

汉英对照

With English Translation

論語



ANALECTS OF CONFUCIUS



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序

辛冠洁

中国传统文化，是世界文化的一个瑰丽的宝藏，《论语》则是这个宝藏桂冠上的一颗最眩目的明珠。早在距今两千四百多年前的春秋末年和战国初期，这颗明珠即已熠熠发光。

《论语》记载了孔子及其弟子的言行，是其弟子所辑的“接闻于夫子之语”的思想汇编，后来成为儒家的最高经典，也是中国历史上最具权威性的文献典籍。《论语》篇幅并不大，仅一万二千字，二十篇，但内容宏富充实，且又言简意赅，故能两千年来流传不息，影响广大深入。它所包含的思想，久久以来，潜移默化，已经渗透到中国人的血液之中。任何一个中国人，不论是汉族人，还是少数民族成员的意识，都自觉或不自觉地受着它的影响，甚至制约。

《论语》讲“为政以德”(《为政》)，至少自汉以来，两千多年间，任何一个统治阶级对此都不能置之不理，而被统治的老百姓也往往以此要求其上司。由此而引出的“道之以政，齐之以刑，民免而无耻；道之以德，齐之以礼，有耻且格”(《为政》)，弥漫着有关道德与政治的关系的思考，形成为儒家强调德化教育的根据，也成为儒家思想的一大特色，后来还成为儒家文化圈内东方

文化型的特色。《论语》讲仁讲礼，“人而不仁，如礼何”（《八佾》），“克己复礼为仁”。讲仁便引出忠恕，推己及人；讲礼便引出名教，要有等级制度，正己正人。政治道德的相互影响，仁与礼的相互制约，自然形成了一定社会秩序的安定统一系统。这个系统，明显显示着东方文化的特征。也是《论语》生命力所在。

文化各有其民族特色，但却无疆域的界限，它必以自己的特色，为他种文化所吸收，同时也吸收他种文化。所以《论语》早在世纪之初，已经传播到越南、朝鲜、日本及受其影响的地区，所谓儒家文化圈，便是这种传播影响的产物，及至十七世纪已开始向欧洲传播。公元1687年巴黎已出现《论语》的拉丁文本。历史的车轮辗入近代之后，《论语》在东西方文化撞击中，依然神采奕奕，尤其第二次世界大战之后，更在全世界范围内蓬勃扩展开来。在若干地区，《论语》的某些内容成了经济活动的道德规范，甚至成为发财致富的指导手段，有一个时期“《论语》加算盘”，在日本经济界曾经是通向发达的一种特有智慧。

在此过程中，各种文字的《论语》版本曾经出现过不少，但多为外国人士所为，中国人把中文本《论语》翻译成外文的则很少。一百多年前辜鸿铭先生把《论语》翻译成英文本，一时成为美谈，后来作这种尝试的不能说没有，但委实不多见。几年前，华语教学出版社蔡希勤先生倡议把《论语》重新翻译成英文本，蔡先生首先把古文翻译成白话文，并以译本示我，作为蔡希勤

白话《论语》的第一个读者，我感到十分高兴，蔡先生的白话本作得十分准确、精辟，为英文翻译提供了良好基础。现在由于蔡先生的努力，经过英语高手、大家的辛勤劳动，中国版的文白、汉英对照《论语》即将付梓，这是中国对国际文化交流的一大贡献，也是使中国文化走向世界的一个助力，蔡先生命为之为序，不敢竟辞，故略抒胸臆如上云尔。

1994年2月于知足斋

(辛冠洁先生为中国社会科学院哲学所教授，中国孔子基金会常务副会长)

FOREWORD

Chinese traditional culture is a treasure among the cultures of the world, and *Analects of Confucius* is the brightest pearl in its depository. This brilliant book began to show its splendour as early as 2,400 years ago between the Spring and Autumn and the Warring States periods.

Compiled by his disciples, *Analects of Confucius* recorded the sayings and deeds of the great sage and his disciples. It later became the major classic of Confucianism as well as the most authoritative book in Chinese history. With only 12,000 characters, it is terse but comprehensive, rich yet profound; it has influenced Chinese society for over 2,000 years. Its ideas have taken such firm root among the Chinese people that all Chinese, — both Han and minority nationalities — have been more or less influenced by it.

Analects of Confucius says: "A state should be ruled on a moral basis. "(Ⅱ) For over 2,000 years since the Han Dynasty, every ruler has had to pay at least some heed to this, and the people also expected their ruler to act accordingly. Developing his ideas further, Confucius

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

(II) This philosophy concerning the relationship between politics and morality formed the basis for the Confucian school's emphasis on moral education. Characteristic of Confucianism, this idea later became a distinguishing feature of Oriental or East Asian culture realm under the influence of Confucianism.

Analects of Confucius also discusses benevolence and rites: "What can a man do about the rites if he is not benevolent?" (III) "One who restrains himself in order to observe the rites is benevolent." (XII) After benevolence, Confucius talked about loyalty and forbearance: "Do to others what you do to yourself, while do not do to others what you do not do to yourself." His teaching also includes guides on social relationships. According to Confucius, society should include a social estate system in which everyone should observe certain rites before he can perform his social duties. Consequently, the interaction of politics and morality, and the mutual influence of benevolence and rites, formed naturally a stable and unified social system which is a fundamental

characteristic of Oriental culture. The vitality of *Analects of Confucius* can also be found here.

Every culture has its own national features which are not limited by national boundaries. As a result, early in the beginning of this century, *Analects of Confucius* was introduced to Vietnam, Korea and Japan, as well as regions under their influence, thereby forming the "cultural circle" of Confucianism. Its spread to Europe dated back as early as the 17th century when a Latin version appeared in Paris in 1687. Even during cultural clashes between East and West in modern times, *Analects of Confucius* has lost none of its vigour; since World War II especially, it has become even more widespread throughout the world. In some localities, certain parts of the book have been incorporated as ethical codes in business activities, or even as guidelines for becoming rich. At one time, "*Analects of Confucius plus abacus*" represented a special wisdom leading to prosperity for Japanese businessmen.

During past centuries, several versions of the book have appeared in various languages, mostly written by foreigners. Last century, Gu Hongming translated the book into English, a version which was favourably accepted. Few translations were published subsequently. Several years ago, Cai Xiqin of Sinolingua suggested

re-translating the book into English. He first converted its classical Chinses into modern Chinese, and then showed me the results. I was very pleased to be the first reader of his modern Chinese translation which is both accurate and incisive. Now through the efforts of Mr. Cai and several other admirable English translators, a new version of *Analects of Confucius* containing modern Chinese and English translations will soon be published in China. This is a major contribution to the cultures of the world — proving once more the universal significance of Chinese culture.

Xin Guanjie

From the Studio of the Insatiable

February 1994

(Xin Guanjie is a professor of the Institute of Philosophy in the Chinese Academy of Social Sciences, and a standing vice chairman of China Confucius Foundation)

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。内容广泛，比较系统的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》是一部语录体著作，内容丰富，语言简洁明快，含意深刻又通俗易懂。

《论语》成书于多人之手，而且这些作者的年代相去又不止三、五十年，这就不可避免的造成了书中各章多有重复、脱漏和错简。

《论语》问世后，注家蜂起，为了忠于“圣人之言”，大多是逐字翻译这部著作，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。需要说明的是我们虽然采取了不同于逐字翻译的传统译法，却参考了多种权威传统译本来校正这部意译本，以不使其“离经叛道”。

我们积极主张编译出版《论语》，是因为我们认为这部儒家经典对当前发展市场经济的新形势仍有着不可低估的现实意义。孔圣人在二千多年前的政治主张及其言行仍然值得我们深思。

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.

In a conversational style, the book, rich in content but laconic and clear in language, is profound and understandable. Since it was compiled by scholars of different times, inevitably, there are quite a few repetitions, omissions, and other lapses in some parts of the book. 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",

almost 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. It is necessary to mention that although our translation differs from traditional literalism, we correct a series of lapses with reference to many authoritative interpretations in traditional versions, **which** ensures that this freely translated version does not **depart from** the classic and go against the orthodoxy.

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注：《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。

學而篇第一

1. 子曰：“學而時習之，不亦說乎？有朋自遠方來，不亦樂乎？人不知，而不愠，不亦君子乎？”

译文：

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？”

英文：

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?"

2. 有子曰：“其爲人也孝弟，而好犯上者，鮮矣；不好犯上，而好作亂者，未之有也。君子務本，本立而道生。孝弟也者，其爲仁之本與？”

译文：

有子说：“孝顺父母，敬爱兄长的人，却喜欢触犯上

级（司），这种人是不多的；从不触犯上级（司），却喜欢造反作乱，这种人从来没有过。君子致力于根本，根本树立了，治国做人的原则就会产生。孝敬父母，敬爱兄长，这就是仁爱的根本吧！”

注：

有子：姓有，名若，孔子的学生。

英文：

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!"

3. 子曰：“巧言令色，鲜矣仁！”

译文：

孔子说：“一贯花言巧语，伪装和善的人，不会有什么仁德。”