

# 孔門七十二賢像傳

CONFUCIUS  
AND HIS 72 FAMOUS DISCIPLES

中国孔子研究院

张效仿

编著  
绘

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孔子  
Confucius



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# 序

## 孔子弟子总说

为了传播礼乐文化，挽救『礼崩乐坏』的社会危局，从青年时起，孔子即收徒授学。孔子长期从事教学活动，培养了一大批弟子。在中国文化史上，『孔子弟子』是一个特殊的群体，孔子与他的弟子共同组成了一个学术门派。孔子弟子，史籍上有的称为『七十子』，有时泛称『孔门』。孔子逝世后，孔子弟子『散游诸侯』，或从政经商，或授徒讲学，或隐居研究，但他们都敬仰孔子，以弘扬儒学为己任。至战国中期，使儒学成为具有重大影响的『显学』，对后世中国文化产生了广泛而深远的影响。

### 一、孔门教学状况

面对春秋末年天下无道、礼坏乐崩的现实，孔子『学而不厌，诲人不倦』，他立志拯救危局，于是，创办私学，寻求同道。

在孔子时代，教育有『小学』、『大学』之分。八岁左右，贵族乃至庶人子弟都要入学学习礼、乐、射、御、书、数等基本技能；到十五岁左右，贵族子弟一般要入『大学』，学习穷理、正

心、修己、安人之道，即学习认识社会人生，学习社会管理。孔子教学，即进行诗、书、礼、乐、易、春秋的『六艺』之教，并整理『六经』，选编教材。孔子办学遵循『有教无类』的原则，只要年满十五岁愿意从学的人，他都进行教诲。用他自己的话说，就是『自行束修以上』者，不分贵贱、贫富，都可以入学受教。

孔子注重在文、行、忠、信等方面教育弟子。孔子声名远播，因而前来求教的弟子众多。孔子弟子来源于多个诸侯国，他们出身于不同社会阶层。从传世文献典籍看，孔子很了解自己的学生，他『因材施教』，期望弟子『成人』，德才兼备，弘扬圣人之道。

孔子教学极富特色，方式灵活多样，很多时候，往往是以游学的形式进行：或弦歌于『杏坛之上』，或习礼于『大树之下』，或在颠沛流离的『周游』途中。

在教学中，孔子提倡以举一反三、启发诱导、循序渐进等教学手段引导与教育学生。孔子更鼓励学生参加政治外交实践，孔子弟子的政事课程丰富多彩，既有热烈的理论探讨，又有丰硕的实践成果。孔门弟子经常向孔子请教从政等问题，孔子至少有十几位弟子在不同国家担任过不同职务。

孔子主张『学无常师』，信奉『三人行，必有我师』，弟子在某一方面有长处，孔子也虚心学习。孔子教学注重言传身教，强调先正其身，再教他人，孔子的人格魅力也深深地感染着他的学生。孔子弟子十分崇拜和敬仰老师，信奉孔子的思想学说，并竭力维护老师。在弟子心目中，孔子就是泰山、江河，就是『无得而逾』的日月。

孔子办学十分成功，因而孔门规模很大。据说，孔子有弟子三千，《身通六艺》者就有七十余人。在时间上，孔子弟子师从孔子有先后后，他们个性鲜活，特征明显。孔门师徒之间教学相长，并且感情笃深，关系密切，他们互相爱护，甚至亦师亦友、和谐融洽，共同推动了儒家学派的创立和发展。

## 二、咸遵夫子之业

在孔子学说与儒家学派的形成过程中，孔子弟子起到了直接的作用。没有孔门弟子，早期儒家学派就难以成立；没有孔子弟子，孔学说就不会得到迅速传播与发展。

孔子弟子在孔子的教导下学有所成，他们对孔子的影响也会很大。孔子曾经自豪地评论自己的弟子说：『吾有四友焉：自吾得回也，门人加亲，是非胥附乎？先后乎？自吾得赐也，远方之士日至，是非奔辏乎？自吾得师也，前有光，后有辉，是非先后乎？自吾得仲由也，恶言不至于门，是非御侮乎？』（《孔丛子·论书》）

孔子学说博大精深，而孔子弟子最能够了解孔子，清楚孔子的所思所想，知道孔子的欢乐与苦闷。对孔子来说，其弟子的意义可谓非同一般。

### ◎ 第一，影响孔子的思想

孔子曾把弟子按专长区分为四类，认为颜渊、闵子骞、冉伯

牛、仲弓长于『德行』；冉有、季路长于『政事』；宰我、子贡长于『言语』；子游、子夏长于『文学』。孔子与弟子都有一定接触，特别是那些学术优异的弟子，他们更与孔子长期朝夕相处，因而对孔子的影响也是多方面的。

孔子一生从没停止过收徒讲学，漫长的教学生涯丰富了孔子的教育理论，孔子的弟子滋养了孔子的教育思想。在与不同弟子的接触中，孔子认识到人与人之间的差异，孔子系统的教育思路由此得以形成。孔子弟子构成比较复杂，但孔子认为『三人行，必有我师焉：择其善者而从之，其不善者而改之』（《论语·述而》），主张『学无常师』，弟子在某一方面有长处，孔子就虚心学习，弟子与老师互相启发，共同进步。

孔门师徒之间平等和谐，孔子看待弟子时，自己并不高高在上。有时，孔子从弟子身上反躬自省，得到不少经验，提升了自己的认识水平。孔子关心弟子，因而关注弟子的言行举止，对学生『视其所以，观其所由，察其所安』（《论语·为政》），这种『视』、『观』、『察』的过程，就是研究问题的过程，也是提高认识的过程。所以，弟子们对他的影响不容忽略。孔子作《春秋》，『笔则笔，削则削，子夏之徒不能赞一辞』（《史记·孔子世家》），这就反映出孔子学说的完善也会有弟子的『赞』助之功，对于孔子的思想学说，弟子们很有可能常常参酌自己的意见和看法。



## ◎第二，整理孔子遗说

孔子「祖述尧舜，宪章文武」，孔子弟子则「宗师仲尼」，传述师说，孔子弟子对孔子学说的阐扬也可以用「述而不作」来概括。

孔子阐发先王之道，留下了许多的言论，这些言论以「子曰」等形式保存在各种著作之中。我们今天能够得见这么多孔子论述，首先应当归功于孔子弟子。在与孔子的长期交流中，孔门弟子都有随时记录和整理孔子言语的习惯，孔子遗说因此得以保留。这些孔子遗说虽然有可能经过了孔子弟子「叙述首尾，加以润色」的过程，却都「实自夫子本旨」。曾子和作为孔子裔孙的子思曾辑集孔子遗说，据研究，《论语》、《孔子家语》、《礼记》中的有关篇章、郭店儒书、上博竹书《从政》，还有《孔丛子》中的前五篇孔子遗说，可能都出自他们的整理。

近几十年，大量早期文献的陆续问世，进一步触动了人们对孔子遗说的再认识。《孔子家语》作为孔子弟子传述师说的最重要著作，里面有很多孔子与弟子往复讨论问题的记载，展示了孔门教学的生动场景。《孔丛子》一书的价值在一定程度上也陆续得到了人们的肯定。

至于先秦两汉典籍中单纯以「子曰」形式出现的记载，学术界也多数认为，其中的「子」都应是孔子，因此这些典籍绝大多数都应当是孔子弟子传述下来的孔子遗说。

当然，孔子弟子记载的孔子言语一定很多，只是今天不少书籍

已经亡佚。《汉书·艺文志》对当时传世的「七十子」及弟子的书籍目录有所记录，由此我们可以大概窥见孔子弟子整理、发挥夫子遗说的情况。

## ◎第三，扩大孔子的影响

战国中期，孔子学说传播已广，号称「显学」，孔子学说之所以能在社会上产生广泛影响，与孔子弟子对孔子学说的积极宣传与倡导是密不可分的，可以说孔子弟子对孔子学说的迅速传播起了决定作用。顾颉刚曾说：「他收的门弟子很多，他的思想有人替他宣传，所以他的人格格外伟大。自从孔子死后，他的弟子再收弟子，蔚成一种极大的势力，号为儒家。」

孔子在世之时，其弟子就在各地宣传孔子，其中以子贡对孔子的宣传与弘扬最为突出。孔子三千弟子来自各国，也与像子贡这样的弟子的宣传有重要关系。孔子弟子为宣扬师说作出了贡献，「孔子的思想主张赖孔子弟子的宣扬得以流传后世，发扬光大」。

孔子逝世后，弟子散居各地，以不同的方式宣扬孔子和儒家学说，使孔子思想得以传于各国，并发扬光大。「使孔子名布扬于天下」，子贡功不可没；对于儒家门庭的确立，子路起到了特殊的作用；子夏讲学于西河，弟子多达三百人；曾子「修道鲁卫之间，教化洙泗之上」；子思整理孔子遗说，可谓功绩卓越。

这些弟子在弘扬师说方面虽各有侧重，但都没有背离孔子本旨，而是以阐述夫子微言大义为己任，致力于孔子学说的传播。他



们的活动对儒家学派的确立和发展起到了积极的作用。

#### ◎第四，发挥孔子学说

孔门弟子个性不同，禀赋有异，又在孔子人生的不同时期跟从孔子学习，因而学术特征各有不同。钱穆先生说：「虽同列孔子之门，而前后风尚已有不同。由、求、子、赐志在从政，游、夏、有、曾乃攻文学，前辈则致力于事功，后辈则精研礼乐」，当然，前、后辈的区别只是大体而言，并非皆然，不过「大抵先进浑厚，后进则有棱角。先进朴实，后进则务声华。先进极之为具体而微，后进则别立宗派。先进之淡于仕进者，蕴而为德行；后进之不博文者，矫而为玮奇。」（《先秦诸子系年·孔子弟子通考》）

孔子学说博大精深，而且有一个发展变化的过程，孔门弟子往往侧重于孔子某一方面的思想内容进行发挥。尤其是在阐释孔子的微言大义时，孔门弟子之间也往往会出现「各安其意，失其真」的情况。但相对于战国时期「各国游说之士各以巧意而为枝叶者」，孔门弟子传播的大多都是孔子的「真」思想。

因为孔门弟子各得「圣人之一体」，在弘扬师说方面各有侧重，《韩非子》将孔门弟子分为「八派」，有的学者还将孔门弟子分为传经派、弘道派、践履派。这种对孔门后学的认识，其实也有评论者本人的立场、观点和方法。事实上，孔门各派之间并无重大的差异。到孟、荀之时，两者思想主张虽表现出明显区别，荀子虽对思、孟多有批评，但这种分歧只能反映儒家学派内部对于儒学理论的不同认识。对于传播孔子学说，也正是「唯孟轲、荀卿守其所

习」。

因此，孔门后学无论怎样分化，也「咸尊夫子本旨」，其思想都本于孔子，都是从不同角度对孔子学说的发挥。

### 三、孔子弟子分化

孔子在世时，孔门还谈不上什么「分化」的问题。作为老师，孔子的博学多识加之崇高的人格，使他具有一种强大的凝聚力，他的学生以他为中心，形成了一个内部紧密团结的儒者群体。

孔子弟子在不同时期从学于孔子，他们所接受的教育、所受到的影响也就随孔子思想境界的演进而有不同。孔子了解弟子，会根据他们的个性与天赋区别对待，由此，孔子弟子后学便学有所长，术有专攻，侧重点多有所不同。

孔子逝世时，不少弟子仍然以孔子故里为中心，聚集在老师「身边」。子贡、有若、曾子在其中居重要地位。子贡对孔子感情很深，孔子去世后，不少弟子门人为孔子守三年之丧，而子贡继续为老师守丧三年，并主持和料理了孔子的丧事。有若「为人强识，好古道」（《孔子家语·七十二弟子》），理解孔子思想准确，在学识上表现突出，在传习孔子思想学说方面，得到多数人认可。曾子注重道德修养，坚持反躬自省。史料显示，他也曾聚徒讲学，从事著述，从孝道、伦理等方面阐释和宣传孔子学说。因此在孔子弟子中地位很高，是孔子去世后的核心人物。

但不可避免地，孔子弟子间的分化此时也已见端倪。尽管子贡

具有较高地位，但子夏等人还是以有子『似夫子』（『礼记·檀弓上』），认为有若在传习孔子思想学说方面胜过他人，因而欲推尊有若代孔子。在征询曾子的意见时，曾子及其门人却不赞同子夏等人的看法，有若最终因自身无法与孔子相提并论，加之曾子等人的反驳，而没有成为众人推崇的对象。

此后，由孔子弟子开其端的孔门学术至战国中期明显两分：孟子注重内心求索，其学源于曾子；荀子看重外在约束，其学推重仲弓。

#### 四、关于本书

有关孔门弟子的文献资料相当匮乏，较为详实完整的有『孔子家语』、『史记·孔子世家』、『史记·仲尼弟子列传』等。而『孔子家语』是古籍中关于孔子弟子的最早记载。关于孔子弟子的生年及确切人物等，至今尚有争议。本书所载孔门七十二位弟子及其生平简介，是将『孔子家语』与『史记·仲尼弟子列传』相互参照研究，再结合『史记索隐』、『四库全书』等加以综合对比；在七十二位弟子的排位上，本书重点参照了『孔子家语』。

『孔门七十二贤像传』中每位人物的生平简介，皆由中国孔子研究院学者撰写。书中七十三幅人物肖像，在参考齐鲁书社2002年出版的『中国历代人物像传』的基础上，由青年画家张效仿重新绘制。

杨朝明

中国孔子研究院副院长



# Preface

## Overall Appraisal of Confucius' Disciples

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To promote China's traditional etiquette and musical culture, which had been sorely neglected in his time, Confucius early on embarked on a career of education. He trained a great number of disciples, 70 of whom in Chinese cultural history are known as a special group of people. Confucius and his disciples jointly formed an academic school, the "Confucian school of thought." After Confucius passed away, some of his disciples wandered from state to state, trying to convince their rulers to adopt their master's teachings. Some took official positions, engaged in business or served as teachers themselves, while others lived in seclusion and devoted themselves to study. From the mid-Warring States Period (475–221 BC) Confucianism exerted an extensive and profound influence on Chinese culture, education and politics.

### *Confucius as a Teacher*

Born at the end of the Spring and Autumn Period (770–221 B.C.), a time of political and moral degeneracy, Confucius upheld the principle of "being insatiable in learning and tireless in teaching," and set himself the task of restoring the old moral values. He began to run a private school and look for people with the same goals.

In the era of Confucius education was divided into the "Lesser Learning" and the "Great Learning." The children of both the nobles and common people would go to school to learn the rites, music, archery, charioteering, calligraphy and arithmetic at about the age of eight. Usually, the children of the nobles would enter the "Great Learning" at the age of 15, to study mainly the art of administration. Confucius stressed mastery of the Six Classics — *The Book of Songs*, *Collection of Ancient Texts*, *The Rites*, *The Book of Changes*, *The Book of Music* and *The Spring and Autumn Annals*, and selected and compiled textbooks and teaching materials himself. Confucius followed the principle that "There is no distinction between classes of men," and was willing to teach anyone aged 15 or over. The great educationist once said, "I will treat without partiality all those who want to study with me, regardless of their social status."

Confucius paid great attention to educating his disciples in culture, morals, devotion and trustworthiness. As his fame spread, people of all walks of life flocked to him from the different vassal states. Historical records reveal that Confucius knew his students well. He taught students according to their aptitude, eager for them to grow up to be useful citizens, have both ability and integrity and carry forward the

doctrines of the ancient sages.

Confucius adopted flexible and diverse teaching methods, with a unique style and characteristics. Sometimes he lectured in a courtyard under an old scholar tree; sometimes he sat in his room and answered questions from his disciples; sometimes he sang to the accompaniment of stringed instruments on the Apricot Altar; and sometimes he took his students out to the suburbs to teach them while combining leisure and sightseeing.

7 Confucius advocated some unusual teaching methods, such as mentioning one side and making his disciples deduce the other three sides, enlightening and persuading, following in order and advancing step by step. In addition, Confucius often encouraged his students to participate in political and diplomatic endeavors. The classes on government affairs given by Confucius were rich and varied, involving heated theoretical discussions and fruitful practical achievements. His disciples often consulted Confucius on how to take official positions. Some dozen of them served as officials in different states.

Confucius' maxims include "A scholar has no permanent teacher" and "If there are three men walking together one of them is bound to be good enough to be my teacher." Confucius was very modest. He learned the strong points of every student he taught. In teaching, Confucius stressed that "example is more powerful than precept" and "to teach others, we must improve our morality first." Confucius' personality and individual characteristics deeply influenced his disciples, who were all devoted to him.

Legend has it that Confucius had a total of 3,000 disciples, including over 70 who were well versed in the so-called six arts of rites, music, archery, charioteering, calligraphy and arithmetic. His disciples took Confucius as their teacher at different times: Some were early; and others, late. They differed greatly in their natural abilities, their likes and dislikes, their dispositions and their skills. Teaching benefited teacher and students alike. Confucius had a close relationship with his students, and teacher and students cherished

a deep affection for each other. His disciples regarded Confucius as their teacher and their friend as well; and the teacher and students cooperated to promote the founding and development of the Confucian school of thought.

## *Carrying Forward the Great Cause of Confucius*

During the formation of Confucius' doctrines and the Confucian school of thought, Confucius' disciples played a direct role. It was his disciples who spread the sage's teachings all over China. At the same time, their accomplishments exerted a great influence on Confucius too. One day Confucius commented on his disciples with pride: "I have four friends. Since I met Yan Hui, my disciples have been more united. Since I met Zi Gong, more persons of virtue from afar have come to join us. Since I met Zi Zhang, I have had luster in front and behind. Since I met Zhong You, I haven't been involved in any rumors or slanders."

The Confucian school of thought contains extensive knowledge and profound scholarship. His disciples understood Confucius best, and knew well their master's ideas, thoughts, joys and sorrows. To Confucius, his disciples were of extraordinary significance.

## *First, Influencing Confucius' Thought*

Confucius divided his disciples into four classes, according to their special skills and knowledge: Yan Yuan, Min Ziqian, Ran Boniu and Zhong Gong were distinguished for virtue; Ran Qiu and Ji Lu, for administrative ability; Zai Wo and Zi Gong, for rhetoric; and Zi You and Zi Xia, for literary accomplishments. Confucius had direct contacts with his disciples, especially with the leading ones who attended him every day. Accordingly, they exerted a great influence on Confucius in various aspects.

Confucius' long teaching career enriched his educational theory, and his disciples nourished



Confucius' educational thinking. During his constant contacts with different disciples, Confucius realized the differences between people. With the passage of time, Confucius' systematic educational thinking matured. Confucius said, "We should choose the good and learn from them, pick out the bad and correct them." (*Analects of Confucius*).

The relationship between Confucius and his disciples was one of equality and harmony. Confucius never set himself above his disciples; instead, he often looked back at the past mistakes he had made, summing up his experiences and improving his own understanding. Confucius paid great attention to his disciples' words and deeds. He "sees what a man does, examines why he has done so, and observes whether he is content" (*Analects of Confucius*). In a word, the influence of his disciples on Confucius' thought can by no means be neglected. According to *The Records of the Historian*, when Confucius was writing *The Spring and Autumn Annals*, Zi Xia and other disciples participated in collecting materials and editing the book, and their contributions were highly praised by their master. It is quite possible that his disciples contributed their opinions and viewpoints to Confucius' thought and doctrines.

## Second, Sorting out Confucius'

### Posthumous Words

Confucius "handed down the doctrines of Yao and Shun as if they had been his ancestors, and elegantly took the regulations formulated by King Wen and King Wu as models." Confucius' disciples regarded their teacher as a master of great learning and integrity, and spread his teachings assiduously.

Confucius expounded the doctrines of King Wen and King Wu, and left many comments. Exchanging opinions with Confucius over a long period of time, his disciples had the habit of writing down his words and sorting them out later. In this way, Confucius' expositions have been handed down from generation to generation. The "Chapter on Art and Literature"

in the *History of the Han Dynasty* mentions the 70 celebrated disciples of Confucius, and contains a catalog of the books written by his disciples, evidence that Confucius' disciples sorted out and developed their master's teaching after his death. Though it is probable that Confucius' expositions were edited and polished by his disciples, they reflect Confucius' original intentions. Zeng Zi and Zi Si (grandson of Confucius) edited Confucius' posthumous words. It is thought that chapters of *Analects of Confucius*, *The School Sayings of Confucius*, *The Book of Rites*, *The Doctrine of the Mean*, *The Upper Bamboo Book*, and the first five articles of *The Kong Family Master's Anthology* were sorted out and compiled by them. This is indicated by the words "子曰" ("Confucius said").

Over the past few decades a great number of historical documents have been found to contain Confucius' words. *The School Sayings of Confucius*, the most important work in which his disciples passed on their master's teachings, includes discussions between Confucius and his disciples, and portrays vivid scenes of Confucius giving lectures. *The Kong Family Master's Anthology* is another valuable work concerning the sage.

Unfortunately, many other books have been lost.

## Third, Expanding Confucius' Influence

In the mid-Warring States Period (475–221 B.C.) Confucius' teachings were spread far and wide by his disciples, as the "Confucian school of thought." Gu Jiegang, a leading historian and folklorist, said, "Confucius had lots of disciples, who were active in spreading his doctrines. After Confucius passed away, his disciples followed his example by taking on disciples of their own." It is said that "Confucian thought has been handed down generation after generation and carried forward because of popularization by his disciples'."

Zi Gong was the most outstanding of these missionary disciples. Zi Lu contributed immeasurably to stabilizing the Confucian canon. Zi Xia gave lectures to over 300 disciples. Zeng Zi was an influential

teacher in the states of Lu and Wei, and Zi Si was prominent in sorting out the sayings of Confucius after the latter's death.

In popularizing the doctrines of Confucius, his disciples focused on different aspects, but none of them departed from Confucius' original meaning. They undertook the explanations of Confucius' words with great responsibility, and devoted themselves to the dissemination of Confucian thought.

## ***Fourth, Bringing into Full Play***

### ***Confucius' Doctrines***

9 The disciples of Confucius differed greatly in their personalities, natural abilities, dispositions and skills, and took Confucius as their teacher at different times, so they showed different academic characteristics. Qian Mu, a leading historian of modern China, said, "The earlier and later disciples show different styles and characteristics. You, Qiu, Yu and Ci were interested in serving in government, while You, Xia, You and Zeng were more interested in the study of literature. In general, the seniors devoted themselves to their careers, while the juniors, to research into the rites and music; the seniors were simple and honest, while the juniors had forceful personalities; the seniors paid attention to concrete details, while the juniors were fond of setting up schools."

Confucius' doctrines are broad and extensive; and the Confucian school of thought developed and changed over the centuries. More often than not, each disciple put special emphasis on elaborating one aspect of Confucius' thought, explaining Confucius' words according to his own understanding, and perhaps losing their true meaning.

In the book *Han Feizi*, Confucius disciples are divided into "eight schools". Some scholars classified them into the Chuanjing (Doctrine Dissemination) School, Hongdao (Doctrine Promotion) School and Jianlü (Implementation) School. In fact, there are no great differences between the different schools of Confucianism, though there were obvious differences

between Mencius and Xun Zi, and the latter often criticized the Simeng school of thought. However, such arguments could only reflect different understandings of Confucian theory within the Confucian school of thought. As a matter of fact, in the spread of Confucius' doctrines, only Mencius and Xun Zi were completely faithful to Confucius' teaching.

### ***Differentiation of Confucius' Disciples***

As a teacher, Confucius had a great cohesive force, because of his extensive knowledge, natural ability and lofty personality. With Confucius as the center, his disciples formed a closely united Confucian group.

After Confucius passed away, Zi Gong, You Rou and Zeng Zi emerged as the heirs of the master. Many of the disciples observed mourning for their deceased teacher for the traditional three years, but Zi Gong stayed by Confucius' grave in mourning for six years. In addition, Zi Gong was in charge of presiding over the funeral. Zi Gong's contribution to spreading Confucian thought was recognized by most of the disciples. Zeng Zi also became prominent as a teacher and writer of books stressing the Confucian doctrines of filial piety and ethics.

Zi Xia and his followers supported You Rou as the best person to pass on and put into practice Confucius' doctrines. However, Zi Gong, Zeng Zi and others did not agree, and no successor to Confucius emerged until the following generation, when Mencius stressed internal exploration, which originated with Zeng Zi, as the core of Confucianism, while Xun Zi attached greater importance to external restraint.

### ***About This Book***

Traditionally there has been no literary or artistic work dealing with Confucius' disciples, apart from *The School Sayings of Confucius* and a chapter in Sima Qian's *Records of the Historian*. The former is the oldest book with information on Confucius' disciples. There are still many blank spots in our knowledge of these men; even their dates of birth



and death are often in dispute. The 72 disciples of Confucius and the brief introductions to their lives included in this book were written with reference to several ancient books, including *The School Sayings of Confucius*, *Records of the Historian* (Biography of Zhongni's Disciples), *Unraveling the Mysteries of the Records of the Historian*, and *Complete Library of Four Branches of Literature*. Regarding the sequence of the 72 disciples of Confucius, I mainly consulted the information in *The School Sayings of Confucius*.

The brief introductions to each of Confucius' 72 leading disciples in this book were written by scholars of the China Confucius Research Institute, and the 73 portraits in the book are the work of Zhang Xiao, based on the *Biographical Portraits of Chinese Historical Figures* published by the Qilu Publishing House in 2002.

Yang Chaoming

Deputy President of the China Confucius Research Institute

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Confucius

and His 72 Famous Disciples

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