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# 论语

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# 论语

The Analects

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## 前 言

这四种书我们选自驰名中外的汉英对照版《大中华文库》。《大中华文库》计划出版 110 种,目前已出版 80 余种。所选之书都是中华文明的精华,记载了中华民族五千年的历史和雄辉博大的民族精神。而这四种书更是其中的代表。

《论语》可以说是中国古代第一书。《论语》是“语言的论纂”,也就是“语录”的意思。它是孔子和他的弟子,以及弟子与弟子之间关于各种事物的讨论记录的汇编,是由孔子弟子及再传弟子编成的。《论语》内容涉及面很广,包括历史、政治、哲学、经济、艺术及道德伦理等方面内容,从中可以看出孔子对社会的理想,对政治的见解,对教育的主张,也可以看出孔子和他的弟子们的人格修养、治学态度和处世哲学。此书内容之广泛,影响之深远,堪称儒家经典。有人说:每个中国人一举手一投足所凸现出的中国气派,无不可从 2400 年前的一部经典《论语》中找到根源。可见,《论语》一书对中华民族传统文化的形成起了重大的作用。

《道德经》\* 五千言,凝聚了中华民族的智慧,体现了中国古代的先贤对宇宙的看法,对人生的总结。它是中国哲学史上第一部具有完整哲学体系的著作。仅凭这一点《道德经》在中国历史上就具有举足轻重的地位。《道德经》的作者是老子,是道家思想的奠基者。他的真名叫李耳,当时人多称其为老聃。据说孔子曾向他请教过有关“礼”的知识,所

\* 《道德经》,又叫《老子》。——编者注

以,可以说是孔子的老师。“道”和“德”是老子哲学思想的理论基础。老子的“道”有丰富的含义,他认为“道”先天地而存在,是万物的本原,天地万物都从“道”中产生。“德”则是“道”的显现和展开。老子关注的都是天下、国家、社会的大事,他的哲学思想,借助天道,关照人道,指导治国和修身,主张“无为而治”,“贵柔”,顺应自然,韬晦自保,建立了有鲜明个性的道家体系。著名的话是:“我无为,而民自化;我好静,而民自正;我无事,而民自富;我无欲,而民自朴。”还说:“天下莫柔弱于水,而攻坚强者莫之能胜。”“不敢为天下先。”这些精彩的言论,很令人深思。西方的学者说:从来没有一本书内容如此丰富而篇幅又如此短小,真可谓博大精深。

《孙子兵法》早已享誉世界,被誉为“兵经”,作者孙武被誉为“兵圣”。英国的军事家蒙哥马利元帅说:世界上所有的军事学院都应把《孙子兵法》列为必修课。如今,人们不但用《孙子兵法》指导战争,还用他指导企业发展。日本学者村上孚说:日本企业的生存发展有两大支柱,一是美国的现代管理制度,一是《孙子兵法》的战略和策略。据统计,它已有29种文字的译本在世界流传。在全世界产生了广泛而深刻的影响。说到《孙臆兵法》更是十分有趣。因为《孙臆兵法》早已失传,人们见不到原书,所以千百年来争论不休。到底有没有孙臆其人,有没有孙臆其书,众说纷纭。直到1972年,山东临沂银雀山汉墓同时出土了《孙子兵法》和《孙臆兵法》,争论顿消。孙臆是孙武的后代子孙,曾和庞涓一起学习兵法。庞涓忌妒孙臆的才华,把孙臆骗到魏国,“断其两足而黥之”。《史记·太史公自序》说:“孙子臆脚而论兵法。”就是说的孙臆被庞涓害了之后,发愤著书。孙臆的“围魏救赵”,功其必救的战法,已成为中外军事史上避实就虚的著名战例。“增兵减灶”,制造假象诱敌就范的战法,也成为历史

上著名的战例。《孙臆兵法》继承了《孙子兵法》的体系和风格,是《孙子兵法》之后又一部影响深远的军事著作。

这四部著作,言简意赅。《论语》约 16000 字,《道德经》约 5400 字,《孙子兵法》十三篇约 6000 多字,《孙臆兵法》11000 字。总计不足 40000 字。但是围绕它们所产生的研究著作岂止成千上万。如今它们已成为世界文化瑰宝,读者遍天下。所以,这几部书是不能不读的。这也就是为什么我们选这四部书介绍给大家的原因。

本书的体例,每本书都由三部分组成,先是中国古文原文,然后是古文译成的中国白话文,最后是译成的英文。这样就既方便学汉语的人阅读,也方便学英语的人阅读。

我们力图做得精致,但由于时间仓促,还有许多不如意处,容日后再版时改正。



2013 年 3 月

## INTRODUCTION

The four books are selected from the world known Chinese-English Library of Chinese Classics, in which more than 80 kinds of book have been published among 110 kinds of books which are planned to publish. The Library of Chinese Classics, as the essence of Chinese civilization, records Chinese 5,000-years history and demonstrate the national spirit of China. Four of these books, selected in our series, stand out: *The Analects*, *Dao De Jing*, *Sunzi*; *The Art of War* and *Sun Bin*; *The Art of War*, which are extremely reflected within them.

*The Analects*, also know as the collection of Confucius' talks, are mostly described as an ancient book with the heaviest influence on Chinese culture. It records discussions on various opinions of the world between Confucius and his students and among his students which were later complied into a book by his students and their successors. It covers a wide ranges history, politics, philosophy, economy, art and moral ethnics. It demonstrates Confucius' idea towards society, politics and education, and also reflects the moral quality, the meticulous scholarship and living philosophy of Confucius and his students. Due to the wide coverage and far-reaching impacts of this book, it can be regarded as real confucianism classics. Someone observe that the "Chineseness" expressed by every Chinese in his daily behaviors are all originated from the classical "The Analects", a cla

ssic piece 2400 years ago. It is obvious that *The Analects* has played important roles in forming the Chinese traditional civilization.

*Dao De Jing* \*, condenses the collective wisdom of the Chinese nation, represents the idea towards universe and summary towards life of our past scholars. It is the first systematically philosophical work in Chinese history of philosophy, even only by this can grant it prove decisive position in China's history. The writer of *Dao De Jing*, Laozi, is the forerunner of Taoist school of Chinese philosophy. His real name is Li Er, and was addressed as Lao Dan. It is said that Confucius used to consult him on the issue of *Li* (礼), thus to some extent he was the teacher of Confucius. The essence of his philosophical core is *Dao* (道) and *De* (德). According to Laozi, *Dao* (道) existed before Nature; *Dao* (道) is the basic category of the universe; everything in Nature generated from *Dao* (道). *De* (德) is the revelation and expansion of *Dao* (道). What Laozi was concerned was the great matters of the universe, the nation and the community. His philosophical thoughts are about the law of Nature, humanity, country governance and morality cultivation. "Regulatethrough actionless activity", "emphasis on softness", conforming to Nature, hiding talents and self preservation are the concepts of his distinctive Taoism ideal. His famous saying includes:

"So long as I do nothing, the people will of themselves be transformed. So long as I love quietude, the people will of themselves go straight. So long as I act only by inactivity the people

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\* Editors' Note: *Dao De Jing*, also know as *Laozi*.



will of themselves become prosperous. So long as I have no wants the people will of themselves return to the 'state of the Uncarved Block'.

"Nothing under heaven is softer or more yielding than water."

"Refusal to be foremost of all things under heaven."

All these amazing analects of Laozi are provokative for us. Western scholars comment that there is no book that has such rich connotation and is as concise as Moral Classics. The profound wisdom contained in the book is incomparable.

*Sunzi: The Art of War* has long been held in high esteem worldwide as the "military classic" and its author *Sunzi*, whose full name is Sun Wu has been revered as "military genius". The England militarist Bernard Law Montgomery used to suggest opening a compulsory course in every military institutes on *Sunzi: The Art of War*. Nowadays it is applied as the guidance not only of wars but also of the development of enterprises. In accordance Murakami Makoto, a Japanese scholar, along with American management system, the strategies embedded in *Sunzi: The Art of War* has become the other pillar to sustain the development of Japanese enterprises. It is estimated that it has been translated into 29 different languages. It has brought fundamental impacts on the whole world.

There is an interesting story about *Su Bin: The Art of War*. Since the original book had disappeared for a long time, people argued the existence of this book and even Sun Bin for hundreds of years. Until 1972, two sets of bamboo strips, *Sunzi: The Art of War* and *Su Bin: The Art of War* were unearthed in a cemetery of Han Dynasty at Yin Que Shan (Silver Sparrow Mountain)

in Linyi Country, Shan Dong province that all the arguments faded away. Sun Bin was a descendent of Sun Wu by several generations, the author of *Sunzi: The Art of War*. He once studied with Pang Juan, who became jealous of Sun Bin's talent and deceived him to Wei (魏) State, where Sun Bin was cut his legs but continued to devote himself in the art of war. This story could be located in the *Autobiographic Notes of Tai Shi Gong* (太史公自序, *Tai Shi Gong Zixu*). Some famous strategies created by Sun Bin, such as "besiege Wei to rescue Zhao", which has become the famous case of evading the enemy's main force and striking his weak points in the military history at home and abroad. In addition, "increasing the troop while decreasing the stoves" so as to induce and trap the opponent also sets a typical example of warfare throughout the history. *Sun Bin: The Art of War* inherited the same system and style of its predecessor. And *Sunzi: The Art of War*, becomes another influential works in Chinese military history.

These four works are concise and comprehensive—in total the length of these four works does not go beyond 40,000 words, among which about 16,000 for *The Analects*, 5,4000 for *Dao De Jing*, 6,000 for *Sunzi: The Art of War*, and 11,000 for *Sun Bin: The Art of War*. But there are thousands of works to study them. Given their world-wide influence and significance and wide readership, they have become the gems of global culture. That is the reason we picked up these four works to publish.

This book consists of three parts: the first part is the original version written by classic Chinese; the second part is the translated version in vernacular Chinese; and then comes the English version. Hence this series of book is open to both Chi-

nese-learner and English-learners.

We tried to design and typeset this series of works perfectly, but given the limited time there is still some room for improvement. Thus any comment is appreciated.

Yang Muzhi

Translated by Li Qiushuang

Mar. 2013

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## 学而篇第一

### 【原文】

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？”

1.2 有子曰：“其为人也孝悌，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。孝悌也者，其为仁之本与！”

1.3 子曰：“巧言令色，鲜矣仁！”

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

1.5 子曰：“道千乘之国，敬事而信，节用而爱人，使民以时。”

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

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

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

1.9 曾子曰：“慎终，追远，民德归厚矣。”

1.10 子禽问于子贡曰：“夫子至于是邦也，必闻其政，求之与？抑与之与？”子贡曰：“夫子温、良、恭、俭、让以得之。夫子之求之也，其诸异乎人之求之与？”

1.11 子曰：“父在，观其志；父没，观其行；三年无改于

父之道，可谓孝矣。”

1.12 有子曰：“礼之用，和为贵。先王之道，斯为美；小大由之。有所不行，知和而和，不以礼节之，亦不可行也。”

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

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

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

子贡曰：“《诗》云，‘如切如磋，如琢如磨。’其斯之谓与？”子曰：“赐也，始可与言《诗》已矣，告诸往而知来者。”

1.16 子曰：“不患人之不己知，患不知人也。”

## 【今译】

1.1 孔子说：“学了，然后按一定的时间去实习它，不也高兴吗？有志同道合的人从远处来，不也快乐吗？人家不了解我，我却不怨恨，不也是君子吗？”

1.2 有子说：“他的为人，孝顺爹娘，敬爱兄长，却喜欢触犯上级，这种人是很少的；不喜欢触犯上级，却喜欢造反，这种人从来没有过。君子专心致力于基础工作，基础树立了，‘道’就会产生。孝顺爹娘，敬爱兄长，这就是‘仁’的基础吧！”

1.3 孔子说：“花言巧语，伪善的面貌，这种人，‘仁德’是不会多的。”

1.4 曾子说：“我每天多次自己反省——替别人办事是否尽心竭力了呢？同朋友往来是否诚实呢？老师传授我的学业是否复习了呢？”

1.5 孔子说：“治理具有一千辆兵车的国家，就要严肃认真地对待工作，信实无欺，节约费用，爱护官吏，役使老百姓要在农闲时间。”

1.6 孔子说：“后生小子，在父母跟前，就孝顺父母；离开自己房子，便敬爱兄长；寡言少语，说则诚实可信，博爱大众，亲近有仁德的人。这样躬行实践之后，有剩余力量，就再去学习文献。”

1.7 子夏说：“对妻子，重品德，不重容貌；侍奉爹娘，能尽心竭力；服侍君上，能豁出生命；同朋友交往，说话诚实守信。这种人，虽说没学习过，我一定说他已经学习过了。”

1.8 孔子说：“君子，如果不庄重，就没有威严；即使读书，所学的也不会巩固。要以忠和信两种道德为主。不要跟不如自己的人交朋友。有了过错，就不要怕改正。”

1.9 曾子说：“谨慎地对待父母的死亡，追念远古祖先，



自然会致老百姓归于忠厚老实了。”

1.10 子禽向子贡问道：“他老人家一到哪个国家，必然听得到那个国家的政事，求来的呢？还是别人主动告诉他的呢？”子贡道：“他老人家是靠温和、善良、严肃、节俭、谦逊来取得的，他老人家获得的方法，和别人获得的方法，不相同吧？”

1.11 孔子说：“当他父亲活着，[因为他无权独立行动，]要观察他的志向；他父亲死了，要考察他的行为；若是他对他父亲的合理部分，长期地不加改变，可以说做到孝了。”

1.12 有子说：“礼的作用，以遇事都做得恰当为可贵。过去圣明君王的治理国家，可宝贵的地方就在这里；他们小事大事都做得恰当。但是，如有行不通的地方，便为恰当而求恰当，不用一定的规矩制度来加以节制，也是不可行的。”

1.13 有子说：“所守的约言符合义，说的话就能兑现。态度容貌的庄矜合于礼，就不致遭受侮辱。依靠关系深的人，也就可靠了。”

1.14 孔子说：“君子，吃食不要求饱足，居住不要求舒适，对工作勤劳敏捷，说话却谨慎，到有道的人那里去匡正自己，这样，可以说是好学了。”

1.15 子贡说：“贫穷却不巴结奉承，有钱却不骄傲自大，怎么样？”孔子说：“可以，但是还不如虽贫穷却乐于道，纵有钱却谦虚好礼哩。”

子贡说：“《诗经》上说‘要像对待骨、角、象牙、玉石一样，先开料，再糙锉、细刻，然后磨光。’那就是这样的意思吧？”孔子道：“赐呀，现在可以同你讨论《诗经》了，告诉你一件，你能有所发挥，举一反三了。”

1.16 孔子说：“别人不了解我，我不急；我急的是自己不了解别人。”