

WAY TO  
Chinese

# A Selected Collection of the Analects

# 论语

【中国圣人文化丛书】

## 精华版

蔡希勤 / 编注



 华语教学出版社  
SINOLINGUA

【中国圣人文化丛书】

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A Selected Collection  
of the Analects

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## 图书在版编目 ( CIP ) 数据

《论语》精华版 / 蔡希勤编注. —北京: 华语教学出版社, 2006  
(中国圣人文化丛书)

ISBN 7-80200-218-4

I. 论… II. 蔡… III. 汉语 - 对外汉语教学 - 语言读物 IV. H195.5

中国版本图书馆 CIP 数据核字 (2006) 第 072285 号

出版人: 单 瑛

责任编辑: 韩美芸 封面设计: 唐少文

印刷监制: 佟汉冬 插图绘制: 李士伋

## 《论语》精华版

蔡希勤 编注

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©华语教学出版社

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北京松源印刷有限公司印刷

中国国际图书贸易总公司海外发行

(中国北京车公庄西路 35 号)

北京邮政信箱第 399 号 邮政编码 100044

新华书店国内发行

2006 年 (大 32 开) 第一版

2006 年第一版第一次印刷

(汉英)

ISBN 7-80200-218-4

9-CE-3735P

定价: 36.80 元

First Edition 2006

ISBN 7 - 80200 - 218 - 4

Copyright 2006 by Sinolingua

Published by Sinolingua

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Printed by Beijing Songyuan Printing Co. Ltd.

Distributed by China International

Book Trading Corporation

35 Chegongzhuang Xilu, P.O. Box 399

Beijing 100044, China

*Printed in the People's Republic of China*

## CHINESE SAGES SERIES

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

## 【中国圣人文化丛书】

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

责任编辑：韩芙芸

装帧设计：唐少文

插图：李士伋

## 前 言

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

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

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

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

运用，我们在忠实于原文本意的基础上采用了意译，尽量使译文通俗易懂，内容连贯，易读易记，加深理解。本书几年前由华语教学出版社以文白、汉英对照版和《大学》、《中庸》、《孟子》一起出版，向海内外发行，受到广大读者关注。

现在作为“中国圣人文化丛书”之一的《论语》精华版删减了在今天看来已经陈旧的部分内容并配以多幅精美插图，使本书更具观赏性和实用价值。

# 论语

## 精华版

Analects of Confucius



## PREFACE

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

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

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

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

To help young readers both at home and abroad who are not specialists in ancient Chinese language, a free approach is taken in translating this book into both modern Chinese and English, in the hope that the translations will be consistent and easy to read, recite and understand. Our basis throughout, however, has been to render faithfully the original meaning. The "Four Books" in classic Chinese-modern Chinese-English version published by Sinolingua have drawn great attention and now, as one of the Sages Series, *A Selected Collection of the Analects of Confucius* is coming out. Leaving out those out of date contents, the book will be more practical and readable.

# 论语

## 精华版

Analects of Confucius

# 目 录

《论语》本无篇名,是后人选每篇第一章前两个字(个别选三个字)作为篇名。

学而篇第一 .....	(1)
为政篇第二 .....	(12)
八佾篇第三 .....	(27)
里仁篇第四 .....	(36)
公冶长篇第五 .....	(50)
雍也篇第六 .....	(62)
述而篇第七 .....	(76)
泰伯篇第八 .....	(90)
子罕篇第九 .....	(98)
乡党篇第十 .....	(109)
先进篇第十一 .....	(113)
颜渊篇第十二 .....	(124)
子路篇第十三 .....	(140)
宪问篇第十四 .....	(159)
卫灵公篇第十五 .....	(177)

季氏篇第十六 .....	(196)
阳货篇第十七 .....	(205)
微子篇第十八 .....	(218)
子张篇第十九 .....	(221)
尧曰篇第二十 .....	(233)

# 论语

## 精华版

Maxims of Confucius

## Contents

On Learning .....	(1)
On Politics .....	(12)
Eight Rows of Dancers .....	(27)
On Benevolence .....	(36)
Gongye Chang .....	(50)
Yong Ye .....	(62)
On Ancient Culture .....	(76)
Tai Bo .....	(90)
Zi Han .....	(98)
Hometown .....	(109)
On Music and Rites .....	(113)
Yan Yuan .....	(124)
Zi Lu .....	(140)
Yuan Xian Asked .....	(159)
Duke Ling of Wei .....	(177)
Jisun Shi .....	(196)
Yang Huo .....	(205)

Wei Zi .....	(218)
Zi Zhang .....	(221)
Yao Said .....	(233)



# 论语

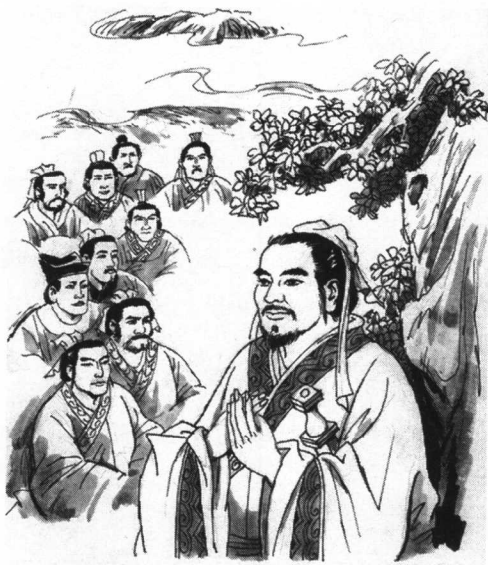
## 精华版

analects of Confucius

# 学而篇第一

## On Learning

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



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

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

《学而篇·1》

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

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

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

1.2 有子曰：“其为人也孝弟，而好犯上者，鲜矣；不好犯上，而



好作乱者，未之有也。君子务本，  
本立而道生。孝弟也者，其为仁之  
本与？”

《学而篇·2》

有子：姓有，名若，孔子的学生。

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

◎ 学 而 篇  
On Learning

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