的错误，就可以知道他的精神境界。”





英译

Confucius said, “Different people have different mistakes. You may know a person’s spiritual realm by observing his mistakes.”





原文

4·8 子曰：“朝闻道，夕死可矣。”

白话

孔子说：“早晨得知真理，晚上死去也值得。”

英译

Confucius said, “It leaves no regret to learn truth in the morning and die in the evening.”

原文

4·9 子曰：“士志于道，而耻恶衣恶食者，未足与议也。”

白话

孔子说：“立志追求真理，但又以粗衣淡饭为耻，这种人不值得与他交谈。”

英译

Confucius said, “Those who are determined to seek truth but shamed for leading a thrifty and simple life are not worthy being talked with.”

原文

4·10 子曰：“君子之于天下也，无适⁽¹⁾也，无莫⁽²⁾也，义⁽³⁾之与比⁽⁴⁾。”

注释

- (1) 适：读“敌”，意为亲近、厚待。
- (2) 莫：疏远、冷淡。
- (3) 义：适宜、妥当。





(4) 比：亲近、相近、靠近。





白话

孔子说：“君子对于天下事，不刻意强求，不无故反对，一切按道义行事。”

英译

Confucius said, “Gentlemen neither crack their brains to seek anything in the world nor oppose anything without reason or cause.”

原文

4·11 子曰：“君子怀⁽¹⁾德，小人怀土⁽²⁾；君子怀刑⁽³⁾，小人怀惠。”

注释

- (1) 怀：思念。
- (2) 土：乡土。
- (3) 刑：法制惩罚。

白话

孔子说：“君子想的是道德，小人想的是乡土；君子想的是法度，小人想的是恩惠。”

英译

Confucius said, “A gentleman thinks of morality, but a vulgarian thinks of his native place; a gentleman values the legal system, but a vulgarian values gratitude.”

原文





4·12 子曰：“放⁽¹⁾于利而行，多怨⁽²⁾。”

注 释

- (1) 放：读“访”，同“仿”，效法，引申为追求。
- (2) 怨：别人的怨恨。





白话

孔子说：“为追求利益而行动，就会招致很多的怨恨。”

英译

Confucius said, “Doing everything only for profit will bring about resentment.”

原文

4·13 子曰：“能以礼让为国乎，何有⁽¹⁾？不能以礼让为国，如礼何⁽²⁾？”

注释

- (1) 何有：全意为“何难之有”，即“有何难”，不难的意思。
- (2) 如礼何：把礼怎么办？

白话

孔子说：“能用礼让原则治理国家，还有何难呢？不能用礼让原则治理国家，又如何能实行礼呢？”

英译

Confucius said, “If you administer a country according to the principle of giving up something for the sake of courtesy, there will be no difficulties. But if you cannot administer a country according to this principle, how can you put the standards of morality into practice?”





原文

4·14 子曰：“不患无位，患所以立；不患莫己知，求为可知也。”

白话

孔子说：“不怕没有官位，就怕自己没有学到赖以自立的东西。不怕没有人知道自己，只求自己成为值得为人所知的人。”

英译

Confucius said, “Don’t be afraid that you have no official posts. What you should be afraid of is not having learnt something which can help you keep a foothold.”

原文

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。”

白话

孔子说：“参啊！我的道是由一个基本的思想贯彻始终的。”曾子说：“是。”孔子出去之后，同学便问曾子：“这是什么意思？”曾子说：“老师的道，不过就是忠恕罢了。”

英译

Confucius said, “Zeng Shen, my doctrine is something through which a basic idea runs from beginning to end.” Zeng Shen said, “Yes, I see.” The





master left and his followers asked: “What does it mean?” Zeng Shen said, “The key point of our master’s doctrine is but forgivingness.”

原文

4·16 子曰：“君子喻于义，小人喻于利。”

白话

孔子说：“君子着眼于义，小人只盯着利。”

英译

Confucius said, “Gentlemen have their eyes on justice, but vulgarians only on fortune.”





原文

4·17 子曰：“见贤思齐焉，见不贤而内自省也。”

白话

孔子说：“见到贤人就想学习看齐，见到不贤的人，就自我反省。”

英译

Confucius said, “When you see worthy persons, you should think how to learn from them; when you see vulgarians, you should have self-examination.”

原文

4·18 子曰：“事父母几⁽¹⁾谏，见志不从，又敬不违，劳⁽²⁾而不怨。”

注释

- (1) 几：读“基”，轻微、婉转的意思。
(2) 劳：忧愁、烦劳的意思。

白话

孔子说：“事奉父母时，要委婉地劝说他们改掉不妥之处。见父母不愿听从，对他们还是要恭敬不违抗，替他们操劳而不抱怨。”

英译

Confucius said, “When you serve your parents, you should tactfully advise them to overcome shortcomings, if there is any . If they are unwilling to accept





your advice, you should still respect them and work for them without any complains.”

原文

4·19 子曰：“父母在，不远游⁽¹⁾，游必有方⁽²⁾。”





注 释

- (1) 游：指游学、游官、经商等外出活动。
- (2) 方：一定的地方。

白 话

孔子说：“父母在世，不要出远门；如果万不得已，也要有个准地方。”

英 译

Confucius said, “When your parents are still alive, don’t leave home. If you have to be away from home, you should have a definite destination.”

原 文

4·20 子曰：“三年⁽¹⁾无改于父之道⁽²⁾，可谓孝矣。”

注 释

- (1) 三年：见《学而篇》1.11 注释。
- (2) 道：有时候是一般意义上的名词，无论好坏、善恶都可以叫做道。但更多时候是积极意义的名词，表示善的、好的东西。

白 话

孔子说：“若是父亲死后对父亲的合理主张长期不加以改变，这样的人可以说是尽到孝了。”

英 译

Confucius said, “If a person can still keep his father’s good doctrine unchanged for three years after his father’s death, then he can be considered filial.”





原文

4·21 子曰：“父母之年，不可不知也。一则以喜，一则以惧。”





白话

孔子说：“父母的年纪，不能不知道。一方面为他们的长寿而高兴，一方面又为他们的衰老而担忧。”

英译

Confucius said, “You cannot be unaware of your parents’ birth-days. On the one hand, you are happy for their good health; but on the other hand, you are anxious about their decrepitude.”

原文

4·22 子曰：“古者言之不出，耻躬之不逮也。”

白话

孔子说：“古人不轻易把话说出口，他们以做不到为耻。”

英译

Confucius said, “Ancient people never said a word in a rash way. They took overstatement as a shame.”

原文

4·23 子曰：“以约⁽¹⁾失之者鲜⁽²⁾矣。”

注释

(1) 约：约束。





(2) 鲜：少的意思。

白 话

孔子说：“严格约束自己但却还犯错误的人很少见。”





英 译

Confucius said, "There are seldom persons who restrain themselves strictly but still commit mistakes."

原 文

4·24 子曰：“君子欲讷⁽¹⁾于言而敏⁽²⁾于行。”

注 释

- (1) 讷：语言迟钝。这里指说话要谨慎。
(2) 敏：敏捷、快速的意思。

白 话

孔子说：“君子说话要谨慎，行动要敏捷。”

英 译

Confucius said, "Gentlemen are cautious in speech and quick in action."

原 文

4·25 子曰：“德不孤，必有邻。”

白 话

孔子说：“有道德的人不会孤单，一定会有志同道合者与他相处。”

英 译





Confucius said, “Noble-minded persons are never isolated. They’ll surely have some persons to get along with who cherish the same ideals and take the same course.”





原文

4·26 子游曰：“事君数⁽¹⁾，斯⁽²⁾辱矣；朋友数，斯疏矣。”

注释

- (1) 数：读“硕”，屡次、多次，引申为烦琐的意思。
- (2) 斯：就。

白话

子游说：“事奉君主太过烦琐，就会招致侮辱；对待朋友太烦琐，就会被疏远了。”

英译

Zi You said, “If you serve the lord too trivial and boring, you’ll be put to shame. If you treat your friends too trivial and boring, you’ll become estranged from your friends.”







论语

公冶长篇第五

原文

5·1 子谓公冶长⁽¹⁾，“可妻也。虽在縲紲⁽²⁾之中，非其罪也。”以其子⁽³⁾妻⁽⁴⁾之。

注释

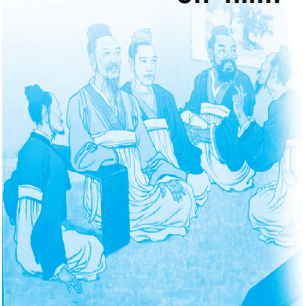
- (1) 公冶长：姓公冶名长，齐国人，孔子的弟子。
- (2) 縲紲：读“雷谢”，捆绑犯人用的绳索，这里借指牢狱。
- (3) 子：古时无论儿、女均称子。
- (4) 妻：读“气”，动词，嫁给。

白话

孔子评论公冶长说：“可以把女儿嫁给他，他虽然被关在牢狱里，但这并不是他的罪过。”于是，孔子就把自己的女儿嫁给了他。

英译

When commenting on Gongye Chang, Confucius said, “Anyone can marry his daughter to this man. Although he was in jail, yet no one can put blame on him.” Therefore, Confucius married his daughter to him.





原文

5·2 子谓南容⁽¹⁾，“邦有道⁽²⁾，不废⁽³⁾；邦无道，免于刑戮⁽⁴⁾。”以其兄之子妻之。





注 释

- (1) 南容：姓南官名适（读“过”），字子容。孔子的学生，通称他为南容。
- (2) 道：道，是说国家的政治符合最高的和最好的原则。这里指国家按照道管理，天下太平。
- (3) 废：废置，不任用。
- (4) 刑戮：刑罚。

白 话

孔子评论南容说：“国家太平时，不会倒霉；国家混乱时，不会坐牢。”孔子把侄女嫁给了他。

英 译

When commenting on Nan Rong, Confucius said, “During great order across the land, he will not get into trouble; while during disorder under heaven, he will not be put into jail.” And therefore, Confucius married his niece to Nan Rong.

原 文

5·3 子谓子贱⁽¹⁾，君子哉若人⁽²⁾，鲁无君子者，斯焉取斯⁽³⁾。”

注 释

- (1) 子贱：姓宓（读“扶”）名不齐，字子贱。生于公元前 521 年，比孔子小 49 岁。
- (2) 若人：这个，此人。
- (3) 斯焉取斯：斯，此。第一个“斯”指子贱，第二个“斯”字指子贱的品德。

白 话

孔子评论子贱说：“这个人真是个君子呀。如果鲁国没有君子，他是从哪里学到这种品德的呢？”





英译

When commenting on Zi Jian, Confucius said, “What a gentleman Zi Jian is! If there is no gentlemen in the country Lu, then where did he learn noble morality?”

原文

5·4 子贡问曰：“赐⁽¹⁾也何如？”子曰：“女，器也。”曰：“何器也？”曰：“瑚琏⁽²⁾也。”

注释

- (1) 赐：就是子贡。姓端木，名赐，字子贡，又作子赣，亦称作卫赐，春秋末卫国人，孔子的著名弟子。这里子贡自称“赐”。
- (2) 瑚琏：古代祭祀时盛粮食用的器具。

白话

子贡问孔子：“我这个人怎么样？”孔子说：“你呀，好比一个器具。”子贡又问：“是什么器具呢？”孔子说：“是瑚琏。”

英译

Zi Gong asked Confucius, “What do you think of me?” Confucius said, “You’re just like a tool.” Zi Gong asked, “What sort of tool?” Confucius said, “Hulian. (an ancient tool to contain food when offering sacrifices)”





原文

5·5 或曰：“雍⁽¹⁾也仁而不佞⁽²⁾。”子曰：“焉用佞？御人以口给⁽³⁾，屡憎于人，不知其仁⁽⁴⁾。焉用佞？”

注释

- (1) 雍：姓冉名雍，字仲弓，生于公元前 522 年，孔子的学生。
- (2) 佞：读“宁”第四声，能言善辩，有口才。
- (3) 口给：言语便捷、嘴快话多。
- (4) 不知其仁：指有口才者有仁与否不可知。





白话

有人说：“冉雍这个人有仁德但不善辩。”孔子说：“何必要能言善辩呢？靠伶牙利齿和人辩论，常常招致别人的讨厌，我不知道他是不是算得上仁，但何必要有好的口才呢？”

英译

Someone said, “Ran Yong is a noble-minded person but he’s not good at arguing.” Confucius said, “What’s the need to be good at arguing? If a person lives on arguing with a glib tongue, he will be detested by others. I don’t know whether he can be considered noble-minded person, but what’s the need to be eloquent?”

原文

5·6 子使漆雕开⁽¹⁾仕。对曰：“吾斯之未能信。”子说⁽²⁾。

注释

- (1) 漆雕开：姓漆雕名开，字子开，一说字子若，生于公元前 540 年，孔子的门徒。
(2) 说：读“月”，同“悦”。

白话

孔子让漆雕开去做官。漆雕开回答说：“我对做官这件事还没有信心。”孔子听了很高兴。

英译

Confucius asked Qi Diaokai to seek official posts. Qi said, “I don’t have





confidence in official posts.” Hearing this, Confucius was very happy.

原文

5·7 子曰：“道不行，乘桴⁽¹⁾浮于海，从⁽²⁾我者，其由⁽³⁾与！”子路闻之喜。子曰：“由也好勇过我，无所取材。”





注 释

- (1) 桴：读“夫”，用来过河的木筏子。
- (2) 从：跟随、随从。
- (3) 仲由，字子路，又字季路，鲁国卞人，孔子得意门生。

白 话

孔子说：“如果我的主张行不通，我就乘木筏到海外去。能跟从我的大概只有仲由吧！”子路听了很高兴。孔子说：“仲由除了勇气这点超过我，其他并没有什么可取的才能。”

英 译

Confucius said, "If what I advocate isn't workable, I'll go to the sea by raft. Maybe only Zhong You (Zhong You is Zi Lu.) is willing to follow me." Hearing this Zi Lu was very delighted. But Confucius said, "Zhong You has nothing more to surpass me except for courage."

原 文

5·8 孟武伯问：“子路仁乎？”子曰：“不知也。”又问。子曰：“由也，千乘之国，可使治其赋⁽¹⁾也，不知其仁也。”“求也何如？”子曰：“求也，千室之邑⁽²⁾，百乘之家⁽³⁾，可使为之宰⁽⁴⁾也，不知其仁也。”“赤⁽⁵⁾也何如？”子曰：“赤也，束带立于朝⁽⁶⁾，可使与宾客⁽⁷⁾言也，不知其仁也。”

注 释

- (1) 赋：兵赋，向居民征收的军事费用。
- (2) 千室之邑，邑是古代居民的聚居点，大致相当于后来城镇。有一千户人家的大邑。
- (3) 百乘之家：指卿大夫的采地，当时大夫有车百乘，是采地中的较大者。





- (4) 宰：家臣、总管。
- (5) 赤：姓公西名赤，字子华，生于公元前 509 年，孔子的学生。
- (6) 束带立于朝：指穿着礼服立于朝廷。
- (7) 宾客：指一般客人和来宾。





白话

孟武伯问：“子路达到仁的标准了吗？”孔子说：“不知道。”又问。孔子说：“子路可以在拥有一千辆兵车的国家中，做兵役和军政方面的事，不知他仁否。”又问：“冉求怎样？”孔子说：“冉求可以在拥有千户人口的县份做长官，在百辆兵车的封地做总管，不知他仁否。”“公西赤怎样？”孔子说：“公西赤穿着礼服，立于朝廷中，可以叫他接待宾客，办理交涉事务，不知他是仁否。”

英译

Meng Wubo asked, "Is Zi Lu up to the standards of humanity?" Confucius said, "I don't know." Meng Wubo asked again. The master said, "Zhong You can be a general. But I don't know whether he is up to the standard of humanity." "What do you think of Ran Qiu?" Confucius said, "Ran Qiu can be a mayor. But I don't know whether he is up to the standard of humanity." "What do you think of Gongxi Chi?" Confucius said, "Gongxi Chi can be a foreign minister. But I don't know whether he is up to the standard of humanity."

原文

5·9 子谓子贡曰：“女与回也孰愈⁽¹⁾？”对曰：“赐也何敢望回？回也闻一以知十⁽²⁾，赐也闻一以知二⁽³⁾。”子曰：“弗如也。吾与⁽⁴⁾女弗如也。”

注释

- (1) 愈：胜过、超过。
- (2) 十：指数的全体，旧注云：“一，数之数；十，数之终。”
- (3) 二：旧注云：“二者，一之对也。”
- (4) 与：赞同、同意。

白话

孔子对子贡说：“你和颜回两个相比，谁更好一些呢？”子贡回答说：“我怎么敢和颜回相比呢？颜回他听到一件事就可以推知十件事；我呢，听到一件事，只能推知两件事。”孔子说：“你是不如他呀，我同意你说的，就是不如他。”





英 译

Confucius said to Zi Gong, “You and Yan Hui, who is better?” Zi Gong replied, “How dare I compare myself with Yan Hui? Yan Hui can know ten events on the basis of knowing one event. But I can know two events on the basis of knowing one event.” Confucius said, “You are not so good as Yan Hui. I agree with you. You are really not good as him.”

原 文

5·10 宰予昼寝，子曰：“朽木不可雕也，粪土⁽¹⁾之墙不可朽⁽²⁾也，于予与何诛⁽³⁾？”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⁽⁴⁾改是。”

注 释

- (1) 粪土：腐土、脏土。
- (2) 朽：读“污”，抹墙用的抹子。这里指用抹子粉刷墙壁。
- (3) 诛：意为责备、批评。
- (4) 与：语气词。

白 话

宰予白天睡觉。孔子说：“腐朽的木头无法雕刻，粪土垒的墙壁无法粉刷。对于宰予这个人，责备还有什么用呢？”孔子说：“起初我对于人，是听了他说的话便相信了他的行为；现在我对于人，听了他讲的话还要观察他的行为。在宰予这里我改变了观察人的方法。”

英 译





Zai Yu sleeps in the day time. Confucius said, “Rotten wood can not be carved. Walls which are built with dirt can not white-washed. What’s the use to reproach him?” Confucius said, “At the beginning, I believed a person’s action after I heard his words. But now I’ll observe his action after I hear his words. Zai Yu made me change my way to observe people.”





原文

5·11 子曰：“吾未见刚者。”或对曰：“申枋⁽¹⁾。”子曰：“枋也欲，焉得刚？”

注释

申枋：枋，读“成”。姓申名枋，字周，孔子的学生。

白话

孔子说：“我没有见过刚强的人。”有人回答说：“申枋就是刚强的。”孔子说：“申枋这个人欲望太多，怎么能刚强呢？”

英译

Confucius said, “I’ve never seen anyone firm and unyielding.” Someone said, “Shen Cheng is firm and unyielding.” Confucius said, “Sheng Cheng has too many desires, how can he be firm and unyielding?”

原文

5·12 子贡曰：“我不欲人之加诸我也，吾亦欲无加诸人。”子曰：“赐也，非尔所及也。”

白话

子贡说：“我不愿被迫做自己不愿做的事，我也不愿强迫别人去做不愿做的事。”孔子说：“赐呀，这不是你能做到的。”

英译

Zi Gong said, “I’m unwilling to be forced to do what I don’t want to. I’m





also unwilling to force others to do what they don't want to." Confucius said,

"Ci, this isn't what you can manage."





原文

5·13 子贡曰：“夫子之文章⁽¹⁾，可得而闻也；夫子之言性⁽²⁾与天道⁽³⁾，不可得而闻也。”

注释

- (1) 文章：这里指孔子传授的诗书礼乐等。
 (2) 性：人性。
 (3) 天道：天命。

白话

子贡说：“老师讲授的文章，依靠耳闻是能够学到的；但老师讲授的人性和天道的理论，依靠耳闻是不能够学到的。”

英译

Zi Gong said, “What you teach in your articles can be grasped by listening, but the theories on human’s nature and heaven’s doctrines cannot be grasped by listening.”

原文

5·14 子路有闻，未之能行，唯恐有闻。

白话

子路在听到一条道理但没有能亲自实行的时候，惟恐又听到新的道理。

英译

Whenever Zi Lu hears a theory but cannot put it into practice, he is afraid





to hear any other new ones.

原文

5·15 子贡问曰：“孔文子⁽¹⁾何以谓之文也？”子曰：“敏⁽²⁾而好学，不耻下问，是以谓之文也。”





注 释

- (1) 孔文子：卫国大夫孔圉（读“语”），“文”是谥号，“子”是尊称。
 (2) 敏：敏捷、勤勉。

白 话

子贡问道：“为什么给孔文子一个‘文’的谥号呢？”孔子说：“他聪敏好学，不向地位卑下的人请教为耻，所以给他谥号叫‘文’。”

英 译

Zi Gong asked, "Why was Kong Wenzhi given a posthumous title Wen?"

Confucius said, "He was intelligent and diligent and did not consider it disgraceful to learn from persons in humble position."

原 文

5·16 子谓子产⁽¹⁾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。”

注 释

子产：姓公孙名侨，字子产，郑国大夫，做过正卿，是郑穆公的孙子，为春秋时郑国的贤相。

白 话

孔子评论子产时说他有君子的四种道德：“他自己行为庄重，他事奉君主恭敬，他爱护百姓施与恩惠，他役使百姓有法度。”

英 译





When commenting on Zi Chan, Confucius said that he had four noble characters, “He conducts himself sedately, serves his lord respectfully and cherishes people by bestowing favor.”





原文

5·17 子曰：“晏平仲⁽¹⁾善与人交，久而敬之⁽²⁾。”

注释

- (1) 晏平仲：齐国的贤大夫，名婴。“平”是他的谥号。
- (2) 久而敬之：“之”在这里指代晏平仲。

白话

孔子说：“晏平仲善于和人交朋友，相识久了，别人十分尊敬他。”

英译

Confucius said, “Yan Pingzhong is good at making friends with others.

Knowing each other as time goes on, he is respected by others.”

原文

5·18 子曰：“臧文仲⁽¹⁾居蔡⁽²⁾，山节藻梲⁽³⁾，何如其知也！”

注释

- (1) 臧文仲：姓臧孙名辰，“文”是他的谥号。因不遵守周礼，被孔子指责为“不仁”、“不智”。
- (2) 居蔡：养大龟。居，养，藏。蔡，国君用以占卜的大龟。蔡，本是地名。此地产龟，所以把国君用以占卜的大龟也叫做蔡。
- (3) 山节藻梲：节，柱上的斗拱。梲，读“桌”，房梁上的短柱。把斗拱雕成山形，在梲上绘以水草花纹。这是古时装饰天子宗庙的做法。

白话





孔子说：“臧文仲建造自己的宗庙，房顶呈拱形，柱子上画着水草图案，庙内藏着大龟，像天子的宗庙一样，这怎么算明智？”





英译

Confucius said, “Zang Wenzhong built a temple with an arched roof and columns were painted with a design of water plants. And moreover, a big tortoise was hidden in the temple which was just like a shrine of the lord. How can he be considered wise?”

原文

5·19 子张问曰：“令尹子文⁽¹⁾三仕为令尹，无喜色；三已⁽²⁾之，无愠色。旧令尹之政，必以告新令尹。何如？”子曰：“忠矣。”曰：“仁矣乎？”曰：“未知。焉得仁？”“崔子⁽³⁾弑⁽⁴⁾齐君⁽⁵⁾，陈子文⁽⁶⁾有马十乘，弃而违之，至于他邦，则曰：‘犹吾大夫崔子也。’违之。之一邦，则又曰：‘犹吾大夫崔子也。’违之，何如？”子曰：“清矣。”曰：“仁矣乎？”曰：“未知，焉得仁？”

注释

- (1) 令尹子文：令尹，楚国的官名，相当于宰相。子文是楚国的著名宰相。
- (2) 三已：三，有时也泛指多次。已，罢免。
- (3) 崔文：齐国大夫崔杼（读“住”）曾杀死齐庄公，在当时引起极大反应。
- (4) 弑：读“是”，地位在下的人杀了地位在上的人。
- (5) 齐君：即指被崔杼所杀的齐庄公。
- (6) 陈文子：陈国的大夫，名须无。

白话

子张问：“子文三次做宰相，都没感到高兴；三次被罢免，也都没感到委屈。卸任前，总是认真地办理交接事宜，这样做怎么样？”孔子说：“算忠。”问：“算仁吗？”答：“不知道，哪里谈得上仁？”又问：“崔子杀了齐庄公，陈文子抛弃家产跑了。到了另一国，他说：‘这里的大夫同崔子一样。’又跑了。再到一国，再说：‘他们同崔子一样。’再跑了。怎样？”孔子说：“算清高了。”问：“算仁吗？”答：“不知道，哪里谈得上仁？”

英译





Zi Zhang asked, “Zi Wen served as premier three times, but he was never happy, and he was dismissed from office three times, he never felt wronged. Moreover, before he was relieved of his office, he was very careful to handle the matter relating handing over and taking over. What do you think of it?” Confucius said, “Quite loyal.” Zi Zhang asked again, “Can it be considered humanity?” Confucius replied, “I don’t know. It’s quite out of the question of humanity, isn’t it?” Zi Zhang asked again, “Cui Zi killed Qi Zhuangong, Chen Wenzi abandoned his family property and ran away. Whenever getting into another country, he used to say, ‘The officials here are just the same as Cui Zi.’ Again, he ran away. After getting into another country, he said once more, ‘The officials here are just the same as Cui Zi.’ And then he ran away again. What do you think of it?” Confucius said, “He is really above politics and worldly interests.” Zi Zhang asked, “Can it be considered humanity?” Confucius said, “I don’t know. It’s quite out of the question of humanity, isn’t it?”

原文

5·20 季文子⁽¹⁾三思而后行。子闻之，曰：“再，斯⁽²⁾可矣。”





注 释

- (1) 季文子：即季孙行父，鲁成公、鲁襄公时任正卿，“文”是他的谥号。
(2) 斯：就。

白 话

季文子每做一件事都要考虑多次。孔子听到了，说：“考虑两次也就行了。”

英 译

Before doing anything, Ji WenZi always thinks over it again and again.

Learning this, Confucius said, “Think twice. That’s enough.”

原 文

5·21 子曰：“宁武子⁽¹⁾，邦有道则知，邦无道则愚⁽²⁾，其知可及也，其愚不可及也。”





注 释

- (1) 宁武子：姓宁名俞，卫国大夫，“武”是他的谥号。
- (2) 愚：这里是装傻的意思。

白 话

孔子说：“宁武子这个人，当国家太平时，他就显得聪明，当国家混乱时，他就装傻。他的那种聪明别人可以做得到，他的那种装傻别人就做不到了。”

英 译

Confucius said, “You know Ji Wutzu. When the country is in great order, he seems very clever. When the country is in great disorder, he would pretend to be very stupid. As far as his cleverness is concerned, everyone can catch up with him, but as for his stupidity, no one can reach him.”

原 文

5·22 子在陈⁽¹⁾曰：“归与！归与！吾党之小子⁽²⁾狂简⁽³⁾，斐然⁽⁴⁾成章，不知所以裁⁽⁵⁾之。”

注 释

- (1) 陈：古国名，大约在今河南东部和安徽北部一带。
- (2) 吾党之小子：古代以 500 家为一党。吾党意即我的故乡。小子，指孔子在鲁国的学生。
- (3) 狂简：志向远大但行为粗率简单。
- (4) 斐然：斐，读“翡”，有文彩的样子。
- (5) 裁：裁剪，节制。





白话

孔子在陈国说：“回去吧！回去吧！家乡的学生们志大才疏，不过文采斐然，真不知该怎么指导他们。”





英译

Confucius said in the country Chen, "Go back! Go back! The students in my hometown have great ambition but little talent. Yet their writings have rich and bright colors. I really don't know how to guide them."

原文

5·23 子曰：“伯夷叔齐⁽¹⁾不念旧恶⁽²⁾，怨是用希⁽³⁾。”

注释

- (1) 伯夷、叔齐：殷朝末年孤竹君的两个儿子。父亲死后，二人互相让位，都逃到周文王那里。周武王起兵伐纣，他们认为这是以臣弑君，是不忠不孝的行为，曾加以拦阻。周灭商统一天下后，他们以吃周朝的粮食为耻，逃进深山中以野草充饥，饿死在首阳山中。
- (2) 恶：仇恨。
- (3) 希：同“稀”

白话

孔子说：“伯夷、叔齐不记仇，别人对他们的怨恨也就少。”

英译

Confucius said, "Bo Yi and Shu Qi don't bear grudges, so they are seldom hated by others."

原文

5·24 子曰：“孰谓微生高⁽¹⁾直？或乞醢⁽²⁾焉，乞诸其邻而与之。”





注 释

- (1) 微生高：姓微生名高，鲁国人。当时人认为他性情直率。
- (2) 醯：读“希”，即醋。

白 话

孔子说：“谁说微生高性格直率？有人向他要点醋，他都不直说没有，还暗地到他邻居讨点给人家。”

英 译

Confucius said, “Who said Wei Shenggao is frank? Someone asked him for some vinegar, he didn’t say frankly that he had none and moreover he stealthily asked his neighbor for some and then gave it to that man.”

原 文

5·25 子曰：“巧言、令色、足恭⁽¹⁾，左丘明⁽²⁾耻之，丘亦耻之。匿怨而友其人，左丘明耻之，丘亦耻之。”

注 释

- (1) 足恭：一说是两脚做出恭敬逢迎的姿态来讨好别人；另一说就是抽象地指过分恭敬。这里采用后说。
- (2) 左丘明：姓左丘名明，鲁国人，相传是《左传》一书的作者。

白 话

孔子说：“花言巧语、皮笑肉不笑、点头哈腰，左丘明认为可耻，我也认为可耻；心怀怨恨跟人交朋友，左丘明认为可耻，我也认为可耻。”



**英 译**

Confucius said, “Saying honey words, putting on a false smile, nodding and bowing, Zuo Qiuming considers all these things shameful. So do I. Making friends with others but harboring resentment at the same time, Zuo Qiuming considers it shameful. So do I.”





原文

5·26 颜渊、季路侍⁽¹⁾。子曰：“盍⁽²⁾各言尔志。”子路曰：“原车马，衣轻裘，与朋友共，敝之而无憾。”颜渊曰：“愿无伐⁽³⁾善，无施劳⁽⁴⁾。”子路曰：“愿闻子之志。”子曰：“老者安之，朋友信之，少者怀之⁽⁵⁾。”

注释

- (1) 侍：服侍，站在旁边陪着尊贵者叫侍。
- (2) 盍：何不，读“何”。
- (3) 伐：夸耀。
- (4) 施劳：施，表白。劳，功劳。
- (5) 少者怀之：让少者得到关怀。

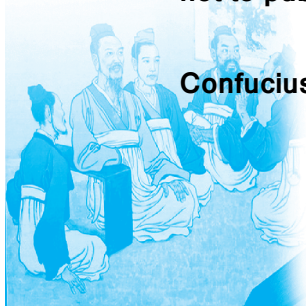
白话

颜渊、子路两人侍立在孔子身边。孔子说：“你们何不各自说说自己的志向？”子路说：“愿与朋友共同分享我的车马和皮袍，用坏了也不抱怨。”颜渊说：“但愿能做到不夸耀优点、不表白功劳。”子路说：“您的愿望呢？”孔子说：“但愿老人能享受安乐，朋友能够信任我，少儿能得到关怀。”

英译

With Yan Yuan and Zi Lu standing by in attendance, Confucius said, “Why don’t you say something about your ideals?” Zi Lu said, “I’d like to let my friends share my carriage, horse and fur coat. Even if all these are worn out, I don’t have any complains.” Yan Yuan said, “I’d like not to boast of my strong points, not to publicize my merits.” Zi Lu said to Confucius, “I’d like to know your ideal.”

Confucius said, “I’d like to see that the aged can enjoy ease and comfort, the





young can get every concern, and friends have trust in me.”

原文

5·27 子曰：“已矣乎！吾未见能见其过而内自讼者也。”





白话

孔子说：“这个社会完了！我没见过既知道自己有错，又能自我批评的人。”

英译

Confucius said, “Finished! I’ve never seen anyone who not only knows his own mistakes but also criticizes himself.”

原文

5·28 子曰：“十室之邑，必有忠信如丘者焉，不如丘之好学也。”

白话

孔子说：“即使只有十户人家的小村子，也一定有像我这样讲忠信的人，只是不如我那样好学罢了。”

英译

Confucius said, “Even in a small village with only ten families, there are certainly someone like me who pays much attention to honesty. Only they don’t love study as I do.”





论语

雍也篇第六

原文

6·1 子曰：“雍也可使南面⁽¹⁾。”

注释

南面：指君主，因为坐北朝南为尊。

白话

孔子说：“冉雍这个人可以让他做君主。”

英译

Confucius said, “Ran Yong can be a lord.”

原文

6·2 仲弓问子桑伯子⁽¹⁾。子曰：“可也，简⁽²⁾。”仲弓曰：“居敬⁽³⁾而行简⁽⁴⁾，以临⁽⁵⁾其民，不亦可乎？居简而行简，无乃⁽⁶⁾大⁽⁷⁾简乎？”子曰：“雍之言然。”

注释

- (1) 桑伯子：人名，此人生平不可考。
- (2) 简：简要，不烦琐。





- (3) 居敬：为人严肃认真，依礼严格要求自己。
- (4) 行简：指推行政事简而不繁。
- (5) 临：面临、面对。此处有“治理”的意思。
- (6) 无乃：岂不是。
- (7) 大：同“太”。

白话

仲弓问孔子认为桑伯子这个人怎么样。孔子说：“还行，办事简明。”仲弓说：“计划严密而又行动简明，以此来管理百姓，不也可以吗？计划粗糙而又行动草率，不也太随便了吗？”孔子说：“你说得对。”

英译

Zhong Gong asked Confucius what he thinks of Sang Botzu. Confucius said, “Not so bad. He does everything simply and clearly.” Zhong Gong said, “Isn’t it fine or acceptable to administer people with a thorough plan and simple action? Plan is crude and action is careless. Isn’t it too careless?” Confucius said, “You are right.”

原文

6·3 哀公问：“弟子孰为好学？”孔子对曰：“有颜回者好学，不迁怒⁽¹⁾，不贰过⁽²⁾，不幸短命死矣⁽³⁾。今也则亡⁽⁴⁾，未闻好学者也。”

注释

- (1) 不迁怒：不把对一个人的怒气发泄到另外一个人身上，如“迁怒于人”。这里指不把自己的怒火发到别人身上。
- (2) 不贰过：“贰”，重复、一再的意思。这里指不犯同样错误。





- (3) 短命死矣：颜回死时年仅 31 岁。
- (4) 亡：古音义同“无”。

白 话

鲁哀公问：“你的学生中谁最好学？”孔子回答说：“有一个叫颜回的好学，他从不对人发火，也从不重犯同样的错误。不幸短命死了。现在没有那样的人了，没有听说谁是好学的。”





英 译

Ai Gong, lord of the country Lu asked, “Who is the best one to love study among your students?” Confucius replied, “There is one named Yan Hui. He was never gray with anyone. He never made same mistakes. Unfortunately he died young. Now there is no longer a person the same devoted as him. I’ve never hear anyone who love study.”

原 文

6·4 子华⁽¹⁾使于齐，冉子⁽²⁾为其母请粟⁽³⁾。子曰：“与之釜⁽⁴⁾。”请益。曰：“与之庾⁽⁵⁾。”冉子与之粟五秉⁽⁶⁾。子曰：“赤之适齐也，乘肥马，衣轻裘。吾闻之也：君子周⁽⁷⁾急不济富。”

注 释

- (1) 子华：就是前文曾提到过的公西赤。姓公西名赤，字子华，孔子的学生，比孔子小42岁。
- (2) 冉子：冉有，在《论语》书中被孔子弟子称为“子”的只有四五个人，冉有即其中之一。
- (3) 粟：在古文中，粟与米连用时，粟指带壳的谷粒，去壳以后叫做米；粟字单用时，就是指米了。
- (4) 釜：读“府”，古代量名，一釜约等于六斗四升，约合100斤。釜，另指大锅，不在此文之义。
- (5) 庾：读“雨”，古代量名，一庾等于二斗四升，约合40斤。
- (6) 秉：约2000斤。英语中既没有“升斗”的概念，也没有“斤两”的概念，因西方，尤其是美国人平日以“磅”为计量单位，为方便起见，也为西方人清楚意见，故将斤译成磅，因一磅虽比一斤少些，但大致差不多，不得已求其次吧。
- (7) 周：周济、救济。





白话

子华出使齐国，冉子请孔子拿点米给子华的母亲。孔子说：“给一百斤。”冉子说：“给多点吧。”孔子说：“加四十斤。”可冉子却给了两千斤。孔子说：“子华在齐国，坐豪华车，穿着又轻又暖的皮衣，我已听说了。君子只救济穷人，不给富人添加财富。”





英译

Zi Hua was sent to the country Qi on a diplomatic mission. Ran Tzu asked Confucius to give some rice to Zi Hua's mother. Confucius said, "Give 100 pounds." Ran Tzu said, "Give a little more please." Confucius said, "Add forty pounds." But Ran Zi gave two thousand pounds. Confucius said, "I've learned in the country Lu, Zi Hua takes splendid carriage and wears beautiful clothes. Gentlemen give relief only to the poor but don't add property to the rich."

原文

6·5 原思⁽¹⁾为之宰⁽²⁾，与之粟九百⁽³⁾，辞。子曰：“毋，以与尔邻里乡党⁽⁴⁾乎！”

注释

- (1) 原思：姓原名宪，字子思，鲁国人。孔子的学生，生于公元前 515 年。孔子在鲁国任司法官的时候，原思曾做他家的总管。
- (2) 宰：家宰，管家。
- (3) 九百：以下没有说明单位是什么。
- (4) 邻里乡党：相传古代以 5 家为邻，25 家为里，12 500 家为乡，500 家为党。此处指原思的同乡，或家乡周围的百姓。

白话

原思给孔子家当总管，孔子给他俸米九百，原思推辞不要。孔子说：“不要推辞。（如果有多的，）给你的乡亲们吧。”

英译





Yuan Si served Confucius's family as a butler. Confucius gave him 900 pounds of rice, but Yuan Se refused. Confucius said, "Don't refuse. If you think it more than enough, you can give the superfluous part to your neighbors."





原文

6·6 子谓仲弓，曰：“犁牛⁽¹⁾为之骀且角⁽²⁾。虽欲勿用⁽³⁾，山川⁽⁴⁾其舍诸⁽⁵⁾？”

注释

- (1) 犁牛：即耕牛。古代祭祀要用专门饲养的牛，红毛长角，不能以耕牛代替。
- (2) 骀且角：骀：读“心”，红色。祭祀用的牛，毛色为红，角长得端正。
- (3) 用：用于祭祀。
- (4) 山川：山川之神。此喻上层统治者。
- (5) 其舍诸：其，同“岂”，“怎么会”的意思。舍，舍弃。诸，“之于”二字的合音。

白话

孔子在评论仲弓的时候说：“如果耕牛产下的牛犊也长着红色的毛，角也长得整齐端正，人们虽想不用它做祭品，但山川之神难道会舍弃它吗？”

英译

When commenting on Zhong Gong, Confucius said, “If a farm cattle breeds a calf with red hair and elegant horns, the mountain and river spirits cannot abandon this calf, can they?”

原文

6·7 子曰：“回也其心三月⁽¹⁾不违仁，其余则日月⁽²⁾至焉而已矣。”

注释

- (1) 三月：指较长的时间。
- (2) 日月：指较短的时间。





白话

孔子说：“颜回这个人，他的心可以在长时间内不离开仁德，其余的学生则只能在短时间内做到仁而已。”

英译

Confucius said, “Yan Hui can keep humanity and virtue unchanged for a long time, but my other students can keep them unchanged only for a short period.”

原文

6·8 季康子⁽¹⁾问：“仲由可使从政也与？”子曰：“由也果⁽²⁾，于从政乎何有？”曰：“赐也可使从政也与？”曰：“赐也达⁽³⁾，于从政乎何有？”曰：“求也可使从政也与？”曰：“求也艺⁽⁴⁾，于从政乎何有？”

注释

- (1) 季康子：他在公元前 492 年继其父为鲁国正卿，此时孔子正在各地游说。8 年以后，孔子返回鲁国，冉求正在帮助季康子推行革新措施。孔子于是对此三人作出了评价。
- (2) 果：果断、决断。
- (3) 达：通达、顺畅。
- (4) 艺：有才能技艺。

白话

季康子问：“仲由这个人，可以让他管理政事吗？”孔子说：“仲由做事果断，对于管理政事有什么困难呢？”季康子又问：“端木赐这个人，可以让他管理政事吗？”孔子说：“端木赐通达事理，对于管理政事有什么困难呢？”又问：“冉求这个人，可以让他管理政事吗？”孔子说：“冉求有才能，对于管理政事有什么困难呢？”





英 译

Ji Kangtzi asked, “Is Zhong You capable to be in charge of government affairs?” Confucius said, “Zhong You is resolute in action. Will it be difficult for him to be in charge of government affairs?” Ji Kangtzi asked, “Is Duanmu Ci capable to be in charge of government affairs?” Confucius said, “Duanmu Ci is philosophic. Will it be difficult for him to be in charge of government affairs?” Ji Kangtzi asked, “Is Ran Qiu capable to be in charge of government affairs?” Confucius said, “Ran Qiu is talent. Will it be difficult for him to be in charge of government affairs?”

原 文

6·9 季氏使闵子骞⁽¹⁾为费⁽²⁾宰，闵子骞曰：“善为我辞焉！如有复我⁽³⁾者，则吾必在汶上⁽⁴⁾矣。”

注 释

- (1) 闵子骞：姓闵名损，字子骞，鲁国人，孔子的学生，比孔子小 15 岁。
- (2) 费：读“密”，季氏的封邑，在今山东费县西北一带。
- (3) 复我：再来召我。
- (4) 汶上：汶，读“问”，水名，即今山东大汶河，当时流经济、鲁两国之间。在汶上，是说要离开鲁国到齐国去。

白 话

季氏派人请闵子骞到费邑去做官，闵子骞对来说：“请替我推辞吧！如果再来召我，





那我一定跑到汶水那边去了。”

英 译

Ji sent someone to ask Min Tzujian to be an official in the county Mi. Min Tzujian said to the man, “Please refuse for me. If you come again, I’ll be on the other side of Wen River.”

原 文

6·10 伯牛⁽¹⁾有疾，子问之，自牖⁽²⁾执其手，曰：“亡之⁽³⁾，命矣夫⁽⁴⁾，斯人也而有斯疾也！斯人也而有斯疾也！”

注 释

- (1) 伯牛：姓冉名耕，字伯牛，鲁国人，孔子的学生。孔子认为他的“德行”较好。
- (2) 牖：读“有”，窗户。
- (3) 亡之：一作丧失解，一作死亡解。这里选择第一解。
- (4) 夫：读“福”，语气词，相当于“吧”。

白 话

伯牛病了，孔子前去探望他，从窗户外面握着他的手说：“我竟然要失去这个人，这是命里注定的吧！这样的人竟会得这样的病啊，这样的人竟会得这样的病啊！”

英 译

Bo Niu was ill. Confucius went to see him and held his hand from outside the window and said, “I should have to lose this man. It is that I’m doomed





to lose him. Such a person should have got this sort of disease! Such a person should have got this sort of disease!”

原文

6·11 子曰：“贤哉回也，一簞⁽¹⁾食，一瓢饮，在陋巷⁽²⁾，人不堪其忧，回也不改其乐。贤哉回也。”

注释

- (1) 簞：读“单”，古代盛饭用的竹器。
(2) 巷：此处指颜回的住处。

白话

孔子说：“颜回的品质是多么高尚啊！一簞饭，一瓢水，住在简陋的小巷里，别人都忍受不了，颜回却没有改变快乐的性格。颜回的品质是多么高尚啊！”

英译

Confucius said, “How noble-minded Yan Hui is! With only a basket of rice and a ladleful of water, he lives in a shabby lane. Other people cannot endure this sort of hard life. But Yan Hui never changed his optimistic nature. How noble-minded Yan Hui is!”





原文

6·12 冉求曰：“非不说⁽¹⁾子之道，力不足也。”子曰：“力不足者，中道而废。今女画⁽²⁾。”

注释

- (1) 说：音义皆同“悦”，高兴。
(2) 画：划定界限，停止前进。

白话

冉求说：“我不是不喜欢您的学说，而是能力不足。”孔子说：“如果是能力不足的话，会半道而废，现在你还没开始，就不想前进了。”

英译

Ran Qiu said, “It’s not that I don’t like your doctrine but I’m lack of a tremendous capacity.” Confucius said, “If lack of a tremendous capacity, one will stop halfway. You have not started but you’re unwilling to go forward.”

原文

6·13 子谓子夏曰：“女为君子儒，无为小人儒。”

白话

孔子对子夏说：“你要做君子式的读书人，不要做小人式的读书人。”

英译

Confucius said to Zi Xia, “You should be a scholar of gentleman type but not a scholar of vulgarian type.”





原文

6·14 子游为武城⁽¹⁾宰。子曰：“女得人焉尔⁽²⁾乎？”曰：“有澹台灭明⁽³⁾者，行不由径⁽⁴⁾，非公事，未尝至于偃⁽⁵⁾之室也。”





注 释

- (1) 武城：鲁国的小城邑，在今山东费县境内。
- (2) 焉尔乎：此三个字都是语助词。
- (3) 澹台灭明：姓澹台名灭明，字子羽，武城人，孔子弟子。
- (4) 径：小路，引申为邪路。
- (5) 偃：言偃，即子游，这是他自称其名。

白 话

子游做了武城的长官。孔子说：“你在这里得到了人才没有？”子游回答说：“有一个叫澹台灭明的人，从来不走邪路，没有公事从不到我屋子里来。”

英 译

Zi You got the position of mayor of Wucheng City. Confucius asked, “Have you got any persons of talent?” Zi You replied, “There is a man named Dantai Mieming. He never goes astray and doesn't come to my room if having no official business to do.”

原 文

6·15 子曰：“孟之反⁽¹⁾不伐⁽²⁾，奔⁽³⁾而殿⁽⁴⁾，将入门，策其马，曰：非敢后也，马不进也。”

注 释

- (1) 孟之反：名侧，鲁国大夫。
- (2) 伐：夸耀。
- (3) 奔：败走。
- (4) 殿：殿后，在全军最后作掩护。





白话

孔子说：“孟之反不自夸，撤退时主动在后面掩护，刚进城门，他策马快速通过欢迎队伍，说：‘不是我有胆走在最后，是马跑不快’。”





英 译

Confucius said, “Meng Zhifan never praised himself. When fighting a battle, he always covered the retreat in the back of his own accord. When entering the city gate, he whipped his horse and quickly passed through the crowded welcomers, saying, ‘It’s not that I’ve got the guts to keep behind but that my horse runs not so quickly.’”

原 文

6·16 子曰：“不有祝鮀⁽¹⁾之佞⁽²⁾，而有宋朝⁽³⁾之美，难乎免于今之世矣。”

注 释

- (1) 祝鮀：鮀，读“驼”。字子鱼，卫国大夫，有口才，以能言善辩受到卫灵公重用。
- (2) 佞：口才。
- (3) 宋朝：宋国的公子朝，《左传》中曾记载他因美丽而惹起乱的事情。

白 话

孔子说：“如果没有祝鮀的口才，却有宋朝的美貌，一生难免灾祸。”

英 译

Confucius said, “If a person isn’t eloquent as Zhu Tuo but only has a beautiful face like Song Chao’s, he can never avoid disasters throughout his life.”





原文

6·17 子曰：“谁能出不由户，何莫由斯道也？”

白话

孔子说：“谁能出门不走门？为什么没有人走我这条路呢？”





英译

Confucius said, "Who can go out of a door without going through this door? Why nobody takes my way?"

原文

6·18 子曰：“质⁽¹⁾胜文⁽²⁾则野⁽³⁾，文胜质则史⁽⁴⁾。文质彬彬⁽⁵⁾，然后君子。”

注释

- (1) 质：朴实、自然，无修饰的。
- (2) 文：文采，经过修饰的。
- (3) 野：粗野，缺乏文彩。
- (4) 史：言词华丽，这里有虚伪、浮夸的意思。
- (5) 彬彬：指文与质的配合很恰当。

白话

孔子说：“质朴的品格胜于华美的文采，就会流于粗俗；华美的文采胜于质朴的品格，则会流于浮华。只有二者配合恰当，才是君子。”

英译

Confucius said, "If a person's characters of honesty and simplicity surpass his rich and bright colors in literature, he'll say rude things and behave boorishly; yet if on the contrary, he'll grandiloquent in language but conduct frivolously. Only by properly combining these two factors, both refined and courteous, can he become a gentleman."

原文

6·19 子曰：“人之生也直，罔⁽¹⁾之生也幸而免。”

注释





罔：罔同“网”，欺骗，不正直。





白话

孔子说：“人正直，才能生活幸福；不正直的人有时也能生活平安，但那只是侥幸逃过灾难而已。”

英译

Confucius said, “Only an honest person can enjoy a happy life; sometimes a dishonest person can also enjoy a peaceful life, but he can avoid disasters only by pure luck.”

原文

6·20 子曰：“知之者不如好之者，好之者不如乐之者。”

白话

孔子说：“知道学习不如喜欢学习，喜欢学习不如以学习为乐。”

英译

Confucius said, “Knowing the importance of study is not so good as loving study; loving study is not so good as taking pleasure from study.”

原文

6·21 子曰：“中人以上，可以语上也；中人以下，不可以语上也。”

白话

孔子说：“中上等天赋的人，可以同他研究高深的学问；中下等天赋的人，不可以同





他讨论高深的学问。”

英译

Confucius said, “As for a person with an upper-middle-class gift, you can study with him profound learning; as for a person with a lower-middle-class gift, you cannot study with him profound learning.”

原文

6·22 樊迟问知⁽¹⁾，子曰：“务⁽²⁾民之义⁽³⁾，敬鬼神而远之，可谓知矣。”问仁，曰：“仁者先难而后获，可谓仁矣。”

注释

- (1) 知：音义皆同“智”。
- (2) 务：从事、致力于。
- (3) 义：意愿。

白话

樊迟问智，孔子说：“做事顺应民意，敬重鬼神却远离鬼神，就算明智了。”又问仁，答：“吃苦在前、享受在后，就算仁了。”

英译

Fan Chi asked something about sensibleness, Confucius said, “Whatever you do, you must submit to the public will. You respect religion but keep yourself far away from it. This can be considered sensibleness.” Fan Chi asked about humanity. Confucius said, “If you can be the first to bear hardships and the





last to enjoy comforts, then it can be considered humanity.”

原文

6·23 子曰：“知⁽¹⁾者乐水，仁者乐⁽²⁾山；知者动，仁者静；知者乐，仁者寿。”

注释

- (1) 知：音义皆同“智”。
- (2) 乐，古读“要”，喜爱的意思。





白话

孔子说：“明智的人喜欢水，仁慈的人喜欢山；明智的人好动，仁慈的人好静；明智的人快乐，仁慈的人长寿。”

英译

Confucius said, "Wise people love water. Benevolent people love mountains.

Wise people love to be active. Benevolent people love to be calm. Wise people are happy. Benevolent people enjoy longevity."

原文

6·24 子曰：“齐一变，至于鲁；鲁一变，至于道。”

白话

孔子说：“齐国的制度经过改革，就能达到鲁国的水平；鲁国的制度经过改革，就能走上正道。”

英译

Confucius said, "Through reformation, the system of the country Qi can

reach the level of the country Lu and the system of the country Lu can be put on the right track."

原文

6·25 子曰：“觚⁽¹⁾不觚，觚哉！觚哉！”





注 释

觚：读“孤”，古代盛酒的器具，上圆下方，有棱，容量约有二升。后来觚被改变了，所以孔子认为觚不像觚。





白话

孔子说：“觚不像个觚了，这也算是觚吗？这也算是觚吗？”

英译

Confucius said, “This wine-container does not like a wine-container. Can it be considered a wine-container? Can it be considered a wine-container?”

原文

6·26 宰我问曰：“仁者虽告之曰：‘井有仁⁽¹⁾焉’，其从之也？”子曰：“何为其然也？君子可逝⁽²⁾也，不可陷⁽³⁾也；可欺也，不可罔也。”

注释

- (1) 仁：这里指有仁德的人。
- (2) 逝：往。这里指到井边去看并设法救之。
- (3) 陷：陷入。

白话

宰我问道：“对于有仁德的人，别人告诉他井里掉下去一位仁人，他会跟着下去吗？”孔子说：“为什么要这样做呢？君子可以到井边去救，却不可以陷入井中；君子可能被欺骗，但不可以盲目行动。”

英译

Zai Wo asked, “A benevolent person is told that a benevolent person fell into a well. Can he follow him and jump into the well?” Confucius said, “Why does he do this sort of thing? A gentleman can go to the well to rescue the man,





but he cannot make himself fall into the well. A gentleman may be cheated but he cannot act blindfold.”

原文

6·27 子曰：“君子博学于文，约⁽¹⁾之以礼，亦可以弗畔⁽²⁾矣夫⁽³⁾。”





注 释

- (1) 约：一种释为约束；一种释为简要。
- (2) 畔：同“叛”。
- (3) 矣夫：语气词，表示较强烈的感叹。

白 话

孔子说：“君子广泛学习，用礼节加以约束，也就不会误入歧途！”

英 译

Confucius said, “So long as keeping extensive study, observing disciplines and abiding by the law, a gentleman can avoid going astray.”

原 文

6·28 子见南子⁽¹⁾，子路不说⁽²⁾。夫子矢⁽³⁾之曰：“予所否⁽⁴⁾者，天厌之！天厌之！”

注 释

- (1) 南子：卫灵公夫人，是卫国政权的实际控制者，生活淫乱。
- (2) 说：音义皆同“悦”。
- (3) 矢：音义皆同“誓”，发誓。
- (4) 否：不对，不是，指做了不正当的事。

白 话

孔子去见南子，子路不高兴。孔子发誓说：“如果我做什么不正当的事，让上天谴责我吧！让上天谴责我吧！”

英 译

Confucius went to see Nan Zi, Zi Lu was unhappy. Confucius swore, “If I





do something wrong, let the heaven condemn me! Let the heaven condemn me!”





原文

6·29 子曰：“中庸⁽¹⁾之为德也，其至矣乎！民鲜久矣。”

注释

中庸：儒家处世哲学，不偏不倚，调合折中。

白话

孔子说：“作为一种道德，中庸该是最高境界了吧！很久以来人们就已经缺少这种道德了。”

英译

Confucius said, “As a sort of virtue, mean should be the highest state! But people have lacked this virtue for a long time.”

原文

6·30 子贡曰：“如有博施⁽¹⁾于民而能济众⁽²⁾，何如？可谓仁乎？”子曰：“何事于仁？必也圣乎！尧舜⁽³⁾其犹病诸⁽⁴⁾。夫⁽⁵⁾仁者，己欲立而立人，己欲达而达人。能近取譬⁽⁶⁾，可谓仁之方也已。”

注释

- (1) 施：旧读“是”，动词。
- (2) 众：指众人。
- (3) 尧舜：传说中上古时代的两位帝王，也是孔子心目中的榜样。儒家认为是“圣人”。
- (4) 病诸：病，担忧。诸，“之于”的合音。
- (5) 夫：句首发语词。
- (6) 能近取譬：能够就自身打比方。即推己及人的意思。





白 话

子贡说：“如果有人能通过向百姓提供很多好处来周济大众，这个人怎么样？他可以算是仁人吗？”孔子说：“岂止仁人，简直是圣人了！就连尧、舜都难做到。仁人，就是想自立，也帮他人自立；想自己发达，也帮他人发达。凡事能就近以自己为例，继而推己及人，这就可以说是实行仁的方法了。”

英 译

Zi Gong said to Confucius, “Supposing there is a person who can relieve the broad masses by providing them much material benefit, what do you think of him? Can he be considered one of humanity?” Confucius said, “Far more than that. He’s simply a sage! Even Yao and Shun couldn’t reach this state. As far as a man of humanity is concerned, he should help others to rely on themselves when he himself wants to stand on his own legs, and help others to rise in the world when he himself wants to get a vigorous development in his own cause. Whenever doing anything, he should take himself as an example and then ‘do unto others what you would do unto yourself’. This can be considered a way to put humanity into practice.”





论语

述而篇第七

原文

7·1 子曰：“述而不作⁽¹⁾，信而好古，窃⁽²⁾比于我老彭⁽³⁾。”

注释

- (1) 述而不作：述，传述。作，创造，创新。
- (2) 窃：私，私自，私下。
- (3) 老彭：具体指谁不详，学术界看法不一。

白话

孔子说：“只传授现有的知识而不创新，相信先人，特别喜爱古代典籍，我私下自比商朝的老彭。”

英译

Confucius said, “I only pass on the existing knowledge but don't make innovations. I believe ancestors, especially love the ancient classical works. In secret, I compare myself with Shang Dynasty's Mr. Peng.”

原文





7·2 子曰：“默而识⁽¹⁾之，学而不厌，诲⁽²⁾人不倦，何有于我哉⁽³⁾？”





注 释

- (1) 识：读“志”，记住的意思。
- (2) 诲：教诲。
- (3) 何有于我哉：对我有什么难呢？

白 话

孔子说：“将知识默记在心，自学不满足，教人不厌倦，这些对我有什么难的？”

英 译

Confucius said, “Learn knowledge by heart, unsatisfied with study, untiring of teaching others. How can these things be difficult to me?”

原 文

7·3 子曰：“德之不修，学之不讲，闻义不能徙⁽¹⁾，不善不能改，是吾忧也。”

注 释

徙：读“喜”，迁移。此处指靠近，做到。

白 话

孔子说：“对品德不培养，对学问不钻研，听到义之所在却不能迁往，有错误不能改正，这些都是我所担忧的。”

英 译

Confucius said, “Don't cultivate noble morality, don't assiduously study knowledge, don't learn from good examples, don't correct mistakes. All these are





what I worry about.”

原文

7·4 子之燕居⁽¹⁾，申申⁽²⁾如也；夭夭⁽³⁾如也。





注 释

- (1) 燕居：安居、家居、闲居。
- (2) 申申：衣冠整洁。
- (3) 夭夭：行动迟缓、斯文和舒和的样子。

白 话

孔子闲居在家，衣冠楚楚，悠闲自在。

英 译

When staying at home, Confucius was well dressed, carefree and content.

原 文

7·5 子曰：“甚矣吾衰也！久矣吾不复梦见周公⁽¹⁾。”

注 释

周公：姓姬名旦，周文王的儿子，周武王的弟弟，成王的叔父，鲁国国君的始祖，传说是西周典章制度的制定者，他是孔子所崇拜的“圣人”之一。

白 话

孔子说：“我非常衰老了！好久没有梦见周公了。”

英 译

Confucius said, “I’m too doddery! I haven’t dreamt of Mr. Ji for a long time.”

原 文

7·6 子曰：“志于道，据于德⁽¹⁾，依于仁，游于艺⁽²⁾。”







注 释

- (1) 德：旧注云：德者，得也。能把道贯彻到自己心中而不失掉就叫德。
(2) 艺：艺指孔子教授学生的礼、乐、射、御、书、数等六艺，都是日常所用。

白 话

孔子说：“树立远大理想，培养优秀道德，胸怀仁爱之心，陶冶高尚情操。”

英 译

Confucius said, “Acquire high ideals, cultivate fine morality, cherish humane feeling, mould noble sentiment.”

原 文

7·7 子曰：“自行束脩⁽¹⁾以上，吾未尝无诲焉。”

注 释

束脩：脩，读“修”，干肉，又叫脯。束脩就是十条干肉。孔子要求学生初次见面时要交十多条干肉作学费，后来学费被代称“束脩”。

白 话

孔子说：“凡是自愿拿出十多条干肉，我从来没有不教的。”

英 译

Confucius said, “Whoever is willing to give me ten or more pieces of dried meat, I’ve never refused to teach him.”





原文

7·8 子曰：“不愤⁽¹⁾不启，不悱⁽²⁾不发。举一隅⁽³⁾不以三隅反，则不复也。”





注 释

- (1) 愤：苦思冥想而仍然领会不了的样子。
- (2) 悱：读“非”，想说又不能明确说出来的样子。
- (3) 隅：读“雨”，角落。

白 话

孔子说：“学生不到苦思冥想时，不去提醒；不到想说却说不出时，不去引导。不能举一例能理解三个类似的问题，就不要再教了。”

英 译

Confucius said, “When teaching a student, don’t remind him before he can rack his brains, and don’t guide him before he wants to say but cannot speak out. If he cannot learn by analogy, don’t teach him anymore.”

原 文

7·9 子食于有丧者之侧，未尝饱也。

白 话

有戴孝的人在旁边，孔子从来没有吃饱过。

英 译

With a person in mourning at his side, Confucius can never eat his fill.

原 文

7·10 子于是日哭，则不歌。





白话

孔子如在这一天哭泣过，便不再唱歌。





英译

If weeping on this day, Confucius would no longer sing.

原文

7·11 子谓颜渊曰：“用之则行，舍之则藏⁽¹⁾，惟我与尔有是夫⁽²⁾！”子路曰：“子行三军⁽³⁾，则谁与⁽⁴⁾？”子曰：“暴虎⁽⁵⁾冯河⁽⁶⁾，死而无悔者，吾不与也。必也临事而惧⁽⁷⁾。好谋而成者也。”

注释

- (1) 舍之则藏：舍，舍弃，不用。藏，隐藏。
- (2) 夫：语气词，相当于“吧”。
- (3) 三军：是当时大国所有的军队，每军约一万二千五百人。
- (4) 与：在一起的意思。
- (5) 暴虎：空拳赤手与虎搏斗。
- (6) 冯河：无船徒步过河。冯，读“凭”。
- (7) 临事不惧：惧是谨慎、警惕的意思。遇事格外小心谨慎。

白话

孔子对颜渊说：“受重用，我就大显身手；不受重用，我就韬光养晦，只有你我才能做到这样吧！”子路问孔子说：“您如果统帅三军，要什么样的人配合呢？”孔子说：“空手斗虎，光脚过河，死不后悔的人，我是不会要的。我要找的，一定是小心行事、以智谋取胜的人。”

英译

Confucius said to Yan Yuan, “If I’m put in an important position, I’ll fully display my talents, otherwise I’ll conceal my capacities. Only you and me can do this, can’t we?” Zi Lu asked Confucius, “If you command the country’s armed





forces, what sorts of persons do you choose to be your assistants?” Confucius said, “I don’t need anyone who can wrestle with tigers bear-handed and across rivers bare-foot, and never repent. Who I’m looking for are those who can act cautiously and win by strategy.”





原文

7·12 子曰：“富⁽¹⁾而可求⁽²⁾也；虽执鞭之士⁽³⁾，吾亦为之。如不可求，从吾所好。”

注释

- (1) 富：指财富。
- (2) 求：指合于道，可以去求。
- (3) 执鞭之士：古代为天子、诸侯和官员出入时手执皮鞭开路的人。意思指地位低下的职事。

白话

孔子说：“如能合理致富，哪怕赶车，我也干；如不能，我就干自己喜欢的事。”

英译

Confucius said, “So long as I can be rich reasonably, I’m willing to do anything, even if I have to drive cars for others, I don’t care. Otherwise, I’d like to do anything I love.”

原文

7·13 子之所慎：齐⁽¹⁾、战、疾。

注释

齐：同“斋”，斋戒。古人在祭祀前要沐浴更衣，不吃荤，不饮酒，不与妻妾同寝，整洁身心，表示虔诚之心，这叫做斋戒。

白话





孔子谨慎行事，这些事包括：斋戒、战争和疾病。

英译

Confucius acted cautiously in three aspects including fast, war and diseases.





原文

7·14 子在齐闻《韶》⁽¹⁾，三月不知肉味，曰：“不图为乐之至于斯也。”

注释

《韶》：舜时古乐曲名。

白话

孔子在齐国听到了《韶》乐，有很长时间尝不出肉的滋味，他说，“想不到《韶》乐的美到这种迷人的地步。”

英译

After hearing the music named Shao in the country Qi, Confucius couldn't taste beef. He said, "I've never realized that Shao should be amazing like this."

原文

7·15 冉有曰：“夫子为⁽¹⁾卫君⁽²⁾乎？”子贡曰：“诺⁽³⁾，吾将问之。”入，曰：“伯夷、叔齐何人也？”曰：“古之贤人也。”曰：“怨乎？”曰：“求仁而得仁，又何怨。”出，曰：“夫子不为也。”

注释

- (1) 为：这里是帮助的意思。
- (2) 卫君：卫出公辄，是卫灵公的孙子。公元前 492 年—前 481 年在位。他的父亲因谋杀南子而被卫灵公驱逐出国。灵公死后，被立为国君，其父回国与他争位。
- (3) 诺：答应 的声音，表示同意。

白话





冉有说：“老师打算辅佐卫国的君主吗？”子贡说：“哦，我去问问。”子贡进去后，问：“伯夷、叔齐属于哪种人？”答：“古代贤人啊。”问：“他们后悔吗？”答：“求仁而得仁，后悔什么？”子贡出来说：“老师不会去帮卫君。”

英译

Ran You said, "Is our master going to assist the lord of the country Wei?"

Zi Gong said, "Let me ask him." After entering the room, Zi Gong asked his master, "What sort of persons do Bo Yi and Shu Qi belong to?" The master replied: "They are ancient worthy persons." Zi Gong asked, "Did they regret?" The master replied, "They sought humanity and they got it. Why regret?" Zi Gong going out and said, "Our master wouldn't go to assist the country Wei."

原文

7·16 子曰：“饭疏食⁽¹⁾饮水，曲肱⁽²⁾而枕之，乐亦在其中矣。不义而富且贵，于我如浮云。”

注释

- (1) 饭疏食，饭，这里是“吃”的意思，作动词。疏食即粗粮。
- (2) 曲肱：肱，读“公”，由肩至肘的部位，此处泛指胳膊。曲肱，弯着胳膊。

白话

孔子说：“吃粗粮，喝白水，弯着胳膊当枕头，也能乐在其中啊。不仁不义的富贵，对我来说，就像天上的浮云。”





英 译

Confucius said, “Even have plain tea and simple fare and take a bended arm as a pillow, I can still take pleasure in them. In my eye, riches and honors without humanity are just like floating clouds in the sky.”

原 文

7·17 子曰：“加⁽¹⁾我数年，五十以学易⁽²⁾，可以无大过矣。”





注 释

- (1) 加：通“假”，给予的意思。
(2) 易：指《周易》，古代占卜用的一部书。

白 话

孔子说：“再给我几年时间，到五十岁学习《易》，我就可以不犯大错了。”

英 译

Confucius said, “Let me have several more years and I’ll study Yi. And at that time, I can avoid committing big mistakes.”

原 文

7·18 子所雅言⁽¹⁾，《诗》、《书》、执礼，皆雅言也。

注 释

雅言：周王朝的京畿之地在今陕西地区，以陕西语音为标准音的周王朝的官话，在当时被称作“雅言”。孔子平时谈话时用鲁国的方言，但在诵读《诗》、《书》和赞礼时，则以当时陕西语音为准。因此雅言就相当于今天的普通话。

白 话

孔子有时讲普通话：吟诗、读书、举行典礼时，都用普通话。

英 译

Sometimes Confucius spoke in popular speech. When reading Poems, Book and taking part in ceremonies, he spoke in popular speech.





原文

7·19 叶公⁽¹⁾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⁽²⁾。”





注 释

- (1) 叶公：叶，读“社”。叶公姓沈名诸梁，楚国的大夫，封地在叶城（今河南叶县南），所以叫叶公。
- (2) 云尔：云，代词，如此的意思。尔同耳，而已，罢了。

白 话

叶公向子路问孔子是个什么样的人，子路不答。孔子对子路说：“你为什么不说：他这个人，发愤用功，连吃饭都忘了，快乐得把一切忧虑都忘了，连自己快要老了都不知道，如此而已？”

英 译

An official in Yecheng City asked Zi Lu about Confucius. Zi Lu didn't answer.

Confucius said to Zi Lu, "Why don't you answer him like this: when reading, he is so absorbed as to forget to eat and so happy as to forget his anxiety and even not to realize that he is becoming older and older?"

原 文

7·20 子曰：“我非生而知之者，好古，敏以求之者也。”

白 话

孔子说：“我不是生来就有知识，而是爱好古代东西，并勤奋敏捷学习的人。”

英 译

Confucius said, "I'm not a person who has got knowledge before his birth





but one who is fond of ancient things and quick in thought and studies them diligently.”

原文

7·21 子不语怪、力、乱、神。





白 话

孔子不谈论怪异、暴力、动乱、鬼神。

英 译

Confucius never talks about monstrosities, violence, turbulence, ghosts and spirits.”

原 文

7·22 子曰：“三人行，必有我师焉。择其善者而从之，其不善者而改之。”

白 话

孔子说：“三人走路，必有人可作为我的老师。选择他的优点向他学习，找出他的缺点作为借鉴，进而自我改正。”

英 译

Confucius said, “Three people are walking. There must be someone among them who can be my teacher. I’d like to find out his strong points to learn and pick out his shortcomings to draw on lessons from and make self-correction.”

原 文

7·23 子曰：“天生德于予，桓魋⁽¹⁾其如予何？”

注 释





桓魋：魋，读“魁”，任宋国军事行政官员司马，是宋桓公的后代。公元前 492 年，孔子从卫国去陈国时经过宋国。桓魋听说以后，带兵要去害孔子。当时孔子正与弟子们在大树下演习周礼的仪式，桓魋砍倒大树，而且要杀孔子，孔子连忙在学生保护下，离开了宋国，在逃跑途中，他说了这句话。





白话

孔子说：“上天把美德赋予了我，桓魋能把我怎么样？”

英译

Confucius said, “The heaven bestowed virtues on me. What can Huan Kui do to me?”

原文

7·24 子曰：“二三子⁽¹⁾以我为隐乎？吾无隐乎尔。吾无行而不与二三子者，是丘也。”

注释

二三子：这里指孔子的学生们。

白话

孔子说：“弟子们，你们以为我有什么隐瞒的吗？我没有向你们隐瞒任何事情。我没有什么事不是和你们一起做的。这就是我孔丘的为人。”

英译

Confucius said, “You students think that I’ve hid something from you? I’ve hid nothing from you. I don’t have anything which I didn’t do together with you. This is my behavior.”

原文





7·25 子以四教：文⁽¹⁾、行⁽²⁾、忠⁽³⁾、信⁽⁴⁾。

白话

孔子教育有四项内容：文献、品行、忠诚、守信。





英译

What Confucius taught included four aspects: documents, virtue, honesty and keeping promise.

原文

7·26 子曰：“圣人吾不得而见之矣！得见君子者，斯⁽¹⁾可矣。”子曰：“善人吾不得而见之矣！得见有恒⁽²⁾者，斯可矣。亡而为有，虚而为盈，约⁽³⁾而为泰⁽⁴⁾，难乎有恒矣。”

注释

- (1) 斯：就。
- (2) 恒：指恒心。
- (3) 约：穷困。
- (4) 泰：这里是奢侈的意思。

白话

孔子说：“圣人我是不可能看到了，能看到君子，也就够可以了。”孔子又说：“善人我是不可能看到了，能见到始终如一的人，也就够可以了。没有却装作有，空虚却装作充实，穷困却装作富足，这样的人很难有恒心。”

英译

Confucius said, “It’s impossible for me to see sages. If I can see gentlemen, that’s enough.” Confucius said again, “It’s impossible for me to see kind people.

If I can see someone who can be true to himself forever, that’s enough. Have





nothing, but pretend to have something. Empty, but pretend to be full. Poor, but pretend to be rich. It's difficult for this sort of people to keep on doing something perseveringly.”

原文

7·27 子钓而不纲⁽¹⁾，弋⁽²⁾不射宿⁽³⁾。





注 释

- (1) 纲：大绳。这里作动词用。在水面上拉一根大绳，在大绳上系许多鱼钩来钓鱼，叫纲。
- (2) 弋：读“义”，用带绳子的箭来射鸟。
- (3) 宿：指归巢歇宿的鸟儿。

白 话

孔子逮鱼只垂钓不撒网，逮鸟只射飞的不射已归巢的。

英 译

Confucius caught fish with only a hook but not a net, he shot only flying birds but not sleeping birds.

原 文

7·28 子曰：“盖⁽¹⁾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⁽²⁾。”

注 释

- (1) 盖：大概。
- (2) 知之次也：仅次于生而知之。

白 话

孔子说：“大概有些人不了解情况就贸然行事，我不会这样。多听，选其好的方面学习；多看，都牢记在心。这种方法仅次于生而知之。”

英 译

Confucius said, “Some people act rashly without knowing concrete





conditions. I don't do anything like that. Listen more and learn from exemplary persons; observe more and bear details in mind. This is only second to being born with knowledge.”

原文

7·29 互乡⁽¹⁾难与言，童子见，门人惑。子曰：“与⁽²⁾其进⁽³⁾也，不与其退也，唯何甚？人洁己⁽⁴⁾以进，与其洁也，不保其往⁽⁵⁾也。”

注释

- (1) 互乡：地名，具体所在已无可考。
- (2) 与：赞许。
- (3) 进、退：一说进步、退步；一说进见请教，退出以后的作为。
- (4) 洁己：洁身自好，努力修养，成为有德之人。
- (5) 不保其往：保，一说担保，一说保守。往，一说过去，一说将来。

白话

互乡人，很难与他们沟通，可是那里的一名儿童却得到了孔子的接见，学生们对此迷惑不解。孔子说：“肯定他现在的进步并不等于认可他过去的错误，何必做得太过分？人家改好了，要肯定他的进步，过去的就不要再提了。”

英译

People in Hu Xiang didn't behave themselves well. It was difficult to exchange ideas with them. But a boy from there was granted an interview by Confucius. His students felt perplexed about it. Confucius said, "Affirming a person's present progress is not equal to approving his past mistakes. What's the need to seize on others' mistakes? Since they've corrected their mistakes,





we should affirm their progress but not mention their past any longer.”

原文

7·30 子曰：“仁远乎哉？我欲仁，斯仁至矣。”

白话

孔子说：“仁难道离我们很远吗？只要我想达到仁，仁就来了。”





英译

Confucius said, "Humanity is very far from us? So long as I want humanity, and there it comes."

原文

7·31 陈司败⁽¹⁾问：“昭公⁽²⁾知礼乎？”孔子曰：“知礼。”孔子退，揖⁽³⁾巫马期⁽⁴⁾而进之曰：“吾闻君子不党⁽⁵⁾，君子亦党乎？君取⁽⁶⁾于吴，为同姓⁽⁷⁾，谓之吴孟子⁽⁸⁾。君而知礼，孰不知礼？”巫马期以告。子曰：“丘也幸，苟有过，人必知之。”

注释

- (1) 陈司败：陈国司法官，姓名不详，也有人说是齐国大夫，姓陈名司败。
- (2) 昭公：鲁国的君主，名恫，读“愁”，公元前541-前510年在位。“昭”是谥号。
- (3) 揖：作揖，行拱手礼。
- (4) 巫马期：姓巫马名施，字子期，孔子的学生，比孔子小30岁。
- (5) 党：偏袒、包庇的意思。
- (6) 取：同“娶”。
- (7) 为同姓：鲁国和吴国的国君同姓姬。周礼规定：同姓不婚，昭公娶同姓女，是违礼的行为。
- (8) 吴孟子：鲁昭公夫人。春秋时代，国君夫人的称号，一般是她出生的国名加上她的姓，但因她姓姬，和吴国的国君同姓，故称为吴孟子，而不称吴姬。

白话

陈司败问：“鲁昭公知道礼吗？”孔子说：“懂得礼。”孔子出来后，陈司败向巫马期作了个揖，请他走近自己，对他说：“我听说，君子是没有偏私的，难道君子还包庇别人吗？鲁君在吴国娶了一个同姓的女子为做夫人，是国君的同姓，称她为吴孟子。如果鲁君算是知礼，还有谁不知礼呢？”巫马期把这句话告诉了孔子。孔子（承认搞错了）说：“我真是幸运。如果有错，人家一定会知道。”

英译





Chen Sibai asked, “Does Lu Zhaogong know proprieties?” Confucius said, “Yes, he does.” After Confucius left, Chen Sibai made a bow to Wu Maqi with hands folded in front and asked him to come near and said, “I heard that gentlemen show no partiality. Could it be said that gentlemen show partiality? The lord of the country Lu married a woman in the country Wu. She has the same family name as his and calls her as Wu Mengtzu. If the lord of the country Lu is considered to know proprieties, is there anyone who doesn’t know?” Wu Maqi told this to Confucius. Confucius said, “I’m lucky. If I make mistakes, others must know.”

原文

7·32 子与人歌而善，必使反之，而后和之。

白话

孔子与别人一起唱歌，如果唱得好，一定要请他再唱一遍，然后和他一起唱。

英译

Confucius sometimes sung together with others. If he did well, he was certainly asked to repeat one more time and then others sung together with him.

原文





7·33 子曰：“文，莫⁽¹⁾吾犹人也。躬行君子，则吾未之有得。”

注 释

莫：约摸、大概、差不多。

白 话

孔子说：“就书本知识来说，大约我和别人差不多，做一个身体力行的君子，那我还

没有做到。”

英 译

Confucius said, “As far as book-learning is concerned, maybe I’m about the same with others. But as for a gentleman who earnestly practices what he advocates, I’m much inferior to the standards.”

原 文

7·34 子曰：“若圣与仁，则吾岂敢？抑⁽¹⁾为之⁽²⁾不厌，诲人不倦，则可谓云尔⁽³⁾已矣。”公西华曰：“正唯弟子不能学也。”

注 释

- (1) 抑：表示转折的语气词，“只不过是”的意思。
- (2) 为之：指圣与仁。
- (3) 云尔：这样说。

白 话

孔子说：“如果提到圣与仁，那我怎么敢当！只不过是不断地向这两方面努力，以及孜孜不倦地教诲别人，我做的还算可以。”公西华说：“这正是我们学不到的。”





英 译

Confucius said, "As for sage and humanity, how can I deserve this? Yet, I have been constantly doing my best to approach to the two aspects. And moreover, I've been assiduously teaching others. I think my behavior in this respect is not so bad." Gong Xihua said, "This is the very thing that I can't learn."

原 文

7·35 子疾病⁽¹⁾，子路请祷⁽²⁾。子曰：“有诸⁽³⁾？”子路对曰：“有之。《诔》⁽⁴⁾曰：‘祷尔于上下神祇⁽⁵⁾。’”子曰：“丘之祷久矣。”

注 释

- (1) 疾病：疾指有病，病指病情严重。
- (2) 请祷：向鬼神请求和祷告，即祈祷。
- (3) 有诸：诸，“之于”的合音。意为：有这样的事情吗。
- (4) 《诔》：读“垒”，祈祷文。
- (5) 神祇：祇，读“其”，古代称天神为神，地神为祇。

白 话

孔子病情严重，子路向鬼神祈祷。孔子说：“有这回事吗？”子路说：“有的。《诔》文上说：‘为你向天地神灵祈祷。’”孔子说：“我很久以来就在祈祷了。”

英 译

Confucius was seriously ill and Tzu Lu prayed for him. Confucius said,





“Really?” Zi Lu said, “Yes. The text of Lei says, ‘Say prayer for you to heaven and earth, to spirits and ghosts.’” Confucius said, “I’ve long been praying.”

原文

7·36 子曰：“奢则不孙⁽¹⁾，俭则固⁽²⁾。与其不孙也，宁固。”

注释

- (1) 孙：同“逊”，恭顺。不孙，即为不顺，这里的意思是“越礼”。
(2) 固：简陋、鄙陋。这里是寒酸的意思。

白话

孔子说：“奢侈就会骄狂，节俭就会寒酸，与其骄狂，宁可寒酸。”

英译

Confucius said, “Luxury leads arrogance. Thrifty leads shabbiness. I’d rather show shabbiness than arrogance.”

原文

7·37 子曰：“君子坦荡荡⁽¹⁾，小人长戚戚⁽²⁾。”





注 释

- (1) 坦荡荡：心胸宽广、开阔、容忍。
- (2) 长戚戚：经常忧愁、烦恼的样子。

白 话

孔子说：“君子总是胸怀宽广，小人总是忧愁悲伤。”

英 译

Confucius said, “Gentlemen are always openhearted, while vulgarians are always sorrowful.”

原 文

7·38 子温而厉，威而不猛，恭而安。

白 话

孔子温和而又严厉，威严而不凶悍，庄重而又安祥。

英 译

Confucius is gentle-natured but stern, dignified but not violent, solemn but benign.





论语

泰伯篇第八

原文

8·1 子曰：“泰伯⁽¹⁾，其可谓至德也已矣。三⁽²⁾以天下让，民无得而称焉⁽³⁾。”

注释

- (1) 泰伯：周代始祖古公亶父的长子。传说古公亶父知道三子季历的儿子姬昌有圣德，想传位给季历，泰伯知道后便与二弟仲雍一起避居到吴。古公亶父死，泰伯不回来奔丧，后来又断发文身，表示终身不返，把君位让给了季历，季历传给姬昌，即周文王。武王时，灭了殷商，统一了天下。这一历史事件在孔子看来，是值得津津乐道的，三让天下的泰伯是道德最高尚的人。只有天下让与贤者、圣者，才有可能得到治理，而让位者则显示出高尚的品格，老百姓对他们是称赞无比的。
- (2) 三：多次的意思，不必拘泥于三次。
- (3) 民无得而称焉：百姓找不到合适的词句来赞扬他。

白话

孔子说：“泰伯可以说是品德最高尚的人了，几次让出王位，老百姓都找不到合适的词句来称赞他。”

英译





Confucius said, “You may well say that Tai Bo is the noblest person. He renounced sovereign authority several times. People just can’t find proper words to praise him.”





原文

8·2 子曰：“恭而无礼则劳⁽¹⁾，慎而无礼则蒺⁽²⁾，勇而无礼则乱，直而无礼则绞⁽³⁾。君子笃⁽⁴⁾于亲，则民兴于仁，故旧⁽⁵⁾不遗，则民不偷⁽⁶⁾。”

注释

- (1) 劳：辛劳，劳苦。
- (2) 蒺：读“喜”，拘谨，畏惧。
- (3) 绞：说话尖刻，出口伤人。
- (4) 笃：厚待、真诚。
- (5) 故旧：故交，老朋友。
- (6) 偷：淡薄。

白话

孔子说：“恭敬而无礼则徒劳，谨慎而无礼则胆怯，勇敢而无礼则闯祸，直率而无礼则尖刻。如果君子能真心爱护亲属，则百姓就会崇尚仁爱；如果君子能真心爱护故旧，则百姓就不会冷漠无情。”

英译

Confucius said, “Without proprieties, respectfulness is futile; without proprieties, cautiousness will lead to cowardice; without proprieties, braveness will cause trouble; without proprieties, frankness will become acridness. If gentlemen sincerely love their kinsfolk, people will uphold love and humanity; if gentlemen truly take care of their old friends, people couldn't be indifferent.”

原文

8·3 曾子有疾，召门弟子曰：“启⁽¹⁾予足！启予手！诗云⁽²⁾：‘战战兢兢，如临深渊，如履薄冰。’而今而后，吾知免⁽³⁾夫，小子⁽⁴⁾！”

注释

- (1) 启：开启，曾子让学生掀开被子看自己的手脚。





- (2) 诗云：以下三句引自《诗经·小雅·小旻》篇。
 (3) 免：指身体免于损伤。
 (4) 小子：对弟子的称呼。

白 话

曾子有病，把门下弟子召集到身边说：“看看我的脚！看看我的手有没有损伤！《诗经》上说：‘小心谨慎，好像站在深渊旁边，好像踩在薄冰上面。’从今以后，我知道自己不再会受伤了，弟子们！”

英 译

Zeng Zi was ill and called his disciples together before him and said, "Look at my hands! Look at my feet! Poems said, 'Trembling with fear, as if facing an abyss, as though walking on thin ice.' My disciples! From now on, I know that I won't be wounded any longer"

原 文

8·4 曾子有疾，孟敬子⁽¹⁾问⁽²⁾之。曾子言曰：“鸟之将死，其鸣也哀；人之将死，其言也善。君子所贵乎道者三：动容貌⁽³⁾，斯远暴慢⁽⁴⁾矣；正颜色⁽⁵⁾，斯近信矣；出辞气⁽⁶⁾，斯远鄙倍⁽⁷⁾矣。笱豆之事⁽⁸⁾，则有司⁽⁹⁾存。”

注 释

- (1) 孟敬子：即鲁国大夫孟孙捷。
 (2) 问：探望、探视。
 (3) 动容貌：内心情感表露于面容。
 (4) 暴慢：粗暴、放肆。
 (5) 正颜色：使脸色庄重严肃。
 (6) 出辞气：说话的口气。





- (7) 鄙倍：鄙，粗野。倍，同“悖”，读“被”，即悖理，违背常理。
- (8) 笱豆：笱，读“边”，和豆都是古代祭祀典礼的器具。
- (9) 有司：主管某一方面事务的官吏，这里指主管祭祀、礼仪事务的官吏。





白话

曾子有病，孟敬子去看望他。曾子说：“鸟临死时，叫声悲哀；人临死时，说话和善。君子应重视三方面道德：容貌庄重，可避免粗暴；脸色严肃，可接近诚信；说话语气得当，可避免粗野悖理。至于祭祀器皿一类的事，自有人管理。”

英译

Zeng Zi was ill and Meng Jingtzu visited him. Zeng Zi said, “In dying hour, birds cry sadly; in face of death, people speak genially. Gentlemen should pay attention to three points about virtue: a solemn appearance can avoid rudeness; a severe expression is near honesty; a proper tone can avoid rudeness and going against common sense. As for matters concerning the tools of etiquette and ceremony, there are certainly some people to manage.”

原文

8·5 曾子曰：“以能问于不能，以多问于寡，有若无，实若虚；犯而为校⁽¹⁾——昔者吾友尝从事于斯矣。”

注释

校：读“叫”，同较，计较。

白话

曾子说：“有才能却向没才能的人请教，知识多却向知识少的人请教，有学问却谦虚得像没学问一样；满腹经纶却大智若愚；被冒犯却从不计较——从前我的朋友就这样做了。”





英译

Zeng Zi said, "A man who is capable yet seeks advices from someone is incapable; a man who enjoys profound and extensive learning yet consults a person who is lack of knowledge and information; a man of letters is so modest that he acts as if he has no knowledge at all; a man of great learning is so modest that he behaves just like a foolish man; a person never bothers about anyone who offends him. In the past, a friend of mine conducted just like this."

原文

8·6 曾子说：“可以托六尺之孤⁽¹⁾，可以寄百里之命⁽²⁾，临大节而不可夺也。君子人与？君子人也。”

注释

- (1) 托六尺之孤：孤，死去父亲的小孩叫孤，六尺指十五岁以下，古人以七尺指成年。托孤，受君主临终前的嘱托辅佐幼君。
- (2) 寄百里之命：寄，寄托，委托。百里之命，指掌握国家江山社稷。

白话

曾子说：“可以托付孤儿，可以托付江山，生死关头，不屈不挠。这样的人是君子吗？当然是。”

英译





Zeng Zi said, "A man is so reliable that you can leave an open to him, you can entrust the country to him. And moreover, he is dauntless and unyielding in critical moment of life and death. Is such a man a gentleman? Certainly is."

原文

8·7 曾子曰：“士不可以不弘毅⁽¹⁾，任重而道远。仁以为己任，不亦重乎？死而后已，不亦远乎？”

注释

弘毅：弘，广大。毅，强毅。





白 话

曾子说：“有志者不可以不培养坚强的毅力，因为他责任重大，道路遥远。把实现仁作为自己的责任，难道还不重大吗？奋斗终身，至死不变，难道路程还不遥远吗？”

英 译

Zeng Zi said, “As for a person of resolution and integrity, he cannot but cultivate an unyielding will because his burden is heavy and his way ahead is long. He considers putting humanity into practice as his responsibility. Surely it doesn't mean that his burden isn't heavy. He keeps on fighting throughout his life and remains unyielding unto death. Could it be said that his way ahead isn't long?”

原 文

8·8 子曰：“兴⁽¹⁾于诗，立于礼，成于乐。”

注 释

兴：开始。

白 话

一译：孔子说：“要有修养从学《诗》开始，立志从学礼开始，最后通过学乐而臻于完美。”

二译：孔子说：“依靠吟诗获得兴致，根据礼法建功立业，凭借音乐愉悦身心。”

英 译



**Version one:**

Confucius said, “Self-cultivation begins from learning poems; making up mind starts from learning proprieties and perfection is completed through learning music.”

Version two:

Confucius said, “Taking pleasure in reciting poems; carving out career and performing merits according to proprieties; and be in a good mood through enjoying music.”





原文

8·9 子曰：“民可使由⁽¹⁾之，不可使知之。”

另一种断句：子曰：“民可⁽²⁾，使由之；不可，使知之。”

注释

(1) 由：做。

(2) 可：赞同，许可。

白话

1. 孔子说：“对于老百姓，只能使他们按照我们的意志去做，不能使他们懂得为什么要这样做。”

2. 孔子说：“民众赞同的，就要执行；民众不理解的，就要向他们解释清楚。”

英译

Version one:

Confucius said, “You can only let people do something, but not let them know why.”

Version two:

Confucius said, “We should do whatever the people approve; we should explain to them clearly about whatever they can't understand.”

原文

8·10 子曰：“好勇疾⁽¹⁾贫，乱也。人而不仁⁽²⁾，疾之已甚⁽³⁾，乱也。”





注 释

- (1) 疾：恨、憎恨。
- (2) 不仁：不符合仁德的人或事。
- (3) 已甚：已，太。已甚，即太过份。





白话

孔子说：“勇敢而又嫌自己太穷，就会作乱。疾恶如仇太过分，也会惹祸。”

英译

Confucius said, “If a person is very brave but hates poverty, he may cause trouble. If he hates evil men and ugly things too bitterly, he can also trigger disaster.”

原文

8·11 子曰：“如有周公之才之美，使骄且吝，其余不足观也已。”

白话

孔子说：“一个人即使有周公那样美好的才能，如果骄傲自大而又吝啬小气，那其他方面也就不值得一看了。”

英译

Confucius said, “A person is capable even as Zhou Gong, his other aspects are still not worth looking as if he is either arrogant or mean.”

原文

8·12 子曰：“三年学，不至于谷⁽¹⁾，不易得也。”

注释





谷：古代以谷作为官吏的俸禄，这里用“谷”字代表做官。不至于谷，即无官可做。孔子办教育的主要目的就是培养能做官的人才，古时一般学习三年为一个阶段，此后便可做官。

白话

孔子说：“学了三年，还做不了官的，这样的人是不易找到的。”





英 译

Confucius said, "It's difficult to find a man who has already studied three years but cannot gain an official post."

原 文

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⁽¹⁾，无道则隐。邦有道，贫且贱焉，耻也；邦无道，富且贵焉，耻也。”

注 释

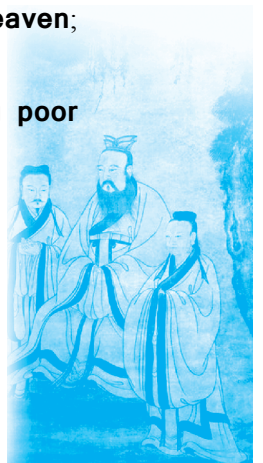
见：音义皆同“现”。

白 话

孔子说：“坚守诚信努力学习，坚持原则终生不渝。危险的国家不去，动乱的国家不住。天下太平就大显身手；天下大乱就韬光养晦。天下太平而自己贫贱，是耻辱；天下大乱而自己富贵，也是耻辱。”

英 译

Confucius said, "Keep promise and study hard; uphold principles unswervingly all one's life. Do not go to dangerous countries; do not live in turbulent countries. Fully display one's talent during great order under heaven; conceal one's capacities during great disorder across the land. Being poor





during great order across the land, it's shameful; being rich during great disorder under heaven, it's shameful too.”

原文

8·14 子曰：“不在其位，不谋其政。”

白话

孔子说：“不在那个职位上，就不考虑那职位上的事。”





英 译

Confucius said, "Think of nothing concerning a post you don't enjoy."

原 文

8·15 子曰：“师挚之始⁽¹⁾，《关雎》之乱⁽²⁾，洋洋⁽³⁾乎盈耳哉！”

注 释

- (1) 师挚之始：师，鲁国的太师。挚，人名。“始”是乐曲的开端，即序曲。古代奏乐，开端叫“升歌”，一般由太师演奏，挚是太师，所以这里说是“师挚之始”。
- (2) 《关雎》之乱：“始”是乐曲的开端，“乱”是乐曲的终了。“乱”是合奏乐。此时奏《关雎》乐章，所以叫“《关雎》之乱”。
- (3) 洋洋：丰富。

白 话

孔子说：“从太师挚演奏的序曲开始，到最后演奏《关雎》的结尾，丰富而优美的音乐在我耳边回荡。”

英 译

Confucius said, "From the very beginning of prelude played by the great musician Mr. Zhi through to the end of Guan Ju, rich and beautiful music constantly echoed in my ears."

原 文

8·16 子曰：“狂⁽¹⁾而不直，侗⁽²⁾而不愿⁽³⁾，忼忼⁽⁴⁾而不信，吾不知之矣。”





注 释

- (1) 狂：急躁、急进。
- (2) 侗：读“同”，幼稚无知。
- (3) 愿：谨慎、小心、朴实。
- (4) 恹恹：读“空”，诚实的样子。





白话

孔子说：“狂妄而不正直，无知而不谨慎，表面诚恳却不守信，我真不知道这类人为什么这样。”

英译

Confucius said, “Frantic but not upright, childish but not cautious, honest outwardly but unable to keep promise. I really don't know why some people conduct this way.”

原文

8·17 子曰：“学如不及，犹恐失之。”

白话

孔子说：“学习如同赛跑，总怕赶不上，可赶上了，又怕被超过。”

英译

Confucius said, “Study is just like race. You're always afraid of being unable to catch up. Yet when you catch up, you'll be afraid of being overtaken.”

原文

8·18 子曰：“巍巍⁽¹⁾乎，舜禹⁽²⁾之有天下也而不与⁽³⁾焉！”

注释





- (1) 巍巍：崇高，高大。
- (2) 舜禹：舜是传说中的圣君。禹是夏朝的第一个国君。传说古时代，尧禅位给舜，舜后来又禅位给禹。
- (3) 与：参与，夺取。





白话

孔子说：“多么崇高啊！舜和禹不靠暴力手段夺取天下。”

英译

Confucius said, “How noble they are! Yao and Shun didn’t seize state power by violence.”

原文

8·19 子曰：“大哉尧⁽¹⁾之为君也！巍巍乎，唯天为大，唯尧则⁽²⁾之。荡荡⁽³⁾乎，民无能名⁽⁴⁾焉。巍巍乎其有成功也，焕⁽⁵⁾乎其有文章！”

注释

- (1) 尧：中国古代传说中的圣君。
- (2) 则：效法。
- (3) 荡荡：浩大，旧时常有“皇恩浩荡”之说。
- (4) 名：形容、称说、称赞。
- (5) 焕：光辉。

白话

孔子说：“作为一代明君，尧真伟大啊！。多么崇高啊！只有天最高，也只有尧才能效法天。他真是恩深似海，百姓不知道该用什么语言称赞。他的功劳有多大，他制定的礼仪制度有多完美啊！”

英译

Confucius said, “As an enlightened lord, how great Yao is! What a noble lord he is! Only heaven is the highest one, and only Yao could follow the





example of heaven. His kindness is as deep as the sea and people don't know what words are suitable to praise him. How great his contributions are! What a perfect propriety-system he made!"





原文

8·20 舜有臣五人⁽¹⁾而天下治。武王曰：“予有乱臣十人⁽²⁾。”孔子曰：“才难，不其然乎？唐虞之际⁽³⁾，于斯⁽⁴⁾为盛，有妇人焉⁽⁵⁾，九人而已。三分天下有其二⁽⁶⁾，以服事殷。周之德，其可谓至德也已矣。”

注释

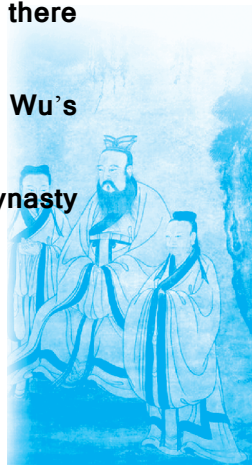
- (1) 舜有臣五人：传说是禹、稷、契、皋陶、伯益。契：读“谢”；陶：读“摇”。
- (2) 乱臣：据《说文》：“乱，治也。”此处所说的“乱臣”，应为“治国之臣”。
- (3) 唐虞之际：传说尧在位的时代叫唐，舜在位的时代叫虞。
- (4) 斯：指周武王时期。
- (5) 有妇人焉：指武王的乱臣十人中有武王之妻邑姜。
- (6) 三分天下有其二：相传当时分九州，文王得六州，是三分之二。

白话

舜有五位贤臣就能治理好天下。武王说：“我有十个贤才。”孔子说：“人才难得，难道不是这样的吗？尧、舜、武王时期，人才最多。武王的十个贤人中还有一个女性，因此实际上只有九个而已。周文王掌控三分之二的江山，却仍然服从中央的领导。他的品德，真算是至高无上了。”

英译

Yao had five worthy courtiers to help him get his country well governed. The lord Wu said, “I have ten worthy courtiers.” Confucius said, “It’s difficult to get talented people, isn’t it? During the periods of Yao, Shun and Wu, there was the largest number of talented people. There was a woman among Wu’s ten talented people, so in fact he only had nine. Lord Wen of Zhou Dynasty





controlled two thirds of the state power, yet he can still obey the leadership of the central government. His virtues are really most lofty.”

原文

8·21 子曰：“禹，吾无间⁽¹⁾然矣。菲⁽²⁾饮食而致⁽³⁾孝乎鬼神，恶衣服而致美乎黻冕⁽⁴⁾；卑⁽⁵⁾宫室而尽力乎沟洫⁽⁶⁾。禹，吾无间然矣。”





注 释

- (1) 间：空隙的意思。此处用作动词。
- (2) 菲：菲薄，不丰厚。
- (3) 致：致力、努力。
- (4) 黻冕：读“福免”，祭祀时穿的礼服叫黻；祭祀时戴的帽子叫冕。
- (5) 卑：低矮。
- (6) 沟洫：洫，读“序”，沟渠。

白 话

孔子说：“对于禹，我无可挑剔；他粗茶淡饭却尽力孝敬鬼神；他麻衣布鞋，而祭祀时却华装丽服，他宫室低矮，却致力修治水利。对于禹，我确实无可挑剔。”

英 译

Confucius said, “Yu had no fault for me to find. He led a thrifty and simple life but he did his best to serve spirits and ghosts. He was simply dressed but always turned himself out smartly when serving sacrifices. His palace was low and humble, but he devoted himself to water projects wholeheartedly. As for Yu, I can find no fault.”





论语

子罕篇第九

原文

9·1 子罕⁽¹⁾言利与⁽²⁾命与仁。

注释

- (1) 罕：稀少。
(2) 与：主张、推崇。

白话

孔子很少谈到利，却推崇天命和仁德。

英译

Confucius rarely talked about lucre, but he had a great esteem for the will of God and virtue of humanity.

原文

9·2 达巷党人⁽¹⁾曰：“大哉孔子！博学而无所成名⁽²⁾。”子闻之，谓门弟子曰：“吾何执？执御乎？执射乎？吾执御矣。”





注 释

- (1) 达巷党人：古代五百家为一党，达巷是党名。
- (2) 博学而无所成名：学问广博，可是没有哪一样专才能使他成名。俗话说：样样精通，样样稀松。

白 话

达巷党有人说：“孔子伟大啊！他学识广渊，只可惜没有哪一项专才能使他成名。”孔子听了对门下弟子说：“我要在哪方面去专呢？驾车？还是射箭？恐怕是驾车吧。”

英 译

Some people in Daxiangdang said, “What a great man Confucius is! He is really a scholar of profound and extensive learning, but it’s sorry to say that he doesn’t have any special skills to have his name up.” Learning this, Confucius said to his disciples, “Which aspect is my special skill? Cart-driving carts? Or arrow-shooting? Perhaps cart-driving is my special skill.”

原 文

9·3 子曰：“麻冕⁽¹⁾，礼也；今也纯⁽²⁾，俭⁽³⁾，吾从众。拜下⁽⁴⁾，礼也；今拜乎上，泰⁽⁵⁾也。虽违众，吾从下。”

注 释

- (1) 冕：礼帽。
- (2) 纯：黑丝。
- (3) 俭：俭省。
- (4) 拜下：在堂下跪拜。
- (5) 泰：傲慢失礼。





白 话

孔子说：“用麻布做礼帽，是以前的规定；现在用丝绸，比较节约，我随大溜。在堂下拜见君主，是以前的规定；现在都堂上拜，很失礼。虽然违背大众时尚，我还是在堂下拜。”





英 译

Confucius said, “Making hats with linen is a previous regulation. But making hat with silk now is relatively economical. I’d like to follow the general trend. Making a respectful call on the lord in lower hall is a previous rule. But it is a breach of etiquette to do it in upper hall at present. Although infringing upon popular conventions, I’d like to do it in lower hall.”

原 文

9·4 子绝四—毋意⁽¹⁾，毋必⁽²⁾，毋固⁽³⁾，毋我⁽⁴⁾。

注 释

- (1) 意：音义皆同“臆”，猜想、臆断。
- (2) 必：武断。
- (3) 固：固执己见。
- (4) 我：自私。

白 话

孔子杜绝了四种弊病：臆断，武断，固执，自私。

英 译

Confucius got rid of four defects: making groundless conclusions, making arbitrary decisions, stubbornness, selfishness.





原文

9·5 子畏于匡⁽¹⁾，曰：“文王⁽²⁾既没，文不在兹⁽³⁾乎？天之将丧斯文也，后死者⁽⁴⁾不得与⁽⁵⁾于斯文也；天之未丧斯文也，匡人其如予何⁽⁶⁾？”

注释

- (1) 畏于匡：匡，地名，在今河南省长垣县西南。畏，受到威胁。公元前 496 年，孔子从卫国到陈国去经过匡地。匡人曾受到鲁国阳虎的掠夺和残杀。孔子的相貌与阳虎相像，匡人误以孔子就是阳虎，所以将他围困。畏于匡，就是指这件事。
- (2) 文王：周文王，姓姬名昌，西周开国之君周武王的父亲，孔子认为他是古代圣贤之一。
- (3) 兹：这里，指孔子自己。
- (4) 后死者：也指孔子自己。
- (5) 与：参与掌握。
- (6) 如予何：奈我何，把我怎么样。

白话

孔子在匡地被困，他说：“文王死后，文化遗产不都由我继承吗？上天若要灭绝文化，我就不会掌握这些文化了；上天若不灭绝文化，匡人又能把我怎么样？”

英译

Being surrounded in Kuang, Confucius said, “After the death of Lord Wen, could it be said that the cultural heritage hasn't be inherited by me? If Heaven wants to destroy culture, I wouldn't have been able to master it. If Heaven doesn't want to, what can people in Kuang do to me?”

原文





9·6 太宰⁽¹⁾问于子贡曰：“夫子圣者与？何其多能也？”子贡曰：“固天纵⁽²⁾之将圣，又多能也。”子闻之，曰：“太宰知我乎？吾少也贱，故多能鄙事⁽³⁾。君子⁽⁴⁾多乎哉？不多也。”

注 释

- (1) 太宰：官名，掌握国君宫廷事务。
- (2) 纵：让，使。
- (3) 鄙事：粗活儿。
- (4) 君子：此处指贵族。





白话

太宰问子贡说：“孔夫子是圣人吧？为什么这样多才多艺？”子贡说：“是上天让他成为圣人，而且多才多艺。”孔子听后说：“太宰怎么会了解我呢？我小时地位低贱，所以会这么多粗活儿。贵族会做这么多粗活儿吗？不会的。”

英译

Tai Zai asked Zi Gong, “Our master is a sage, isn’t he? Why is he so versatile?” Zi Gong said, “It’s Heaven that made him a sage and versatile.” Learning this, Confucius said, “How can Tai Zai know me? When I was little, my social position was low so I could do so many unskilled works. Do the nobility do these unskilled works? No.”

原文

9·7 牢⁽¹⁾曰：“子云，‘吾不试⁽²⁾，故艺’。”

注释

- (1) 牢：孔子的学生。
(2) 试：用，被任用。

白话

牢说：“孔子说过，‘我当时不受重用，所以会这些技艺’。”

英译





Lao said, “Confucius said, ‘I was then not put in important positions, so I can master these skills.’”

原文

9·8 子曰：“吾有知乎哉？无知也。有鄙夫⁽¹⁾问于我，空空如也⁽²⁾。我叩⁽³⁾其两端⁽⁴⁾而竭⁽⁵⁾焉。”





注 释

- (1) 鄙夫：低位低微的人。
- (2) 空空如也：头脑空虚无知。
- (3) 叩：叩问、询问。
- (4) 两端：两头，指各个方面。
- (5) 竭：尽力探究。

白 话

孔子说：“我有知识吗？其实没有。有个乡下人问我一些问题，我一点也不知道。我从问题的来龙去脉去问，才把问题全部搞清。”

英 译

Confucius said, “Do I have knowledge? No. A farmer once asked me some questions, but I couldn’t answer. It’s when I made a thorough inquiry that I could fully understand his questions.”

原 文

9·9 子曰：“凤鸟⁽¹⁾不至，河不出图⁽²⁾，吾已矣夫！”

注 释

- (1) 凤鸟：传说舜和周文王时代都出现过凤，而凤的出现象征“圣王”将要出世。
- (2) 河不出图：传说在上古伏羲氏时代，黄河中出现过龙马八卦图。它的出现也象征着“圣王”将要出世。

白 话

孔子说：“风不来，黄河也不出现八卦图。看来我这辈子算完了！”





英 译

Confucius said, “Neither phoenix has come nor Eight Diagrams have appeared in the river. It seems I would have no chance to witness an era of prosperity and harmony.”

原 文

9·10 子见齐衰⁽¹⁾者，冕衣裳者⁽²⁾与瞽⁽³⁾者，见之，虽少，必作⁽⁴⁾；过之，必趋⁽⁵⁾。

注 释

- (1) 齐衰：读“资崔”，古丧服，麻布所制。这里指戴孝者。
- (2) 冕衣裳者：冕，官帽；衣，上衣；裳，下装，这里统指官服。冕衣裳者指为官的贵族。
- (3) 瞽：读“鼓”，盲。
- (4) 作：站起来，表敬意。
- (5) 趋：快步走，表敬意。

白 话

孔子遇见戴孝的人、当官的人和盲人时，虽然他们年轻，也一定要站起来，从他们面前经过时，也一定要快步走过。

英 译

Whenever meeting persons in mourning or nobility or blind persons, though they were young, he would stand up; whenever passing by them, he would quicken his steps.





原文

9·11 颜渊喟⁽¹⁾然叹曰：“仰之弥⁽²⁾高，钻⁽³⁾之弥坚，瞻⁽⁴⁾之在前，忽焉在后。夫子循循然善诱人⁽⁵⁾，博我以文，约我以礼，欲罢不能。既竭吾才，如有所立卓尔⁽⁶⁾。虽欲从之，末由⁽⁷⁾也已。”

注释

- (1) 喟：读“窥”，叹息。
- (2) 弥：更加。
- (3) 钻：钻研。
- (4) 瞻：视看。
- (5) 循循然善诱人：循循然，有次序，有条不紊。诱，诱导，劝导，引导。
- (6) 卓尔：高大超群，有“卓尔不群”之说。
- (7) 末由：末，无，没有。由，途径。这里指无可奈何，毫无办法。

白话

颜渊感叹地说：“老师的学问越仰望越高，越钻研越深；看着在前，可忽然却在后。老师逐步引导，用知识丰富我，用礼法约束我，想不学都不成。我已经竭尽全力，仍然像有座高山矗立眼前。我虽想攀登，但却无路可走。”

英译

Sighing with deep feelings, Yan Yuan said, "Our master's knowledge is the higher the more to be looked at, the deeper the more to be delved into. It seems in front, but all of a sudden, it goes behind. Our master enriched me with knowledge step by step and restrained me with proprieties and rules. It is impossible for me not to learn from him. I've done my best but he is just like





a mountain loftily standing in front of my eyes. I want to climb it but there's no way.”

原文

9·12 子疾病，子路使门人为臣⁽¹⁾。病间⁽²⁾，曰：“久矣哉，由⁽³⁾之行诈也。无臣⁽⁴⁾而为有臣。吾谁欺？欺天乎？且予与其死于臣之手也，无宁⁽⁵⁾死于二三子之手乎？且予纵不得大葬⁽⁶⁾，予死于道路乎？”

注释

- (1) 为臣：臣，指家臣，总管。孔子当时不是大夫，没有家臣，但子路叫门人充当孔子的家臣，准备由此人负责总管安葬孔子之事。
- (2) 病间：病情减轻。
- (3) 由，仲由，亦即子路。前者为名，后者为字，又字季路，鲁国人。
- (4) 臣：家臣，总管，此处指料理后事的总管。
- (5) 无宁：宁可。“无”是发语词，没有意义。
- (6) 大葬：指大夫的葬礼。

白话

孔子病重，子路派孔子的弟子去作孔子的家臣。后来，孔子的病好一些，他说：“仲由很久以前就这样弄虚作假。我明明没有家臣，却偏偏要装作有，我骗谁呢？我骗上天吗？与其死在家臣手里，不如死在你们跟前，这不更好吗？再说啦，即便我不能厚葬，难道就会死在路上吗？”

英译

Confucius was seriously ill. Zi Lu sent a disciple of Confucius' to serve him as a butler. When getting better later on, Confucius said, "Zi Lu has long





been playing false like this. It's clear that I have no butler at all, but pretend to have. Whom do I cheat? Cheating Heaven? I'd rather die before you rather than die in the hands of a butler. Isn't it better? Moreover, even if I cannot enjoy a stately funeral, could it be said that I'll be thrown onto the road?"

原文

9·13 子贡曰：“有美玉于斯，韞匱⁽¹⁾而藏诸？求善贾⁽²⁾而沽诸？”子曰：“沽⁽³⁾之哉，沽之哉！我待贾者也。”

注释

- (1) 韞匱：读“运独”。韞，收藏。匱，同“椟”，大柜橱。
- (2) 善贾：识货的商人。
- (3) 沽：卖出去。

白话

子贡说：“这里有块玉，是把它收藏在柜子里呢？还是找个识货的商人卖掉呢？”孔子说：“卖掉吧，卖掉吧！我正在等着识货的人呢。”





英 译

Zi Gong said, “Here is a piece of jade. Keep it in cupboard or find a businessman who knows how to sell it out?” Confucius said, “Sell it out! Sell it out! I’m just waiting for a businessman who is able to judge.”

原 文

9·14 子欲居九夷⁽¹⁾。或曰：“陋⁽²⁾，如之何？”子曰：“君子居之，何陋之有？”

注 释

- (1) 九夷：中国古代对于东方少数民族的通称。
- (2) 陋：落后。

白 话

孔子想到一个偏远的东部地区去住。有人说：“那里很落后，怎么能住呢？”孔子说：“有君子住在那里，有什么落后的？”

英 译

Confucius was going to live in a remote eastern place. Someone said, “That place is very backward. How can you live there?” Confucius said, “Gentlemen live there. How can it be backward?”

原 文

9·15 子曰：“吾自卫反鲁⁽¹⁾，然后乐正⁽²⁾，雅颂⁽³⁾各得其所。”





注 释

- (1) 自卫反鲁：公元前 484 年（鲁哀公十一年）冬，孔子从卫国返回鲁国，结束了 14 年游历不定的生活。
- (2) 乐正：调整乐曲的篇章。
- (3) 雅颂：这是《诗经》中两类不同的诗的名称。也是指雅乐、颂乐等乐曲名称。

白 话

孔子说：“我从卫国返回鲁国以后，才把音乐整理好，《雅》和《颂》也都安排妥当。”

英 译

Confucius said, "Since coming back to Lu from Wei, I've already made musics well sorted out and Ya and Song have also been properly arranged."

原 文

9·16 子曰：“出则事公卿^①，入则事父兄，丧事不敢不勉，不为酒困，何有于我哉。”

注 释

事公卿：是，侍奉。公卿，古时指高级官员。侍奉高级官员，代指为国尽职。

白 话

孔子说：“在外为国家尽职尽责，在家孝敬父兄，办理丧事不敢怠慢，不因酒误事，这些事对我来说有什么难的呢？”

英 译





Confucius said, “Away from home, serve the country wholeheartedly and at home, show filial devotion to parents and friendship to brothers. When arranging funeral, dare not be careless and do not let wine spoil anything. How can it be difficult for me to do all these things?”

原文

9·17 子在川上曰：“逝者如斯夫，不舍昼夜。”





白话

孔子在河边说：“时光就像这河水一样啊，不分昼夜地向前流。”

英译

Confucius said on a river side, “Time elapses like the river running forward night and day.”

原文

9·18 子曰：“吾未见好德如好色者也。”

白话

孔子说：“我没有见过像喜欢美色那样喜欢美德的人。”

英译

Confucius said, “I’ve never met anyone who loves virtue as if loves beauties.”

原文

9·19 子曰：“譬如为山，未成一簣⁽¹⁾，止，吾止也；譬如平⁽²⁾地，虽覆一簣，进，吾往也。”

注释

(1) 簣：读“愧”，土筐。

(2) 平：动词，填平。





白话

孔子说：“譬如堆山，还差一筐，没堆成就停了，是我自己这样做的；譬如填坑，只倒一筐，但还要继续填下去，也是我自己决定的。”





英 译

Confucius said, "Like piling up a mountain, I failed to finish the job because of lacking only one basket of earth. It's my own choice. Like filling up a pit, I added only one basket of earth and then continue to do like this. It's also my own decision."

原 文

9·20 子曰：“语之而不惰者，其回也与！”

白 话

孔子说：“听我说话百听不厌的，恐怕只有颜回一个人吧！”

英 译

Confucius said, "I'm afraid only Yan Hui never bored when listening to my speech even one hundred times."

原 文

9·21 子谓颜渊曰：“惜^①乎！吾见其进也，未见其止也。”

注 释

惜：可惜。孔子为何可惜呢？孔子的学生颜渊是一个十分勤奋刻苦的人，他在生活方面几乎没有什么要求，而是一心用在学问和道德修养方面。但他却不幸死了。对于他的死，孔子自然十分悲痛。他经常以颜渊为榜样要求其他学生。





白话

孔子对颜渊说：“可惜呀！我只见他前进，从没有见他停止过。”

英译

Confucius said to Yan Yuan, “What a pity! I’ve only seen him advancing but never seen him stopping.”

原文

9·22 子曰：“苗而不秀⁽¹⁾者有矣夫；秀而不实者有矣夫！”

注释

秀：稻、麦等庄稼吐穗扬花叫秀。

白话

孔子说：“庄稼出了苗而不能吐穗的情况是有的；吐穗扬花而不结果实的情况也是有的！”

英译

Confucius said, “It happens that crops have seedlings but sprout no ears; and it also happens that crops sprout ears but bear no fruit.”

原文

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。”

白 话

孔子说：“年轻人值得敬畏，怎么知道后辈不如今人？如果四五十岁还默默无闻，那他就没戏了。”

英 译

Confucius said, “The young deserves to be treated with awe. How can you know that posterity is not so good as people of today? If a man is still unknown to the public at the age of forty or fifty, then he is finished.”





原文

9·24 子曰：“法语之言⁽¹⁾，能无从乎？改之为贵。巽与之言⁽²⁾，能无说⁽³⁾乎？绎⁽⁴⁾之为贵。说而不绎，从而不改，吾未⁽⁵⁾如之何也已矣。”

注释

- (1) 法语之言：法，指礼仪规则。这里指以礼法规则正言规劝。
- (2) 巽与之言：巽，读“训”，恭顺，谦逊。与，称许，赞许。这里指恭顺赞许的话。
- (3) 说：音义皆同“悦”。
- (4) 绎：原义为“抽”，这里指推究，追求，分析，鉴别。
- (5) 未：没有。

白话

孔子说：“合理的规劝，能不听从吗？有错误就改实在可贵；恭维赞扬的话，能不令人高兴吗？不过，听到恭维赞扬只高兴不分析、对于合理规劝只赞成不采纳，对这号人我真没辙。”

英译

Confucius said, “How can I refuse reasonable advices? When having mistakes, it's really admirable to correct them. How can it be said that flattery doesn't make people happy? Yet, I'm really at my wit's end to the people who are only happy but don't make analysis on hearing flattery and who only approve but don't adopt others' reasonable advices.”

原文

9·25 子曰：“主忠信，毋友不如己者，过则勿惮改。”⁽¹⁾





白 话

孔子说：“一切以忠信为本，不结交不如自己的朋友，有错误不怕改正。”





英译

Confucius said, "Take honesty as a foundation. Don't make friends with people who are not so good as yourself. Don't hesitate in correcting mistakes."

原文

9·26 子曰：“三军⁽¹⁾可夺帅也，匹夫⁽²⁾不可夺志也。”

注释

- (1) 三军：周朝 12 500 人为一军，三军包括大国所有的军队。此处为虚数，多的意思。
(2) 匹夫：平民百姓，主要指男子。

白话

孔子说：“军队可以剥夺主帅；百姓不可剥夺志向。”

英译

Confucius said, "An army can be deprived of its commander; yet a person cannot be deprived of his ideals."

原文

9·27 子曰：“衣⁽¹⁾敝缁袍⁽²⁾，与衣狐貉⁽³⁾者立而不耻者，其由也与？‘不忮不求⁽⁴⁾，何用不臧？’”子路终身诵之。子曰：“是道也，何足以臧？”

注释

- (1) 衣：穿，当动词用。





- (2) 敝缁袍：敝，坏。缁，读“运”，旧的丝棉絮。这里指破旧的丝棉袍。
- (3) 狐貉：狐和貉裘皮衣。
- (4) 不忮不求，何用不臧：这两句见《诗经·邶风·雄雉》篇。忮，读“志”，害的意思。臧，善，好。对应的是“否”，读“匹”，坏、恶。相关成语有“否极泰来”，坏到极点，好的来到。“臧否人物”，评论人物的优劣。

白话

孔子说：“穿着破衣烂衫，与穿着华装丽服的人站在一起而不认为耻辱，恐怕只有仲由能做到吧。‘不嫉妒，不贪求，为什么不加以赞扬呢？’”子路一生都反复背诵这句诗。孔子又说：“本该如此，何必非要赞扬呢？”

英译

Confucius said, “Perhaps only Zi Lu can be shabbily dressed but stand side by side with people luxuriously dressed without feeling ashamed. ‘Don’t be jealousy; don’t be greedy. Why no one praises such virtues?’” Zi Lu recited this poem all his life. Confucius said again, “He should act this way. What’s the need to praise him?”

原文

9·28 子曰：“岁寒，然后知松柏之后彫也。”

白话

孔子说：“天冷才知道松柏是最后凋谢的。”

英译





Confucius said, "It's at the time of cold that we know pine tree is the last to become withered and bare."

原文

9·29 子曰：“知者不惑，仁者不忧，勇者不惧。”

白话

孔子说：“聪明人不会迷惑，有仁德的人不会忧愁，勇敢的人不会畏惧。”





英 译

Confucius said, "Wise people don't feel puzzled; noble-minded people never feel sorrowful; brave people never act timid."

原 文

9·30 子曰：“可与共学，未可与适道⁽¹⁾；可与适道，未可与立⁽²⁾；可与立，未可与权⁽³⁾。”

注 释

- (1) 适道：适，往。有志于道，追求道。
- (2) 立：坚持道而不变。
- (3) 权：秤锤。这里引申为权衡轻重。

白 话

孔子说：“可以一起学习的人，未必都能学到道；能够学到道的人，未必能够坚守道；能够坚守道的人，未必能够随机应变。”

英 译

Confucius said, "There are some people from whom you can learn doctrines but it isn't necessary to be able to gain something about doctrines. Even if you can gain something about doctrines, it isn't be necessary to be able to persevere in doctrines. And even you can persevere in doctrines, yet it isn't be necessary for you to be able to adjust yourself to circumstances."





原文

9·31 “唐棣⁽¹⁾之华，偏其反而⁽²⁾。岂不尔思，室是远而⁽³⁾。”子曰：“未之思也，夫何远之有？”





注 释

- (1) 唐棣：一种植物，属蔷薇科，落叶灌木。
- (2) 偏其反而：花枝摇曳。
- (3) 室是远而：只是住的地方太远。

白 话

古代有一首诗这样写道：“唐棣花啊，翩翩地摇。我岂能不想念你？只是由于家住得太远了。”孔子说：“还是没有真想念，否则有什么远的呢？”

英 译

There is an ancient poem saying, “O, Tang Di flowers! You’re so beautifully swinging. How can it be said that I don’t miss you? It’s only because I live too far away.” Confucius said, “Still, you don’t really miss him. Otherwise the distance is out of question.”





论语

乡党篇第十

原文

10·1 孔子于乡党⁽¹⁾，恂恂⁽²⁾如也，似不能言者。其在宗庙、朝廷，便便⁽³⁾言，唯谨尔。

注释

- (1) 乡党：乡土，本乡本土，引申“乡亲”。
- (2) 恂恂：读“寻”，温和恭顺。
- (3) 便便：读“片”第二声，善于辞令。

白话

孔子面对乡亲时显得很温和恭敬，好像不会说话。但在宗庙、朝廷上，却善于言辞，只是说话谨慎而已。

英译

Facing fellow townsmen, Confucius didn't seem good at speaking. Yet in ancestral temple and court, he was a man of eloquence, but he was rather cautious.





原文

10·2 朝，与下大夫言，侃侃⁽¹⁾如也；与上大夫言，诩诩⁽²⁾如也。君在，蹏蹏⁽³⁾如也，与与⁽⁴⁾如也。





注 释

- (1) 侃侃：说话理直气壮，轻松自信。
- (2) 诩诩：读“银”，正直，和颜悦色而又能直言争辩。
- (3) 蹶蹶：读“促吉”，恭敬不安。
- (4) 与与：小心谨慎、威仪适中的样子。

白 话

孔子上朝时，同下大夫说话，从容不迫；同上大夫说话，直言不讳；在国君面前，恭敬谨慎。

英 译

In court, Confucius talked with ease and confidence to lower rank officials, was outspoken to higher rank officials, and talked to the lord respectfully and cautiously.

原 文

10·3 君召使摎⁽¹⁾，色勃如也⁽²⁾；足躩⁽³⁾如也。揖所与立，左右手，衣前后，襜⁽⁴⁾如也。趋进，翼如也⁽⁵⁾。宾退，必复命曰：“宾不顾矣。”

注 释

- (1) 摎：读“鬣”，动词，负责招待国君的官员。
- (2) 色勃如也：脸色庄重。
- (3) 足躩：躩，读“决”，脚步快。
- (4) 襜：读“换”，整齐之貌。
- (5) 翼如也：如鸟翅一般。

白 话





国君召孔子去接待来宾，孔子表情庄重，脚步迅速；与两旁的人作揖，左右拱手，衣服前后摆动，很整齐；快速向前时，步伐轻快；来宾走后，必定回报说：“客人走远了。”





英 译

The lord called Confucius in and asked him to receive guests. Confucius looked serious and quickened his pace. While making bows with hands folded in front to people beside him in both sides, he cupped one hand in the other to the left and then to the right with his dress swinging forward and backward rather neatly. When swiftly stepping forward, he walked at a brisk space. When guests left, he was certain to report back, "Guests went far away."

原 文

10·4 入公门，鞠躬如⁽¹⁾也，如不容。立不中门，行不履闕⁽²⁾。过位，色勃如也，足躩如也，其言似不足者。摄齐⁽³⁾升堂，鞠躬如也，屏气似不息者。出，降一等⁽⁴⁾，逞⁽⁵⁾颜色，怡怡如也。没阶⁽⁶⁾，趋进，翼如也。复其位，蹶蹶如也。

注 释

- (1) 鞠躬如：谨慎而恭敬的样子。
- (2) 履闕：闕，读“玉”，门槛，脚踩门坎。
- (3) 摄齐：齐，读“资”，衣服的下摆。摄，提起。提起衣服的下摆。
- (4) 降一等：从台阶上走下一级。
- (5) 逞：舒展开，松口气。
- (6) 没阶：走完台阶。

白 话

孔子走进朝廷的大门，看上去恭敬而谨慎，似乎没有容身之地。站，不站在门中间；走，不踩门坎。经过国君的座位时，他脸色凝重，步速加快，说话似乎底气不足。提起





衣服下摆向堂上走时，毕恭毕敬，憋住气好像不呼吸一样。退出来，走下台阶，脸色才舒展开，显得神情怡然自得。走完台阶，迅速地朝前走几步，姿态像鸟儿展翅。回到自己的位置，依然恭敬而不安。

英 译

Entering the court gate, Confucius looked deferential and cautious as if no place to shelter himself. When standing, he never stood in the middle of a door; when walking, he never let his feet touch threshold. While passing by the lord's seat, he looked serious and quickened pace and spoke with a feeble voice as if suffering vitality deficiency. When walking toward upper hall with his gown hem in hand, he held his breath with all courtesy and respect as if he didn't breathe at all. Only at the time of turning back and walking down the steps did he show a relaxed look and seemingly feel happy and contented. After walking down all the steps, he took a few quick paces forward as a bird stretching its wings. Back onto his seat, he still looked extremely differential but uneasy.

原 文

10·5 执圭⁽¹⁾，鞠躬如也，如不胜。上如揖，下如授。勃如战色⁽²⁾，足躡躡⁽³⁾，如有循⁽⁴⁾。享礼⁽⁵⁾，有容色。私覿⁽⁶⁾，愉愉如也。

注 释





- (1) 圭：一种上圆下方的玉器，举行典礼时，不同身份的人拿着不同的圭。出使邻国，大夫拿着圭作为代表君主的凭信。
- (2) 战色：战战兢兢的样子。
- (3) 蹢躅：读“诉”，小步走路。
- (4) 如有循：循，沿着。好像沿着一条直线往前走一样。
- (5) 享礼：享，献上。献礼仪式。
- (6) 覲：读“敌”，会见。

白 话

拿着圭，像对国君鞠躬，好像拿不动。向上举，像作揖，放下来，像递交。脸色凝重，战战兢兢，脚步细碎，像沿着一条直线走路。献礼时，和颜悦色。与国君会面，则轻松愉快。

英 译

Confucius held a jade "Gui" in hand as if bowing to the lord and being unable to hold it. He raised it as if he made a bow with hands folded in front. Putting it down as if he presented it. When he walked with light and quick steps as if following a straight line, he showed a severe look and trembled with fear. Yet when presenting gifts, he showed an amiable look. While having a private interview with the lord, he looked rather relaxed and happy.

原 文

10·6 君子不以绀緌饰⁽¹⁾，红紫不以为褻服⁽²⁾。当暑，袗絺绤⁽³⁾，必表而出之⁽⁴⁾。缙衣⁽⁵⁾，羔裘⁽⁶⁾；素衣，麕⁽⁷⁾裘；黄衣，狐裘。褻裘长，短右袂⁽⁸⁾。必有寝衣⁽⁹⁾，长一身有半。狐貉之厚以居⁽¹⁰⁾。去丧，无所不佩。非帷裳⁽¹¹⁾，必杀之⁽¹²⁾。羔裘玄冠⁽¹³⁾不以吊⁽¹⁴⁾。吉月⁽¹⁵⁾，必朝服而朝。





注 释

- (1) 不以紺緞饰：紺，读“敢”第四声，深青透红，斋戒服装颜色。緞，读“邹”，黑中透红，丧服颜色。这里是说，不以这两种颜色布料给便服做镶边饰物。
- (2) 红紫不以为袷服：袷服，家用便服。古人认为，红紫不是正色，便服不宜用。
- (3) 衫絺绤：衫，读“枕”，单衣。絺，读“吃”，细葛布。绤，读“细”，粗葛布。这里是说，穿粗葛布或细葛布单衣。
- (4) 必表而出之：把麻布单衣穿在外面，里面还要衬有内衣。
- (5) 缁：黑色。
- (6) 羔裘：羔皮衣。古代的羔裘就是翻毛黑羊皮衣。
- (7) 麇：读“尼”，小白鹿。
- (8) 短右袂：袂，读“妹”，袖子。右袖短，便于做事。
- (9) 寝衣：睡衣。
- (10) 狐貉之厚以居：狐貉之厚，厚毛的狐貉皮。居，坐。
- (11) 帷裳：朝服和祭祀服，用整幅布，不加裁剪，折叠缝制。
- (12) 杀之：裁去多余的布。杀，裁。
- (13) 玄冠：黑帽。
- (14) 吊：丧事。
- (15) 吉月：每月初一。一说正月初一。

白 话

君子不用深红色做衣边，红色紫色不可做内衣。夏天，穿粗布单衣，外出必穿外衣。黑色内衣，配黑色外衣；白色内衣，配黄色外衣；黄色内衣，配黄色外衣。内衣较长，右袖较短。一定要有睡衣，长一身半。坐垫要厚。丧事结束后，佩饰没有限制。非正式场合的衣服，一定要裁边。吊丧不穿黑衣、不戴黑帽。每月初一，必穿朝服去朝见。

英 译

Gentlemen neither use dark red material to make hems nor use red or purple material to make underwear. In summer, they wear coarse unlined





clothes and must wear outer garment when away from home. They should pay attention to match: match black underwear with black outer garment, white underwear with yellow outer garment, yellow underwear with yellow outer garment. Underwear should be long with right sleeve relatively short. Pajamas must be used and should be one and half time the length of one's height. Seat cushions must be thick. After funeral, there're no restrictions on ornaments. As for clothes used on formal occasions, they must have hems cut. During funeral, black dress and hats are inadvisable. One the first day of every January, they must wear audience dress to have their audience with the sovereign ruler.

原文

10·7 齐⁽¹⁾，必有明衣⁽²⁾，布。齐必变食⁽³⁾，居必迁坐⁽⁴⁾。

注释

- (1) 齐：古时音义皆同斋。
- (2) 明衣：斋前沐浴后穿的浴衣。
- (3) 变食：改变平常的饮食。指不饮酒，不吃葱、蒜等有刺激味的东西。
- (4) 居必迁坐：指从内室迁到外室居住，不和妻妾同房。

白话

斋戒沐浴，必备浴衣，用布缝制。斋戒饮食必改，住处也必迁移。





英 译

On fast days, one must wear bathrobe after bath, which is made of cloth.

During fast period, one should change diet and residence.

原 文

10·8 食不厌精，脍⁽¹⁾不厌细。食饘⁽²⁾而餲⁽³⁾，鱼馁⁽⁴⁾而肉败⁽⁵⁾，不食。色恶，不食。臭恶，不食。失饪⁽⁶⁾，不食。不时⁽⁷⁾，不食，割不正⁽⁸⁾，不食。不得其酱，不食。肉虽多，不使胜食气⁽⁹⁾。唯酒无量，不及乱⁽¹⁰⁾。沽酒市脯⁽¹¹⁾，不食。不撤姜食，不多食。

注 释

- (1) 脍：读“快”，切细的肉。
- (2) 饘：读“义”，食物腐败变质。
- (3) 餲：读“爱”，变质。
- (4) 馁：鱼腐烂。
- (5) 败：肉腐烂，这里指肉不新鲜。
- (6) 饪：烹调制作饭菜。
- (7) 不时：应时，合时令，时鲜。
- (8) 割不正：肉切得不方正。
- (9) 气：同“饩”，读“细”，谷物。
- (10) 乱：醉酒。
- (11) 脯：读“腐”，熟肉干。

白 话

粮食舂得越精越好，鱼和肉切得越细越好。粮食陈旧变质，鱼和肉腐烂，都不吃。食物的颜色不好，不吃。气味不好，不吃。烹调不当，不吃。不时鲜，不吃。肉切得不方正，不吃。佐料不当，不吃。肉虽多，但食量不超过粮食。只有酒不限量，但不要喝醉。买的肉干和酒，不吃。每餐必吃姜，但不多用。





英 译

When you pestle grain, the more delicate the better; while fish and meat to be cut, the finer the better. Neither moldy grain nor rotten fish and meat are eatable. Do not eat food with bad colors. Do not eat food with bad smell. Do not eat food improperly cooked. Do not eat food unseasonable. Do not eat meat without being cut into square pieces. Do not eat food improperly flavored. While eating meat, do not take more than rice though plenty. Only wine is unlimited, yet do not get drunk. Do not eat dried meat and wine bought from market. Ginger must be taken during each meal, but not too much.

原 文

10·9 祭于公，不宿肉⁽¹⁾，祭肉⁽²⁾不出三日。出三日，不食之矣。

注 释

- (1) 不宿肉：不使肉过夜。
(2) 祭肉：祭祀用的供品肉。

白 话

孔子参加国君祭祀典礼后分到的祭肉，不隔夜吃。祭肉不超过三天。超过三天，就不吃了。

英 译





Confucius didn't eat overnight sacrificial meat allotted to him after participating in sacrificial rites held by lord. Sacrificial meat couldn't be kept over three days. Otherwise, he didn't eat it at all.

原文

10·10 食不语，寝不言。

白话

吃饭时不说话，睡觉时候也不说话。





英译

Confucius didn't speak during eating or sleeping.

原文

10·11 虽疏食菜羹⁽¹⁾，瓜祭⁽²⁾，必齐⁽³⁾如也。

注释

- (1) 菜羹：菜汤。
- (2) 瓜祭：古人饭前把食品分出一些，放在食具里祭祖。瓜，葫芦瓜。古人以葫芦瓢为食具，把食品放在瓢里祭祀，故称瓜祭。
- (3) 齐：音以皆同“斋”。

白话

即使粗饭菜汤，吃饭前也留出一些来祭祖，而且像斋戒时那样毕恭毕敬。

英译

Even if coarse rice and vegetable soup, Confucius was certain to put some aside before dinner as sacrificial offerings to his ancestors. He did it with all courtesy and respect as if during fast days.

原文

10·12 席⁽¹⁾不正，不坐。

注释





席：古代没有桌椅，要把席子铺在地上坐。

白 话

席放得不正，不坐。

英 译

Confucius didn't sit on mat which wasn't put properly.

原 文

10·13 乡人饮酒⁽¹⁾，杖者⁽²⁾出，斯出矣。

注 释

- (1) 乡人饮酒：指当时的乡饮酒礼。
- (2) 杖者：拄拐杖的人，指老年人。

白 话

乡亲们的饮酒仪式结束后，孔子一定要等老人先出去，然后自己才出去。

英 译

After ending country wine rites, Confucius would certainly let old people walk out before him.

原 文

10·14 乡人雩⁽¹⁾，朝服而立于阼阶⁽²⁾。

注 释





- (1) 傩：读“挪”，迎神驱鬼仪式。
- (2) 阼阶：阼，读“做”，东面的台阶。主人迎客要站在大堂东面的台阶上。

白话

乡人举行驱鬼仪式时，孔子总是穿着朝服站在东边的台阶上。





英 译

During country ghost-expelling-rites, Confucius usually had his official garment on and stood on the eastern step.

原 文

10·15 问⁽¹⁾人于他邦，再拜而送之⁽²⁾。

注 释

- (1) 问：问候。古代人在问候时往往要致送礼物。
- (2) 再拜而送之：在送别客人时，两次拜别。

白 话

托人向在外国朋友问候送礼，一定拜见两次送行。

英 译

When asking someone to send regards or gifts to foreign friends, it was definite that Confucius saw him off by making two respectful calls on him.

原 文

10·16 康子馈药，拜而受之。曰：“丘未达，不敢尝。”

白 话

季康子给孔子赠送药品，孔子拜谢接受之后说：“我对药性不了解，不敢尝。”





英 译

Accepting some medicine given by Ji Kangzu, Confucius said, "I'm not familiar with its property so I dare not have a taste."





原文

10·17 厩焚。子退朝，曰：“伤人乎？”不问马。

白话

马棚被大火焚毁。孔子退朝回来，说：“伤人了吗？”不问马的情况。

英译

Confucius' stable was destroyed by a fire. Back from his audience with the sovereign ruler, he said, "Are there anyone wounded?" But he asked nothing about his horse.

原文

10·18 君赐食，必正席先尝之。君赐腥⁽¹⁾，必熟而荐⁽²⁾之。君赐生，必畜之。侍食于君，君祭，先饭。

注释

- (1) 腥：带腥味的鲜肉。
- (2) 荐：供奉。

白话

君主赏赐食物，孔子一定要摆正先尝；君主赏赐鲜肉，一定要煮熟供奉祖先；君主赏赐活物，一定要养起来。陪君主吃饭，君主祭祀时，自己先尝。

英译

Given food by the lord, Confucius definitely put it properly and then had





a taste. Given raw meat, he definitely had it cooked and then offered it as sacrifices to ancestors. Given something alive, he definitely accepted and raised it. Accompanying the lord to have a meal, he definitely had a taste before the lord began offering sacrifice.





原文

10·19 疾，君视之，东首⁽¹⁾，加朝服，拖绅⁽²⁾。

注释

- (1) 东首：头朝东。
- (2) 绅：腰带。孔子患病，卧床不起，国君探视，他无法起身穿朝服，显得对国君失礼，就把朝服盖在身上，手里还拿着腰带。

白话

孔子病了，君主来探视，他便头朝东躺着，身上盖上朝服，拖着腰带。

英译

Confucius was ill. The lord went to see him. Lying in bed, he had his head eastward with official garment covering his body and waistband in his hand.

原文

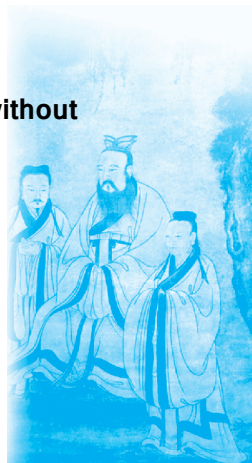
10·20 君命召，不俟驾行矣。

白话

君主召见，孔子不等车备好就先步行走去了。

英译

Whenever called in by the lord, Confucius would usually go by foot without waiting to prepare carriage and horse ready.





原文

10·21 入太庙，每事问⁽¹⁾。





白话

孔子进入太庙，每件事都问。

英译

Entering the temple which was built for offering sacrifice to the lord's ancestors, Confucius asked about everything.

原文

10·22 朋友死，无所归，曰：“于我殡⁽¹⁾。”

注释

殡：停放灵柩和埋葬都可以叫殡，这里是泛指丧葬事务。

白话

朋友死了，没有人办丧事，孔子说：“丧事由我来办吧。”

英译

A friend died but no one made arrangements for funeral affairs. Confucius said, “Let me do it.”

原文

10·23 朋友之馈，虽车马，非祭肉，不拜⁽¹⁾。

注释





拜：拜领，即接受。

白话

朋友馈赠物品，如果不是祭肉，即便是车马，也不接受。

英译

As for gifts given by friends, Confucius refused anything other than sacrifice meat. If no sacrifice meat, he accepted nothing even if there were horses or carts.

原文

10·24 寝不尸，居不客。

白话

睡觉不像挺尸那样僵直，居家不像客人那样拘谨。

英译

When sleeping, Confucius wasn't as stiff and rigid as a corpse. While staying at home, he wasn't as overcautious as a visitor.

原文

10·25 见齐衰⁽¹⁾者，虽狎⁽²⁾，必变。见冕者与瞽者⁽³⁾，虽褻⁽⁴⁾，必以貌。凶服⁽⁵⁾者式⁽⁶⁾之。式负版者⁽⁷⁾。有盛饌⁽⁸⁾，必变色而作⁽⁹⁾。迅雷风烈必变。

注释





- (1) 齐衰：读“资崔”，丧服。
- (2) 狎：读“霞”，亲近。
- (3) 瞽者：盲人，有时指乐师。
- (4) 褻：读“谢”，熟悉。
- (5) 凶服：丧服。
- (6) 式：音义皆同“轼”，古代车前的横木。这里作动词用。遇见地位高的人或其他可敬重可同情的人，车把式要略微向前倾身，伏在横木上，以示尊敬或者同情。这是当时的礼节。
- (7) 负版者：背着木简的人。版，木简，就是木板，当时无纸，用木版书写。
- (8) 饗：读“赚”，饮食。盛饗，盛大的宴席。
- (9) 作：站起来。

白 话

见穿丧服的人，即使再亲密，也一定要变得严肃起来；见穿官服的和盲人，即使再熟悉，也一定要有礼貌；坐车遇到送殡的，一定倾身以示同情，见背着木简的也一样；在盛大宴席上，要变得恭敬并起立致谢；遇到响雷大风，一定变得敬畏起来。

英 译

When seeing people in mourning apparel, Confucius definitely changed his usual look into a severe one even if they were near and dear to him. When seeing officials or blind musicians, he definitely showed respects even if they were well acquainted with each other. While seating in a cart and seeing people attending a funeral, he definitely bent his body to show sympathy. Seeing people carrying inscribed wooden slips, he did the same. Attending a grand banquet, he definitely changed his usual countenance into a thankful look and stood up





to show gratitude. When bad weather came about with sound thunders and strong wind, he definitely showed a respectful and awesome expression to the heaven.

原文

10·26 升车，必正立，执绥⁽¹⁾。车中，不内顾⁽²⁾，不疾言⁽³⁾，不亲指⁽⁴⁾。

注释

- (1) 绥：上车时扶手用的索带。
- (2) 内顾：回头看。
- (3) 疾言：大声说话。
- (4) 不亲指：不用自己的手指画。

白话

上车时要先直立站好，然后拉着扶手登上车。在车里，不东张西望，不高声说话，不要指手画脚。





英 译

When boarding a cart, Confucius definitely stood straight first and then grasped the supporting belt to help him climb up. In the cart, he neither peeped here and there nor spoke aloud and gesticulated wildly.

原 文

10·27 色斯举矣⁽¹⁾，翔而后集⁽²⁾。曰：“山梁雌雉⁽³⁾，时哉时哉！⁽⁴⁾”子路共⁽⁵⁾之，三戛⁽⁶⁾而作⁽⁷⁾。

注 释

- (1) 色斯举矣：色，脸色。举，鸟飞起来。
- (2) 翔而后集：飞翔一阵，然后落到树上。鸟群停在树上叫“集”。
- (3) 山梁雌雉：聚集在山梁上的母野鸡。
- (4) 时哉时哉：得其时呀！得其时呀！这是说野鸡时运好，能自由飞翔，自由落下。
- (5) 共：同“拱”。
- (6) 戛：鸟的长叫声。
- (7) 作：飞。

白 话

孔子郊游，看见野鸡飞翔一阵后聚集在树上，孔子神情一变，说：“山脊上的野鸡啊，时运好啊！时运好！”子路向它们拱拱手，野鸡长叫几声飞走了。

英 译

Seeing some pheasants flying and then gathering in a tree during an outing, Confucius suddenly changed his expression and said, “These she-pheasants





on the hill. How lucky they are! How lucky they are!” Zi Lu bowed to the birds cupping one hand in the other before his chest. And the birds gave out several cries and flew away.





论语

先进篇第十一

原文

11·1 子曰：“先进⁽¹⁾于礼乐，野人⁽²⁾也；后进⁽³⁾于礼乐，君子⁽⁴⁾也。如用之，则吾从先进。”

注释

- (1) 先进：指先学习礼乐而后再做官的人。
- (2) 野人：朴素粗鲁的人或指乡野平民。
- (3) 后进：先做官后学习礼乐的人。
- (4) 君子：这里指贵族。

白话

孔子说：“先学礼乐后做官，是平民；先做官后学礼乐，是贵族。如果聘用人才，我就用平民。”

英译

Confucius said, “Anyone who learnt etiquette and music first and then looked for official posts was a common people. Anyone who looked for official posts first and then learnt etiquette and music was an aristocrat. If I had to





make an appointment, I'd like to choose a common people."





原文

11·2 子曰：“从我于陈、蔡⁽¹⁾者，皆不及门⁽²⁾也。”

注释

- (1) 陈、蔡：均为国名。
(2) 不及门：门，这里指受教的场所。不及门，不在身边受教。

白话

孔子说：“跟随我去陈蔡两国的人，现在都不在我身边了。”

英译

Confucius said, "People who once followed me to the countries Chen and

Cai were no longer right before my eyes."

原文

11·3 德行⁽¹⁾：颜渊、闵子骞、冉伯牛、仲弓。言语⁽²⁾：宰我、子贡。政事⁽³⁾：冉有、季路。文学⁽⁴⁾：子游、子夏。

注释

- (1) 德行：能实行孝悌、忠恕等道德。
(2) 言语：善于辞令，能办理外交。
(3) 政事：能从事政治事务。
(4) 文学：通晓诗书礼乐等古代文献。

白话

德高望重的有：颜渊、闵子骞、冉伯牛、仲弓。善于辞令的有：宰我、子贡。擅长政事的有：冉有、季路。通晓文献知识的有：子游、子夏。







英译

The ones who were of high character and great prestige included Yan Yuan, Min Ztujian, Ran Boniu and Zhong Gong. People who were endowed with eloquence included Zai Wo and Zi Gong. Persons were good at politics included Zi You and Zi Xia.

原文

11·4 子曰：“回也非助我者也，于吾言无所不说。”

白话

孔子说：“颜回并不是对我有帮助的人，但他对我说的话却没有不心悦诚服的。”

英译

Confucius said, “Yan Hui wasn’t a person who was helpful to me, yet never under any circumstances was he failed to feel a heartfelt admiration for my words.”

原文

11·5 子曰：“孝哉闵子骞！人不间⁽¹⁾于其父母昆⁽²⁾弟之言。”

注释





- (1) 间：批评挑剔。
(2) 昆：哥哥。

白话

孔子说：“闵子骞真孝顺呀！人们听到他父母兄弟对他的夸奖都很赞成。”

英译

Confucius said, “What a dutiful person Min Ziqian is! People heard his parents and brothers praised him and quite agree with them.”

原文

11·6 南容三复白圭⁽¹⁾，孔子以其兄之子妻⁽²⁾之。

注释

- (1) 白圭：圭，读“归”，白玉。指诗经中有关说话谨慎的诗句。
(2) 妻：动词，读“气”，嫁给的意思。

白话

南容反复诵读赞美白圭的诗句，孔子就把自己的侄女嫁给了他。

英译

Nan Rong often recited the poem on white jade and Confucius married his niece to him.

原文





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。”

白 话

季康子问孔子：“你的学生中谁好学？”孔子回答说：“有个叫颜回的很好学，不幸短命死了。现在可没有他那样的人了。”

英 译

Ji Kangztu asked Confucius, “Among your students who loves to study?”

Confucius replied, “Yan Hui. But unfortunately he died young. There’s no more such people.”





原文

11·8 颜渊死，颜路⁽¹⁾请子之车以为之椁⁽²⁾。子曰：“才不才，亦各言其子也。鲤⁽³⁾也死，有棺而无椁。吾不徒行以为之椁。以吾从大夫之后⁽⁴⁾，不可徒行也。”

注释

- (1) 颜路：颜渊的父亲，也是孔子的学生。
- (2) 椁：读“果”，古人用双层棺材，内为棺，外为椁。
- (3) 鲤：孔子的儿子，字伯鲁，死时 50 岁，当时孔子 70 岁。
- (4) 从大夫之后：跟随在大夫们后面，指当过大夫。孔子在鲁国曾任司寇，是大夫一级的官员。

白话

颜渊死后，颜路请孔子卖车给颜渊做椁。孔子说：“有才无才，都是儿子。我儿子孔鲤死时，有棺而无椁。我不卖车为他做椁，因为我做过大夫，不可以步行。”

英译

Yan Yuan died. His father Yan Lu asked Confucius to sell out his cart to make his son an outer coffin. Confucius said, “No matter capable or not, they are all sons to their fathers. When my son Kong Li died, I didn't sell out my cart to make him an outer coffin because I was once a higher official “Daifu”. It won't do for a Daifu to go on foot.”

原文

11·9 颜渊死，子曰：“噫！天丧予！天丧予！”





白话

颜渊死了，孔子说：“唉！老天爷真要我的命呀！老天爷真要我的命呀！”





英译

Yan Yuan died. Confucius said, "That's really killing me! That's really killing me!"

原文

11·10 颜渊死，子哭之恸⁽¹⁾。从者曰：“子恸矣。”曰：“有恸乎？非夫⁽²⁾人之为恸而谁为？”

注释

- (1) 恸：读“痛”，极度悲伤，痛哭。
(2) 夫：读“扶”，代词，他。此处指颜渊。

白话

颜渊死了，孔子大哭一场。孔子的随从说：“您悲痛过度了！”孔子说：“是悲痛过度了吗？我不为这个人悲伤过度，还为谁呢？”

英译

Yan Yuan died. Confucius cried. His followers said, "You're over-sad!"
Confucius said, "Am I over-sad? If I'm not over-sad for him, then for whom?"

原文

11·11 颜渊死，门人欲厚葬⁽¹⁾之，子曰：“不可。”门人厚葬之。子曰：“回也视予犹父也，予不得视犹子也⁽²⁾。非我也，夫⁽³⁾二三子也。”

注释





- (1) 厚葬：隆重地安葬。
- (2) 予不得视犹子也：我不能把他当亲生儿子一样看待。
- (3) 夫：语助词。





白话

颜渊死了，孔子的学生们想要隆重地安葬他。孔子说：“不能这样做。”学生们仍然隆重地安葬了他。孔子说：“颜回把我当父亲一样看待，我却不能把他当儿子一样看待。这不是我的本意，是那些学生们干的呀。”

英译

Yan Yuan died. Confucius' students were going to entomb him grandly. Confucius said, "This won't do." These students held a stately funeral for Yan Yuan. Confucius said, "Yan Hui treated me as his father, but I couldn't treat him as my son. It's not my original idea. All these things were done by my students."

原文

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？”

白话

季路问怎样侍奉鬼神。孔子说：“没能把人侍奉好，怎么能去侍奉鬼呢？”季路说：“请问死是怎么回事？”孔子回答说：“活着的道理都不知道，怎么能知道死呢？”

英译

Ji Lu asked Confucius how to attend ghosts and spirits. Confucius said, "You haven't even well attended people, then how can you well attend ghosts





and spirits?" Ji Lu said, "What's death about?" Confucius replied, "You even don't know anything about life, how can you know anything about death?"

原文

11·13 闵子侍侧，阊阊⁽¹⁾如也；子路，行行⁽²⁾如也；冉有、子贡，侃侃⁽³⁾如也。子乐。“若由也，不得其死然。”





注 释

- (1) 闾闾：读“银”，和颜悦色。
- (2) 行行：读“杭”第四声，刚强的样子。
- (3) 侃侃：理直气壮。

白 话

闵子骞侍立在孔子身旁，一派和颜悦色的样子；子路是一派刚强的样子；冉有、子贡是温和快乐的样子。孔子高兴了。但孔子又说：“像仲由这样，只怕不得好死吧！”

英 译

Min Zi qian stood by Confucius in attendance, kindly and pleasantly. Zi Lu showed a firm and unyielding look. Ran You and Zi Gong looked kind and gentle. Confucius was quite happy. Yet Confucius said, “People like Zhong You cannot die a worthy death, I’m afraid.”

原 文

11·14 鲁人⁽¹⁾为长府⁽²⁾。闵子骞曰：“仍旧贯⁽³⁾，如之何？何必改作？”子曰：“夫人⁽⁴⁾不言，言必有中。”

注 释

- (1) 鲁人：这里指鲁国的当权者。
- (2) 为长府：为，改建。藏财货、兵器等的仓库叫“府”，长府是鲁国的国库名。
- (3) 仍旧贯：贯：事，例。沿袭老样子。
- (4) 夫人：夫，度“扶”，这个人。

白 话





鲁国国君翻修长府的国库。闵子骞道：“就保持老样子，怎么样？何必改建呢？”孔子说：“这个人平日不大开口，一开口就说到要害上。”





英译

The lord of the country Lu was going to rebuild the national treasury. Min Zi qian said, “How about keeping it unchanged? What’s the need to rebuild it?” Confucius said, “This guy seldom says a word. Yet so long as he opens his mouth, he’ll hit home.”

原文

11·15 子曰：“由之瑟⁽¹⁾奚为于丘之门⁽²⁾？”门人不敬子路。子曰：“由也升堂矣，未入于室⁽³⁾也。”

注释

- (1) 瑟：读“色”，一种古乐器，与古琴相似。
- (2) 奚为于丘之门：奚，为什么。为，弹。丘，孔丘，孔子自指。
- (3) 升堂入室：堂是正厅，室是内室，用以形容学习程度，前者浅，后者深。

白话

孔子说：“仲由弹瑟，为什么在我这里弹呢？”孔子的学生们因此都不尊敬子路。孔子便说：“子路的瑟弹得很不错了，只是还不精通而已。”

英译

Confucius said, “Why is Zhong You playing Se (a zither-like like musical instrument) at my doorway?” Confucius’ student therefore didn’t show respect to Zi Lu. Confucius said, “Zi Lu plays quite well, only that he hasn’t been





proficient in it.”

原文

11·16 子贡问：“师与商⁽¹⁾也孰贤？”子曰：“师也过，商也不及。”曰：“然则师愈⁽²⁾与？”子曰：“过犹不及。”





注 释

- (1) 师与商：师，颛孙师，即子张。商，卜商，即子夏。
(2) 愈：胜过，强些。

白 话

子贡问孔子：“子张和子夏谁更好一些？”孔子说：“子张过分，子夏不足。”子贡说：“那么是子张好一些吗？”孔子说：“过分和不足是一样的。”

英 译

Zi Gong asked Confucius, “Who is better? Zi Zhang or Zi Xia?” Confucius said, “Zi Zhang often overdoes. But Zi Xia often under-does.” Zi Gong said, “Zi Zhang is better, then?” Confucius said, “Too much is as bad as too little.”

原 文

11·17 季氏富于周公，而求也为之聚敛⁽¹⁾而附益⁽²⁾之。子曰：“非吾徒也。小子鸣鼓而攻之可也。”

注 释

- (1) 聚敛：积聚收敛，指搜刮。
(2) 益：增加。

白 话

季氏比周公还富有，而冉求却还帮他搜刮，以增加他的钱财。孔子说：“他不是我的学生了，你们可以击鼓去攻击他！”

英 译





Ji Shi is richer than the lord of Zhou Dynasty, but Ran Qiu still helped him collect money so as to make him much richer than ever before. Confucius said, “Ji Shi is no longer my student. You students can beat drum to attack him.”





原文

11·18 柴⁽¹⁾也愚⁽²⁾，参也鲁⁽³⁾，师⁽⁴⁾也辟⁽⁵⁾，由也喭⁽⁶⁾。

注释

- (1) 柴：高柴，字子羔，孔子学生，比孔子小 30 岁，公元前 521 年出生。
- (2) 愚：耿直。
- (3) 鲁：迟钝。
- (4) 师：颛孙师，即子张。
- (5) 辟：读“必”，偏，偏激。
- (6) 喭：读“艳”，鲁莽。

白话

高柴耿直，曾参迟钝，颛孙师偏激，仲由鲁莽。

英译

Gao Chai was straightforward. Zeng Can was dull. Zhuansun Shi was over-radical. Zhong You was rash.

原文

11·19 子曰：“回也其庶⁽¹⁾乎，屡空⁽²⁾。赐不受命，而货殖⁽³⁾焉，亿⁽⁴⁾则屡中。”

注释

- (1) 庶：庶几，接近。
- (2) 空：贫困，匮乏。
- (3) 货殖：做买卖。
- (4) 亿：同“臆”，臆断，猜测，估计。





白话

孔子说：“颜回的情况近乎完善，可是他经常贫困。端木赐不听天由命，去做买卖，猜测行情，往往猜中。”

英译

Confucius said, “Yan Hui is nearly perfect, but he is often poor. Duanmu Ci refuses to leave thing to chance and went to business. He often estimates market situation by guess but he wins.”

原文

11·20 子张问善人⁽¹⁾之道，子曰：“不践迹⁽²⁾，亦不入于室⁽³⁾。”

注释

- (1) 善人：指本质善良但没有经过学习的人。
- (2) 践迹：迹，脚印。践，踩，踩着前人的脚印走。
- (3) 入于室：比喻学问和修养达到了精深地步。

白话

子张问做善人的方法。孔子说：“如果不沿着前人的脚印走，其学问就不会到家。”

英译

Zi Zhang asked the way to perfect himself. Confucius said, “If you don't march ahead along others' tracts, then you cannot have a good comprehension of knowledge.”





原文

11·21 子曰：“论笃是与⁽¹⁾，君子者乎？色⁽²⁾庄者乎？”





注 释

- (1) 论笃是与：论，言论。笃，诚恳。与，赞许。对说话笃实诚恳的人表示赞许。
 (2) 色：伪装。

白 话

孔子说：“听到人议论笃实诚恳就表示赞许，但还应看他真是君子呢？还是伪装庄重的人呢？”

英 译

Confucius said, “When someone compliments others on their honesty, we should agree with him. But we should also ask whether he compliments real gentlemen or hypocrites”

原 文

11·22 子路问：“闻斯行诸⁽¹⁾？”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⁽²⁾，故退之。”

注 释

- (1) 诸：“之乎”二字的合音。
 (2) 兼人：好勇过人。

白 话

子路问：“听到就做吗？”孔子说：“有父兄健在，怎么能听到就做？”冉有问：“听到就做吗？”孔子说：“听到就做。”公西华说：“仲由问‘听到就做吗’，您说‘有父兄健在’；冉求也问‘听到就做吗’，您却说‘听到就做’。我很疑惑，请问这是为什么？”





孔子说：“冉求总是退缩，所以要鼓励他；仲由胆大，所以要约束他。”





英 译

Zi Lu asked, “Go and act on hearing?” Confucius said, “How can you go and action when your father and brother are still living and in good health?”

Ran You asked: “Go and action on hearing?” Confucius said, “Go and action on hearing.” Gongxi Hua said, “Zhong You asked, ‘Go and action on hearing?’ You said, ‘How can you go and action when your father and brother are still living and in good health?’ Ran Qiu also asked, ‘Go and action on hearing?’ But you said, ‘Go and action on hearing.’ This makes me feel perplexed. Would you please give me an explanation?” Confucius said, “Ran Qiu always shrinks back so I have to encourage him. But Zhong You is quite bold, so I have to restrain him.”

原 文

11·23 子畏于匡，颜渊后。子曰：“吾以女为死矣。”曰：“子在，回何敢死？”

白 话

孔子在匡地受到当地人围困，颜渊最后才逃出来。孔子说：“我以为你已经死了呢。”颜渊说：“夫子还活着，我怎么敢死呢？”

英 译





After being pinned down in Kuang district for a long time, Yan Yuan escaped at last. Confucius said, “I thought you must have died.” Yan Yuan said, “How can I die while you are still living and in good health?”

原文

11·24 季子然⁽¹⁾问：“仲由、冉求可谓大臣与？”子曰：“吾以子为异之问，曾⁽²⁾由与求之问。所谓大臣者，以道事君，不可则止。今由与求也，可谓具臣⁽³⁾矣。”曰：“然则从之⁽⁴⁾者与？”子曰：“弑父与君，亦不从也。”





注 释

- (1) 季子然：鲁国季氏的同族人。
- (2) 曾：乃。
- (3) 具臣：普通的臣子。
- (4) 之：代指季氏。当时冉求和子路都是季氏的家臣。

白 话

季子然问：“仲由和冉求能算大臣吗？”孔子说：“我还以为您在问别人，原来您问的是这俩位。所谓大臣，应以仁道辅佐君主，不行也不强求。现在他们二人，可算是充数的臣子。”季子然说：“那他们是否绝对听话？”孔子说：“当然杀父弑君的事，他们也不会跟着干。”

英 译

Ji Zturan asked, "Can Zhong You and Ran Qiu be considered competent ministers?" Confucius said, "I thought you would ask me about others. So you're asking me about these two guys. It seems to me that they should be considered two stopgaps." Ji Zturan said, "Do they obey orders absolutely or not?" Confucius said, "If they are ordered to kill their fathers and the lord, they certainly do not obey."

原 文

11·25 子路使子羔为费宰。子曰：“贼⁽¹⁾夫人之子⁽²⁾。”子路曰：“有民人焉，有社稷⁽³⁾焉，何必读书，然后为学？”子曰：“是故恶⁽⁴⁾夫佞者。”





注 释

- (1) 贼：害。
- (2) 夫人之子：指子羔。孔子认为他没有经过很好的学习就去从政，这会害了他自己的。
- (3) 社稷：社，土地神。稷，谷神。这里“社稷”指祭祀土地神和谷神的地方，即社稷坛。古代国都及各地都设立社稷坛，分别由国君和地方长官主祭，故社稷成为国家政权的象征。





白 话

子路让子羔去作费地的长官。孔子说：“这简直是害人子弟。”子路说：“那个地方有百姓，有土地，服务百姓和治理土地都是学习，难道一定要读书才算学习吗？”孔子说：“这真是在强词夺理。”

英 译

Zi Lu asked Zi Gao to be the leader of Fei district. Confucius said, “You’re simply doing harm to him.” Zi Lu said, “There are people and lands in that place. Serving the people and administrating the state can also be considered studies. How can it be necessary to read books?” Confucius said, “You’re simply using lame arguments.”

原 文

11·26 子路、曾皙⁽¹⁾、冉有、公西华侍坐。子曰：“以吾一日长乎尔，毋吾以也⁽²⁾。居⁽³⁾则曰：‘不吾知也！’如或知尔，则何以哉⁽⁴⁾？”子路率尔⁽⁵⁾而对曰：“千乘之国，摄⁽⁶⁾乎大国之间，加之以师旅，因之以饥馑，由也为之，比及⁽⁷⁾三年，可使有勇，且知方也⁽⁸⁾。”夫子哂⁽⁹⁾之。“求，尔何如？”对曰：“方六七十⁽¹⁰⁾，如⁽¹¹⁾五六十，求也为之，比及三年，可使足民。如其礼乐，以俟君子。”“赤，尔何如？”对曰：“非曰能之，愿学焉。宗庙之事⁽¹²⁾，如会同⁽¹³⁾，端章甫⁽¹⁴⁾，愿为小相⁽¹⁵⁾焉。”“点，尔何如？”鼓瑟希⁽¹⁶⁾，铿尔，舍瑟而作⁽¹⁷⁾，对曰：“异乎三子者之撰。”子曰：“何伤乎？亦各言其志也。”曰：“莫⁽¹⁸⁾春者，春服既成，冠者⁽¹⁹⁾五六人，童子六七人，浴乎沂⁽²⁰⁾，风乎舞雩⁽²¹⁾，咏而归。”夫子喟然叹曰：“吾与点也！”三子者出，曾皙后。曾皙曰：“夫三子者之言何如？”子曰：“亦各言其志也已矣。”曰：“夫子何哂由也？”曰：“为国以礼。其言不让，是故哂之。”唯⁽²²⁾求则非邦也与？“安见方六七十如五六十而非邦也者？”“唯赤则非邦也与？”“宗庙会同，非诸侯而何？赤也为之小，孰能为之大？”





注 释

- (1) 曾皙：名点，字子皙，曾参的父亲，也是孔子的学生。
- (2) 以吾一日长乎尔，毋以也：虽然我比你们的年龄稍长一些，而不敢说话。
- (3) 居：平日。
- (4) 则何以哉：何以，即何以为用。
- (5) 率尔：轻率、急切。
- (6) 摄：迫于、夹于。
- (7) 比及：比，读成第四声。等到。
- (8) 方：方向。
- (9) 哂：读“审”，讥讽地微笑。
- (10) 方六七十：纵横各六七十里。
- (11) 如：或者。
- (12) 宗庙之事：指祭祀之事。
- (13) 会同：诸侯会见。
- (14) 瑞章甫：端，古代礼服的名称。章甫，古代礼帽的名称。
- (15) 相：赞礼人，司仪。
- (16) 希：同“稀”，指弹瑟的速度放慢，节奏逐渐稀疏。
- (17) 作：站起来。
- (18) 莫：同“暮”。
- (19) 冠者：成年人。古代子弟到20岁时行冠礼，表示已经成年。
- (20) 浴乎沂：沂，水名，发源于山东南部，流经江苏北部入海。在水边洗头面手足。
- (21) 舞雩：雩，读“渔”。地名，原是祭天求雨的地方，在今山东曲阜。
- (22) 唯：语首词，没有什么意义。

白 话

子路、曾皙、冉有、公西华陪坐，孔子说：“不要顾及我年长，而不敢讲真话。你们经常说，没人理解你们，如果有人理解并重用你们，你们打算怎么办？”

子路急忙说：“拥有一千辆兵车的国家，夹在大国之间，外有强敌入侵，内有饥荒肆虐，我来管理，只要三年，可使人人有勇气，个个讲道义。”

孔子微笑。“冉求，你怎样？”

冉求答：“方圆几十里的地方，我来治理，只要三年，可使百姓衣食充足，至于修明礼乐，要等能人来教化。”

孔子问：“公西赤，你怎样？”





公西赤答：“我不敢说能干好，但愿意学习。祭祀的事，外交的事，我愿穿着礼服，做个小司仪。”

孔子问：“曾点，你怎样？”

曾皙弹瑟正接近尾声，他铿地一声放下瑟，站起来说：“我与他们三位不同。”

孔子说：“说说有什么关系？只是各谈各的志向而已。”

曾点说：“暮春三月，穿上春天的衣服，约上五六人，带上六七个童子，在沂水边沐浴，在高坡上吹风，一路唱着歌而回。”

夫子感叹说：“我欣赏曾点的情趣。”

其他三人走后，曾皙问：“他们三人的话怎样？”

孔子说：“只是各谈各的志向而已。”

曾皙说：“您为何笑仲由呢？”

孔子说：“治国要讲礼让，他的话一点也不谦虚，所以笑他。”

曾皙又问：“冉求谈的是治国吗？”

孔子说：“怎么见得治理方圆几十里的地方就不是治国呢？”

曾皙又问：“公西赤谈的是治国吗？”

孔子说：“祭祀和外交，不是国家大事是什么？如果公西赤只能当小司仪，谁能当大司仪？”

英译

子路、曾皙、冉有、公西华陪坐，孔子说：“不要顾及我年长，而不敢讲真话。你们经常说，没人理解你们，如果有人理解并重用你们，你们打算怎么办？”

Accompanied by Zi Lu, Zeng Zhe and Gongxi Hua, Confucius sat there saying, “Don’t consider my age too much to be out-spoken. You often said that no one could well understand you. If some people can well understand you and entrust you with important work, what are you going to do?”

子路急忙说：“拥有一千辆兵车的国家，夹在大国之间，外有强敌入侵，内有饥荒肆虐，我来管理，只要三年，可使人人有勇气，个个讲道义。”

Zi Lu said in a hurry, “If a relatively big country is sandwiched by big





countries and suffer from outer invasion and inner famine, I'd like to govern this country. Only within three years, I can make everyone brave and act according to the principles of humanity."

孔子微笑。“冉求,你怎样?”

Confucius smiled and asked, "Ran Qiu, how about you?"

冉求答：“方圆几十里的地方，我来治理，只要三年，可使百姓衣食充足，至于修明礼乐，要等能人来教化。”

Ran Qiu replied, "If there is a place which has a circumference of ten li, I can govern it. Only three years are needed for me to make people well-fed and well-clothed. Yet, as for the problem of spiritual civilization, a capable man is needed to solve it.

孔子问：“公西赤,你怎样?”

Confucius asked, "Gongxi Chi, how about you?"

公西赤答：“我不敢说能干好，但愿意学习。祭祀的事，外交的事，我愿穿着礼服，做个小司仪。”

Gongxi Chi replied, "I don't dare to say that I can do it well, but I'm willing to learn. As to sacrifice offering and foreign affairs, I'm willing to be an assistant in ceremonial dress."

孔子问：“曾点,你怎样?”

Confucius asked, "Zeng Dian, how about you?"

曾皙弹瑟正接近尾声，他铿地一声放下瑟，站起来说：“我与他们三位不同。”





Zeng Zhe's lute playing was coming to an end when he threw his lute onto the ground with a bang and stood up, saying, "I'm different from these three ones."

孔子说：“说说有什么关系？只是各谈各的志向而已。”

Confucius said, "What does it matter to say something? It's only a problem of expressing their respective ideals."

曾点说：“暮春三月，穿上春天的衣服，约上五六人，带上六七个童子，在沂水边沐浴，在高坡上吹风，一路唱着歌而回。”

Zeng Dian said, "In late March, I'd like to wear spring clothing, invite five or six people, take six or seven kids and have a bath near the bank of Xishui, expose myself to the wind on a high hill, and finally come back home singing all the way."

夫子感叹说：“我欣赏曾点的情趣。”

The master sighed with feeling and said, "I appreciate Zeng Dian's interest."

其他三人走后，曾皙问：“他们三人的话怎样？”

After these three people left, Zeng Zhe asked, "How about the remarks of these three people?"

孔子说：“只是各谈各的志向而已。”

Confucius said, "They are just expressing their respective ideals."

曾皙说：“您为何笑仲由呢？”





Zeng Zhe said, “Why are you laughing at Zhong You?”

孔子说：“治国要讲礼让，他的话一点也不谦虚，所以笑他。”

Confucius said, “If you want to govern a country, you should give up something for the sake of courtesy. But he didn’t say anything modest, so I laughed at him.”

曾皙又问：“冉求谈的是治国吗？”

Zeng Zhe asked again, “Did Ran Qiu say anything about governing a country?”

孔子说：“怎么见得治理方圆几十里的地方就不是治国呢？”

Confucius said, “How can you know governing a place in a circumference of several decades of li is not governing a country?”

曾皙又问：“公西赤谈的是治国吗？”

Zeng Zhe asked again, “What Gongxi Chi said is something about administering a country?”

孔子说：“祭祀和外交，不是国家大事是什么？如果公西赤只能当小司仪，谁能当大司仪？”

Confucius said, “If sacrifice offering and foreign affairs are not big national issues, then what are they? If Gongxi Chi is fit for an assistant only, then who is fit for a high official?”





论语

颜渊篇第十二

原文

12·1 颜渊问仁。子曰：“克己复礼⁽¹⁾为仁。一日克己复礼，天下归仁焉⁽²⁾。为仁由己，而由人乎哉？”颜渊曰：“请问其目⁽³⁾。”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⁽⁴⁾斯语矣。”

注释

- (1) 克己复礼：克制自己，使言行符合礼的要求。
- (2) 归仁：归，归顺。仁，即仁道。
- (3) 目：具体条目。
- (4) 事：从事。

白话

颜渊询问仁的问题。孔子说：“克制自己，行动以礼为准绳就是仁。一旦这样做，社会就能纳入仁的轨道。实行仁完全在于自己，哪里在于别人？”颜渊说：“请问实行仁的具体做法是什么。”孔子说：“不合礼法的事不要看，不要听，不要说，不要做。”颜渊说：“我虽不才，也一定要照您的话去做。”

英译

Yan Yuan asked Confucius about humanity. Confucius said, “Set strict demands on ourselves so as to make our action conform to standards of





proprieties. This is humanity. So long as we do this way, our society will be put on track of humanity. It completely depends on oneself to make his action conform to standards of humanity. How can it be that it depends on others?" Yan Yuan said, "Would you please tell me the concrete way to do it?" Confucius said, "As to things going against humanity, you just don't look at, don't listen to, don't speak, and don't do." Yan Yuan said, "I'm very simple, yet I'm willing to do everything according to your remarks."

原文

12·2 仲弓问仁。子曰：“出门如见大宾，使民如承大祭⁽¹⁾；己所不欲，勿施于人；在邦无怨，在家无怨⁽²⁾。”仲弓曰：“雍虽不敏，请事⁽³⁾斯语矣。”

注释

- (1) 出门句：出门办事和役使百姓，都要像迎接贵宾和进行大祭时那样恭敬严肃。
- (2) 在邦句：邦，诸侯国家。家，卿大夫的封地。
- (3) 事：从事，照着做。

白话

仲弓询问仁的问题。孔子说：“出门办事如同去见贵宾，使唤百姓如同举行盛大祭典。自己不愿意要的，不要强加于别人；同事中不结怨，亲属中和睦相处。”仲弓说：“我虽不才，也要照您的话去做。”

英译





Zhong Gong asked what action can be considered humanity. Confucius said, “Go out to manage business respectfully and seriously as meeting with distinguished guests. Order people about as if hold grand sacrificial rites. Do not do to others what you would not have them to do to you. Do not breed enmity with colleagues; live in harmony at home.” Zhong Gong said, “I’m quite simple, but I’m willing to act according to your remarks.”

原文

12·3 司马牛⁽¹⁾问仁。子曰：“仁者，其言也讷⁽²⁾。”曰：“其言也讷，斯⁽³⁾谓之仁矣乎？”子曰：“为之难，言之得无讷乎？”





注 释

- (1) 司马牛：姓司马名耕，字子牛，孔子的学生。
- (2) 讷：读“认”，有口难言。此处指出言谨慎。
- (3) 斯：就。

白 话

司马牛询问仁的问题。孔子说：“仁人说话十分谨慎。”司马牛说：“说话谨慎，这就叫做仁了吗？”孔子说：“做起来很难，说的时候能不谨慎吗？”

英 译

Sima Niu asked questions about humanity. Confucius said, “Noble-minded people speak cautiously.” Sima Niu said, “Speaking cautiously is humanity?” Confucius said, “Doing something is very difficult. In view of this, how can it be advisable for us not to speak cautiously?”

原 文

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？”

白 话

司马牛询问有关君子的问题。孔子说：“君子不忧愁，不恐惧。”司马牛说：“不忧愁，不恐惧，这样就可以叫做君子了吗？”孔子说：“自己问心无愧，那还有什么可忧可惧的呢？”

英 译





Sima Niu asked questions about gentlemen. Confucius said, “Gentlemen neither worry about nor fear anything.” Sima Niu said, “Can worrying about or feeling nothing be considered humanity?” Confucius said, “If one has nothing on his conscience, then what in the world can make him worry about and fear anything?”





原文

12·5 司马牛忧曰：“人皆有兄弟，我独亡。”子夏曰：“商⁽¹⁾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？”

白话

司马牛忧伤地说：“别人都有兄弟，唯独我没有。”子夏说：“我听说过：‘死生有命，富贵在天。’君子只要敬业不出差错，对人恭敬合乎于礼，天下人就都是自己的兄弟。君子何愁没有兄弟呢？”

注释

商：我。

英译

Sima Niu said sadly, “All others have brothers. Only I have none.” Zi Xia said, “I heard, ‘Life and death depend on fate; riches and honors depend on Heaven.’ So long as a gentleman works selflessly making no mistakes and treats people according to proprieties, he’ll find that all people in the world are his friends. What’s the need for a gentleman to worry about having no friend?”

原文

12·6 子张问明⁽¹⁾。子曰：“浸润之谮⁽²⁾，肤受之愬⁽³⁾，不行焉，可谓明也已矣。浸润之谮，肤受之愬，不行焉，可谓远⁽⁴⁾也已矣。”

注释





- (1) 明：明智。
- (2) 讷，讷，读“怎”第四声，谗言。
- (3) 愬：愬，读“诉”，诬告。
- (4) 远：明之至，明智的最高境界。





白话

子张问怎样做才算明智。孔子说：“像水暗中浸润物体那样的诽谤，像刀狠狠切皮肤那样的诬陷，在你那里都行不通，那你就算明智。像水暗中浸润物体那样的诽谤，像刀狠狠割皮肤那样的诬陷，在你那里都行不通，那你就算有远见。”

英译

Zi Zhang asked questions about sensibility. Confucius said, “Some slanders are like water soaking into something secretly. Some frames are like knives cutting skin ruthlessly. If these slanders and frames can do nothing to you, then you can be considered a man of sensibility. And if these slanders and frames can do nothing to you, then you can be considered a man of foresight.”

原文

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，于期二者何先？”曰：“去食。自古皆有死，民无信不立。”

白话

子贡询问如何处理政务。孔子说，“要做到粮食充足，军备充足，百姓信任。”子贡说：“如果不得不去掉一项，那么在三项中先去掉哪一项呢？”孔子说：“去掉军备充足。”子贡说：“如果不得不再去掉一项，那么剩下的两项中去掉哪一项呢？”孔子说：“去掉粮食充足。自古以来人总是要死人的，如果百姓不信任，国家就不能存在了。”

英译

Zi Gong asked how to manage government affairs. Confucius said, “You





should have abundant grain, sufficient troops and people's trust." Zi Gong said, "If I have to remove one of them, which one should be taken off first?" Confucius said, "Take off sufficient troops." Zi Gong said, "If I have to remove another one, which one should be taken off?" Confucius said, "Take off abundant grain. There must have people to die ever since ancient times. If you lose people's trust, the state will be unable to exist."





原文

12·8 棘子成⁽¹⁾曰：“君子质而已矣，何以文为？”子贡曰：“惜乎夫子之说君子也！驷不及舌⁽²⁾。文犹质也，质犹文也，虎豹之鞞⁽³⁾犹犬羊之鞞。”

注释

- (1) 棘子成：卫国大夫。古代大夫都可以被尊称为夫子，所以子贡这样称呼他。
- (2) 驷不及舌：就是常说的“君子一言，驷马难追”。指话一说出口，就收不回来了。驷，拉一辆车的四匹马。此处旨在奉劝对方说话要谨慎，否则产生负面影响是无法消除的。
- (3) 鞞：读“阔”，去掉毛的皮，即革。

白话

棘子成说：“君子只要重视品质就行了，何必重视文化呢？”子贡说：“真可惜呀，夫子您居然这样谈论君子。一言既出，驷马难追。品质就像文化，文化就像品质，两者同等重要。去毛的虎豹皮，就如同去毛的犬羊皮一样。”

英译

Ji Chengztu said, “Gentlemen should lay stress on qualities. What’s the need to attach importance to culture?” Zi Gong said, “What a pity! As a master, you should talk about gentlemen like this. A word once out of the lips cannot be recovered even by swift horses. Qualities are like culture, and vice versa. Tiger or leopard leather is just like dog or sheep leather.”

原文

12·9 哀公问于有若曰：“年饥，用不足，如之何？”有若对曰：“盍彻乎⁽¹⁾？”曰：





“二⁽²⁾，吾犹不足，如之何其彻也？”对曰：“百姓足，君孰与不足？百姓不足，君孰与足？”





注 释

- (1) 盍彻乎：盍，何不。彻，十一税，即征收十分之一的税。西周奴隶主国家的一种田税制度。旧注曰：“什一而税谓之彻。”
- (2) 二：抽取十分之二的税。

白 话

鲁哀公问有若说：“遭饥荒，国家财政困难，怎么办？”有若回答说：“为什么不实行十一税？”哀公说：“现在抽十分之二，我还不够，怎么能实行十一税呢？”有若说：“如果百姓富足，您怎么会不跟着富足呢？如果百姓贫穷，您又怎么能富足呢？”

英 译

Ai Gong, the lord of the country Lu asked You Ruo, “Our country is suffering from financial difficulties due to the famine. What can we do?” You Ruo replied, “Why don’t you carry out the One Tenth Tax?” Ai Gong said, “Even Two Tenth is not enough, let alone One Tenth.” You Ruo said, “If the ordinary people are rich, how can it be possible that you’re not rich consequently? And if the ordinary people are poor, how can it be possible that you are rich?”

原 文

12·10 子张问崇德⁽¹⁾辨惑⁽²⁾。子曰：“主忠信，徙义⁽³⁾，崇德也。爱之欲其生，恶之欲其死，既欲其生，又欲其死，是惑也。‘诚不以富，亦祇以异。’⁽⁴⁾”

注 释

- (1) 崇德：提高道德修养。





- (2) 惑：迷惑，不分是非。
- (3) 徙义：徙，迁移。向义靠拢。
- (4) 诚不以富，亦祇以异：这是《诗经·小雅·我行其野》篇的最后两句。此诗表现了一个被遗弃的女子对其丈夫喜新厌旧的愤怒情绪。孔子在这里引此句，令人费解。





白 话

子张问提高道德水平和明辨是非的问题。孔子说：“以忠信为宗旨，弘扬正义，就可以提高品德。对一个人，爱的时候，就希望他长生不老；恨的时候，就希望他马上就死。既盼他长生，又盼他快死，这就是不辨是非。正如《诗经》所说：‘即使不是嫌贫爱富，也是喜新厌旧。’”

英 译

Zi Zhang asked how to enhance moral level and distinguish between right and wrong. Confucius said, “Taking honesty as purpose and carrying forward justice can enhance a person’s moral level. When you love a person, you wish he could enjoy longevity. But when you hate him, you wish he could die immediately. Wish a person a long life and meanwhile hope he could die at once. Wish a person a long life and at the same time hope he could die immediately. It is that you can’t distinguish right from wrong. It is just like what The Book of Songs said, ‘Even if it is not that you dislike the poor and love the rich, it is at least that you love the new and dislike the old.’”

原 文

12·11 齐景公⁽¹⁾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？”

注 释





齐景公：名杵臼，读“楚旧”，齐国国君，公元前 547 年—公元前 490 年在位。

白 话

齐景公向孔子请教如何处理政务。孔子说：“君像君、臣像臣、父像父、子像子。”齐景公说：“说得好！如果君不像君、臣不像臣、父不像父、子不像子，即使粮食再多，我能吃得到吗？”





英译

Jing Gong, the lord of the country Qi asked Confucius how to manage government affairs. Confucius said: “A lord should be like a lord. A courtier should be like a courtier. A father should be like a father. A son should be like a son.” Jing Gong said, “Quite right! If a lord is not like a lord, a courtier is not like a courtier, a father is not like a father, and a son is not like a son, can I have something to eat even if the grain is sufficient?”

原文

12·12 子曰：“片言⁽¹⁾可以折狱⁽²⁾者，其由也与⁽³⁾？”子路无宿诺⁽⁴⁾。

注释

- (1) 片言：诉讼双方中一方的言辞，即片面之辞，古时也叫“单辞”。
- (2) 折狱：狱，案件。即断案。
- (3) 其由也与：大概只有仲由吧。
- (4) 宿诺：宿，一夜；也指时间久。宿诺，拖很久而没有兑现的诺言。

白话

孔子说：“只凭单方供词就可判案的，大概只有仲由吧。”子路履行诺言从不过夜。

英译

Confucius said, “Decide a case only according to one-side story. Maybe





only Zhong You can do it.”

原文

12·13 子曰：“听讼⁽¹⁾，吾犹人也。必也使无讼乎！”





注 释

听讼：讼，读“宋”，诉讼。审理诉讼案件。

白 话

孔子说：“审理诉讼案，我和别人一样。重要的是杜绝诉讼案件的发生！”

英 译

Confucius said, “As for trying a case, mine is identical with the way of others.

The most important thing is that we should do our best to prevent any lawsuit cases from occurring!”

原 文

12·14 子张问政。子曰：“居之无倦，行之以忠。”

白 话

子张问如何理政。孔子说：“勤勉为民，精忠报国。”

英 译

Zi Zhang asked how to manage government affairs. Confucius said, “Assiduously serve the people and loyally repay the country.”

原 文

12·15 子曰：“君子博学于文，约⁽¹⁾之以礼，亦可以弗畔⁽²⁾矣夫⁽³⁾。”





注 释

- (1) 约：一种释为约束；一种释为简要。
- (2) 畔：同“叛”。
- (3) 矣夫：语气词，表示较强烈的感叹。





白话

孔子说：“君子广泛学习，用礼节加以约束，也就不会误入歧途！”

英译

Confucius said, “So long as keeping extensive study, observing disciplines and abiding by the law, a gentleman can avoid going astray.”

原文

12·16 子曰：“君子成人之美，不成人之恶。小人反是。”

白话

孔子说：“君子成全别人的好事，而不助长别人的坏事。小人则与此相反。”

英译

Confucius said, “Gentlemen help others achieve a desired end but do not encourage others to do evil. But vulgarians run counter to it.”

原文

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？”

白话

季康子问孔子如何理政。孔子回答说：“政就是正。您带头走正路，谁敢不跟着走？”

英译





Ji Kangzi asked how to manage government affairs. Confucius said, “By saying government affairs, it means that everything must be done correctly. Since you take a lead in taking a right way, who dare not to follow you?”





原文

12·18 季康子患⁽¹⁾盗，问于孔子。孔子对曰：“苟子之不欲，虽赏之不窃。”

白话

季康子苦于盗窃成灾，问孔子怎么办。孔子回答说：“假如你自己不贪财谋利，即使奖励偷窃，也没有人去干。”

注释

患：忧虑。

英译

Distressed about being infested with robbers and thieves, Jin KangZi asked Confucius how to deal with it. Confucius said, "If you yourself seek no personal gain, no one is willing to commit theft even if you give awards to him."

原文

12·19 季康子问政于孔子曰：“如杀无道⁽¹⁾，以就有道⁽²⁾，何如？”孔子对曰：“子为政，焉用杀？子欲善而民善矣。君子之德风，人小之德草，草上之风⁽³⁾，必偃⁽⁴⁾。”

注释

- (1) 无道：指无道的人。
- (2) 有道：指有道的人。
- (3) 草上之风：指风加之于草，即风吹在草上。
- (4) 偃：仆，倒。





白 话

季康子问孔子如何理政，说：“如果杀掉歹徒来成全好人，怎么样？”孔子说：“您治理政事，哪用得着杀戮呢？您想行善，百姓也会跟着行善。地位高的人品德好比风，地位低下的人的品德好比草，风吹到草上，草必然会倒。”

英 译

Ji Kangzi asked Confucius how to manage government affairs and said, “If I kill evil doers to help good people, What do you think about it?” Confucius said, “How can you manage government affairs by killing? If you want to do good works, people will follow you. A person in high position is just like wind. While a person in low position is just like grass. When wind blows on grass, grass will certainly topple and fall.”

原 文

12·20 子张问：“士何如斯可谓之达⁽¹⁾矣？”子曰：“何哉，尔所谓达者？”子张对曰：“在邦必闻⁽²⁾，在家必闻。”子曰：“是闻也，非达也。夫达也者，质直而好义，察言而观色，虑以下人⁽³⁾。在邦必达，在家必达。夫闻也者，色取仁而行违，居之不疑。在邦必闻，在家必闻。”

注 释

- (1) 达：通达，显达。
 (2) 闻：有名望。
 (3) 下人：下，动词。对人谦恭有礼。

白 话





子张问：“怎样才能显达呢？”孔子说：“你所说的显达是什么意思？”子张说：“做官有名，居家也有名。”孔子说：“这是名，不是达。所谓显达，就是品质正直，崇尚道义，善于察言观色，甘心处于人下。这样就会做官显达，居家也显达。诚然如此，但表面仁义而内心相反、以仁义自居而不疑的人，也能骗取名声。”

英 译

Zi Zhang asked, “How to become illustrious and influential?” Confucius said, “What do you mean by saying illustrious and influential?” Zi Zhang said, “Well known both at home and abroad.” Confucius said, “This is only the problem of being well known but not the one of being influential. By saying illustrious and influential, we mean the moralities including being honest, just, good at feeling somebody out by examining his words and observing his countenance, and willing to be in low position. Only by doing so, can a person become illustrious and influential both home and abroad. Indeed so, but some other people can also get good reputations home and abroad by cheating who show only superficial humanity but they are entirely different from reality and who consider themselves to be men of integrity without a shadow of doubt.”

原 文

12·21 樊迟从游于舞雩⁽¹⁾之下，曰：“敢问崇德、修慝⁽²⁾、辨惑。”子曰：“善哉问！先事后得⁽³⁾，非崇德与？攻其恶，无攻人之恶，非修慝与？一朝之忿⁽⁴⁾，忘





其身，以及其亲，非惑与？”

注 释

- (1) 舞雩：雩，读“渔”，古代求雨的祭礼。舞雩，指为举行求雨祭礼搭建的舞台，即祭坛。
- (2) 修慝：慝，读“特”，邪恶。修，改正。这里是指改正邪恶的念头。
- (3) 先事后得：先做事，后考虑利禄得失；吃苦在先，享受在后。
- (4) 忿：气愤。

白 话

樊迟陪孔子在祭坛下散步时说：“请问怎样才能提高品德、改正错误、明辨是非？”孔子说：“问得好！吃苦在前，享受在后，不就能提高品德吗？批评自己，不去批评别人，不就能改正错误吗？忍不住一时之气，忘了自己和亲人的安危，这难道不就是糊涂吗？”

英 译

Walking under the sacrificial altar in company with Confucius, Fan Chi said, “How to enhance moral level, correct mistakes and distinguish between truth and falsehood?” Confucius said, “An excellent question! Bear hardship first and then enjoy comforts. It helps a person to enhance moral level, doesn't it? Do self-criticism but don't criticize others. It helps a person to correct mistakes, doesn't it? Some people cannot endure uncomplainingly for a while and forget the dangers he himself and his beloved are faced with. Surely it doesn't mean that they are not bewildered.”





原文

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⁽¹⁾，能使枉者直。”樊迟退，见子夏曰：“乡⁽²⁾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⁽³⁾，不仁者远⁽⁴⁾矣。汤⁽⁵⁾有天下，选于众，举伊尹⁽⁶⁾，不仁者远矣。”

注释

- (1) 举直错诸枉：错，同“措”，放置。诸，这是“之于”二字的合音。枉，不正直，邪恶。
- (2) 乡：音义皆同“向”，过去，如“向来”中的“向”，就有此意。
- (3) 皋陶：读“高姚”。舜时的刑法大臣。
- (4) 远：动词，远离，远去。
- (5) 汤：商朝的第一个君主，名履。
- (6) 伊尹：汤的宰相，曾辅助汤灭夏兴商。

白话

樊迟问什么是仁。孔子说：“对人慈爱。”问智，孔子说：“对人了解。”樊迟不理解。孔子说：“以正压邪，能使邪者正。”樊迟退出来，见到子夏说：“刚才我见到老师，问什么是智，老师说：‘以正压邪，能使邪者正’，是什么意思？”子夏说：“这话很深刻！舜管理天下，从群众中选拔人才，选了皋陶，邪恶之徒从此销声匿迹。汤管理天下，从群众中选拔人才，选了伊尹，不法之徒从此无影无踪。”

英译

Fan Chi asked questions about humanity. Confucius said, "Love people."

Fan Chi asked questions about wisdom. Confucius said, "Understand people."

Fan Chi didn't understand. Confucius said, "Overwhelm unhealthy trend with

healthy trend." Coming out and saw Zi Xia, Fan Chi said, "I saw our master





and asked him something about wisdom. He said, ‘Overwhelm unhealthy trend with healthy trend.’ What does it mean?’ Zi Xia said, ‘Extremely profound! When administering his state, Yao selected persons of talent from among the broad masses. Gao Yao was chosen and evil doers disappeared. When administering his state, Tang selected persons of talent from among the broad masses. Yi Yin was chosen and vulgarians disappeared.’

原文

12·23 子贡问友。子曰：“忠告而善道之，不可则止，毋自辱也。”

白话

子贡问怎样对待朋友。孔子说：“诚恳地加以劝告，恰当地加以引导，如果不听也就罢了，不要自取其辱。”

英译

Zi Gong asked the way to treat friends. Confucius said, ‘Honestly advise and probably guide them. If they don’t listen to you, just leave it at that and don’t get self-insulted.’

原文





12·24 曾子曰：“君子以文会友，以友辅仁。”

白 话

曾子说：“君子以学问交朋友，靠朋友帮助来提高自身素质。”

英 译

Zeng Zi said, “Gentlemen make friends with knowledge and better their own qualities with the help of friends.”





论语

子路篇第十三

原文

13·1 子路问政。子曰：“先之劳之⁽¹⁾。”请益⁽²⁾。曰：“无倦⁽³⁾。”

注释

- (1) 先之劳之：先，引导，先导，即教化。之，指老百姓。
- (2) 益：请求增加。
- (3) 无倦：不厌倦，不松懈。

白话

子路问怎么理政。孔子说：“身先士卒，激励老百姓勤奋。”子路请多讲一点。孔子说：“不要懈怠。”

英译

Zi Lu asked the way to manage government affairs. Confucius said, “Go ahead of your men and encourage others to be diligent.” Zi Lu asked his master to say more. Confucius said, “Don’t be slacking.”

原文





13·2 仲弓为季氏宰⁽¹⁾，问政。子曰：“先有司⁽²⁾，赦小过，举贤才。”曰：“焉知贤才而举之？”曰：“举尔所知。尔所不知，人其舍诸？”





注 释

- (1) 宰：总管。
(2) 有司：古代负责具体事务的官吏。

白 话

仲弓当了季氏的总管，问如何管理政事。孔子说：“使下属各司其职，宽容小错，提拔贤才。”仲弓问：“怎知谁是贤才而提拔？”孔子说：“提拔你所知道的，你不知道的，难道别人还会埋没他？”

英 译

As a manager of Ji, Zhong Gong asked how to manage government affairs. Confucius said, “Let each subordinate of yours take charge of his own job, bear with minor faults and promote talents.” Zhong Gong asked, “How to know who is a real talent?” Confucius said, “Promote whoever you know. As to the talents you don’t know, surely it doesn’t mean that they will be stifled.”

原 文

13·3 子路曰：“卫君⁽¹⁾待子而为政，子将奚⁽²⁾先？”子曰：“必也正名⁽³⁾乎！”子路曰：“有是哉，子之迂⁽⁴⁾也！奚其正？”子曰：“野哉，由也！君子于其所不知，盖阙⁽⁵⁾如也。名不正则言不顺，言不顺则事不成，事不成则礼乐⁽⁶⁾不兴，礼乐不兴则刑罚不中⁽⁷⁾，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⁽⁸⁾而已矣。”

注 释

- (1) 卫君：卫出公，名辄，卫灵公之孙。其父蒯聩被卫灵公驱逐出国，卫灵公死后，蒯





辄继位。其父蒯聩不服，要回国与儿子争夺君位，遭到蒯辄拒绝。这里，孔子对此事提出了自己的看法。

- (2) 奚：读“西”，什么。
- (3) 正名：正名分。
- (4) 迂：迂腐。
- (5) 阙：音义皆同“缺”，此处实为“阙疑”，即存疑，把疑难问题暂时保留。
- (6) 礼乐：法律。
- (7) 中：读“众”，得当。
- (8) 苟：苟且，马马虎虎。

白 话

子路对孔子说：“如果卫国君主等着您去协助执行，您将从哪里着手呢？”孔子说：“一定先纠正名分呀！”子路说：“是吗？您未免太迂腐了，纠正名分有什么用？”孔子说：“你太浅薄了！君子对于不懂的事，一般都保留意见。名分不正当，说话就不合理；说话不合理，事情就办不成。事情办不成，礼乐就不能深入人心；礼乐不能深入人心，刑罚就不会公正；刑罚不公正，百姓就不知如何是好。因此君子做事必须说得通、说话必须行得通。君子说话，绝不能马虎。”

英 译

Zi Lu asked Confucius, “If the lord of the country Wei is waiting for you to help him manage political affairs, what will you set about?” Confucius said, “I’ll make everything fully justified first.” Zi Lu said, “Is it? I think you’re a bit too pedantic. What’s the use to make things full justified first?” Confucius said, “But your idea is rather superficial. General speaking, as for what they don’t understand, gentlemen usually reserve their views. If you don’t make things fully justified first, what you say will be unreasonable. If so, you’ll accomplish





nothing. If so, you'll be unable to make laws take root in the heart of the people. If so, penalty will be unfair. And if so, the people won't know what to do. So, whatever they do, gentlemen must make them reasonable. And whatever they say, they make them workable. When speaking, gentlemen mustn't be careless."

原文

13·4 樊迟请学稼。子曰：“吾不如老农。”请学为圃⁽¹⁾。曰：“吾不如老圃。”樊迟出。子曰：“小人⁽²⁾哉，樊须也！上⁽³⁾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⁽⁴⁾。夫如是，则四方之民襁⁽⁵⁾负其子而至矣，焉用稼？”





注 释

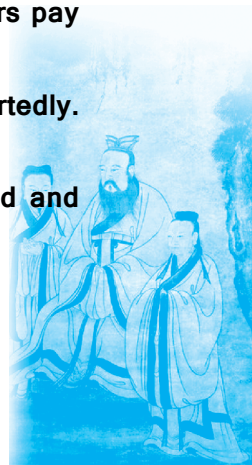
- (1) 圃：园地，此处是菜地，引申为种菜。
- (2) 小人：此处并非指品质恶劣的卑鄙之徒，而是指目光短浅的人。
- (3) 上：上流，上层人物。即领导人。
- (4) 用情：情，情实。以真情对待。
- (5) 襁：读“抢”，背婴孩的背带。

白 话

樊迟向孔子请教如何种庄稼。孔子说：“我不如老农。”樊迟又请教如何种菜。孔子说：“我不如菜农。”樊迟退出以后，孔子说：“樊迟真是鼠目寸光。领导人只要尊崇礼仪，老百姓就不敢不敬畏；领导人只要重视义，老百姓就不敢不服从；领导人只要重视信，老百姓就不敢不用真情来对待你。要是做到这样，四面八方的百姓就会扶老携幼来投奔，哪里用得着自己去做农活呢？”

英 译

Fan Chi asked Confucius how to grow crops. Confucius said, “I’m not so good as farmers.” Fan Chi asked how to grown vegetable. Confucius said, “I’m inferior to gardeners.” Fan Chi left and Confucius said, “Fan Chi is really as short-sighted as mice. So long as the leaders observe law and discipline, the people won’t dare not to stand in awe of them. So long as the leaders stand for justice, the people won’t dare not to follow you. So long as the leaders pay much attention to honesty, people won’t dare not to treat you wholeheartedly. If so, the people will come to you from afar and near supporting the old and





carrying the young. What's the need for them to till land?"

原文

13·5 子曰：“诵诗三百，授之以政，不达⁽¹⁾；使于四方，不能专对⁽²⁾。虽多，亦奚以⁽³⁾为？”

注释

- (1) 达：通达。这里是会运用的意思。
 (2) 专对：独立对答。
 (3) 以：用。

白话

孔子说：“把《诗》三百篇背得很熟，让他处理政务，却不会办；让他办理外交，又不能独立完成任务；即便背得再多，又有什么用呢？”

英译

Confucius said, "If someone is asked to manage government affairs but he cannot do it, if he is asked to deal with social activity but he cannot accomplish the task alone, then what's the use even if he can skillfully recite the 300 poems of The Book of Odes?"

原文

13·6 子曰：“其身正，不令而行；其身不正，虽令不从。”





白话

孔子说：“自身正了，即使不发布命令，老百姓也会去干，自身不正，即使发布命令，老百姓也不会服从。”

英译

Confucius said, “So long as the leaders behave well, the people will follow you even if no orders are issued. Otherwise, the people won’t follow you even if orders are given.”

原文

13·7 子曰：“鲁卫之政，兄弟也。”





注 释

鲁国是周公旦的封地，卫国是康叔的封地，周公旦和康叔是兄弟，当时两国的政治情况有些相似。所以孔子说，鲁国的国事和卫国的国事，就像兄弟一样。

白 话

孔子说：“鲁和卫两国的政事，就像兄弟之间的政事一样。”

英 译

Confucius said, "The government affairs between the two states of Lu and

Wei are just like that between brothers."

原 文

13·8 子谓卫公子荆⁽¹⁾：“善居室⁽²⁾。始有，曰：‘苟⁽³⁾合⁽⁴⁾矣’。少有，曰：‘苟完矣。’富有，曰：‘苟美矣。’”

注 释

- (1) 卫公子荆：卫国大夫，字南楚，卫献公的儿子。
- (2) 善居室：善于居家过日子。
- (3) 苟：差不多。
- (4) 合：足够。

白 话

孔子谈到卫国的公子荆时说：“他善于家庭理财。刚开始有一点，他说：‘差不多也就够了。’稍为多一点时，他说：‘差不多就算完满了。’更多一点时，他说：‘差不多算是完美了’。”

英 译





Talking about Jing, prince of the country Wei, Confucius said, “He’s good at managing family money matters. When there is a little bit of money at the beginning, he would say: ‘That’s enough.’ When there is a little bit more, he would say: ‘There is more money.’ When there is much money, he would say: ‘It’s nearly perfect.’”

原文

13·9 子适卫，冉有仆⁽¹⁾。子曰：“庶矣哉！”冉有曰：“既庶⁽²⁾矣，又何加焉？”曰：“富之。”曰：“既富矣，又何加焉？”曰：“教之。”

注释

- (1) 仆：驾车。
(2) 庶：众多，这里指人口众多。

白话

孔子前往卫国，冉有驾车。孔子说：“人真多呀！”冉有说：“人口够多了，还做什么？”孔子说：“使他们富起来。”冉有说：“富了还做什么？”孔子说：“使他们受教育。”

英译

Confucius went to the country Wei. Ran You drove the cart for him. Confucius said, “There are so many people!” Ran You said, “This country has enough people. What else has to be done?” Confucius said, “Make them rich.”





Ran You said, "What else has to be done after getting rich?" Confucius said,

"Make them educated."

原文

13·10 子曰：“苟有用我者，期月⁽¹⁾而已可也，三年有成。”

注释

期月：一周年。期，读“鸡”。





白话

孔子说：“如果有人启用我，一年初见成效，三年大见成效。”

英译

Confucius said, “If someone starts using me, initial success will be won and a marked effect will be won.”

原文

13·11 子曰：“善人为邦百年，亦可以胜残去杀矣。诚哉是言也！”

白话

孔子说：“能人治理国家，经过一百年，也就可以战胜残暴，免除杀戮了。这话真对呀！”

英译

Confucius said, “If a country is administered by capable men, it’ll spend a hundred years to surmount brutality and avoid killing. What wonderful remarks!”

原文

13·12 子曰：“如有王者，必世⁽¹⁾而后仁。”

注释





世：三十年。

白话

孔子说：“即便有王者出现，也一定要三十年才能实现仁政。”





英 译

Confucius said, "Thirty years are needed to realize administration by policy of benevolence even if a king turns up."

原 文

13·13 子曰：“苟正其身矣，于从政乎何有？不能正其身，如正人何？”

白 话

孔子说：“如果端正了自身行为，管理政事还有什么困难呢？如果不能端正自身行为，怎能使别人端正呢？”

英 译

Confucius said, "What difficulties will crop up if you behave well? How can you ask others to behave well if you cannot set right your behavior?"

原 文

13·14 冉子退朝。子曰：“何晏也？”对曰：“有政。”子曰：“其事也？如有政，虽不吾以，吾其与闻之。”

白 话

冉求退朝回来，孔子说：“为什么回来这么晚呀？”冉求说：“有政事。”孔子说：“是私事吧？如果是公事，虽然国君不再任用我，那我也会知道的。”

英 译





Ran Zi came back from the court. Confucius said, “Why are you so late?”

Ran Qiu said, “We had government affairs to manage.” Confucius said, “I think they must be personal affairs. If they are government affairs, I’ll know even if the lord has no longer assigned me to any posts.”





原文

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⁽¹⁾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？”

注释

几：读“基”，接近，差不多。下文中的“几乎”，就是“近乎”或“差不多”的意思。

白话

鲁定公问：“一句话可以使国家兴旺，有这样的话吗？”孔子答：“虽然不可以这样说，但也有意思差不多的话。有人说：‘做君难，做臣不易。’如果知道做君难了，不就近乎一句话可以使国家兴旺吗？”说：“一句话可以使国家灭亡，有这样的话吗？”孔子答：“虽然不可以这样说，但也有意思差不多的话。有的君主说：‘我的乐趣不在于做君主，而在于没人敢违抗我说的话。’如果他们的话正确，那很好；如果他们的话不对却没人敢反抗，这不近乎一句话可以亡国吗？”

英译

Duke Lord Ding asked, “Only one single address can make a country flourishing. Are there any words like this?” Confucius said, “Although we cannot say this way, yet there are similar words. People say, ‘It’s hard to be a lord and it’s not easy to be a courtier.’ If the lord knows the difficulty to be a lord, isn’t it similar to the case that only one single word can make a country flourishing?” Mr. Ding said, “Only one single word can make a country destroyed.”





Are there any words like this?” Confucius said, “Although we cannot say this way, yet there are similar words. Some lords say, ‘My pleasure doesn’t lie in being a lord but lie in that no one dare disobey my words.’ If their words are correct, it’s not so bad. Yet, if their words are wrong but no one dare resist, isn’t similar to the case that only single address single word can make a country destroyed?”





原文

13·16 叶公问政。子曰：“近者悦，远者来。”

白话

叶公问孔子怎样理政。孔子说：“使近处的人高兴，使远处的人来归顺。”

英译

Mr. Ye asked how to manage government affairs. Confucius said, “Make the people nearby happy and make the people far away come and give allegiance to you.”

原文

13·17 子夏为莒父⁽¹⁾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。”

注释

莒父：莒，读“举”。鲁国一城邑，在今山东省莒县境内。

白话

子夏做莒父的总管，问孔子怎样理政。孔子说：“不要只求速度，不要贪图小利。只求速度，往往达不到目的；贪图小利，就做不成大事。”

英译

As a manager in Ju Fu, Zi Xia asked how to manage government affairs.





Confucius said, “Do not pursue speed only; do not seek small gains. If you pursue speed only, usually you cannot attain your objective. If you seek small gains, then you cannot do great things.”





原文

13·18 叶公语孔子曰：“吾党⁽¹⁾有直躬者⁽²⁾，其父攘⁽³⁾羊，而子证⁽⁴⁾之。”孔子曰：“吾党之直者异于是：父为子隐，子为父隐，直在其中矣。”

注释

- (1) 党：乡党，古代以五百户为一党。
- (2) 直躬者：正直的人。
- (3) 攘：偷。
- (4) 证：告发。

白话

叶公对孔子说：“我老家有个正直的人，他老爹偷人家羊，他就把老爹告发了。”孔子说：“我老家正直的人和你讲的不一样：老爹为儿子隐瞒，儿子也为老爹隐瞒。正直的奥秘就在这里。”

英译

Mr. Ye said to Confucius, “There is an honest man in my hometown. His father stole a goat and he informed against his father.” Confucius said, “The honest men in my hometown are different to the ones in your hometown. Fathers conceal sons’ mistakes and vice versa. The secrets of honesty are right here.”

原文

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。”

白话





樊迟问怎样才是仁。孔子说：“在家规规矩矩，在外办事认真，待人诚恳。即使到了外国，也不可背弃这些原则。”





英译

Fan Chi asked about humanity. Confucius said, "Behave yourself properly at home and outside do things carefully and treat people honestly. You mustn't abandon these principles even you go abroad."

原文

13·20 子贡问曰：“何如斯可谓之士矣？”子曰：“行己有耻，使于四方，不辱君命，可谓士矣。”曰：“敢问其次。”曰：“宗族称孝焉，乡党称弟焉。”曰：“敢问其次。”曰：“言必信，行必果⁽¹⁾，硠硠⁽⁴⁾然小人哉！抑亦可以为次矣。”曰：“今之从政者何如？”子曰：“噫！斗筲之人⁽³⁾，何足算也？”

注释

- (1) 果：果断、坚决。
- (2) 硠硠：读“坑”，象声词，敲击石头的声音。这里引申为像石块那样坚硬。
- (3) 斗筲之人：筲，读“烧”，竹器，容一斗二升。比喻器量狭小的人。

白话

子贡问：“怎样做才能算士呢？”孔子说：“做事时，要有羞耻之心；出国访问时，不辱使命。可算士了。”子贡问：“请问次一等的呢？”孔子说：“同宗族的人称赞他孝顺父母，同乡的人称赞他尊敬师长。”子贡问：“请问再次一等的呢？”孔子说：“说到做到，不问是非地固执己见，当然是小人！但也可以算最次的士了。”子贡问：“现在的官员怎样？”孔子说：“唉！这些器量狭小的人，哪里能数得上呢？”

英译

Zi Gong asked, "How can I be a man of integrity?" Confucius said, "You should have a sense of shame when you do something. You should





accomplish your mission when you go abroad for state visit. By doing this way, you can be a man of integrity.” Zi Gong asked, “How about a man of second rank?” Confucius said, “Clansmen praise him for his filial devotion to his parents and respect for his teachers.” Zi Gong asked, “How about the next rank?” Confucius said, “Put words into deeds. Stubbornly hold to one’s own opinion without asking right or wrong. They are naturally narrow-minded vulgarians. If they can be considered men of integrity, naturally they should be the last rank.” Zi Gong asked, “How about today’s officials? Confucius said, “Oh, these narrow-minded persons! How can they be considered men of integrity?”

原文

13·21 子曰：“不得中行⁽¹⁾而与之，必也狂狷⁽²⁾乎！狂者进取，狷者有所不为也。”

注释

- (1) 中行：行为合乎中庸。
(2) 狷：读“娟”，拘谨，有所不为。

白话

孔子说：“我找不到尊崇中庸之道的人和他交往，只能与狂者、狷者相交往了。狂者敢作敢为，狷者对有些事是不肯干的。”

英译





Confucius said, "I cannot find and associate with persons who worship the doctrine of the mean. Therefore I have to associate with frantic persons and cowards. Frantic person dare to do, but cowards often shrink back. There are something they don't want to do."

原文

13·22 子曰：“南人有言曰：‘人而无恒，不可以作巫医⁽¹⁾。’善夫！‘不恒其德，或承之羞。’”⁽²⁾子曰：“不占⁽³⁾而已矣。”

注释

- (1) 巫医：以卜筮为人治病的医生。
- (2) 不恒其德，或承之羞：语出《易经·恒卦·爻辞》。
- (3) 占：占卜。

白话

孔子说：“南方人有句话：‘人无恒心，巫医也当不好。’说得好啊！《易经》上说：‘不能坚守德操，就会蒙受羞辱。’”孔子又说：“没恒心的人注定一事无成，即便求助于卜卦也无济于事。”

英译

Confucius said, "The southerners have a common saying: 'Without being perseverant, no one can be a witch doctor.' What a wonderful remark! But there's a saying in Yi Books: 'Unable to keep standards of virtue, one will be





subjected to humiliation.’ These words tell us that without being perseverant, one is doomed to get nowhere. It’s no use even if he resorts to fortune-telling.”

原文

13·23 子曰：“君子和⁽¹⁾而不同⁽²⁾，小人同而不和。”

注释

- (1) 和：不同事物和谐配合。
(2) 同：相同事物相加或与人相混同，叫做同。

白话

孔子说：“君子和睦相处而不同流合污，小人同流合污而不能和睦相处。”

英译

Confucius said, “Gentlemen live in harmony with others but don’t wallow in the mire with others. Yet vulgarians do exactly the opposite.”





原文

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。”

白话

子贡问：“一个人如果全乡人都喜欢，这个人怎么样？”孔子说：“这还不行。”子贡又问孔子说：“一个人如果全乡人都厌恶，这个人怎么样？”孔子说：“这也不行。最好的人就是全乡的好人都喜欢，全乡的坏人都厌恶。”

英译

Zi Gong asked, “As for a person, if all people in the town love him, how about him?” Confucius said, “It’s hard to say.” Zi Gong asked, “As far as a person is concerned, if all people in the town detest him, how about him?” Confucius said, “It’s hard to say. I think the best person is a one who is loved by all good people in the town and detested by all bad people in the town.”

原文

13·25 子曰：“君子易事^①而难说^②也。说之不以道，不说也；及其使人也，器之^③。小人难事而易说也。说之虽不以道，说也；及其使人也，求备焉。”

注释

- (1) 易事：易于为人办事。
- (2) 难说：难于令人高兴。“说”，读“月”，同“悦”。
- (3) 器之：量才而用。





白 话

孔子说：“为君子做事容易，但使他高兴却很难。以邪门歪道讨好他，他是不高兴的；他用人时，总能量材而用。为小人做事难，但使他高兴很容易。以邪门歪道讨好他，他也高兴；他用人时，总是求全责备。”





英 译

Confucius said, “It’s easy to manage affairs for gentlemen, but it’s hard to make them happy. If you want to make them happy in crooked ways, they cannot be happy. But they employ persons according to their ability. It’s hard to manage affairs for vulgarians, but it’s easy to make them happy. If you want to make them happy in crooked way, they can be happy. But when they employ persons, they demand perfection.”

原 文

13·26 子曰：“君子泰而不骄，小人骄而不泰。”

白 话

孔子说：“君子坦然而不傲慢，小人傲慢而不坦然。”

英 译

Confucius said, “Gentlemen are calm but not arrogant, yet vulgarians are arrogant but not calm.”

原 文

13·27 子曰：“刚、毅、木、讷⁽¹⁾近仁。”





注 释

讷：说话简洁。

白 话

孔子说：“刚强、果敢、朴实、说话简洁，这四种品德接近仁。”





英译

Confucius said, “Resolution, braveness, honesty and taciturnity. These four fine qualities are near humanity.”

原文

13·28 子路问曰：“何如斯可谓之士矣？”子曰：“切切偲偲⁽¹⁾，怡怡⁽²⁾如也，可谓士矣。朋友切切偲偲，兄弟怡怡。”

注释

- (1) 偲偲：读“四”，诚恳地勉励督促。
- (2) 怡怡：读“伊”，和气、亲切、顺从、快乐。

白话

子路问：“怎样才可称为士？”孔子说：“对人诚恳勉励，与人和睦相处，就可称为士。朋友之间要互相劝勉，兄弟之间和睦相处。”

英译

Zi Lu asked, “How to become a man of integrity?” Confucius said, “Honestly encourage others and live in amity with others. Such persons can be considered men of integrity.”

原文

13·29 子曰：“善人⁽¹⁾教民七年，亦可以即戎⁽²⁾矣。”





白话

孔子说：“如果是能人，他教练百姓七年，也可以叫他们去从军了。”





译 注

- (1) 善人：好人。这里指善于做某事的人。即“能人”。
- (2) 戎：军事，军队。即戎，从军。

英 译

Confucius said, “So long as people are trained by a capable man, it only takes seven years that they can join the army.”

原 文

13·30 子曰：“以不教民战，是谓弃之。”

白 话

孔子说：“如果不训练百姓作战，这就意味着抛弃他们。”

英 译

Confucius said, “Not to train people to fight means to abandon them.”





论语

宪问篇第十四

原文

14·1 宪⁽¹⁾问耻。子曰：“邦有道⁽²⁾，谷⁽³⁾；邦无道，谷，耻也。”问：“克⁽⁴⁾、伐⁽⁵⁾、怨、欲不行焉，可以为仁矣？”子曰：“可以为难矣，仁则吾不知也。”

注释

- (1) 宪：姓原名宪，孔子的学生。
- (2) 有道：天下太平。
- (3) 谷：当时以谷物做官员的俸禄，这里引申为做官。
- (4) 克：好胜。
- (5) 伐：自夸。

白话

原宪问孔子什么是可耻。孔子说：“天下大治时，可以当官；天下大乱时，当官就是耻辱。”问：“好胜、自夸、怨恨、贪婪，这几种毛病都没有的人，可以算仁吗？”孔子说：“这可以算很难得，但是算不算仁我不知道。”

英译

Yuan Xian asked about shame. Confucius said, “When there is a great order across the land, you can be an official. Yet if you still want to be an official





when there is a disorder under heaven, you are shameful.” Yuan Xian asked once more, “Loving to excel others, self-praising, resentment, greediness, if a person doesn’t have any of these shortcomings, can it be said that his quality is up to the standards of humanity?” Confucius said, “It’s rare for a person to be up to this standard. But I don’t know whether this can be considered humanity or not.”

原文

14·2 子曰：“士而怀居⁽¹⁾，不足以为士矣。”

注释

怀居：怀，留恋。居，家居。指恋家。

白话

孔子说：“士如果恋家，就不配做士了。”

英译

Confucius said, “If a gentleman is reluctant to leave home, he cannot be a gentleman.”

原文

14·3 子曰：“邦有道，危⁽¹⁾言危行；邦无道，危行言孙⁽²⁾。”





注 释

- (1) 危：直，正直。
(2) 孙：音义皆同“逊”。

白 话

孔子说：“处于治世，要正言正行；处于乱世，还要正直，但说话要谦和。”

英 译

Confucius said, “In case of great order across the land, your action and words should be honest, while in case of disorder under heaven, your action and words should still be honest, yet you should be modest and amiable.”

原 文

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。”

白 话

孔子说：“有好品德的人必定有好言论，有好言论的人未必有好品德。有仁爱之心的人必定有勇气，有勇气的人未必有仁爱之心。”

英 译

Confucius said, “A person with fine characters must necessarily have fine words, yet the one with fine words is not necessarily of fine characters. A person





with feelings of humanity must be brave, yet a brave person is not necessarily
be of feelings of humanity.”

原文

14·5 南宫适⁽¹⁾问于孔子曰：“羿⁽²⁾善射，奡⁽³⁾荡舟⁽⁴⁾，俱不得其死然。禹稷⁽⁵⁾躬稼而有天下。”夫子不答。南宫适出。子曰：“君子哉若人！尚德哉若人！”

注释

- (1) 南宫适：适，音为“括”，即南容。
- (2) 羿：读“义”，传说中夏代有穷国的国君，善于射箭，曾夺夏太康的王位，后被其臣寒浞所杀。
- (3) 奡：读“傲”，一作“浇”，传说中寒浞的儿子。后来为夏的后人少康所杀。浞，读“卓”，淋。
- (4) 荡舟：用手推船。传说中奡力大，善于水战。
- (5) 禹稷：禹，夏朝的开国之君，善于治水，注重发展农业。稷，传说是周朝的祖先，又为谷神，教民种植庄稼。

白话

南宫适问孔子：“羿善于射箭，奡善于水战，最后都不得好死。禹和稷都亲自种植庄稼，却得到了天下。”孔子没有回答，南宫适出去后，孔子说：“这个人真是君子呀！这个人真尊重道德。”

英译

Nangong Kuo asked Confucius, “Yi was good at arrow-shooting, and Ao was good at fighting in water. Yet neither of them died decent. Yu and Ji were engaged in farming but they successfully seized state power.” Confucius didn't





reply. After Nangong Kuo left, Confucius said, “He is really a gentleman! He worships virtues indeed.”

原文

14·6 子曰：“君子而不仁者有矣夫，未有小人而仁者也。”

白话

孔子说：“只有不仁德的君子，没有仁德的小人。”

英译

Confucius said, “There are only gentlemen without feelings of humanity, but no vulgarians with feelings of humanity.”

原文

14·7 子曰：“爱之，能勿劳乎？忠焉，能勿诲乎？”

白话

孔子说：“爱一个人，你能不为他操劳吗？忠于一个人，你能不教诲他吗？”

英译

Confucius said, “If you love a person, is it possible for you not to work hard for him? If you are honest to a person, is it possible for you not to instruct





him?”

原文

14·8 子曰：“为命⁽¹⁾，裨谌⁽²⁾草创之，世叔⁽³⁾讨论之，行人⁽⁴⁾子羽⁽⁵⁾修饰之，东里⁽⁶⁾子产润色之。”

注释

- (1) 命：国家政令。
- (2) 裨谌：读“必陈”，人名，郑国大夫。
- (3) 世叔：子太叔，名游吉，郑国大夫。宰相子产死后，继任。
- (4) 行人：外交官，掌管朝覲聘问等对外事务。
- (5) 子羽：郑国大夫公孙挥的字。
- (6) 东里：地名，郑国大夫子产居住的地方。

白话

孔子说：“郑国发布公文，程序是裨谌起草，世叔提意见，外交官子羽加以修饰，最后由子产做最终的润色。”

英译

Confucius said, “When issuing official documents, the common procedure is like this: Bi Chen made a draft; Shi Shu put forward his proposals; Zi Yu, official in charge of foreign affairs, proposed amendments and addenda; and Zi Chan did the final polishing up.”

原文





14·9 或问子产。子曰：“惠人也。”问子西⁽¹⁾。曰：“彼哉！彼哉！”问管仲。曰：“人也⁽²⁾。夺伯氏⁽³⁾骈邑⁽⁴⁾三百，饭疏食，没齿⁽⁵⁾无怨言。”

注 释

- (1) 子西：这里的子西指楚国的令尹，名申。
- (2) 人也：即此人也。
- (3) 伯氏：齐国的大夫。
- (4) 骈邑：地名，伯氏的采邑。
- (5) 没齿：死。

白 话

有人问子产是个怎样的人。孔子说：“他这个人真有德。”问子西怎么样，孔子说：“他呀！他呀！”问管仲怎样，孔子说：“他这个人真有才。他剥夺了伯氏封地，但不居功自傲，而是过了一辈子苦日子，到老死也无怨言。”

英 译

Someone asked about Zi Chan. Confucius said, “This man is really of integrity.” This man asked about Zi Xi. Confucius said, “That guy! That guy!” That man asked about Guan Zhong. Confucius said, “He is really of ability. He deprived Bo family of their feoff but he never claimed credit for himself and became conceited. He had long been living a hard life without any complains till the end of his life.”

原 文

14·10 子曰：“贫而无怨难，富而无骄易。”





白话

孔子说：“贫穷而能够没有怨恨是很难做到的，富裕而不骄傲是容易做到的。”

英译

Confucius said, “It’s difficult for a person to be poor but bear no resentment.

It’s easy for a person to be rich but not to be arrogant.”

原文

14·11 子曰：“孟公绰⁽¹⁾为赵魏老⁽²⁾则优⁽³⁾，不可以为滕薛⁽⁴⁾大夫。”

注释

- (1) 孟公绰：鲁国大夫，属于孟孙氏家族。
- (2) 老：这里指古代大夫的家臣。
- (3) 优：有余。
- (4) 滕薛：滕，诸侯国，在今山东滕县。薛，诸侯国，在今山东滕县东南。

白话

孔子说：“孟公绰做赵魏两家的家臣，是才力有余的，但不能做滕薛两国的大夫。”

英译

Confucius said, “It’s more than enough for Meng Gongchuo to be a manager

in the two families of Zhao and Wei, but it’s not advisable for him to be a minister

in the two countries of Teng and Xue.”





原文

14·12 子路问成人⁽¹⁾。子曰：“若臧武仲⁽²⁾之知，公绰之不欲，卞庄子⁽³⁾之勇，冉求之艺，文之以礼乐，亦可以为成人矣。”曰：“今之成人者何必然？见利思义，见危授命，久要⁽⁴⁾不忘平生之言，亦可以为成人矣。”

注释

- (1) 成人：十全十美的完人。
- (2) 臧武仲：鲁国大夫臧孙纥。
- (3) 卞庄子：鲁国卞邑大夫。
- (4) 久要：长期贫困。

白话

子路问怎样做才算完人。孔子说：“如果具有臧武仲的智慧，孟公绰的克制，卞庄子的勇敢，冉求的才艺；再加上知礼懂乐的修养，就可以算完人了。”又说：“现在的完人就不必这样了，见到利益时，考虑道义；见到危险时，奋不顾身；长期贫穷也不忘平日的诺言，也可以算完人了。”

英译

Zi Lu asked how can be a perfect man. Confucius said, “A person of the wisdom of Zang Wuchong, the restraint of Meng Gongchuo, the courage of Bian Zhuangzi, the skills of Ran Qiu and a good comprehension of proprieties and music can be considered a perfect man.” Confucius said again, “But the present perfect men don't need to act this way. So long as they can remember justice





when facing benefits, can act regardless of his safety when facing danger, can remember his previous promises when having long been in dire necessity, they can be considered perfect men.”

原文

14·13 子问公叔文子⁽¹⁾于公明贾⁽²⁾曰：“信乎，夫子⁽³⁾不言，不笑，不取乎？”公明贾对曰：“以⁽⁴⁾告者过也。夫子时然后言，人不厌其言；乐然后笑，人不厌其笑；义然后取，人不厌其取。”子曰：“其然？岂其然乎？”

注释

- (1) 公叔之子：卫国大夫公孙拔，卫献公之子。谥号“文”。
- (2) 公明贾：姓公明字贾。卫国人。
- (3) 夫子：文中指公叔文子。
- (4) 以：此处是“这个”的意思。

白话

孔子向公明贾问公叔文子的情况：“他不说、不笑、不取，是真的吗？”公明贾答：“这话讲过火了。他该说时才说，人们才不讨厌他的说；快乐时才笑，人们才不讨厌他的笑；该取时才取，人们才不讨厌他的取。”孔子说：“是这样吗？难道真是这样吗？”

英译

Confucius asked Gongming Gu about Gongshu WenZi, “He doesn’t speak, doesn’t smile and doesn’t take anything. Really?” Gongming Gu said, “Whoever told you this carried it too far. He speaks only when necessary, smiles only when happy and take something only when he should so that people don’t





detest him.” Confucius said, “Is it like this? Is it really like this?”

原文

14·14 子曰：“臧武仲以防求为后于鲁，虽曰不要君，吾不信也。”

注释

要：要挟。

白话

孔子说：“臧武仲想以撤离封地作为交换条件，请求鲁君在鲁国替臧氏后代确立社会地位，虽然有人认为他不是要挟君主，我不相信。”

英译

Confucius said, “Zang Wuchong wanted to withdraw from his fief and then took it as a condition for him to ask the lord of the country Lu to confirm social position for the future generations of Zang family. Some people didn’t consider his action as putting pressure on the lord of the country Lu. But I don’t think so.”

原文

14·15 子曰：“晋文公⁽¹⁾谲⁽²⁾而不正，齐桓公⁽³⁾正而不谲。”

注释





- (1) 晋文公：姓姬名重耳，春秋时期有作为的政治家，著名的霸主之一。公元前 636—前 628 年在位。
- (2) 谲：读“绝”，欺诈，玩弄手段。
- (3) 齐桓公：姓姜名小白，春秋时期有作为的政治家，著名的霸主之一。公元前 685—前 643 年在位。

白话

孔子说：“晋文公诡诈而不正派，齐桓公正派而不诡诈。”

英译

Confucius said, “Jin Wen Gong was fraudulent but not honest and upright.

Qi Huan Gong was honest and upright but not fraudulent.”

原文

14·16 子路曰：“桓公杀公子纠⁽¹⁾，召忽⁽²⁾死之，管仲不死。”曰：“未仁乎？”子曰：“桓公九合诸侯⁽³⁾，不以兵车⁽⁴⁾，管仲之力也。如其仁⁽⁵⁾，如其仁。”

注释

- (1) 公子纠：齐桓公的哥哥。齐桓公与他争位，杀掉了他。
- (2) 召忽：管仲和召忽都是公子纠的家臣。公子纠被杀后，召忽自杀，管仲归服于齐桓公，并当上了齐国的宰相。
- (3) 九合诸侯：指齐桓公多次召集诸侯盟会。
- (4) 不以兵车：即不用武力。
- (5) 如其仁：这就是他的仁德。

白话

子路说：“齐桓公杀公子纠，召忽殉难，但管仲却不自杀。管仲不能算仁人吧？”孔子说：“桓公多次召集各路诸侯协商解决问题，不用武力，都是管仲在暗中出力呀。这就





是他的仁德，这就是他的仁德。”





英译

Zi Lu said, “Huan Gong killed his brother Gongzhu Jiu, Zhao Hu died a martyr, but Guan Zhong didn’t commit suicide. Guan Zhong should not be considered a man of humanity, should he?” Confucius said, “Huan Gong called dukes and princes under his regime to handle problems according to the principle of reaching unanimity through consultation instead of arms. It was well done only because Guan Zhong had secretly exerted his efforts. This is the humanity of Guan Zhong. This is the humanity of Guan Zhong.”

原文

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，民至于今受其赐。微⁽¹⁾管仲，吾其被发左衽⁽²⁾矣。岂若匹夫匹妇之为谅⁽³⁾也，自经⁽⁴⁾于沟渎⁽⁵⁾而莫之知也。”

注释

- (1) 微：无，没有。
- (2) 被发左衽：被，同“披”。衽，衣襟。“被发左衽”是当时的夷狄之俗。
- (3) 谅：遵守信用。这里指小节小信。
- (4) 自经：上吊自杀。
- (5) 渎：小沟渠。

白话

子贡问：“管仲不能算仁人吧？桓公杀公子纠，他没有为公子纠殉死，反而做桓公的宰相。”孔子说：“管仲辅佐桓公，称霸诸侯，匡正天下，老百姓至今还受到他的恩惠。





如果没有管仲，恐怕我们现在还要受到外来侵扰。因此哪能要求管仲像普通百姓那样拘泥小节，默默无闻地在小山沟里自杀呢？”

英译

Zi Gong asked, “Guan Zhong should not be considered a man of humanity, should he? Huan Gong killed his own brother Gongzhu Jiu. He didn't sacrifice his life for Gongzhu Jiu and worse of all he became Huan Gong's premier instead.” Confucius said, “Guan Zhong helped Huan Gong unify the whole country by lording it over dukes and princes under his regime. It is only because of this that our people are still enjoying his favor even now. Without Guan Zhong, I'm afraid we would be still suffering from foreign invasion. So, how can we ask Guan Zhong to commit suicide secretly in the wild just like an ordinary people who rigidly adheres to trivial matters only?”

原文

14·18 公叔文子之臣大夫僎⁽¹⁾与文子同升诸公⁽²⁾。子闻之，曰：“可以为文矣。”

注释

- (1) 僎：读“寻”，人名。公叔文子的家臣。
- (2) 升诸公：公，公室。这是说僎由家臣升为大夫，与公叔文子同位。

白话





公叔文子推荐一个佣人做了大夫，与他平起平坐。孔子说：“公叔文子可以称为‘文’了。”

英译

Gongshu WenZi recommended his manager to be a minister who was on an equal footing with him. Heard this, Confucius said, “Gongshu WenZi can be considered a gentleman.”

原文

14·19 子言卫灵公之无道也，康子曰：“夫如是，奚而不丧？”孔子曰：“仲叔圉⁽¹⁾治宾客，祝鮀治宗庙，王孙贾治军旅，夫如是，奚其丧？”

注释

仲叔圉：圉，读“雨”，即孔文子。他与后面提到的祝鮀（读“驼”）、王孙贾都是卫国的大夫。





白话

孔子讲到卫灵公的无道，季康子说：“既然如此，为什么他没有垮台呢？”孔子说：“因为他有仲叔圉接待宾客，祝鮀管理宗庙祭祀，王孙贾统率军队，像这样，怎么会败亡呢？”

英译

Confucius talked about Wei Ling Gong's incompetence. Ji Kangzi said, "Why could he avert collapse now that the case was like this?" Confucius said, "He had Zhongshu Yu in charge of guest-reception, Zhu Tuo in charge of sacrifice affairs and Wangsun Gu in charge of military. In this case, how could he collapse?"

原文

14·20 子曰：“其言之不怍⁽¹⁾，则为之也难。”

注释

怍：读“做”，惭愧的意思。

白话

孔子说：“一个人说话大言不惭，兑现诺言就难了。”

英译

Confucius said, "If a man boast without shame, it's hard for him to keep





him promise.”

原文

14·21 陈成子⁽¹⁾弑简公⁽²⁾。孔子沐浴而朝，告于哀公曰：“陈恒弑其君，请讨之。”
公曰：“告夫三子⁽³⁾。”孔子曰：“以吾从大夫之后⁽⁴⁾，不敢不告也。君曰‘告夫三子’者。”之⁽⁵⁾三子告，不可。孔子曰：“以吾从大夫之后，不敢不告也。”





注 释

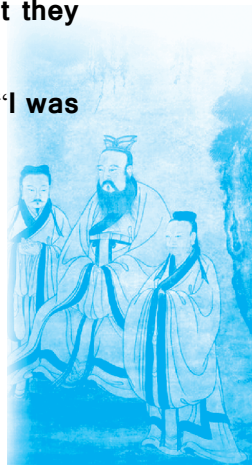
- (1) 陈成子：即陈恒，齐国大夫，又叫田成子。他以大斗借出、小斗收进的方法受到百姓拥护。公元前 481 年，他杀死齐简公，夺取了政权。
- (2) 简公：齐简公，姓姜名壬。公元前 484—前 481 年在位。
- (3) 三子：指季孙、孟孙、叔孙三家。
- (4) 从大夫之后：孔子曾任过大夫职，但此时已经去官家居，所以说从大夫之后。
- (5) 之：动词，往。

白 话

陈成子杀了齐简公。孔子沐浴后上朝，向鲁哀公报告：“陈恒把他的君主杀了，请讨伐他。”哀公说：“向三位大夫报告吧。”孔子说：“因为我做过大夫，不敢不报告。君主却说出‘你去向三位大夫报告’的话！”孔子只好向三位大夫报告，他们不同意讨伐。孔子说：“因为我做过大夫，不敢不报告。”

英 译

Chen ChengZi killed Qi Jian Gong. After bath, Confucius had an audience with the lord of Lord Ai of Lu and made a report, “Chen Heng killed his lord. Please send out troops to suppress him.” Ai Gong said, “Make a report to the three ministers.” Confucius said, “I was once a minister so I don't dare not to make a report to you. But you should say ‘make a report to the three ministers’!” Confucius had to make a report to these three ministers but they didn't agree to send out troops to suppress Chen Heng. Confucius said, “I was once a minister so I don't dare not to make a report to you.”





原文

14·22 子路问事君。子曰：“勿欺也，而犯之。”

白话

子路问怎样事奉君主。孔子说：“不能欺骗他，但可以犯颜直谏。”





英译

Zi Lu asked how to serve a lord. Confucius said, “You can’t cheat him but you can advise him outspokenly without worrying that you may angry him.”

原文

14·23 子曰：“君子上达，小人下达。”

注释

上达：追求高尚。下达：追求庸俗。

白话

孔子说：“君子追求高尚，小人追求庸俗。”

英译

Confucius said, “Gentlemen seek noble things but vulgarians seek vulgar thing.”

原文

14·24 子曰：“古之学者为己，今之学者为人。”

白话

孔子说：“古人学习是为提高自己，而今人学习是为作秀。”

英译





Confucius said, “Ancient people study to enhance themselves but present people study for show.”





原文

14·25 蘧伯玉^①使人于孔子，孔子与之坐而问焉。曰：“夫子何为？”对曰：“夫子欲寡其过而未能也。”使者出，子曰：“使乎！使乎！”

注释

蘧伯玉：蘧，读“渠”。人名，卫国的大夫，名瑗，孔子到卫国时曾住在他的家里。

白话

蘧伯玉派使者访问孔子。孔子请使者坐下，然后问：“蘧先生最近在做什么？”使者回答说：“先生想要减少自己的错误，但未能做到。”使者走了以后，孔子说：“好一位使者啊，好一位使者啊！”

英译

Qu Boyu sent an envoy to visit Confucius. Confucius let the envoy sit down and asked, “What has Mr. Qu been doing?” The envoy replied, “He wants to reduce his mistakes, but he failed.” The envoy left and Confucius said, “What a nice envoy! What a nice envoy!”

原文

14·26 子曰：“不在其位，不谋其政。”曾子曰：“君子思不出其位。”

白话

孔子说：“不在那个职位，就不考虑那个职位上的事情。”曾子说：“君子考虑问题，从来不超出自己的职权范围。”





英 译

Confucius said, "Without being in the position, just don't think anything related to the position." Zeng Zi said, "Whenever considering something, a gentleman never oversteps his authority."

原 文

14·27 子曰：“君子耻其言而过其行。”

白 话

孔子说：“君子认为说到但没做到是可耻的。”

英 译

Confucius said, "Gentlemen think it shameful to say something but do nothing."

原 文

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。”

白 话

孔子说：“君子之道有三个方面，我都未能做到：仁德的人不忧愁，聪明的人不迷惑，勇敢的人不畏惧。”子贡说：“这正是老师的自我表述啊！”

英 译





Confucius said, “Gentlemen’s doctrines include three points which I have realized: a man of humanity never worries anything; a wise man is never perplexed; a brave man never fears anything.” Zi Gong said, “This is just a self-explanation of yours.”

原文

14·29 子贡方人⁽¹⁾。子曰：“赐也贤乎哉⁽²⁾？夫我则不暇。”





注 释

- (1) 方人：评论、诽谤别人。
 (2) 赐也贤乎哉：反问语气，批评子贡不贤。

白 话

子贡评论别人的短处。孔子说：“赐啊，你真的就那么贤良吗？我可没有闲工夫去评论别人。”

英 译

Zi Gong commented others' shortcomings. Confucius said, "Ci, are you really nice enough? I have no time to comment others."

原 文

14·30 子曰：“不患人之不己知，患其不能也。”

白 话

孔子说：“不怕别人不了解自己，只怕自己没本事。”

英 译

Confucius said, "Don't be afraid that no one understands you. The only thing we should worry about is that you are not capable."

原 文





14·31 子曰：“不逆诈⁽¹⁾，不亿⁽²⁾不信，抑亦先觉者，是贤乎！”

注 释

- (1) 逆：迎。预先猜测。
(2) 亿：同“臆”，主观地。例如“臆测”，主观猜测。此处“臆”即代“臆测”。

白 话

孔子说：“对于别人的欺诈和谎言，不是凭事先的怀疑和猜测，而是靠事先的觉察来知道的人，这才是贤人。”

英 译

Confucius said, “Some people know others’ cheat and lie by detecting but not by suspecting and guessing. Such people can be considered worthy.”

原 文

14·32 微生亩⁽¹⁾谓孔子曰：“丘，何为是⁽²⁾栖栖⁽³⁾者与？无乃为佞乎？”孔子曰：“非敢为佞也，疾固⁽⁴⁾也。”

注 释

- (1) 微生亩：鲁国人。
(2) 是：如此。
(3) 栖栖：读“西”，忙碌不安。
(4) 疾固：疾，恨。固，固执。痛恨社会顽疾。

白 话

微生亩对孔子说：“孔丘，你为什么四处奔波、到处游说呢？你不就是要炫耀自己的口才吗？”孔子说：“我不想炫耀口才，只是因为痛恨丑恶的社会现实才不得不





如此。”

英译

Wei Shengmu said to Confucius, “Kong Qiu, why are you so busy running about and peddling your ideas? You just want to show off your eloquence, do you?” Confucius said, “I don’t want to show off my eloquence. The reason for me to do this is that I hate the social inveterate illness.”





原文

14·33 子曰：“骥⁽¹⁾不称其力，称其德也。”

注释

骥：千里马。古代称善跑的马为骥。

白话

孔子说：“千里马，人们称赞的不是它的气力，而是它的品德。”

英译

Confucius said, “As for winged-steeds, what people praise is not their strength but their morality.”

原文

14·34 或曰：“以德报怨，何如？”子曰：“何以报德？以直报怨，以德报德。”

注释

或：有人，某人。

白话

有人问：“用恩德报答怨恨行吗？”孔子说：“照你这么说，可该用什么来报答恩德呢？依我看，应该用正直来报答怨恨，用恩德来报答恩德。”

英译

Someone asked, “Return good for evil. Is that acceptable?” Confucius said,





“If according to your point of view, what should we return for good? I think that we should return honesty for evil, return good for good.”

原文

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⁽¹⁾人。下学而上达⁽²⁾，知我者其天乎！”

注释

- (1) 尤：责怪、怨恨。
 (2) 下学上达：下学学人事，也就是学一些普通的知识；上达达天命，也就是懂得了一些高深的道理。

白话

孔子说：“没有人了解我啊！”子贡说：“为什么说没有人了解您呢？”孔子说：“我不埋怨天，也不责备人，我学了一些普通的知识，懂得了一些高深的道理。了解我的只有天吧！”

英译

Confucius said, “No one knows me well!” Zi Gong said, “How can you say no one knows you well?” Confucius said, “I’ve learned some ordinary knowledge and have understood some profound truth.”

原文

14·36 公伯寮⁽¹⁾愬⁽²⁾子路于季孙。子服景伯⁽³⁾以告，曰：“夫子固有惑志于公伯寮，吾力犹能肆诸市朝⁽⁴⁾。”子曰：“道之将行也与，命也；道之将废也与，命也。”





也。公伯寮其如命何！”

注 释

- (1) 公伯寮：姓公伯名寮，字子周，孔子的学生，曾任季氏的家臣。
- (2) 愬：音义皆同“诉”，告发，诽谤。
- (3) 子服景伯：鲁国大夫，姓子服名伯，“景”是他的谥号。
- (4) 肆诸市朝：古时处死罪人后陈尸示众。

白 话

公伯寮在季孙氏面前诬蔑子路。子服景伯将此事告诉了孔子，他说：“季孙氏已经被公伯寮的谣言所迷惑，我有能力杀他，并将他陈尸街头。”孔子说：“道能够得到推行，是时运决定的；道得不到推行，也是时运决定的。公伯寮能把时运怎样？”

英 译

Gongbo Liao spoke ill of Zi Lu to Ji Sun. Zifu Jingbo told this matter to Confucius and said, “Ji Sun has been misled by Gongbo Liao’s slander. I have the ability to kill him and make his body displayed in the street.” Confucius said, “If a just cause can be carried out, it depends on luck; if it cannot be carried out, it also depends on luck. How can Gongbo Liao do anything about luck?”

原 文

14·37 子曰：“贤者辟⁽¹⁾世，其次辟地，其次辟色，其次辟言。”子曰：“作者七人⁽²⁾矣。”





注 释

- (1) 辟：同“避”，逃避。
(2) 七人：即伯夷、叔齐、虞仲、夷逸、朱张、柳下惠、少连。

白 话

孔子说：“贤人逃避黑暗的社会，其次逃避动荡的地域，再次逃避鄙视的目光，最次逃避恶毒的谗言。”孔子又说：“这样做的已经有七个人了。”

英 译

Confucius said, “People of integrity escape from four aspects including dark society, turbulent area, despising eyes, and vicious slanders.” Confucius said again, “There have already been seven people who can do this.”

原 文

14·38 子路宿于石门⁽¹⁾。晨门⁽²⁾曰：“奚自？”子路曰：“自孔氏。”曰：“是知其不可而为之者与？”

注 释

- (1) 石门：地名。鲁国都城的外门。
(2) 晨门：早上看守城门的人。

白 话

子路夜里住在石门，看门人问：“你从哪里来？”子路说：“从孔子那里来。”看门人说：“是那个明知做不到还偏偏要去做的人吗？”

英 译





Zi Lu stayed overnight at Shi Men. The door-man asked, "Where are you from?" Zi Lu said, "From Confucius." The door-man said, "Is that the man who clearly knows he cannot do but just do it?"

原文

14·39 子击磬⁽¹⁾于卫，有荷蕢⁽²⁾而过孔氏之门者，曰：“有心哉，击磬乎！”既而曰：“鄙哉！硜硜⁽³⁾乎！莫己知也，斯已而已矣。深则厉⁽⁴⁾，浅则揭⁽⁵⁾。”子曰：“果哉！末⁽⁶⁾之难⁽⁷⁾矣。”

注释

- (1) 磬：读“庆”，一种打击乐器的名称。
- (2) 荷蕢：荷，肩扛。蕢，读“愧”，草筐，肩背着草筐。
- (3) 硜硜：读“坑坑”，击磬的声音。
- (4) 深则厉：穿着衣服涉水过河。
- (5) 浅则揭：提起衣襟涉水过河。“深则厉，浅出揭”是《诗经·卫风·匏有苦叶》的诗句。
- (6) 末：无。
- (7) 难：责问。

白话

孔子在卫国敲磬，有个背筐的人从门前走过说：“这个击磬的人有心计啊！”一会儿又说：“硜硜的声音不是太庸俗了吗？没人理解没关系，独善其身就是了。好比过河，水深就索性穿着衣服游过去，水浅就撩起衣服趟过去。”孔子说：“说得真干脆，没有什么可以责怪他了。”

英译

Staying in the country Wei, Confucius once struck chime stone. A man with





a basket on his back passed and said, “The chime stone striker really sets his mind on it!” But after a while he said, “This sound is really vulgar, isn’t it? It doesn’t matter that no one can understand you. So long as you can maintain personal integrity during chaotic times, it’s all right. This is just like crossing a river. If the water is deep, you just wade across it with your clothing on. And if shallow, you just wade across it with your hand holding up the hem of your jacket.” Confucius said, “What he said is really straightforward. I cannot blame him for anything.”

原文

14·40 子张曰：“书云：‘高宗⁽¹⁾谅阴⁽²⁾，三年不言。’何谓也？”子曰：“何必高宗？古之人皆然。君薨⁽³⁾，百官总己以听于冢宰⁽⁴⁾三年。”

注释

- (1) 高宗：商王武宗。
- (2) 谅阴：古时天子守丧之称。
- (3) 薨：读“轰”，古时称国君之死。
- (4) 冢宰：官名，相当于后世的宰相。

白话

子张说：“《尚书》上说，‘高宗守丧，三年不谈政事。’这是什么意思？”孔子说：“不仅是高宗，古人都是这样。国君死了，百官三年内都听从宰相安排，各司其职。”





英 译

Zi Zhang said, “The Book Shang Shu said, ‘In Shang Dynasty, the lord Gao Zong did nothing about government affairs for three years during funeral period.’ What does it mean?” Confucius said, “No only Gao Zong, but all ancient people faithfully adhered to this principle. If a lord died, all officials obeyed orders by the premier and stayed at their respective posts.”

原 文

14·41 子曰：“上好礼，则民易使也。”

白 话

孔子说：“领导者尊崇道德规范，群众就容易指挥。”

英 译

Confucius said, “If leaders worship moral standards, the masses are easy to lead.”

原 文

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⁽¹⁾。”曰：“如斯而已乎？”曰：“修己以安百姓⁽²⁾。修己以安百姓，尧舜其犹病诸？”





注 释

- (1) 安人：人安乐。
(2) 安百姓：使老百姓安乐。

白 话

子路问什么叫君子。孔子说：“提升自己的道德修养水平，随时随地保持恭谨的态度。”子路说：“这样就够了吗？”孔子说：“提升自己的道德修养水平，使他人安乐。”子路说：“这样就够了吗？”孔子说：“提升自己的道德修养水平，使百姓安居乐业。提升自己的道德修养水平，使百姓安居乐业，尧舜不都难于做吗？”

英 译

Zi Lu asked about gentlemen. Confucius said, “Raise your own moral level and keep a respectful and attentive attitude at any time and anywhere.” Zi Lu said, “Is this enough?” Confucius said, “Raise your own moral level and make others to live easily and comfortably.” Zi Lu asked, “Is this enough?” Confucius said, “Raise your own moral level and make the masses to live and work in peace. Raise your own moral level and make the masses live and work in peace. It’s too difficult even for Yao and Shun to come up to this standard, isn’t it?”

原 文

14·43 原壤⁽¹⁾夷俟⁽²⁾。子曰：“幼而不孙弟⁽³⁾，长而无述焉，老而不死，是为贼。”以杖叩其胫。

注 释





- (1) 原壤：鲁国人，孔子的旧友。他母亲死了，他还大声歌唱，孔子认为这是大逆不道。
- (2) 夷俟：夷，双腿分开而坐。俟，读“四”，等待。
- (3) 孙弟：同“逊悌”，即谦逊，重情义。

白话

原壤叉开双腿坐着等待孔子。孔子骂他说：“小时候你不讲礼貌，长大了一事无成，老了又总不死，真是害人精。”说着，用手杖敲他的小腿。

英译

With his legs stretching casually, Yuan Rang was waiting for Confucius.

Confucius scolded him, “When you were young, you showed no civility to anyone.

When you became a grown man, you had nothing accomplished. When you

are old now, you don't die. What a pest you are!”

原文

14·44 阙党⁽¹⁾童子将命⁽²⁾。或问之曰：“益者与？”子曰：“吾见其居于位⁽³⁾也，见其与先生并行也。非求益者也，欲速成者也。”

注释

- (1) 阙党：即阙里，孔子家住的地方。
- (2) 将命：在宾主之间传言。
- (3) 居于位：童子与长者同坐。

白话

阙里的一个童子，来向孔子传话。有人问孔子：“这是个求上进的孩子吗？”孔子说：“我见他与长辈同坐同行。他不是个要求上进的人，而是个急于求成的人。”





英 译

A boy in Que Li came to send words to Confucius. Someone asked Confucius, “Is this a boy who seeks to make progress?” Confucius said, “I saw him sitting and walking together with elders. He is not a boy who seeks to make progress, but a one who is impatient for success.”







论语

卫灵公篇第十五

原文

15·1 卫灵公问陈⁽¹⁾于孔子。孔子对曰：“俎豆⁽²⁾之事，则尝闻之矣；军旅之事，未之学也。”明日遂行。

注释

- (1) 陈：音义皆同“阵”，军队作战布列的阵势。
(2) 俎豆：俎，读“举”，古代盛食物的器皿，也被用作祭祀礼器。

白话

卫灵公向孔子问军队列阵法。孔子回答说：“祭祀礼仪方面的事情，我还听说过；用兵打仗的事，从来没有学过。”第二天，孔子便离开了卫国。

英译

Ling Gong, the lord of the country Wei, asked Confucius about the battle array. Confucius replied, "As for sacrificial rites, I've heard something but I've never learned anything about troops commanding and battle fighting."

Confucius left the country Wei the next day.





原文

15·2 在陈绝粮，从者病，莫能兴。子路愠⁽¹⁾见曰：“君子亦有穷乎？”子曰：“君子固穷⁽²⁾，小人穷斯滥矣。”





注 释

- (1) 愠：读“运”，怒，怨恨。
(2) 固穷：固守穷困，安贫守困。

白 话

孔子在陈国断粮时，跟随的学生都饿得走不动路。子路埋怨地说：“难道君子也有穷困潦倒的时候吗？”孔子说：“君子虽穷，但人穷志不穷；小人一旦穷了，就自暴自弃。”

英 译

When Confucius and his students had run out of food in the country Chen, his students were too hungry to walk. Zi Lu complained, “Could it be said that gentlemen also have days when they are poverty-stricken and frustrated?” Confucius said, “Sometimes gentlemen may be very poor but they can hold to their high aspirations in spite of poverty. Yet once vulgarians become poor, they will abandon themselves to despair.”

原 文

15·3 子曰：“赐也！女以予为多学而识之者与？”对曰：“然，非与？”曰：“非也。予一以贯之。”

注 释

- (1) 赐：即子贡。
(2) 女：音义皆同“汝”，你。





白话

孔子说：“子贡啊，你以为我是学得多才记得住的吗？”子贡答道：“对，难道不是吗？”孔子说：“不对。那是因为我学到的东西贯彻始终。”





英 译

Confucius said, “Zi Gong, do you think that I can remember what I’ve learnt just because I’ve studied more?” Zi Gong replied, “Yes I do. But could it be said that it isn’t like this?” Confucius said, “No. It is because that so long as I’ve learnt something I would put it into practice from beginning to end.”

原 文

15·4 子曰：“由！知德者鲜矣。”

白 话

孔子说：“由啊！懂得德的人太少了。”

英 译

Confucius said, “You, there are too little people who can well comprehend virtue.”

原 文

15·5 子曰：“无为而治⁽¹⁾者，其舜也与？夫⁽²⁾何为哉？恭己正南面而已矣。”

注 释

(1) 无为而治：国家的统治者不必有所作为便可以治理国家了。

(2) 夫：代词，他。





白话

孔子说：“能够无所作为而治理天下的人，大概只有舜吧？他做了些什么呢？只是庄严端正地坐在朝廷的王位上罢了。”

英译

Confucius said, “Probably it’s only the lord Shun who can well govern his country by doing nothing, isn’t it? What did he do? The only thing he did was to sit solemnly and uprightly in his throne.”

原文

15·6 子张问行⁽¹⁾。子曰“言忠信，行笃敬，虽蛮貊⁽²⁾之邦，行矣。言不忠信，行不笃敬，虽州里⁽³⁾，行乎哉？立则见其参⁽⁴⁾于前也，在舆则见其倚于衡⁽⁵⁾也，夫然后行。”子张书诸绅⁽⁶⁾。

注释

- (1) 行：通达。
- (2) 蛮貊：古人对少数民族的贬称，南为蛮，北为貊。“貊”读“墨”。这里可以理解为偏远地区。
- (3) 州里：五家为邻，五邻为里。五党为州，二千五百家。州里指近处。此处可理解为家乡。
- (4) 参：列，显现。
- (5) 衡：车辕前面的横木。
- (6) 绅：贵族系在腰间的大带。

白话

子张就正确的行为问题求教于孔子。孔子说：“说话要忠信，行为要诚实，即使到了偏远地区，也能万事亨通；否则，即使在家乡，能顺利吗？站立的时候，忠信诚实这几个字好像就显现在眼前；坐车的时候，这几个字好像就刻在车辕上。这样你到哪都会畅通无阻。”子张于是就将这些话写在腰带上。





英 译

Zi Zhang asked Confucius about proper behavior. Confucius said, “What is said must be done and what is done must be honest. So long as you follow this principle, all business of yours will be fine even if you go to remote areas. Or nothing of yours will be going smoothly even in your hometown, won’t it? When you stand, the word ‘honesty’ seems to clearly appear in front of you; while you sit in a cart, this word seems to be carved on the shaft. If so, all your business will be doing well.” Hearing this, Zi Zhang put these words on his waist belt.





原文

15·7 子曰：“直哉史鱼⁽¹⁾！邦有道，如矢⁽²⁾；邦无道，如矢。君子哉蘧伯玉！邦有道，则仕；邦无道，则可卷⁽³⁾而怀之。”

注释

- (1) 史鱼：卫国大夫，名鱄，字子鱼，他多次向卫灵公推荐蘧伯玉。
(2) 如矢：矢，箭，形容其直。
(3) 卷：同“捲”。

白话

孔子说：“史鱼真是正直啊！国家政治清明时，他像箭一样直，国家政治黑暗时，也像箭一样直。蘧伯玉真是君子！国家政治清明时，他就出来做官，国家政治黑暗时，他就藏而不露地隐居起来。”

英译

Confucius said, “How honest Shi Yu was! When a healthy political atmosphere prevailed in his country, he was upright as an arrow and when an unhealthy political atmosphere prevailed in his country, he was also upright as an arrow. What a gentleman Ju Boyu was! When a healthy political trend prevailed in his country he came out to be an official but when an unhealthy political trend prevailed in his country he secluded him from society.”

原文

15·8 子曰：“可与言而不与之言，失人；不可与言而与言，失言。知者不失人，





亦不失言。”

白话

孔子说：“可以同他谈的话，却不同他谈，这就是失掉了朋友；不可以同他谈的话，却同他谈，这就是说错了话。有智慧的人既不失去朋友，又不说错话。”





英 译

Confucius said, “If you can speak to a person but you don’t do it then you will lose a friend; yet if you cannot speak to a person but you do it, then you will make a mistake. As for a man of wisdom, he neither loses friends nor makes mistakes.”

原 文

15·9 子曰：“志士仁人，无求生以害仁，有杀身以成仁。”

白 话

孔子说：“志士仁人，没有贪生怕死而损害仁的，只有牺牲自己的性命来追求仁的。”

英 译

Confucius said, “There is no person of integrity who clings to life and fears death so that to harm humanity. There are only persons of integrity who are willing to die for a just cause.”

原 文

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。”





白话

子贡问怎样实行仁德。孔子说：“工人想把活儿做好，必须先把工具磨快。住在这个国家，就要追随大夫中的贤者，结交士人中的仁者。”

英译

Zi Gong asked about humanity. Confucius said, “If a worker wants to do a good job, he must sharpen his tools first. Living in this country, you must follow the persons of integrity among scholar-bureaucrats and associate with the persons of humanity among intellectuals.”

原文

15·11 颜渊问为邦。子曰：“行夏之时⁽¹⁾，乘殷之辂⁽²⁾，服周之冕⁽³⁾，乐则韶舞⁽⁴⁾。放⁽⁵⁾郑声⁽⁶⁾，远⁽⁷⁾佞人。郑声淫，佞人殆⁽⁸⁾。”

注释

- (1) 夏之时：夏代的历法，便于农业生产。
- (2) 殷之辂：辂，读“路”，天子所乘的车。殷代的车是木制成，比较朴实。
- (3) 周之冕：周代的帽子。
- (4) 韶舞：是舜时的舞乐，孔子认为是尽善尽美的。
- (5) 放：禁绝、排斥、抛弃。
- (6) 郑声：郑国的乐曲，孔子认为是淫声。
- (7) 远：远离。
- (8) 殆：危险。

白话

颜渊问怎样治理国家。孔子说：“用夏代的历法，乘殷代的车子，戴周朝的礼帽，奏《韶》乐，禁绝郑国的乐曲，疏远能言善辩的人，郑国乐曲是靡靡之音，佞人太危险。”





英 译

Yan Yuan asked how to govern a country. Confucius said, “Use Xia Dynasty’s calendar, take Yin Dynasty’s carts, wear Zhou Dynasty’ hats, play Shao music, forbid music of the country Zhen, to be estranged from persons with glib tongues. The music of the country Zhen is decadent and vulgarians are too dangerous.”

原 文

15·12 子曰：“人无远虑，必有近忧。”





白话

孔子说：“人没有长远的考虑，一定会有眼前的忧患。”

英译

Confucius said, “One with no foresight will have to face imminent dangers.”

原文

15·13 子曰：“已矣乎！吾未见好德如好色者也。”

白话

孔子说：“这个社会完了！我没见过喜欢美德如同喜欢美色的人。”

英译

Confucius said, “This society is finished! I’ve never seen a man who loves morality as much as he loves beauty.”

原文

15·14 子曰：“臧文仲其窃位⁽¹⁾者与！知柳下惠⁽²⁾之贤而不与立也。”

注释

- (1) 窃位：身居官位而不称职。
 (2) 柳下惠：春秋中期鲁国大夫，姓展名获，又名禽，他受封的地名是柳下，“惠”是他的私谥，所以，人称其为柳下惠。

白话





孔子说：“臧文仲是一个窃居官位的人吧！他明知道柳下惠是个贤人，却不举荐他一起做官。”





英 译

Confucius said, “Zang Wenzhong was a person who unjustly occupied a high position, isn’t he? He knew well that Liu Xiahui was a person of integrity but he refused to recommend him as a higher official.”

原 文

15·15 子曰：“躬自厚而薄责于人，则远怨矣。”

白 话

孔子说：“责己从严，责人从宽，就可避免别人的怨恨了。”

英 译

Confucius said, “So long as you are strict with yourself and lenient to others you can stay far away from resentment.”

原 文

15·16 子曰：“不曰‘如之何⁽¹⁾，如之何’者，吾未⁽²⁾如之何也已矣。”

注 释

- (1) 如之何：怎么办。
(2) 未：没有办法。

白 话





孔子说：“有事从来不说‘怎么办，怎么办’的人，我对他也不知怎么办。”

英 译

Confucius said, “Some people always say ‘What can I do? What can I do?’ when they have something to do. To these people, I also don’t know ‘What can I do’.”





原文

15·17 子曰：“群居终日，言不及义，好行小慧，难矣哉！”

白话

孔子说：“整天聚在一块，说话没有一句说到正理上，专好卖弄小聪明，调教这种人可真难啊。”

英译

Confucius said, “Some people like to gather, but their words fail to convey their idea and worse of all, they like to show off their cleverness. It’s rather difficult to discipline them.”

原文

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！”

白话

孔子说：“崇尚道义、依礼行事、说话谦逊、做事守信。达到这样的标准就是君子了！”

英译

Confucius said, “Uphold justice, observe discipline and abide by the law, speak modestly, be trustworthy in word and resolute in deed. Anyone up to this standard is a gentleman!”





原文

15·19 子曰：“君子病无能焉，不病人之不己知也。”

注释

病：担心，怕。





白话

孔子说：“君子只怕自己没有才能，不怕别人不知道自己。”

英译

Confucius said, “A gentleman is only afraid he isn’t capable but don’t be afraid no one well knows him.”

原文

15·20 子曰：“君子疾没世⁽¹⁾而名不称焉。”

注释

没世：死亡之后。

白话

孔子说：“君子担心死亡以后他的名字不为人们所称赞。”

英译

Confucius said, “Gentlemen are afraid that their names will not be praised after their death.”

原文

15·21 子曰：“君子求诸己，小人求诸人。”

白话

孔子说：“君子求之于自己，小人求之于别人。”





英 译

Confucius said, “Gentlemen ask for help from their own, while vulgarians from others.”





原文

15·22 子曰：“君子矜⁽¹⁾而不争，群而不党。”

注释

矜：读“进”，庄重的意思。

白话

孔子说：“君子举止庄重，与世无争；团结他人，却不结党营私。”

英译

Confucius said, “Gentlemen bear themselves dignifiedly and get into no dispute with others; they unite with others but don’t form cliques to pursue selfish interests.”

原文

15·23 子曰：“君子不以言举人，不以人废言。”

白话

孔子说：“君子不会因为某人的花言巧语而举荐他，也不会因为某人品德不好而不采纳他的正确意见。”

英译

Confucius said, “Gentlemen neither recommend anyone because of his sweet words nor refuse anyone’s reasonable suggestions because of his bad





character.”

原文

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。”





白话

子贡问：“有没有一句话可以终身奉行的呢？”孔子回答说：“那就是恕吧！自己不想要的，不要强加给别人。”

英译

Ztu Gong asked, “Is there any single word which we can follow the whole life?” Confucius said, “That’s the word ‘forgive’! Do not do to others what you would not have them do to you.”

原文

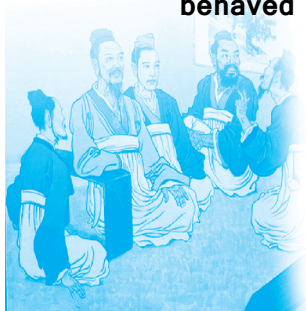
15·25 子曰：“吾之于人也，谁毁谁誉？如有所誉者，其有所试矣。斯民也，三代之所以直道而行也。”

白话

孔子说：“我对于别人，诋毁过谁？赞誉过谁？如有赞誉过的，必然经过我的考验。夏商周三代人都这样做，所以办事光明正大。”

英译

Confucius said, “As for others, is there anyone I once defamed? Is there anyone I once praised? If there is anyone I once praised, he must be the one I once put to my test. All people in the three dynasties of Xia, Shang and Zhou behaved like this so they could be fair and square in handling affairs.”





原文

15·26 子曰：“吾犹及史之阙文⁽¹⁾也，有马者借人乘之，今亡矣夫。”

注释

阙文：阙，读“缺”，基本的意思是“缺少”。史官记史遇到疑难不决的问题便缺而不记，叫阙文。





白话

孔子说：“我还能够看到史书里有存疑不记的地方，有马的人借给别人用，这种情况，现如今早已不存在啦。”

英译

Confucius said, "I can still find historic books lack of something concerning outstanding questions. Some people have horses but they're willing to lend them to others. Such case doesn't exist any longer."

原文

15·27 子曰：“巧言乱德。小不忍则乱大谋。”

白话

孔子说：“花言巧语能败坏道德，小事不忍，就会耽误大事。”

英译

Confucius said, "Honeyed words can make people demoralized. If a person cannot restrain himself when handling small things, he will spoil great things."

原文

15·28 子曰：“众恶之，必察焉；众好之，必察焉。”

白话

孔子说：“众人都厌恶的，我必须考察一下；众人都喜欢的，我也必须考察一下。”





英 译

Confucius said, “I must investigate whatever people like and I must investigate whatever people dislike too.”





原文

15·29 子曰：“人能弘道，非道弘人。”

白话

孔子说：“是人能使道发扬光大，不是道使人增加才干。”

英译

Confucius said, “It is human that carry forward and further develop Dao but it is not Dao that enhances people’s ability.”

原文

15·30 子曰：“过而不改，是谓过矣。”

白话

孔子说：“有错不改，这才真叫错呢。”

英译

Confucius said, “If a person has made mistakes but he refuses to correct them, this is really a mistake.”

原文

15·31 子曰：“吾尝终日不食，终夜不寝，以思，无益，不如学也。”

白话





孔子说：“我曾经整天不吃饭，整夜不睡觉，思来想去，也没有用，还不如加紧学习呢。”





英译

Confucius said, "I once ate nothing all day long and didn't sleep through the night constantly thinking over and over again. Since it was useless I'd better make the best use of my time to study."

原文

15·32 子曰：“君子谋道不谋食。耕也，馁⁽¹⁾在其中矣；学也，禄⁽²⁾在其中矣。君子忧道不忧贫。”

注释

- (1) 馁：读“内”的第三声，饥饿。
(2) 禄：做官的俸禄。

白话

孔子说：“君子只谋求治国之道，不谋求糊口之法。耕田，有时也难免要饿肚子；而学习，则可以使一个人得到高官厚禄。君子只担心学不好道，不担心贫穷。”

英译

Confucius said, "Gentlemen seek only strategy to govern a country but not way to eke out a living. Sometimes even farming cannot avoid hunger. But study can help a person win exalted position and handsome pay. Therefore gentlemen worry only about being unable to well master strategy





of country-governing but not poverty.”

原文

15·33 子曰：“知及之⁽¹⁾，仁不能守之；虽得之，必失之；知及之，仁能守之，不庄以涖⁽²⁾之，则民不敬。知及之，仁能守之，庄以涖之，动之以礼，未善也。”





注 释

- (1) 知及之：知，同“智”。之，指下文的“民”，即百姓。
 (2) 涖：读“力”，临，到的意思。

白 话

孔子说：“凭借聪明才智足以赢得百姓，但仅凭仁德却不能留住百姓，即使得到，也一定会失去。但即便凭借聪明才智足以赢得百姓，凭借仁德可以留住他们，如不用严肃态度来治理他们，也还是不会得到百姓的敬重；聪明才智足以赢得百姓，仁德可以留住百姓，能用严肃态度来治理百姓，但动员百姓时不照礼的要求，那也是依然是美中不足。”

英 译

Confucius said, “You can win people by wisdom, but you cannot keep them only by humanity. Or else you will lose them though you have won them. Yet, if you cannot administer them seriously you still cannot win people’s respect even you can win people by wisdom and keep them by humanity. If you cannot mobilize them according to proprieties it cannot be thought perfect even you can win people by wisdom, keep them by humanity and administer them seriously.”

原 文

15·34 子曰：“君子不可小知⁽¹⁾而可大受⁽²⁾也，小人不可大受而可小知也。”





注 释

- (1) 小知：知，不是“知道”，是“做事”，“小知”就是做小事。
- (2) 大受：受，承受，受命，指责任，使命。“大受”就是承担大任，肩负重责。

白 话

孔子说：“君子不能让他们做小事，但可让他们承担重大使命。小人不可让他们承担重大使命，但可以让他们做小事。”





英译

Confucius said, "Gentlemen cannot be appointed to minor assignments but can be commissioned major tasks; and vulgarians cannot be designated to major tasks but can be appointed to trifles."

原文

15·35 子曰：“民之于仁也，甚于水火。水火，吾见蹈而死者矣，未见蹈仁而死者也。”

白话

孔子说：“百姓需要仁，比需要水火更迫切。我见过人跳进水火中死的，却没有见过有谁因为表现出仁而死的。”

英译

Confucius said, "People need humanity more eagerly than need water and fire. I've seen people died after falling into water or fire but haven't seen anybody who died because of showing humanity."

原文

15·36 子曰：“当仁，不让于师。”

白话

孔子说：“在仁德的问题上，就是老师，也不同他谦让。”





英 译

Confucius said, “As for the problem of humanity, we shouldn’t modestly yield precedence even to a teacher.”





原文

15·37 子曰：“君子贞⁽¹⁾而不谅⁽²⁾。”

注释

- (1) 贞：大信。
(2) 谅：小信。

白话

孔子说：“君子在大事上要讲信用，但小事上则可不必如此。”

英译

Confucius said, “Gentlemen must keep their promises about big things but unnecessary about trifles.”

原文

15·38 子曰：“事君，敬其事而后其食⁽¹⁾。”

注释

食：食禄，俸禄。

白话

孔子说：“事奉君主，要先把事情做好，然后再考虑俸禄。”

英译

Confucius said, “When serving the lord, you must do a good job first and





then consider reward.”





原文

15·39 子曰：“有教无类。”

白话

孔子说：“教育面前人人平等。”

英译

Confucius said, “Everyone is equal in education.”

原文

15·40 子曰：“道不同，不相为谋。”

白话

孔子说：“主张不同，不能互相谋划。”

英译

Confucius said, “Have nothing to say to anyone who doesn't share your opinions.”

原文

15·41 子曰：“辞达而已矣。”

译文

孔子说：“只要能把话说明白就行了。”





英 译

Confucius said, "So long as you can make yourself clear, that's fine."





原文

15·42 师冕⁽¹⁾见，及阶，子曰：“阶也。”及席，子曰：“席也。”皆坐，子告之曰：“某在斯，某在斯。”师冕出，子张问曰：“与师言之道与？”子曰：“然，固相⁽²⁾师之道也。”

注释

- (1) 师冕：师，乐师。冕，乐师名叫冕。
(2) 相：帮助。

白话

乐师冕来见孔子，走到台阶前，孔子说：“这儿是台阶。”走到坐席前，孔子说：“这是坐席。”等大家都坐下来，孔子告诉他：“某某在这里，某某在这里。”师冕走了以后，子张就问孔子：“这就是与乐师谈话的道吗？”孔子说：“这就是帮助乐师的道。”

英译

Musician Mian came to see Confucius. Stepping up to front of steps, Confucius said, "This is a step." Coming to front of a mat seat, Confucius said, "This is a mat" After sitting down, Confucius said, "Mr. so and so sits here. Mr. so and so sits there." After the musician left, Ztu Zhang asked Confucius, "Is this the way you speak to musicians?" Confucius said, "This is the way to help musicians."







论语

季氏篇第十六

原文

16·1 季氏将伐颛臾⁽¹⁾。冉有、季路见于孔子曰：“季氏将有事⁽²⁾于颛臾。”孔子曰：“求！无乃尔是过与？夫颛臾，昔者先王以为东蒙主⁽³⁾，且在城邦之中矣，是社稷之臣也。何以伐为？”冉有曰：“夫子欲之，吾二臣者皆不欲也。”孔子曰：“求！周任⁽⁴⁾有言曰：‘陈力就列⁽⁵⁾，不能者止。’危而不持，颠而不扶，则将焉用彼相⁽⁶⁾矣？且尔言过矣，虎兕⁽⁷⁾出于柙⁽⁸⁾，龟玉毁于椟⁽⁹⁾中，是谁之过与？”冉有曰：“今夫颛臾，固而近于费⁽¹⁰⁾。今不取，后世必为子孙忧。”孔子曰：“求！君子疾夫舍曰欲之而必为之辞。丘也闻有国有家者，不患寡而患不均，不患贫而患不安⁽¹¹⁾。盖均无贫，和无寡，安无倾。夫如是，故远人不服，则修文德以来之。既来之，则安之。今由与求也，相夫子，远人不服而不能来也，邦分崩离析而不能守也；而谋动干戈于邦内。吾恐季孙之忧，不在颛臾，而在萧墙⁽¹²⁾之内也。”

注释

- (1) 颛臾：读“专鱼”，鲁国的附属国，在今山东省费县西。
- (2) 有事：有军事行动。
- (3) 东蒙主：东蒙，蒙山。主，主持祭祀的人。东蒙山祭祀的主持人。
- (4) 周任：人名，周代史官。
- (5) 陈力就列：陈力，发挥能力。根据才能担任职务。
- (6) 相：盲人的搀扶者，这里指辅助而言。
- (7) 兕：读“四”，母犀牛。
- (8) 柙：读“匣”，用以关押野兽的木笼。
- (9) 椟：读“毒”，匣子。





- (10) 费：季氏的采邑。
(11) 贫、寡：可能有错误，应为寡、贫。
(12) 萧墙：影壁墙。指宫廷之内。

白话

季氏要攻打颛臾，冉有、季路去见孔子说：“季氏快要攻打颛臾了。”孔子说：“冉求，这不是你的错吗？颛臾曾做过先王的东蒙主，而且就在鲁国境内。是鲁国的一部分，为何要打它？”冉有说：“季氏要打的，我二人都不想打。”孔子说：“冉求，有句老话说：‘在其位就要尽其责，不然就辞职’，危险时不支持，跌倒时不搀扶，要你这个助手何用？而且，你还说错了，虎兕跑出笼子，龟玉毁在盒中，是谁的错？”冉有说：“现在颛臾城墙坚固，又离费城很近，现在不夺过来，将来会成为子孙的后患。”孔子说：“冉求，君子痛恨那种不说自己‘想要’，却要找理由辩解的人。我听说有国有家的人，不怕钱少而怕不平均，不怕贫穷而怕不安定。因为，平均了就没有贫穷，大家和睦就感觉不到人少，安定了就没有危险。这样，如果远方的人不服，就用仁政招徕他们；来了之后，就要安抚他们。现在你二人辅助季氏，远人不服却不能招徕他们，国家分崩离析却不能保全，反而想着在国内使用武力，我只怕季孙的危险不在颛臾，而在自己的内部。”

英译

Ji Shi was going to attack Zhuan Yu. Ran You and Ji Lu came to Confucius and said, “Ji Shi was going to make an assault on Zhuan Yu.” Confucius said, “Ran Qiu, is this your fault? Zhuan Yu was once the sponsor to offer sacrifices to Mount Dongmeng and it is located within the country Lu. Since it is a part of Lu, what’s the reason for him to attack it?” Ran You said, “It is Ji Shi that wants to attack Zhuan Yu but we two don’t agree with him.” Confucius said, “Ran Qiu, As an old saying goes, ‘Since you occupy a position, you should





take the relative responsibilities. Or else, you should resign.’ When persons are in danger, you don’t show any support; when persons fall down, you don’t lend them a helping hand, then what’s the use to have assistants like you? Worse of all, what you said is wrong. If a she-rhinoceros runs out of a cage and a turtle-jade is destroyed within a box, then whose fault is it?” Ran You said, “Now Zhuan Yu enjoys strong city walls and is located very near to Fei City. If we don’t attack it now I’m afraid that endless troubles will be left over to our future generations.” Confucius said, “Ran Qiu, gentlemen hate people who don’t say they want to do something but try their best to justify their conduct instead. I heard that people who have their own countries and families are not afraid of lacking money but afraid of unequal, not afraid of poverty but afraid of unrest. The reason is that so long as there is equality there will not be poverty. If people live in amity with others they won’t feel the sparseness of population and if they live in peace they won’t meet with any dangers. Then you can solicit people from far away with humanity who refuses to give in. And you can pacify them after their arrival. As two assistants to Ji Shi now, yet you cannot solicit people from far away who refuse to give in. When your country is on the verge





of collapse, you can do nothing to save it but instead you should want to resort to force. I'm afraid that the danger of Ji lies just in yourself but not in Zhuan Yu.”

原文

16·2 孔子曰：“天下有道，则礼乐征伐自天子出；天下无道，则礼乐征伐自诸侯出。自诸侯出，盖十世希不失矣；自大夫出，五世希不失矣；陪臣执国命，三世希不失矣。天下有道，则政不在大夫。天下有道，则庶人不议。”

白话

孔子说：“天下太平时，实权一定都在中央。天下混乱时，实权一定都在地方。实权在省级，天下太平的局面最多能操持十代，再往后，很少有不亡国；实权在地级，天下太平的局面最多操持五代，再往后，很少有不亡国的；县级官员为所欲为，天下太平的局面最多能保持三代，再往后，很少有不亡国的。天下太平，则实权不在地方；天下太平，则百姓不会抱怨社会。”

英译

Confucius said, “When there is a great order across the land, the real power lies surely in the central authority; when there is a great disorder under heaven, the real power lies certainly in local authorities. When real power lies in authorities of provincial level, the great order across the land can be kept ten generations at most. If the real power lies in authorities of provincial level more than ten generations, nearly no countries can avoid being destroyed. If the





real power lies in authorities of prefecture level, the great order across the land can be kept five generations at most. If the real power lies in authorities of prefecture level more than five generations, nearly no countries can avoid being destroyed. If the real power lies in authorities of county level, the great order can be kept three generations at most. If the real power lies in authorities of county level more than three generations, nearly no counties can avoid being destroyed. If there is a great order across the land, the real power certainly does not lie in local authorities. And if there is a great order under heaven, people do not complain their society at all. ”

原文

16·3 孔子曰：“禄之去公室五世⁽¹⁾矣，政逮⁽²⁾于大夫四世⁽³⁾矣，故夫三桓⁽⁴⁾之子孙微矣。”

注释

- (1) 五世：指鲁国宣公、成公、襄公、昭公、定公五世。
- (2) 逮：及。
- (3) 四世：指季孙氏文子、武子、平子、桓子四世。
- (4) 三桓：鲁国仲孙、叔孙、季孙都出于鲁桓公，所以叫三桓。

白话

孔子说：“鲁国失去大权旁落已经有五代了，实权落在大夫之手已经四代了，所以三





桓的子孙也衰微了。”

英译

Confucius said, “The central authority of the country Lu has lost its real power for five generations. And the real power has fallen into the provincial authority for four generations. Therefore the posterity of the three Heng’s families has fallen into decay.”

原文

16·4 孔子曰：“益者三友，损者三友。友直，友谅⁽¹⁾，友多闻，益矣。友便辟⁽²⁾，友善柔⁽³⁾，友便佞⁽⁴⁾，损矣。”

注释

- (1) 谅：诚信。
- (2) 便辟：惯于走邪道。
- (3) 善柔：善于和颜悦色骗人。
- (4) 便佞：惯于花言巧语。

白话

孔子说：“有益的朋友有三种，有害的朋友有三种。与正直的人交朋友、与诚实的人交朋友、与见多识广的人交朋友，有益处；与走邪门歪道的人交朋友、与谄媚奉迎的人交朋友、与花言巧语的人交朋友，有害处。”

英译

Confucius said, “There are three categories of good friends and three





categories of bad ones, too. It's good for you to make friends with straightforward people, honest people and experienced and learned people. It's harmful to make friends with people who take crooked ways, who fawn on others and who are smooth-tongued.”

原文

16·5 孔子曰：“益者三乐，损者三乐。乐节礼乐⁽¹⁾，乐道人之善，乐多贤友，益矣。乐骄乐⁽²⁾，乐佚⁽³⁾游，乐晏乐⁽⁴⁾，损矣。”

注释

- (1) 节礼乐：孔子主张用礼乐来节制人。
- (2) 骄乐：骄纵不知节制的乐。
- (3) 佚：同“逸”。
- (4) 晏乐：沉溺于宴饮取乐。

白话

孔子说：“有益的喜好有三种，有害的喜好有三种。喜好以礼乐调节自己，喜好称道别人的好处，喜好多结交贤德之友，这是有益的。喜好骄奢淫逸，喜欢游手好闲，喜欢大吃大喝，这是有害的。”

英译

Confucius said, “There are three sorts of helpful likings, and there are also three sorts of harmful likings. Liking to adjust oneself with proprieties and music, liking to praise others’ strong points, liking to make many friends with persons





of integrity, they are helpful; liking to wallow in luxury and pleasure, liking to live in idleness, liking to be spendthrift in feasting are harmful.”

原文

16·6 孔子曰：“侍于君子有三愆⁽¹⁾：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⁽²⁾。”

注释

- (1) 愆：读“千”，过失。
(2) 瞽：读“鼓”，盲人。

白话

孔子说：“奉陪君子有三种过失：不该说的时候就说，这叫急躁；该说的时候不说，这叫隐瞒；不看君子脸色而贸然说话，这叫瞎子。”

英译

Confucius said, “When you keep a gentleman company, there are three faults you should pay attention to: speak when you shouldn’t, this is called ‘being impatient’; do not speak when you should do, this is called ‘concealing’; speak without adapting yourself to the look in his eyes, this is called ‘being blind’.”

原文





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。”

白话

孔子说：“君子有三种坏习气要戒除：年轻时，血气未足，要戒色欲；年壮时，血气正旺，要戒争斗；年老时，血气已衰，要戒贪婪。”

英译

Confucius said, “There are three bad habits for gentlemen to give up: when young, they are short of sap, so they must give up being addicted to sex; when grown up, they are full of sap, so they must give up fighting; when old, they are feeble in sap, so they must give up greed.”

原文

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。”

白话

孔子说：“君子有三件事要敬畏：敬畏大自然、敬畏大人物、敬畏圣人言论。小人不懂自然规律因而也就不敬畏大自然，不尊重大人物，不拿圣人言论当回事。”

英译

Confucius said, “There are three things which gentlemen should highly esteem, namely, Mother Nature, VIP and words of sages. Vulgarians don't





understand law of nature and therefore they don't highly esteem Mother Nature and VIP and don't treat words of sages seriously either."

原文

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。”

白话

孔子说：“天生就知道的，是一等人；学习才知道的，是二等人；遇到困难才去学习的，是三等人；遇到困难也不学习的，就是下等人了。”

英译

Confucius said, "A man who is born with knowledge is grade A; a man knows something through study is grade B; a man who starts to study after meeting with difficulties is grade C; a man who refuses to study even after meeting with difficulties is grade D."

原文

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。”

白话

孔子说：“君子有九件事要仔细考虑：看，要考虑是否看清；听，要考虑是否听清；检查自己神情，要考虑是否温和；察看自己容貌，要考虑是否端庄；说话，要考虑是否





诚恳；办事，要考虑是否敬业；怀疑，要考虑是否应该求教；愤怒，要考虑是否有后患；获利，要思考是否正当。”

英译

Confucius said, “Gentlemen have nine things to consider about carefully: when looking, they should consider whether they see clearly; when listening, they should consider whether they hear clearly; when examining self-expression, they should consider whether it is mild and refined; when scrutinizing self-appearance, they should consider whether it is decorous; when speaking, they should consider whether they are honest; when managing business, they should consider whether they are diligent; when doubting, they should consider whether they should seek advice; when being angry, they should consider whether there is any future trouble; when making profits, they should consider whether it is reasonable.”

原文

16·11 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。”

白话

孔子说：“看到别人行善，就觉得不如人家，看到别人作恶，就像把手伸到开水中赶快避开。我见到过这样的人，也听到过这样的话。以隐居避世保持自己的志向，以主持





正义实现自己的理想。我听到过这种话，却没有见到过这样的人。”

英 译

Confucius said, “When seeing others doing good works, a man would feel that he is not so good as the good-work doers; when seeing others doing evil, a man would avoid them immediately as if he puts his hand into boiled water and draw out at once. I have seen this kind of people and also heard of this sort of words. A man keeps his ideals by living a secluded life and realizes his dreams by upholding justice. I have heard of such words but have not seen such people.”

原 文

16·12 齐景公有马千驷，死之日，民无德而称焉。伯夷、叔齐饿死于首阳之下，民到于今称之。其斯之谓与？

白 话

齐景公有马四千匹，可死的那天，百姓却觉得他没有什么德行值得称颂。伯夷、叔齐饿死在首阳山下，但百姓至今还在称颂他们。人们津津乐道的不就是这件事吗？

英 译

Qi Jing Gong had 4,000 horses but people did not think he had any virtue worthy praising on the very day when he died. Bo Yi and Shu Qi died of hunger





in Mt. Shouyang but they have long been being praised even up to now. What people like to talk about is probably this story, isn't it?

原文

16·13 陈亢⁽¹⁾问于伯鱼⁽²⁾曰：“子亦有异闻⁽³⁾乎？”对曰：“未也。尝独立，鲤趋而过庭。曰：‘学诗乎？’对曰：‘未也。’‘不学诗，无以言。’鲤退而学诗。他日又独立，鲤趋而过庭。曰：‘学礼乎？’对曰：‘未也。’‘不学礼，无以立。’鲤退而学礼。闻斯二者。”陈亢退而喜曰：“问一得三。闻诗，闻礼，又闻君子之远⁽⁴⁾其子也。”

注释

- (1) 陈亢：亢，读“刚”，即陈子禽。
- (2) 伯鱼：孔子的儿子，即孔鲤（前532年—前481年），字伯鱼，因其出生时鲁昭公赐孔子一尾鲤鱼而得名。孔鲤先孔子而亡。
- (3) 异闻：这里指不同于对其他学生所讲的内容。
- (4) 远：读“院”，疏远。不亲近，不偏爱。

白话

陈亢问伯鱼：“你从先生那里听到过什么特殊的教诲吗？”伯鱼回答说：“没有呀。有一次他独自站在堂上，我快步从庭里走过，他说：‘学《诗》了吗？’我回答说：‘没有。’他说：‘不学诗，就不懂得如何说话。’我回去就学《诗》。又有一天，他又独自站在堂上，我快步从庭里走过，他说：‘学礼了吗？’我回答说：‘没有。’他说：‘不学礼就不懂得如何立身。’我回去就学礼。我就听到过他这两次教诲。”陈亢回去高兴地说：“我提一个问题，得到三方面的收获，既听到了《诗》的作用，又听到了礼的功能，还听到了君子不偏爱自己儿子的美德。”

英译

Chen Gang asked Boyu, "Have you heard any special instructions from our





master?” Boyu replied, “No. One day, he was standing alone in the hall and I pass quickly. He said to me, ‘Have you studied The Book of Odes?’ I replied, ‘No.’ He said, ‘If you don’t study The Book of Odes, you won’t know how to speak.’ After turning back, I began to study The Book of Odes. Another day, he was standing alone in the hall and I pass quickly. He said to me, ‘Have you studied proprieties?’ I replied, ‘No.’ He said, ‘If you don’t study proprieties, you won’t know how to find a foothold in society.’ After turning back, I began to study proprieties. Only twice have I ever heard his instructions.” Back of home, Chen Gang was very happy and said, “I only asked one question but I learned three things: firstly, I heard of the function of The Book of Odes; secondly, I heard of the function of proprieties; thirdly, I heard of a gentleman’s virtue about having no preference for his own son.”

原文

16·14 邦君之妻，君称之曰夫人，夫人自称曰小童；邦人称之曰君夫人，称诸异邦曰寡小君；异邦人称之亦曰君夫人。

白话

国君的妻子，国君称她为夫人，夫人自称为小童；国人称她为君夫人，在外国人面前则称她为寡小君；外国人也称她为君夫人。





英 译

As for the wife of a lord, the lord calls her madam, but the wife calls herself little kid; people call her the wife of the lord and before foreigners call her the little wife of the lord; and the foreigners call her the wife of the lord.







论语

阳货篇第十七

原文

17·1 阳货⁽¹⁾欲见孔子，孔子不见，归孔子豚⁽²⁾。孔子时其亡⁽³⁾也，而往拜之，遇诸涂⁽⁴⁾。谓孔子曰：“来！予与尔言。”曰：“怀其宝而迷其邦⁽⁵⁾，可谓仁乎？”曰：“不可。”“好从事而亟⁽⁶⁾失时，可谓知乎？”曰：“不可。”“日月逝矣，岁不我与⁽⁷⁾。”孔子曰：“诺，吾将仕矣。”

注释

- (1) 阳货：又叫阳虎，季氏的家臣。
- (2) 归孔子豚：归，读“愧”，同“馈”，赠送。豚，读“屯”，小猪。
- (3) 亡：外出。
- (4) 涂：涂，同“途”，道路。
- (5) 迷：迷乱。
- (6) 亟：屡次。
- (7) 与：在一起，此处是等待的意思。

白话

阳货想见孔子，孔子不见，他就给孔子送了一只烤乳猪，目的在于迫使孔子去他家致谢。孔子乘他不在家时去拜谢，可不料却在半路上遇见了。阳货对孔子说：“来，我有话要跟你说。”孔子走过去，阳货说：“有本领却藏起来而听任国家大乱，这能叫仁吗？”孔子说：“不能。”阳货说：“总想干大事而又屡次错过机会，这能叫明智吗？”孔子说：“不能。”阳货说：“时间一天天过去了，年岁是不等人的。”孔子说：“好吧，那我就去做官吧。”





英 译

Yang Huo wanted to visit Confucius but Confucius refused. He gave Confucius a roasted sucking pig aiming to force Confucius to visit him expressing gratitude. Confucius deliberately went to visit him when Yang Huo was out but unexpectedly he met with him on the way. Yang Huo said to Confucius, “Come on! I have something to talk with you.” Confucius stepped up and Yang Huo said, “You’re a man of ability but you live a secluded life and let the country suffer from a great disorder. Can it be called humanity?” Confucius said, “No.” Yang Huo said continuously, “You always want to do big things but you have missed chances again and again. Can it be called wisdom?” Confucius said, “No.” Yang Huo said, “Time passed day by day. Age doesn’t wait for anyone.” Confucius said, “All right. I’ll be out and seek a post then.”

原 文

17·2 子曰：“性相近也，习相远也。”

白 话

孔子说：“人的本性相近，但习惯却会相差很远。”





英译

Confucius said, "All people's nature is nearly the same, but their habits can be quite different."

原文

17·3 子曰：“唯上知与下愚不移。”

白话

孔子说：“只有上等的智者与下等的愚者是无法改变的。”

英译

Confucius said, "It is the wise men of upper class and the stupid men of grass-root class that cannot be changed."

原文

17·4 子之武城⁽¹⁾，闻弦歌⁽²⁾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。”

注释

- (1) 武城：鲁国小城，当时子游为武城宰。
(2) 弦歌：弦，指琴瑟。以琴瑟伴奏歌唱。





白话

孔子到武城，听见弹琴唱歌的声音。孔子微笑着说：“杀鸡何必用宰牛的刀呢？”子游回答说：“以前我听先生说过，‘君子学习了礼乐就能爱人，小人学习了礼乐就容易受指使。’”孔子说：“同学们，言偃的话是对的。我刚才说的话，只是开个玩笑而已。”

英译

Confucius came to Wu Cheng City and heard the sound interspersed with singing and accompanied with plucked instruments. Smiling, Confucius said, “What’s the necessity to kill a chicken with a butcher’ knife for ox-killing?” Ztu You replied, “Before I once heard you say, ‘After learning propieties and music, gentlemen will love people; after learning propieties and music, vulgarians will be easily incited.’” Confucius said, “My dear student, what Yan Yan said is correct. And what I said just now is only for fun.”

原文

17·5 公山弗扰⁽¹⁾以⁽²⁾费畔⁽³⁾，召，子欲往。子路不悦，曰：“未之也已⁽⁴⁾，何必公山氏之之也⁽⁵⁾。”子曰：“夫召我者，而岂徒⁽⁶⁾哉？如有用我者，吾其为东周乎⁽⁷⁾？”

注释

- (1) 公山弗扰：人名，又称公山不狃，字子洩，季氏的家臣。
- (2) 以：占据，以某地为据点。
- (3) 畔：同“叛”。
- (4) 未之也已：之，前往，此处是前往的地点。已，止，罢了，算了。





- (5) 之之也：第一个“之”字是助词，第二个“之”字是动词，前往。
- (6) 徒：徒然，白白地，平白无故。
- (7) 吾其为东周乎：为东周，建造东方的周朝。

白 话

公山弗扰以费邑为据点叛乱，招纳孔子，孔子想去。子路不高兴地说：“没地方去也就罢了，何必非要到公山弗扰那里去呢？”孔子说：“他来召我，难道没有原因吗？如果有人用我，我就不能在东方重建周朝吗？”

英 译

Taking Fei County as a stronghold, Gongshan Furaο rose in rebellion and invited Confucius. Confucius wanted to go. Zi Lu said unhappily, “If there is nowhere for you to go, let it go at that. What’s the need to accept the invitation of Gongshan Furaο?” Confucius said, “Could it be said that there is no reason for him to invite me? If someone wants to use me, surely it doesn’t mean that I cannot rebuild a new Zhou Dynasty in the east.”

原 文

17·6 子张问仁于孔子。孔子曰：“能行五者于天下为仁矣。”问：“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。”

白 话

子张问孔子什么叫仁。孔子说：“能够处处做到五点就是达到仁了。”子张说：“请问





哪五种。”孔子说：“庄重、宽厚、诚实、勤敏、慈惠。庄重能免遭侮辱，宽厚能得民心，诚信能受重用，勤敏能获成功，慈惠能善用人。”

英译

Zi Zhang asked Confucius about humanity. Confucius said, “If you can do five things then you can be considered man of humanity.” Zi Zhang said, “What are they?” Confucius said, “Seriousness, generosity, honesty, diligence and kindness. Seriousness can help you avoid being insulted; generosity can help you win supports of the people; honesty can help you win important positions; diligence can help you to be crowned with success; kindness can help you properly use persons of talent.”

原文

17·7 佛肸⁽¹⁾召，子欲往。子路曰：昔者由也闻诸夫子曰：‘亲于其身为不善者，君子不入也。’佛肸以中牟⁽²⁾畔，子之往也，如之何？”子曰：“然，有是言也。不曰坚乎，磨而不磷⁽³⁾；不曰白乎，涅⁽⁴⁾而不缁⁽⁵⁾。吾岂匏瓜⁽⁶⁾也哉？焉能系⁽⁷⁾而不食？”

注释

- (1) 佛肸：读“必西”，晋国大夫范氏家臣，中牟城地方官。
- (2) 中牟：地名，在晋国，约在今河北邢台与邯郸之间。
- (3) 磷：损伤。
- (4) 涅：一种矿物质，可用作颜料染衣服。
- (5) 缁：读“资”，黑色。





- (6) 匏瓜：匏读“袍”，葫芦中的一种，比一般葫芦大，味苦不能吃，可做瓢。
(7) 系：读“记”，拴。

白话

佛肸召孔子去，孔子打算前往。子路说：“从前我听先生说过：‘亲手做坏事的人那里，君子是不去的。’现在佛肸据中牟反叛，你却要去，这如何解释呢？”孔子说：“是的，我有过这样的话。不是说硬东西磨不坏吗？不是说白东西染不黑吗？难道我就是个苦葫芦吗？怎么能只挂不能吃呢？”

英译

Bi Xi invited Confucius and he wanted to go. But Zi Lu said, "I heard you said before, 'Gentlemen don't go to persons who do bad things personally.' Now Bi Xi takes Zhong Mou as a stronghold and has risen in rebellion. But you want to go there. How can you explain it?" Confucius said, "Yes, I once said this. But do you know that hard thing cannot be worn out by rubbing and white thing cannot be blackened with dyestuff? Could it be said I'm a bitter gourd which can just be hung there but cannot be eaten?"

原文

17·8 子曰：“由也，女⁽¹⁾闻六言六蔽矣乎？”对曰：“未也。”“居⁽²⁾，吾语女。好仁不好学，其蔽也愚⁽³⁾；好知不好学，其蔽也荡⁽⁴⁾；好信不好学，其蔽也贼⁽⁵⁾；好直不好学，其蔽也绞⁽⁶⁾；好勇不好学，其蔽也乱；好刚不好学，其蔽也狂。”

注释





- (1) 女：音义皆同“汝”，你。
- (2) 居：坐。
- (3) 愚：受人愚弄。
- (4) 荡：放荡。
- (5) 贼：危害，耽误，误人子弟。
- (6) 绞：说话尖刻。

白 话

孔子说：“仲由啊，你听说过六种品德六种弊病吗？”仲由说：“没有。”孔子说：“坐下，我对你说。好仁不好学，弊病是愚蠢；好智不好学，弊病是放荡；好信不好学，弊病是误人；好直不好学，弊病是刻薄；好勇不好学，弊病是作乱；好刚不好学，弊病是狂妄。”

英 译

Confucius said, “Zhong You, have you ever heard of six virtues and six defects?” Zhong You said, “No.” Confucius said, “Sit down. Let me tell you. Lay stress on humanity but not on study, its defect is stupidity; lay stress on wisdom but not on study, its defect is loose; lay stress on honesty but not on study, its defect is misleading people; lay stress on straightforwardness but not on study, its defect is causticity; lay stress on braveness but not on study, its defect is to rise in revolt; lay stress on firmness and unyieldingness but not on study, its defect is frantiness.”

原 文





17·9 子曰：“小子何莫学夫诗。诗，可以兴⁽¹⁾，可以观⁽²⁾，可以群⁽³⁾，可以怨⁽⁴⁾。迩⁽⁵⁾之事父，远之事君；多识于鸟兽草木之名。”

注 释

- (1) 兴：激发兴致。
 (2) 观：达观，即心胸豁达，遇事想得开。
 (3) 群：合群。
 (4) 怨：招怨。
 (5) 迩：读“耳”，近。

白 话

孔子说：“学生们为什么不学习《诗》呢？学《诗》可以激发情致，可以心胸达观，可以与人合群，可以抒发怨怒。近可孝敬父母，远可事奉君主；还可以多知道一些鸟兽草木的名字。”

英 译

Confucius said, "My students, why don't you study The Book of Odes?"

Through the study of The Book of Odes, you can arouse delights of life, you can be broad-minded, you can get on well with others, you can express resentment. Near, you can well show filial devotion to your parents and far you can well serve the lord. Moreover, you can also learn some names of birds, animals, plants and trees."

原 文

17·10 子谓伯鱼曰：“女为《周南》、《召南》⁽¹⁾矣乎？人而不为《周南》、《召南》，





其犹正墙面而立⁽²⁾也与？”

注 释

- (1) 《周南》、《召南》：《诗经·国风》中的第一、二两部分篇名。周南和召南都是地名。这是当地的民歌。
- (2) 正墙面而立：面向墙壁站立着。

白 话

孔子对伯鱼说：“你学习《周南》、《召南》了吗？一个人如果不学习《周南》、《召南》，那不就像面对墙壁而站着吗？”

英 译

Confucius said to Bo Yu, “Have you learned Zhounan and Zhaonan? If a man doesn't learn Zhounan and Zhaonan, isn't it like to stand facing a wall?”

原 文

17·11 子曰：“礼云礼云，玉帛云乎哉？乐云乐云，钟鼓云乎哉？”

白 话

孔子说：“礼呀礼呀，说的是玉帛吗？乐呀乐呀，说的是钟鼓吗？”

英 译

Confucius said, “Gifts and gifts, do they mean jade and silk? Music and music, does it mean bell and drum?”





原文

17·12 子曰：“色厉而内荏⁽¹⁾，譬诸小人，其犹穿窬⁽²⁾之盗也与？”

注释

- (1) 色厉内荏：厉，威严，荏，读“忍”，虚弱。外表严厉而内心虚弱。
(2) 窬：读“鱼”，洞。

白话

孔子说：“外表严厉而内心虚弱，用这句话比喻小人，就像是挖墙洞的盗贼吧？”

英译

Confucius said, “A fierce look covers a coward heart. If we use this sentence to draw an analogy to vulgarians, aren't they like thieves who commit theft by boring holes in the wall?”

原文

17·13 子曰：“乡愿，德之贼也。”

注释

乡愿：老好人。

白话

孔子说：“老好人，就是破坏道德的人。”

英译





Confucius said, "Men of no principle are demoralized persons."

原文

17·14 子曰：“道听而涂说，德之弃也。”

白话

孔子说：“路上听到就到处传播，这与道德背道而驰。”

英译

Confucius said, "Hearsay runs counter to morality."

原文

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。”

白话

孔子说：“可以和小人一起共同事奉君主吗？这种人在没当官时，总怕当不上。当上了，又怕丢官。如果他们总怕丢乌纱帽，那就什么事都干得出来了。”

英译

Confucius said, "Can we work together with vulgarians at serving the lord?"

When they've got no official posts, they are always afraid of being unable to get. But when they've got one, they are afraid of losing it. If what they always





worry about is just losing office posts, then there is nothing they cannot do.”

原文

17·16 子曰：“古者民有三疾，今也或是之亡也。古之狂⁽¹⁾也肆⁽²⁾，今之狂也荡⁽³⁾；古之矜也廉⁽⁴⁾，今之矜也忿戾⁽⁵⁾；古之愚也直，今之愚也诈而已矣。”





注 释

- (1) 狂：狂妄自大。
- (2) 肆：放肆。
- (3) 荡：放荡。
- (4) 廉：说一不二。
- (5) 戾：蛮横无理。

白 话

孔子说：“古人有三种毛病，而今人这三种毛病恐怕已变本加厉了。古代狂妄的人不过是自高自大，而现在狂妄的人却是放荡无羁；古代骄傲的人不过是说一不二，现在骄傲的人却是蛮横凶残；古代愚笨的人不过是直来直去，现在的愚笨的人却是狡猾奸诈。”

英 译

Confucius said, “The ancient people had three weakpoints but what the present people do is probably to make them intensified. What the ancient frantic persons did was only to show self-importance, but what the present frantic persons do is to lead a loose life; what the ancient arrogant persons did was only never to go back on their words, but what the present arrogant persons do is to be arbitrary and cruel; what the ancient stupid persons did was only to be straightforward, but what the present stupid persons do is to be sly and fraudulent.”





原文

17·17 子曰：“巧言令色⁽¹⁾，鲜⁽²⁾仁矣。”

注释

- (1) 巧言令色：朱熹注曰：“好其言，善其色，致饰于外，务以说人。”巧和令都是美好的意思。但此处应释为装出和颜悦色的样子。
- (2) 鲜：读“显”，少的意思。





白话

孔子说：“花言巧语，装出和颜悦色的样子，这种人的仁心就很少了。”

英译

Confucius said, “Talking plausibly with feign amiable looks, people of this sort are scarcely benevolent.”

原文

17·18 子曰：“恶紫之夺朱也，恶郑声之乱雅乐也，恶利口之覆邦家者。”

白话

孔子说：“我厌恶用紫色代替红色，厌恶用郑声扰乱雅乐，厌恶用妖言颠覆国家的人。”

英译

Confucius said, “I hate people who replace red with purple, disturb refined music with popular music and subvert a government with fallacies.”

原文

17·19 子曰：“予欲无言。”子贡曰：“子如不言，则小子何述焉？”子曰：“天何言哉？四时行焉，百物生焉，天何言哉？”

白话

孔子说：“我想不再说话了。”子贡说：“你如果不说话，那我们这些学生还有什么可说呢？”孔子说：“天何尝说话呢？天虽然没说话，可四季照常运行，百物照样生长。天说过什么话呢？”





英 译

Confucius said, "I don't want to say anymore." Zi Gong said, "If you don't want to say anymore, then what can we students say?" Confucius said, "Has Heaven ever said anything? No. Yet even Heaven has said nothing, the four seasons move regularly and everything in the world grows as usual. Has Heaven said anything?"

原 文

17·20 孺悲⁽¹⁾欲见孔子，孔子辞以疾。将命者出户，取瑟而歌，使之闻之。

注 释

孺悲：鲁国人，鲁哀公曾派他向孔子学礼。

白 话

孺悲想见孔子，孔子以有病为由推辞不见。传话的人刚出门，孔子就取出瑟边弹边唱，故意让孺悲听到。

英 译

Ru Bei wanted to see Confucius but Confucius delined to see him on the pretext of illness. Yet as soon as the man who sent words walked out, taking out a Se (a music instrument), Confucius sang as he played it. On purpose, he wanted to





let Ru Bei hear it.

原文

17·21 宰我问：“三年之丧，期已久矣。君子三年不为礼，礼必坏；三年不为乐，乐必崩。旧谷既没，新谷既升，钻燧改火⁽¹⁾，期⁽²⁾可已矣。”子曰：“食夫稻⁽³⁾，衣夫锦，于女安乎？”曰：“安。”“女安则为之。夫君子之居丧，食旨⁽⁴⁾不甘，闻乐不乐，居处不安，故不为也。今女安，则为之！”宰我出，子曰：“予之不仁也！子生三年，然后免于父母之怀，夫三年之丧，天下之通丧也。予也有三年之爱于其父母乎？”

注释

- (1) 钻燧改火：古人钻木取火，四季所用木头不同，每年轮一遍，叫改火。
- (2) 期：读“鸡”，一年。
- (3) 食夫稻：古代北方少种稻米，故大米很珍贵。这里是说吃好的。
- (4) 旨：甜美，指吃好的食物。

白话

宰我问：“三年服丧期，太长了。君子三年不讲究礼仪，礼仪必然败坏；三年不演奏音乐，音乐必然会荒废。旧谷吃完，新谷登场，钻木取火也该改一改，因此丧期有一年就可以了。”孔子说：“才一年你就吃开了大米饭，穿起了锦缎衣，你心安理得吗？”宰我说：“我心安理得。”孔子说：“你心安理得，那你就那样去做吧！君子守丧，吃美味不觉得香甜，听音乐不觉得快乐，住在家里不觉得舒服，所以不那样做。如今你既觉得心安理得，那你就那样去做吧！”宰我出去后，孔子说：“宰予真是不仁啊！小孩生下来，到三岁时才能离开父母的怀抱。服丧三年，这是天下通行的丧礼。宰我也从父母那里得到过三年的爱吗？”

英译

Zai Wo said, "The three-year-funeral-period is too long. If gentlemen do not study proprieties three years, proprieties will be ruined; if gentlemen do not





play music three years, music will be neglected. Old grain is run out, new one will come out. And the method of making fire by drilling wood should be changed. Therefore, one year is enough for a funeral-period.” Confucius said, “Only one year passed, you do begin eating rice and wearing silk. Do you feel quite at ease?” Zai Wo said, “Yes, I do.” Confucius said, “Since you feel quite at ease, you can do that way. During funeral period, gentlemen do not feel tasty when eating delicious food, do not feel happy when listening music, do not feel comfortable when living at home. So gentlemen do not do like that. Since you feel quite at ease, then you can do that way.” After Zai Wo left, Confucius said, “Zai Wo is really lack of humanity! After being born, a little baby does not leave his mother’s embrace until he is three years old. Keeping a three-year-funeral-period is the usual funeral propriety. Could it be said that Zai Wo have got no three-year-love at all from his parents?”

原文

17·22 子路曰：“饱食终日，无所用心，难矣哉！不有博弈者乎？为之，犹贤乎已。”

白话

孔子说：“一天到晚除了吃饱饭，别的什么心思也不走，实在太难了！不是还有下棋





的游戏吗？干这个，也比闲着强。”

英译

Confucius said, "It's really too difficult to loaf through the day well-fed and taking nothing seriously! There is a chess game, isn't there? Playing chess is much better than living in idleness."

原文

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。”

白话

子路说：“君子崇尚勇敢吗？”孔子说：“君子把道义看作至高无上的品德，君子勇敢但不讲道义就会作乱，小人勇敢但不讲道义就会行窃。”

英译

Zi Lu asked, "Do gentlemen uphold braveness?" Confucius said, "Gentlemen consider justice as the best morality. If a gentleman is brave but doesn't uphold justice, he will make troubles. If a vulgararin is brave but doesn't uphold justice, he will commit theft."

原文

17·24 子贡曰：“君子亦有恶⁽¹⁾乎？”子曰：“有恶。恶称人之恶者，恶居下流⁽²⁾”





而讪⁽³⁾上者，恶勇而无礼者，恶果敢而窒⁽⁴⁾者。”曰：“赐也亦有恶乎？”“恶微⁽⁵⁾以为知⁽⁶⁾者，恶不孙⁽⁷⁾以为勇者，恶讦⁽⁸⁾以为直者。”

注 释

- (1) 恶：读“物”，厌恶。
- (2) 下流：下等的，在下的。
- (3) 讪：读“善”，诽谤。
- (4) 窒：阻塞，不通事理，顽固不化。
- (5) 微：读“脚”，窃取，抄袭。
- (6) 知：同“智”。
- (7) 孙：同“逊”。
- (8) 讦：读“杰”，攻击、揭发别人，多因个人恩怨而为。

白 话

子贡说：“君子也有厌恶的人吗？”孔子说：“有。厌恶张扬别人短处的人，厌恶身居下位而诽谤居高位者的人，厌恶勇敢而不讲礼节的人，厌恶固执而不通情达理的人。”孔子又说：“赐，你也有厌恶的人吗？”子贡说：“厌恶剽窃他人却说自己聪明的人，厌恶把不谦虚当做勇敢的人，厌恶把揭别人短处当作直率的人。”

英 译

Zi Gong asked, “Do gentlemen detest anyone?” Confucius said, “Yes, of course. They detest persons who publicize others’ weak points, detest persons who are in lower positions but defame persons in higher positions, detest persons who are brave but don’t pay attention to proprieties, detest persons who are stubborn but don’t make any exceptions.” Confucius said, “Ci, do you detest anyone?” Zi Gong said, “Yes. I detest persons who plagiarize others’ works





but praise themselves, detest persons who consider un-modesty as braveness, detest persons who take disclosing others' faults as straightforwardness.”

原文

17·25 子曰：“唯女子与小人为难养也，近之则不孙，远之则怨。”

白话

孔子说：“只有女子和小人是最难对付的，亲近他们，他们就会无礼，疏远他们，他们就会抱怨。”

英译

Confucius said, “Women and vulgarians are the only ones who are difficult to deal with. If you are on intimate terms with them, they will neglect proprieties. But if you keep them at a distance, they will complain.”

原文

17·26 子曰：“年四十而见⁽¹⁾恶焉，其终也已。”

注释

见：被。类似的例子如：见笑，被笑话。“见笑”一词十分常用。但须注意用法。大概经常是发表意见之后的谦虚语，意思请求对方不要笑话，因此常会说出“请勿见笑”的句子。其实并不恰当，因为照这样的说法说通俗一点就是“请别被笑”，显然欠妥。所以还不如就说“请别笑话”。但如果说“唯恐见笑”就可以，因为说通俗一点就是“恐怕被他人笑话”。





白 话

孔子说：“到四十岁还被别人所厌恶，他这辈子也就算完了。”

英 译

Confucius said, “If a person is still detested by others at the age of forty, then his whole life is over.”







论语

微子篇第十八

原文

18·1 微子⁽¹⁾去之，箕子⁽²⁾为之奴，比干⁽³⁾谏而死。孔子曰：“殷有三仁焉。”

注释

- (1) 微子：殷纣王的同母兄长，见纣王无道，劝他不听，遂离开纣王。
- (2) 箕子：箕，读“基”。殷纣王的叔父。他去劝纣王，纣王不听，便披发装疯，被降为奴隶。
- (3) 比干：殷纣王的叔父，屡次强谏，激怒纣王而被处以挖心的酷刑。

白话

微子离开纣王，箕子被降为奴隶，比干因苦谏被杀。孔子说：“他们殷朝的三位仁人啊！”

英译

Because of the same crime of admonition, Wei Zi left the lord Zhou, Ji Zi was degraded to a slave and Bi Gan was killed. Confucius said, "There are three persons of humanity in Yin Dynasty."

原文





18·2 柳下惠为士师⁽¹⁾，三黜⁽²⁾。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？”

注 释

- (1) 士师：典狱官，掌管刑狱。
(2) 黜：罢免不用。

白 话

柳下惠当司法官，多次被罢免。有人说：“你不可以离开鲁国吗？”柳下惠说：“按正道事奉君主，到哪里还不是要被多次罢官？如果不按正道事奉君主，为什么一定要离开自己的国家呢？”

英 译

As a judicial officer, Liu Xiahui was dismissed from his post three times. Someone asked him, "Can't you leave the country Lu?" Liu Xiahui said, "If I serve the lord open and above-board, how can I find a good place for me to avoid being dismissed frequently? If I serve the lord by foul means, what's the need for me to leave my motherland?"

原 文

18·3 齐景公待孔子曰：“若季氏，则吾不能；以季、孟之间待之。”曰：“吾老矣，不能用也。”孔子行。

白 话

齐景公讲到如何对待孔子时说：“像鲁君对待季氏那样，我做不到，我给他的待遇只





能介乎季孟二氏之间。”又说：“我老了，不中用了。”孔子得知后便离开了齐国。

英 译

Qi Jingong said something about the way to treat Confucius, “I cannot treat him as the lord of the country Lu treated Ji. I can only treat him in a way between the ones I used to treat Ji and Meng.” He then added, “I’m too old to be useful.” Learning this, Confucius left the country Qi.

原 文

18·4 齐人归⁽¹⁾女乐⁽²⁾，季桓子⁽³⁾受之，三日不朝。孔子行。

注 释

- (1) 归：同“馈”，赠送。
- (2) 女乐：歌女。
- (3) 季桓子：鲁国宰相季孙斯。

白 话

齐国人向鲁国赠送歌女，季桓子不仅接受，而且三天不上朝。得知此事，孔子离开了。

英 译

Someone from the country Qi presented some dancing girls to the country Lu. Ji Hengztu not only accepted them but also refused to have an audience with the sovereign ruler. Learning this, Confucius left.





原文

18·5 楚狂接舆⁽¹⁾歌而过孔子曰：“凤兮凤兮！何德之衰？往者不可谏，来者犹可追。已而已而！今之从政者殆而！”孔子下，欲与之言。趋而辟之，不得与之言。

注释

楚狂接舆：接舆，春秋时代楚国著名的隐士。姓陆，名通，字接舆。平时“躬耕以食”，因对当时社会不满，剪去头发，佯狂不仕，所以也被人们称为楚狂接舆。

白话

楚国狂人接舆唱着歌从孔子的车旁走过，他唱道：“凤啊，凤啊，你怎么这么倒霉呢？过去的不可挽回，未来的还来得及改正。算了，算了。如今的当政者太危险啦！”孔子下车，想同他谈谈，他却赶快避开，孔子没能和他谈成。

英译

Passing by Confucius, Jie Yu, the madman of the country Chu was singing, “Phoenix, phoenix! Why are you running into bad luck like this? Whatever passed away, you cannot retrieve it. But whatever comes later, you have the time to change it. Let it go, let it go. The present rulers are too dangerous!” Getting off his wagon, Confucius wanted to speak with him. But the mad man shunned him so that Confucius failed to talk with him.

原文

18·6 长沮、桀溺⁽¹⁾耦而耕⁽²⁾。孔子过之，使子路问津⁽³⁾焉。长沮曰：“夫执舆⁽⁴⁾者为





谁？”子路曰：“为孔丘。”曰：“是鲁孔丘与？”曰：“是也。”曰：“是知津矣。”问于桀溺。桀溺曰：“子为谁？”曰：“为仲由。”曰：“是孔丘之徒与？”对曰：“然。”曰：“滔滔者天下皆是也，而谁以易之⁽⁵⁾？且而与其从辟⁽⁶⁾人之士也，岂若从辟世之士哉？”耰⁽⁷⁾而不辍。子路行以告。夫子怃然⁽⁸⁾曰：“鸟兽不可与同群，吾非斯人之徒与而谁与？天下有道，丘不与易也。”

注 释

- (1) 长沮、桀溺：两位隐士，真实姓名和身世不详。
- (2) 耦而耕：两个人合力耕作。耦，读“偶”，这个字的本身就是两人并耕。
- (3) 问津：津，渡口。寻问渡口，本文泛指问路。现在已引申为探问情况，但多用于否定式，如无人问津、乏人问津、不敢问津等。
- (4) 执舆：驾车。舆，读“与”，车。
- (5) 之：与。
- (6) 辟：同“避”。
- (7) 耰：读“有”，用土覆盖种子。
- (8) 怃然：怅然，失意。

白 话

长沮、桀溺一起耕田，孔子路过，让子路问路。长沮说：“那个驾车者是谁？”子路说：“是孔丘。”长沮问：“是鲁国孔丘吗？”子路说：“是。”长沮说：“他天生就应该知道路在哪里。”子路又去问桀溺。桀溺说：“你是谁？”子路说：“我是仲由。”桀溺说：“是鲁国孔丘的学生吗？”子路说：“是。”桀溺说：“坏人坏事像洪水一样泛滥，谁和你们去改变？你与其跟随避人的人，哪如跟随我们这些避世的人呢？”他边说边不停地播种。子路回来告诉孔子，孔子失望地说：“人不能和鸟兽相处，我不同人打交道而同谁打交道？如果天下太平，我就用不着改革了。”

英 译

Chang Zu and Jie Ni worked together in the fields. Passing by, Confucius

let Zi Lu ask the way. Chang Ju said, “For whom do you drive the cart?” Zi





Lu said, "For Confucius." Chang Ju asked, "Is he the one of the country Lu?"

Zi Lu said, "Yes." Zi Ju said, "Then he should know innately where his way is." Then Zi Lu asked Jie Ni. Jie Ni asked, "Who are you?" Zi Lu said, "I'm Zhong You." Jie Ni said, "Are you a student of the Kong Qiu of the country Lu?" Zi Lu said, "Yes." Evil doers and evil deeds are spreading unchecked like overflowing food. Who are willing to work with you to reverse the tide? Isn't it better for you to follow us who retire from the world than follow the ones who shun persons?" He talked and sowed at once without stopping. Zi Lu came back and told Confucius what they said. Confucius said disappointedly, "Human being cannot get long with birds and animals. If I don't get long with human being, whom I should get long with? If there is a great order across the land, what's the need for me to carry out reforms?"

原文

18·7 子路从而后，遇丈人，以杖荷蓑⁽¹⁾。子路问曰：“子见夫子乎？”丈人曰：“四体不勤⁽²⁾，五谷不分⁽³⁾，孰为夫子？”植其杖而芸。子路拱而立。止子路宿，杀鸡为黍⁽⁴⁾而食⁽⁵⁾之。见其二子焉。明日，子路行以告。子曰：“隐者也。”使子路反见之。至，则行矣。子路曰：“不仕无义。长幼之节，不可废也；君臣之义，如之何其废之？欲洁其身，而乱大伦。君子之仕也，行其义也。道之不行，已知之矣。”





注 释

- (1) 蓐：读“掉”，古代竹制除草农具。
- (2) 四体不勤，不，是语气词。四肢呀正勤快地干活。
- (3) 五谷不分：分，粪。为五谷施肥忙着呢。
- (4) 黍：读“属”，黏米。
- (5) 食：读“四”，使动词，拿东西给人吃。

白 话

子路跟随孔子出行，落在后面，遇到一位老人，用拐杖挑着农具。子路问：“您见到我的老师吗？”老人说：“我忙得手脚闲不住，正播种五谷撒粪，那顾得上谁是你的老师？”说完，就拄着拐杖忙田里的活计。子路拱手站在一边。老人很感动就留子路过夜，杀鸡煮饭给他吃，又让两个儿子跟他见面。第二天，子路告辞，赶上孔子一行，把情况向孔子说了。孔子说：“一定是隐士呀。”他让子路返回去再见老人，到了他家，他已出门了。子路说：“不做官是不对的。长幼之间的礼节，当然不可废除；可君臣之间的大义，又怎能抛弃呢？想洁身自好，却违背君臣之间的大节。君子做官，只是履行义务，至于天下太平的追求，早就知道不行。”

译 文

Following Confucius on a tour, Zi Lu lagged behind. He met an old man who was carrying a grass-cutting tool with his walking stick. Zi Lu asked, “Have you ever met with my teacher?” The old man said, “I’m tied up with work, sowing grain and spreading manure. There is no time for me to know who is your teacher.” After saying that, the old man was still working in the fields. Zi Lu was standing beside, cupping one hand in the other before his chest as an obeisance. Deeply touched, the old man invited Zi Lu to stay overnight and





entain him with chicken and let him meet his two sons. Next day, Zi Lu said goodbye to the host and left. When catching up with Confucius, Zi Lu told him the whole story. Confucius said, “He must be a hermit.” He let Zi Lu go back to meet the old man again. But he was out. Zi Lu said to his teacher, “It’s wrong not to seek official posts. The proprieties relating relationship between elder and young couldn’t be abolished. But it could not be said that the custom relating relationship between a lord and his subjects should be abandoned. It’s no good to preserve one’s purity but at the same time violate proprieties between lord and subject. The aim of a gentleman to seek official posts is only to carry out his duty. As for pursuing a great order across the land, I know it’ll get us nowhere.”

原文

18·8 逸民⁽¹⁾：伯夷、叔齐、虞仲⁽²⁾、夷逸、朱张、柳下惠、少连。子曰：“不降其志，不辱其身，伯夷、叔齐与？”谓柳下惠、少连，“降志辱身矣，言中伦，行中虑，其斯而已矣。”谓虞仲、夷逸，“隐居放⁽³⁾言，身中清，废中权。”“我则异于是，无可无不可。”

注释

- (1) 逸民：同“佚”，散失、遗弃。逸民，隐士。
(2) 虞仲、夷逸、朱张、少连：身世无考，当属没落贵族。





(3) 放：豪放，随便。

白 话

隐士：伯夷、叔齐、虞仲、夷逸、朱张、柳下惠、少连。孔子说：“不自降理想，不自辱身份，伯夷、叔齐就是这样吧？”说柳下惠、少连是“降低志向、屈辱身份，但说话合乎伦理、行动合乎理智，他们只做到这些。”说虞仲、夷逸“隐居起来，言论自由，洁身自好，辞官引退，这都合乎情理。”最后说：“我同他们不一样，我是怎么都行。”

英 译

Hernits: Bo Yi, Shu Qi, Yu Zhong, Yi Yi, Zhu Zhang, Liu Xiahui and Shao Lian. Confucius said, "Do not self-lower ideal, do not self-humiliate status. Bo Qi and Shu Qi are among this kind of people, aren't they?" As for Liu Xiahui and Shao Lian, Confucius said, "They lowered their ideals and humiliated their status, but they spoke according to moral principles and acted according to their senses. This is what they could only do." As for Yu Zhong and Yi Yi, he said, "They secluded themselves from society, enjoyed freedom of speech, preserved their purity and resigned their official posts. What they did was all reasonable." He said at last, "I'm quite different from them I don't care one way or another"

原 文

18·9 大师挚⁽¹⁾适齐，亚饭⁽²⁾干适楚，三饭缭适蔡，四饭缺适秦，鼓方叔⁽³⁾入于河，播鼗⁽⁴⁾武入于汉，少师⁽⁵⁾阳、击磬襄⁽⁶⁾入于海。





注 释

- (1) 大师挚：大同“太”。太师是鲁国乐官之长，挚是人名。
- (2) 亚饭、三饭、四饭：都是乐官名。大师为乐官之长，也就是乐师第一把手，亚饭、三饭、四饭不妨依次称之为二乐师，三乐师，四乐师。干、缭、缺是人名。
- (3) 鼓方叔：击鼓的乐师名方叔。
- (4) 鼗：读“桃”，小鼓。
- (5) 少师：乐官名，副乐师。
- (6) 击磬襄：击磬的乐师，名襄。

白 话

大乐师挚去了齐国，二乐师干去了楚国，三乐师缭去了蔡国，四乐师缺去了秦国，击鼓师方叔去了黄河附近，摇鼓师武去了汉水附近，副乐师阳、击磬师襄去了海边。

英 译

Zhi, musician No.1 went to the country Qi; Gan, musician No.2 went to Chu; Liao, musician No.3 went to Cai; Que, musician No.4 went to Qin; Fang Shu, drum-beater went to Huanghe Rive area; Wu, drum-shaker went to Hanshui River area; Yang, assistant musician and Xiang, chime-beater went to sea shore.

原 文

18·10 周公谓鲁公⁽¹⁾曰：“君子不施⁽²⁾其亲，不使大臣怨乎不以⁽³⁾。故旧无大故，则不弃也。无求备于一人。”

注 释

- (1) 鲁公：指周公的儿子伯禽，封于鲁。





- (2) 施：同“弛”，怠慢、疏远。
(3) 以：用。

白话

周公对鲁公说：“君子不疏远亲属，不使大臣因未受启用而抱怨。旧友老臣没有大的过失，就不要抛弃，不要对人求全责备。”

英译

The lord of the country Zhou said to the lord of the country Lu, “Gentlemen do not keep their relatives at a distance and do not let their objects complain because of being unemployed. As for old friends and objects, do not desert them so long as they don't make serious mistakes. Just do not demand perfection.”

原文

18·11 周有八士⁽¹⁾：伯达、伯适、伯突、仲忽、叔夜、叔夏、季随、季駟⁽²⁾。

注释

- (1) 八士：已不可考。
(2) 駟：人名，读“瓜”。

白话

周代有八个士：伯达、伯适、伯突、仲忽、叔夜、叔夏、季随、季駟。





英 译

There were eight gentlemen in Zhou Dynasty, namely Bo Da, Bo Shi, Bo Tu Zhong Hu, Shu Ye, Shu Xia, Ji Sui and Ji Gua.





论语

子张篇第十九

原文

19·1 子张曰：“士⁽¹⁾见危致命，见得思义，祭思敬，丧思哀，其可已矣。”

注释

士：有志之士。笼统地理解为“君子”即可。

白话

子张说：“有志者应该见到危险时，奋不顾身；见到利益时，考虑道义；祭祀虔诚，居丧悲哀。这样就可以了。”

英译

Zi Zhang said, “A gentleman should be regardless of his own safety in face of peril, should think of moral principle in face of benefit, should be pious when holding a memorial ceremony, and should be sorrowful when going into mourning. That’s enough for a gentleman.”

原文





19·2 子张曰：“执德不弘，信道不笃，焉能为有？焉能为亡？”

白话

子张说：“子张说：“遵守道德不坚定，信仰道义不真诚，这样的人有他该怎么样？没他又该怎么样？”

英译

Zi Zhang said, “Some people neither observe standards of morality firmly nor believe in justice sincerely. What’s the difference between having them and not having them?”

原文

19·3 子夏之门人问交于子张。子张曰：“子夏云何？”对曰：“子夏曰：‘可者与之，其不可者拒之。’”子张曰：“异乎吾所闻：君子尊贤而容众，嘉善而矜不能。我之大贤与，于人何所不容？我之不贤与，人将拒我，如之何其拒人也？”

白话

子夏的学生向子张请教如何交朋友。子张说：“子夏是怎么说的？”答道：“子夏说：‘可交的就交，不可交的就拒绝。’”子张说：“这和我听到的可不一样：君子既尊重贤人，又能容纳普通民众；能器重能人，又能同情笨人。我如果是好人，那我还有谁不能容纳呢？我如果不是好人，别人就会拒绝我，这怎么能谈得上由我去拒绝别人呢？”

英译

Zi Xia’s student asked Zi Zhang how to make friends with others. Zi Zhang





asked, “What did Zi Xia say?” The student replied, “Zi Zhang said, ‘Make friends with anyone who can be friends and refuse anyone who can be friends.’” Zi Zhang said, “This is quite different with what I heard: gentlemen not only respect worthy people but also tolerate common people; not only highly regard people of large caliber but also sympathize people of small caliber. If I’m a good man, there is no one I cannot tolerate. Otherwise, others will refuse me. And if so, how could it be said that I refuse others?”

原文

19·4 子夏曰：“虽小道⁽¹⁾，必有可观者焉，致远恐泥⁽²⁾，是以君子不为也。”

注释

- (1) 小道：微不足道，或指常言所说“雕虫小技”，具体指各种农工商医卜之类的技能。
(2) 泥：阻滞，不通，妨碍。

白话

子夏说：“虽然都是微不足道的技艺，也一定有可称道之处，但用它去实现远大目标就不行了。”

英译

Zi Xia said, “These are only insignificant skills, but they must have something commendable; nevertheless, you cannot use them to realize your





high ideals.”

原文

19·5 子夏曰：“日知其所亡，月无忘其所能，可谓好学也已矣。”

白话

子夏说：“每天学到一些不懂的东西，学到之后坚持一个月不忘，这就可以叫做好学了。”

英译

Zi Xia said, “Each day you learn something you don’t understand and keep them not to be forgotten for a month. And this can be regarded being eager to learn.”

原文

19·6 子夏曰：“博学而笃志⁽¹⁾，切问⁽²⁾而近思，仁在其中矣。”

注释

- (1) 笃志：强记。
(2) 切问：问与切身有关的问题。

白话

子夏说：“博学强记，就与切身有关的问题提出质疑，并且加以思考，仁就在其中了。”

英译





Zi Xia said, "Have wide learning and a strong memory, raise and ponder questions about something closely related to your own conditions. I think humanity just exists in this learning process."

原文

19·7 子夏曰：“百工居肆⁽¹⁾以成其事，君子学以致其道。”

注释

百工居肆：百工，各行各业的工匠。肆，作坊。

白话

子夏说：“各行各业的工匠住在作坊里做各自的事，而君子则是通过学习来实现自己的理想。”

英译

Zi Xia said, "Craftsmen live in workshops and do their own things, while gentlemen realize their high ideals through learning."

原文

19·8 子夏说：“小人之过也必文⁽¹⁾。”

白话

子夏说：“小人犯了过错一定要掩饰。”

注释





文：掩饰。

英 译

Zi Xia said, "Vulgarians must gloss over their mistakes whenever they make."

原 文

19·9 子夏曰：“君子有三变：望之俨然，即之也温，听其言也厉。”

白 话

子夏说：“君子有三变：远看他很严肃，接近他很温和，听他说很严厉。”

英 译

Zi Xia said, "A gentleman have three changeable characters: when you look at him from afar, he appears severe; when you get close to him, you'll know that he is gentle-natured; when you listen to him, you'll hear that he speaks sternly."

原 文

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。”

白 话





子夏说：“君子取信于人才能指使人，否则人家就会以为你虐待他们。取信于人，才能去规劝人；不取信于人，人家会以为你在诽谤他们。”

英 译

Ztu Xia said, “A gentleman must get trust from others first and then makes them do something, or they’ll think you ill-treat them. He must get trust from others first and then admonishes them, or they’ll think you slander them.”

原 文

19·11 子夏曰：“大德⁽¹⁾不逾闲⁽²⁾，小德出入可也。”

注 释

- (1) 大德、小德：指大节小节。
- (2) 闲：木栏，这里指界限。

白 话

子夏说：“大节不能越轨，小节有些出入可以。”

英 译

Zi Xia said, “In the respect of moral integrity, a gentleman must not transgress, but in the respect of trivial matter, there is no need for a gentleman to bother about it too much.”





原文

19·12 子游曰：“子夏之门人小子，当洒扫应对进退，则可矣，抑⁽¹⁾未也。本之则无，如之何？”子夏闻之，曰：“噫，言游过矣！君子之道，孰先传焉？孰后倦⁽²⁾焉？譬诸草木，区以别矣。君子之道，焉可诬⁽³⁾也？有始有卒者，其惟圣人乎？”

注释

- (1) 抑：但是，不过。转折的意思。
 (2) 倦：诲人不倦。
 (3) 诬：欺骗。

白话

子游说：“子夏的学生，洒水扫地和接待客人应当说还是可以的，但这些都是小事。没学到根本性的东西，这怎么行呢？”子夏听到后说：“嘿，子游可错了！君子所掌握的知识，先教什么？后教什么？这好比草和树，都是有区别的，怎能随意歪曲？能有始有终地教育学生，恐怕只有圣人能做到吧？”

英译

Zi You said, "As for Zi Xia's students, it's certainly feasible to let them do something like sprinkling water and sweeping the floor, and receiving guests. But all these are only trivialities. They haven't learned anything fundamental. How can it be workable?" After learning this, Zi Xia said, "Oh, Zi You is wrong! As to a gentleman's knowledge, what should be taught first and what should be taught next? There is a difference between these two points which are just like grass and trees."





原文

19·13 子夏曰：“仕而优⁽¹⁾则学，学而优则仕。”

注释

优：有余力。

白话

子夏说：“做官还有余力的人，就可以去学习，学习有余力的人，就可以去做官。”

英译

Zi Xia said, “If a person, except for being an official, still has superfluous energy, he can study and if a person, except for study, still has superfluous energy, he can be an official.”

原文

19·14 子游曰：“丧致⁽¹⁾乎哀而止。”

注释

致：极致、竭尽。

白话

子游说：“办丧事只要充分表达悲哀之情就可以了。”

英译





Zi You said, "When handling funeral affairs, so long as you fully express your sorrow, that's enough."

原文

19·15 子游曰：“吾友张也为难能也，然而未仁。”

白话

子游说：“我的朋友子张可以说是很难得的人，可就连他也还没有做到仁。”

英译

Zi You said, "My friend Zi Zhang can be reckoned a outstanding person. But even he himself hasn't become a person of humanity."

原文

19·16 曾子曰：“堂堂乎张也，难与并为仁矣。”





白话

曾子说：“子张虽然仪表堂堂，但却难于和他一起做到仁的。”

英译

Zeng Zi said, “Zue Zhang bears a grandeur appearance. But it's difficult for anyone to be man with humanity together with him.”

原文

19·17 曾子曰：“吾闻诸夫子，人未有自致者也，必也亲丧乎。”

白话

曾子说：“我听老师们说，人不会自然而然地流露情感，如果有，那也必定是在失去亲人时候才会。”

英译

Zeng Zi said, “I heard my teachers said that people could not show their feelings naturally except for that they lost their own beloved.”

原文

19·18 曾子曰：“吾闻诸夫子，孟庄子⁽¹⁾之孝也，其他可能也；其不改父之臣与父之政，是难能也。”

注释

孟庄子：鲁国大夫孟孙速。





白话

曾子说：“我听老师说过，孟庄子的孝，别人也可以做到，但他不更换父亲旧臣及其政策这一点，却难以做到。”





英 译

Zeng Zi said, "I heard my teacher said that others could show filial devotion to their parents as Meng Zhuangzue did, but there was one thing others could hardly do, namely, to keep their fathers' old subjects and policies unchanged."

原 文

19·19 孟氏使阳肤⁽¹⁾为士师，问于曾子。曾子曰：“上失其道，民散久矣。如得其情，则哀矜⁽²⁾而勿喜。”

注 释

- (1) 阳肤：曾子的学生。
(2) 矜：怜悯。

白 话

孟氏任命阳肤做法官，阳肤向曾子请教。曾子说：“当官的不做好事，百姓早已民心涣散。如果能了解到民情，就应当怜悯他们，而不要沾沾自喜。”

英 译

Appointed as judge by Meng, Yang Fu sought advice from Zeng Zi. Zeng Zi said, "The rulers didn't behave themselves well so the masses have lost morale for a long time. Learning true conditions of the masses, the rulers should take pity on them but not feel smug."





原文

19·20 子贡曰：“纣⁽¹⁾之不善，不如是之甚也。是以君子恶居下流⁽²⁾，天下之恶皆归焉。”

注释

- (1) 纣：商代最后一个君主，名辛，纣是他的谥号，历来被认为是一个暴君。
(2) 下流：即地形低洼处，比喻名声不好。

白话

子贡说：“纣王的劣迹，不像传说的那样严重。所以君子就怕自己有污点，因为如此，所有的坏事就都会记到他的账上。”

英译

Zi Gong said, “The lord Zhou’s evil doings were not so serious as what people said. Therefore, gentlemen are afraid they would have blemish in their past, because if so, all blame would be put on them.”

原文

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。”

白话

子贡说：“君子的过失，像日蚀月蚀。他有过失，人们都看得见；他改正过失，人们都敬仰他。”

英译





Zi Gong said, “Gentlemen’s faults are like solar eclipse and lunar eclipse.

If they commit faults, people can see them; if they correct the faults, people would look up to them.”

原文

19·22 卫公孙朝⁽¹⁾问于子贡曰：“仲尼⁽²⁾焉学？”子贡曰：“文武之道，未坠于地，在人。贤者识其大者，不贤者识其小者，莫不有文武之道焉。夫子焉不学？而亦何常师之有？”

注释

- (1) 卫公孙朝：卫国的大夫公孙朝。
- (2) 仲尼：孔子的字。

白话

卫国的公孙朝问子贡说：“孔子的学问是从哪里学来的？”子贡说：“文王武王之道，并没失传，还在人间。贤人能了解其中的大道理，不贤的人只能了解其中的小道理。文武之道无处不在。吾师处处都学，哪有固定的老师？”

英译

Gong Sunchao of the country Wei asked Zi Gong, “Where does Confucius’ knowledge come from?” Zi Gong said, “The doctrines of Wen Wang and Wu Wang are not failed to be handed down. They still exist in the world. The





question is that worthy people can see major principles but unworthy people can only see minor ones. The doctrines of Wen Wang and Wu Wang exist everywhere. And Confucius learns wherever he goes. How can he have regular teachers?"

原文

19·23 叔孙武叔⁽¹⁾语大夫于朝曰：“子贡贤于仲尼。”子服景伯⁽²⁾以告子贡。子贡曰：“譬之宫墙⁽³⁾，赐之墙也及肩，窥见室家之好。夫子之墙数仞⁽⁴⁾，不得其门而入，不见宗庙之类，百官⁽⁵⁾之富。得其门者或寡矣。夫子之云，不亦宜乎！”

注释

- (1) 叔孙武叔：鲁国大夫，名州仇，三桓之一。
- (2) 子服景伯：鲁国大夫。
- (3) 宫墙：宫也是墙，围墙，不是房屋的墙。
- (4) 仞：读“认”，古时七尺为仞，一说八尺为仞，一说五尺六寸为仞。
- (5) 官：这里指房舍。

白话

叔孙武叔在朝廷上对大夫们说：“子贡比仲尼更贤。”子服景伯把这话告诉子贡，子贡说：“拿围墙做比喻吧，我的墙齐肩高，站在墙外，就能看到我家里的情况不错；而孔子的墙几丈高，如果找不到门进去，你就看不见里面宗庙的富丽堂皇，和房屋的绚丽多彩。从进门的人太少了，叔孙先生这么说，也是可以理解的！”

英译

Shu Sun and Wu Sun said to ministers in the imperial court, "Zi Gong is





more worthy than Confucius.” Zifu Jingbo told Zi Gong what they said. Zi Gong said, “If we take a wall as an example by analogy. My wall is only shoulder high. Standing outside, you can see the condition of my family is not so bad. But Confucius’s wall is decades of feet high. Fail to find a gate to enter, you can see neither the splendid temple nor the beautiful house. Since there are only a few people who can find a gate to enter, it’s understandable for Mr. Shu Sun to say this sort of things.”

原文

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⁽¹⁾见其不知量也。”

注释

多：用作副词，只是的意思。

白话

叔孙武叔诽谤孔子。子贡说：“不要这样吧，孔子是诽谤不了的，别人的贤良，像丘陵一样，可以超越；孔子却像日月，无法超过。虽然有人要自绝于日月，但这对日月又有什么损伤呢？这只能表明他们不知天地高地厚而已。”

英译

Shu Sun and Wu Shu defame Confucius. Zi Gong said, “Better not to do





this. It's impossible to get Confucius defamed. The worthiness of others is just like a hill which is surmountable, yet that of Confucius is the sun or the moon which isn't surmountable. Some people want to estrange themselves from the sun and the moon, but what harm they can do to the sun and the moon? It only indicates that they overestimate their own ability."

原文

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，馁之斯来，动之斯和。其生也荣，其死也哀，如之何其可及也？”

白话

陈子禽对子贡说：“你是谦虚吧，孔子哪里比你强？”子贡说：“君子说一句话就可以表现出是否明智，所以说话不可以不谨慎。孔子的高不可及，如同天不能搭阶梯爬上去一样。他如果有机会治理国家，就能做到传说的那样，教百姓立于礼，百姓就会立于礼，要引导百姓，百姓就会跟着走；安抚百姓，百姓就会归顺；动员百姓，百姓就会齐心协力。他生得光荣，死得可哀，怎么谈得上赶上他呢？”

英译

Chen Ziqin said to Zi Gong, "You must be modest. How can Confucius be more worthy than you?" Zi Gong said, "Gentlemen must be cautious when speaking. Only one word can make it clear whether you are wise or not.





Confucius is like the sky which is so high that no ladders can be used to climb to it. If Confucius is given a chance to govern a country, he would do as what people say, namely, he would educate people with proprieties and people would do everything according to proprieties; he would lead the people, and people would be willing to follow him; he would pacify people, and people would be willing to come over and give allegiance to him; he would mobilize the people, and they would be willing to work as one. He is honorable to live and pathetic to die. How can we say that we can catch up with him??





论语

尧曰篇第二十

原文

20·1 尧曰⁽¹⁾：“咨⁽²⁾！尔舜！天之历数在尔躬，允⁽³⁾执其中。四海困穷，天禄永终。”舜亦以命禹。曰：“予小子履⁽⁴⁾，敢用玄牡⁽⁵⁾，敢昭告于皇天后帝：有罪不敢赦。帝臣不蔽，简⁽⁶⁾在帝心。朕⁽⁷⁾躬有罪，无以万方；万方有罪，罪在朕躬。”周有大赉⁽⁸⁾，善人是富。“虽有周亲⁽⁹⁾，不如仁人。百姓有过，在予一人。”谨权量⁽¹⁰⁾，审法度⁽¹¹⁾，修废官，四方之政行焉。兴灭国，继绝世，举逸民，天下之民归心焉。所重：民、食、丧、祭。宽则得众，信则民任焉。敏则有功，公则说。

注释

- (1) 尧曰：下面引号内的话是尧在禅让帝位时给舜说的话。
- (2) 咨：即“嘖”，感叹词，表示赞誉。
- (3) 允：真诚；诚信。
- (4) 履：这是商汤的名字。商汤，又称成汤，原为商部落首领，居商。夏朝时，商是夏统治下的小国。商汤处处对人民施仁政，很快有 40 多个小国归顺于他。而夏桀只顾奢侈荒淫，致使众叛亲离。后商汤经过十一次出征，在公元前十六世纪，伐桀灭夏。夏朝灭亡后，商汤在亳（今商丘）建立商朝。
- (5) 玄牡：玄，黑色谓玄。牡，公牛。
- (6) 简：阅，这里是“知道”的意思。
- (7) 朕：我。从秦始皇起，专用作帝王自称。
- (8) 赉：读“赖”，赏赐。下面几句是说周武王。
- (9) 周亲：至亲。
- (10) 权量：权，秤锤，指量轻重的标准。量，斗斛，指量容积的标准。





(11) 法度：指量长度的标准。

白话

尧说：“好啊！你这个舜。天命降临到你的身上，让你继承帝位。如果天下都很穷困，你的帝位也就永远结束了。”舜也这样告诫过禹。商汤说：“至高无上的上帝啊，你在人间的儿子——我——谨用黑牛来祭祀您，向您祷告：有罪的人我绝不敢赦免。一切善恶，我都不敢隐瞒，您无所不知，自然心中有数。如果我有罪，请不要牵连天下百姓；如果百姓有罪，罪都应归结到我身上。”周朝恩赐天下，使好人都富了。武王说：“我虽有至亲，都不如有仁人。百姓有错，在我一人。”孔子说：“谨慎地审查计量，周密地制定法度，建立公正的人事制度，让国家的法令畅通无阻，复兴灭绝的国家，承继断绝的世族，提拔埋没的人才，天下民心都会真心归服。掌权者应该重视百姓、粮食、丧葬、祭祀。宽容就能得到百姓的拥护，诚信就能使百姓信服。勤敏就能取得功绩，公正就能使百姓幸福。”

英译

Yao said, “Good! Yu Shun. Heaven has already issued an order to let you succeed to the throne. If people are poor, your ruling position as a sovereign will be ended for ever.” Shun also exhorted Yu this way. Shang Tang said, “My supreme Heaven, I - your son on earth — would like to present you a black calf as a piece of sacrificial offerings. I pray for myself: I absolutely do not dare to pardon any guilty persons. I dare to conceal neither good nor evil. You’re omniscient so you naturally know how things stand. If I’m guilty, please don’t drag the broad masses in; if the masses are guilty, to lay all the blame on me.” Zhou Dynasty granted favors to the masses and let good people become rich.





The lord Wu said, "I have nearest relatives but it's not so good as to have people of humanity. If the broad masses commit errors, all blame should be put on me only." Confucius said, "Cautiously examine measurement, carefully lay down laws, establish just personnel system; let government ordinances carried out smoothly; revive perished countries; succeed to severed clans; promote stifled real talents. If all these are well done, the broad masses will come over and give all allegiance to you wholeheartedly. Governors should pay attention to people, grains, funeral affairs and sacrificial rites. Tolerance wins support; credit gets confidence from others; diligence wins success; justice makes people happy."

原文

20·2 子张问孔子曰：“何如斯可以从政矣？”子曰：“尊五美，屏四恶，斯可以从政矣。”子张曰：“何谓五美？”子曰：“君子惠而不费，劳而不怨，欲而不贪，泰而不骄，威而不猛。”子张曰：“何谓惠而不费？”子曰：“因民之所利而利之，斯不亦惠而不费乎？择可劳而劳之，又谁怨？欲仁而得仁，又焉贪？君子无众寡，无大小，无敢慢，斯不亦泰而不骄乎？君子正其衣冠，尊其瞻视，俨然人望而畏之，斯不亦威而不猛乎？”子张曰：“何谓四恶？”子曰：“不教而杀谓之虐；不戒视成谓之暴；慢令致期谓之贼；犹之与人也，出纳之吝谓之有司。”





白话

子张问孔子：“怎样才能从政呢？”孔子说：“尊五美，去四恶，就可以从政了。”子张说：“什么是五美？”孔子说：“君子给人实惠而不浪费，让人做到劳而无怨，为他人富足着想而不贪图私利，平易近人而不骄傲自大，威武严肃而不凶猛可怕。”子张说：“怎样才能给人实惠而不浪费？”孔子说：“根据民众所需做有益于他们的事，不就是给人实惠而不浪费吗？让人们各尽所能谁还会怨恨？想施仁政而如愿以偿，还有什么可贪的呢？君子不管人口多少、不管年龄小大、都尊重他们，这不就是平易近人而不骄傲自大吗？君子衣冠整齐，注重仪表，庄重严肃，人人见了都很敬畏，不就是威武严肃而不凶猛可怕？”子张说：“什么是四恶？”孔子说：“不重教育重杀头叫虐待；不重教诲重成败叫暴戾；颁布命令迟缓却急于求成叫害人；想奖励他人却吝啬叫做小气。”

英译

Zi Zhang asked Confucius, “How to deal with politics?” Confucius said, “Observe five fine characters and eliminate four bad habits. By doing so, you can deal with politics.” Zi Zhang said, “What are those five good characters?” Confucius said, “Gentlemen can grant favors to others without wasting anything and make people bear responsibilities without grudge. They consider others’ richness without seeking personal interests. They are easy to approach without arrogance and look serious but show no violence.” Zi Zhang said, “How to grant favors to others without wasting anything?” Confucius said, “Do anything beneficial to people according to their need. Isn’t it ‘granting favors to others without wasting anything’? If you can make people do whatever they can, they





will have nothing to complain about. If you want to carry out policies of benevolence and you can obtain what you wish, then you will have no reasons to seek personal interests. Gentlemen respect all people without considering their population's number and age. Surely it could be said that you are easy to approach without arrogance. Always well dressed, gentlemen pay much attention to their appearance. They look solemn and dignified so that others stand in awe of them. Surely it could be considered that you look serious but show no violence." Zi Zhang said, "What are those four bad habits?" Confucius said, "Paying no attention to education but putting stress on killing is called ill treatment; paying no attention to instruction but only considering about success or failure is called savage; being tardy in issuing orders but impatient for success is called doing harm to people; wanting to award people but giving little is called stinginess."

原文

20·3 孔子曰：“不知命，无以为君子也；不知礼，无以立也；不知信，无以知人也。”

白话





孔子说：“不懂得天命，就不能做君子；不懂得道德规范，就无法立身处世；不懂得明辨是非，就不能了解人。”

英 译

Confucius said, “If you don’t understand objective laws, you cannot be a gentleman; if you don’t understand moral norms, you cannot conduct yourself well in society; if you don’t understand how to distinguish between truth and falsehood, you cannot know people well.”

