



中译经典文库·中华传统文化精粹[汉英对照]

# 孔子语录

Sayings Of Confucius

丁往道 编选、英译

Compiled and translated by Ding Wangdao



中国出版集团  
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Chinese Classical Treasury - The Traditional Chinese Culture Classical Series  
(Chinese-English)

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这套丛书最初由中国对外翻译出版公司于 20 世纪八九十年代同香港商务印书馆合作陆续推出，丛书的编者和译者都是在各自领域做出贡献的学者、教授，使得该套丛书在读者中获得了很好的口碑，创造了良好的社会效益和经济效益。

为了将这一品牌发扬光大，我公司对“英汉汉英对照一百丛书”进行了修订、重组，聘请了享誉海内外的中国翻译界专家组成阵容强大的顾问团，在题材、选篇、译文、栏目设置等方面进行了严谨的论证、精心的编辑，打造出适应新时代读者需求以及提升中国文化新形象的精品图书——“中华传统文化精粹”。

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“中华传统文化精粹”丛书整体性强、版式精致且与内容和谐统一，相信必将受到中外读者的喜爱。

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# 前言

PREFACE



## 一、孔子的时代

两千五百年前,在史书上称之为“春秋”的时期,中国出了一个伟大的思想家和教师——孔子(公元前551—479年)。

春秋时期(公元前770—476)是个政治、经济和社会大变动的时代。在政治上,周天子只是在名义上君临天下,实际上已没有多大权力。诸侯中的强大者,如齐、晋、秦、楚、吴、越等国,在不同的时候享有霸权,比周天子的影响和号召力还大。这时期邦国之间不断发生战争,许多小国被大国吞并。在各国内部,争权、篡位、僭越、谋杀的事件也很频繁。

在经济上,由于铁器的开始使用,农业生产大大提高。从西周沿袭下来的田制难以维持,农奴们努力耕种分配给他们的私田,对耕种公田则消极怠工。因而封建领主逐渐放弃公田,实行对私田征税的新制,这就为地主经济开辟了道路。在农业发展的同时,手工业和商业也有发展。在大城市里出现了富商,他们甚至可以和掌权的公侯交往,对他们施加影响。

政治上和经济上的变革必然对各阶层人的思想观点产生影响。各国的统治者都力图富国强兵,民众在兵役和赋税的重压下,渴



# 前言

孔子语录 中华传统文化精粹

## PREFACE

望生存与和平。一个新的阶层——士出现了。士就是有知识、有学问的人。他们来自各阶层,但都发奋读书,研究各种问题和策略。他们中有人被各国统治者所用,出谋划策;有的进一步研究自然、社会和历史的规律,进行哲学性的探讨。其中最突出的是孔子和老子,他们为以后的儒家和道家学派奠定了基础。这种学术研究的风气在随后的战国时期(公元前475—221)有了很大的发展,形成了“百家争鸣”的局面。

## 二、孔子生平

孔子名丘,字仲尼,出生于鲁国,在今山东省南部。孔子三岁时父亲(一位武士)去世,母亲带他迁居鲁国的都城曲阜。孔子自幼热爱学习,虽然母子二人生活相当艰难,母亲仍尽可能帮助他,为他创造学习的条件。

鲁国比起别国来,有更为丰富的文化遗产,因为在西周建立之初,鲁为周公姬旦的封地,而周公是西周的典章制度的主要制定者之一。在春秋时期,周礼的影响很小,但有人说“周礼尽在鲁矣”,<sup>①</sup>可见在鲁国周礼还保存了一些。孔子生长在鲁国的文化氛围中,又勤奋好学,逐渐成为有名的学者。

孔子说他“三十而立”<sup>②</sup>,可能在那时他已经研究了主要的经典,并形成了自己的信念或哲学,此后的使命是予以推广,主要途径是教育。他主张“有教无类”<sup>(15.39)</sup>,凡是想来向他求教的人,他都接受为学生。这就打破了他之前贵族对教育的垄断,把教育带给所有的人,从而对中国文化的发展产生了深远的积极影响。史书上说他一生中共教过三千学生,其中七十二人有突出的成就。

鲁国的统治者鉴于他名声很大,决定起用他,先后任命他为中都宰(中都县长)和大司寇(公安局长),后来要他行摄相事,负责政府的实际工作。

但他和鲁国的掌实权的贵族有深刻的矛盾,他们反对他的治国主张,因此他在五十五岁时决定离开鲁国。在几个忠实的学生的陪同下,他在十四年中访问了约十个邦国,与六个国君谈他的仁政思想,但没有被一个国君采纳。途中他不止一次地遇到严重的困难和危险,但他始终乐观、坦然,对身边的弟子施教,弹琴唱歌。

这期间,鲁国已由新一代贵族掌权,孔子的一些学生也成了重要的官员。在他们的劝说下,新的执政者派人到当时孔子居留的卫国迎接他回鲁国。当年他六十八岁。

回到鲁国后,孔子继续他的教育事业,并整理古代的典籍。他的妻子在他回鲁国前一年病故,他的独生子孔鲤也已死去。公元前479年孔子因病去世,享年七十三岁(七十二周岁)。

### 三、孔子的思想

孔子是中国思想史上第一个把道德作为做人和治国的首要条件和最高标准提出来的哲人。道德的核心是仁。他说“仁者人也”,<sup>③</sup>可见他认为正是仁这个品质使人成为人。他指出仁的意思是“爱人”(12.22),是“己欲立而立人,己欲达而达人”(6.30),是“己所不欲,勿施于人”(12.2)。

如果世界上人人都有仁的品质或爱人之心,那世界将是多么美好!从每个人自己来说,有了仁的思想,便会从各种贪欲、野心、自私和罪恶的念头中解放出来,过着崇高、愉快、充实、有意义,无

# 前言

孔子语录 中华传统文化精粹

## PREFACE

愧于人,心情平静的生活,从而实现人的价值。

孔子提出许多其他关于仁的道德标准,如义、礼、智、信、忠、孝、悌、恕、敬、刚、毅、木、讷、温、良、恭、俭、让等等。《论语》中记载的孔子的谈话,大部分和道德有关。

孔子重视礼的作用。礼本来是西周的建国者制定的礼仪和行准则,用以规范和调节贵族之间的关系。所谓“礼不下庶人,刑不上大夫”,表明在贵族之中用礼,在平民之中用刑来维持社会秩序和稳定。在春秋时周礼已不起多大作用,但孔子认为应该将它恢复并推行。他说:“克己复礼为仁”(12.1),这就把礼和仁联系起来;仁的思想应该表现为符合礼的行为。

孔子把道德应用于治国。首先统治者应是有道德的人:“其身正,不令而行;其身不正,虽令不从”(13.6)。对民众要实行仁政,使他们富裕,并教育他们(13.9);不要用刑罚来压制他们(2.3,12.19)。

孔子是中国第一个教育家,毕生从事教学,并提出许多重要的教育原则和有效的教学方法。他认为人人皆可教育,因为人性是相近的,人的差别是学习和实践造成的(17.2)。这种主张在当时有划时代的意义,因为它使各阶层的人都可受到教育。他的教学方法包括启发式、因材施教、理论联系实际。他针对各个学生的特点,结合古代和当时的人和事,谈看法,作分析,指出优点或缺点,促使学生思考问题。可惜孔子没有摆脱对妇女的偏见,他没有收过女学生。

他的教学内容主要是古代文献和道德理念(7.25)。他希望学生了解历史和社会,成为对社会有用、品格高尚的人。今天看来,这是文科教育或通才教育,具体技术是不教的。

孔子赞美中庸“之为德也,其至矣乎”(6.28),反对极端和片面,过

分和不及,这是很符合事物的规律的。他提倡和谐,不求同一<sup>(13.23)</sup>。实际上,人类社会和自然界都是由各种各样的人和物所组成。正因为他们(它们)和谐相处,社会和自然界才得以存在和发展。孔子主张务实,劝告他的学生面对现实世界和生活:“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?’<sup>(11.12)</sup>”。他教导学生要多为民众做事,对鬼神则应敬而远之<sup>(6.22)</sup>。这些都是极为有益和重要的教诲。

孔子重视孝悌,也就是重视家庭。他的重要门徒有子甚至认为孝悌为仁之本<sup>(1.2)</sup>。这便加强了中国人的家庭观念。

孔子创立的儒家,在春秋战国时期和其他各家争鸣,因影响大而被称为“显学”(重要的学说)。到了公元前140年,汉武帝采纳著名学者董仲舒的建议,决定“罢黜百家,独尊儒术”。以后的各代统治者,除少数外都推崇孔子,大力宣扬儒家思想。隋代开始的科举考试,也以儒家经典为主要考试内容。其结果是政府官员绝大多数都信奉儒家思想。所以从汉武帝时到1949年新中国建立,除短时期外,孔子思想成为中国的主流思想达两千年之久。各阶层的人,上自帝王将相,下至平民百姓,在不同程度上都受到孔子思想的影响。绝大多数学者都研究和信仰孔子,绝大多数书籍宣传孔子的思想,在某种程度上这保证了中国文化的持续发展。

当前,在中国和许多其他国家,研究孔子的风气日盛,普遍认为孔子思想的主体或很多成分今天仍然有价值,可以采纳或推行,是治疗许多社会病症的良方,是提高人的素质和推动社会进步的思想力量。有的学者还预言,在二十一世纪,孔子思想将产生更大的影响,发出更灿烂的光辉。

#### 四、关于《论语》

孔子没有著书，可能因为在他那个时代，个人著书刊印还没有形成风气；也可能因为孔子以“述而不作”<sup>(7.1)</sup>为自己的使命，不愿创立新的学说，虽然实际上是创立了。幸运的是有《论语》这本书，直接记录了孔子本人的话，这当然是研究孔子思想最可靠的资料。

这本书是怎样产生的呢？班固的《汉书·艺文志》说：

“《论语》者，孔子应答弟子、时人及弟子相与言而接闻于夫子之语也。当时弟子各有所记，夫子既卒，门人相与辑而论纂，故谓之《论语》。”

这段话告诉我们：《论语》是孔子的门徒（可能还有门徒的门徒）平时把听到的孔子和他的主要弟子的话记录下来，在孔子去世后“论纂”，也就是讨论和编纂起来的一本书。

因为是门徒对老师所说的话的记录，所以是忠实与可靠的；同时因为是把不同的门徒的记录放在一起，所以有些重复或用语的不一致也是很自然的。

《论语》全书收集了孔子及其主要弟子的语录约490条，分为20篇，共约12,700字。这些语录所讨论的问题很广泛：德和礼、政和法、教和学、知和行、音乐和诗歌、君子的品质和小人的缺点、天命、中庸、修身之道、对鬼神的态度，等等。此外，还有些对孔子的品格和生活方式的描写。书的字数不多，但蕴含着无法估量的智慧。它像一把火炬，在许多世纪中照亮中国人的道路。虽然有它的局限性，但它分清了是和非。宋代一个儒生写的两句诗表达了中国人对孔子和《论语》的赞赏：“天不生仲尼，万古长如夜。”

## 五、本书凡例

一、本书从《论语》的近五百条语录中选出一百条。除五条外，都是孔子说的话。选择时优先考虑人们经常引用的和最能表达孔子思想的语录。一百条毕竟太少，希望读者以本书为理解孔子的思想的初阶，进而阅读《论语》全书和其他阐述孔子思想的著作。

二、语录本文和篇章序号皆以杨伯峻先生所著的《论语译注》(1980年北京中华书局出版)为根据<sup>④</sup>。在此向杨先生致谢。

三、为便于读者比较、归纳，一百条语录按内容分为十二组，以“论仁”、“论礼”、“论政”等为题。但分组并不绝对准确，因为同一条语录可能谈到两个话题，但只能归入一组；有时一条语录可以放在一组，也可以放在另一组，请读者参看有关各组。为方便读者查找，编译者为每段语录加上标题。

四、中文每条语录后面都有白话译文，供读者参考。对比较难懂的词语和人名、地名提供简单的注释，希望对读者有点帮助。对原文如有很不同的理解，译文中采用一种，注释中提出另一种，以供比较、研究。

五、语录的英译力求忠实于原文，并设法保持原文的简练的风格。这两个要求都很难同时实现。翻译古代经典著作，最大的问题是对原文的理解。对《论语》中某些词句的真正含义，学者们尚有争论。译者在翻译时必须在可能的解释中作出选择，而把别的可能的解释在注释中写明。另外注释也包括一些人名和地名，和对某些语录的补充说明。不妥之处，请读者指正。

北京的于小静小姐选了一部分语录，并写了白话翻译，对她的

# 前言

孔子语录 中华传统文化精粹

PREFACE

热心及宝贵的帮助,我非常感激,并在此表示谢忱。

丁往道

1997年7月于北京

## 【注释】

①《左传》昭公二年。

②即《论语》第二篇第四章。以下凡引自《论语》的语录皆在括号内注明篇章数。

③见《中庸》。

④有的版本,如朱熹的《论语集注》,合并了某些语录,因而篇章序号有所不同。

# PREFACE

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## 1. confucius' Time

About 2500 years ago, in what was called the Spring and Autumn Period (770–476 BC)<sup>①</sup>, China produced a great thinker and teacher—Confucius (551–479 BC).

The Spring and Autumn Period was a time of great political, economic and social changes. The king of the East Zhou Dynasty<sup>②</sup> continued to reign over the country, but in name only, for he had little real power. The strongest of his vassals, like the dukes of the states of Qi, Jin, Qin, Chu, Wu and Yue, enjoyed hegemony one after another, and were more powerful and influential than the king. Wars broke out from time to time between the states with the result of many small states being annexed by the big ones. Within the states power struggle, usurpation, assuming undue titles or positions, and assassination were frequent.

In the economic field, agricultural production rose markedly mainly because the use of iron tools had begun.

# PREFACE

## 前言

The land system inherited from the West Zhou could hardly be maintained as the serfs were interested only in working their own private fields, and reluctant to till the "public fields," for which they got nothing. Gradually the feudal lords who owned the land realized that they could get more by dividing the public fields among the serfs in return for taxes. This paved the way for the landlord-tenant relationship. Along with the growth of agriculture, handicrafts and commerce developed. In big cities emerged rich merchants who were even capable of maintaining contacts with ruling princes or dukes, and bringing influence to bear upon them.

These political and economic changes were certain to affect the thinking and attitudes of all people. The rulers of the states, without exception, tried hard to make their states rich and strong, while the common people, groaning under the heavy burden of military service and taxation, desired above all peace and survival. A new category of people, the scholars, appeared. They came from various backgrounds and had studied social and political problems and all kinds of tactics. Some of them, employed by rulers of states, gave their masters advice on how to deal with difficult situations. A few went a step further to explore the basic laws of nature and society, and engage in



philosophical research. Of these the most outstanding were Confucius and Laozi, who laid the foundations for the Confucian and Taoist schools of thought. During the Warring States Period (475–221 BC) that followed, there were many more scholars interested in philosophical studies. They brought about “the contention of a hundred schools of thought” described in historical works.

## 2. Confucius' Life

Kong Qiu, whose courtesy name was Zhongni, was born in the state of Lu in the south of present-day Shandong Province. Confucius was his Latinized name used in the West ever since he was known abroad.

When Confucius was three years old, his father, a warrior, died. He and his mother moved to Qufu, the capital Of Lu. In his childhood he showed a great interest in learning, and his mother, though hard up, did everything possible to enable him to study.

Lu had a richer cultural heritage than many other states. Shortly after the West Zhou was founded, Lu had been given to the Duke of Zhou, whose name was Ji Dan, as his fief. The duke had been one the main designers of the institutions and regulations, including the rites, of the West Zhou. During the Spring and Autumn Period, the

# PREFACE

## 前言

rites and other institutions of the West Zhou were rapidly losing their influence, but it was said that they could be seen in Lu. Growing up in this cultural environment, and being an industrious learner, Confucius gradually became a famous scholar.

"I was established at thirty" <sup>(2.4)</sup> ③, Confucius said of himself. Probably at that time he had studied the most important classics and formed his own beliefs or philosophy. Henceforth he took it as his mission to spread his views and his main method was education. Upholding the principle of giving education to everyone without making any distinctions <sup>(15.39)</sup>, he accepted as his students all those who came to learn from him. Thus he broke the monopoly of education by the nobility before his time and made education accessible to all men. This was an event which was to have a far-reaching positive influence on the development of Chinese culture. It has been estimated that in his lifetime he taught all together about 3, 000 students, 72 of whom had outstanding achievements in various fields.

In view of his prestige, the rulers of Lu decided to employ his service in the government, and appointed him the magistrate of a county, then the chief of public security, and finally acting prime minister, responsible for the work of the government.