



孔子语录

The Quotations by Confucius

金沛霖 主编

中国文联出版社

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The Quotations by Confucius

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金沛霖，1938年生，毕业于北京大学。研究馆员。原首都图书馆馆长、北京市图书馆学会理事长、北京市图书馆系列职称评定委员会主任、文化部高级职称评委会委员。现任中国国际书画研究会副会长、中国老教授协会图书情报分会文献咨询开发小组副组长等职。

参加《中国图书馆分类法》与《中国分类主题词表》的编制工作（任编委），两书分别获得“国家科技进步奖一等奖”和“国家优秀科技信息成果奖二等奖”。

在古籍整理出版方面，著述颇丰，并在国内有一定影响，主编的“清车王府藏曲本”，收录清以前戏曲1600余种、1700余册，可称之为中国古代戏曲之大成；有很高的学术价值，可与敦煌史料等同；走出了古籍开发的新路子。主编“四库全书子部精要”、《太学文献大成》及古代书法汇集等古籍10余种，均已出版并在国内外公开发行。

金沛霖已被国家人事部收入人事部专家名录字典。



孔 子(前 551 - 前 479)
Confucius(551 BC - 479 BC)

立德立言
道高德宗
創業垂統
教澤無窮

張岱年
題

Confucius was the great philosopher and educationalist in ancient China, and the founder of Confucianism, which had enormous influence in Chinese history. Confucius himself is held in great respect by Chinese people.

Zhang Dainian

1993年《全球倫理
世界宗教議會宣言》中提出，
把孔子的“己所不欲，勿施
于人”作為倫理金律。

湯一介

2004年11月19日

In 1993 in the "Declaration toward a Global Ethic" of the Parliament of the World's Religions, it was put forward that Confucius' statement "What you do not wish for yourself, do not do to others." be regarded as the Golden Rule of Global Ethic.

Tang Yijie
November, 19, 2004.

前 言

太史公曰：“天下君王至于贤人众矣，当时则荣，没则已焉。孔子布衣传十余世，学者宗之。”何也？盖生民欲善其身而致君子之国矣！近世以降，斯文难继，然仁德之心不失，大同之道日昌，故孔子之学不可不求耳。现选出孔子语录近四百条，分列教育、修身、孝悌、仁德忠信、礼治仁政、君子与小人、富贵与贫贱、生死与鬼神诸类（语录从属两类者，则在相关类中交互列出。），以便于中外学子以类求之。另将语录中常用之字、词释义于后，略可解难答疑。

孔子之学精深，分门别类不易，不妥之处敬请各位专家学子赐教。

金沛霖

于 2004 年 12 月 10 日

Note

Confucius was a philosopher and educationalist in ancient China. The Analects is the most important work that recorded his ideas. It also contains some sayings of a few other Confucian scholars.

Confucius lived in an era of political chaos; he wished a moral and ordered life. Confucius believed human nature is fundamentally good. He believed in an ethical heaven and that human nature was endowed by heaven. The answer to the social problems could be found in humanity itself. The reason for people's not practicing good was due to they forgot how to be good. Therefore he decided to dedicate his life to convince people and restore human nature's natural excellence. He believed, once people did that, everything under heaven would return to benevolence.

There are detailed descriptions of Confucius' daily life in The Analects. Through these the readers can see what kind of person Confucius was, how did he handle his daily affairs. As he said, it's not difficult to be good, everyone is capable of it.

There are words which have meanings different from the expressions in nowadays usage. For example, by "learning" Confucius meant learning of truth rather than learning of specific knowledge. "Harmony" referred to being in conformity to heaven's mandate for mankind. Some important terms and concepts are listed in the appendix.

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一、教 育

I. On Education



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？（《论语》 学而篇第一）

【译文】

学到真正的知识又能适时地用于实践，不是很愉快吗？有志同道合的人从远方来，不是很快乐吗？人家不了解我，我也不怨恨、恼怒，不也是一个有德的君子吗？

Is it not pleasant to acquire true knowledge and at due times to apply it to practice? Is it not delightful to have friends with similar ideals coming from afar? Is he not a man of virtue, who feels no discomposure though men take no note of him?

子贡问曰：“孔文子何以谓之‘文’也？”子曰：“敏而好学，不耻下问，是以谓之‘文’也。”

（《论语》 公冶长篇第五）

【译文】

子贡问道：“为什么给孔文子一个‘文’的谥号呢？”孔子说：“他聪敏而好学，不以向地位卑下的人请教为耻，所以给他谥号叫‘文’。”

Zi Gong asked, “Why was Kong Wen Zi styled ‘cultured’?”

The Master said, “He was quick and fond of learning, and he was not ashamed to ask those beneath him. That is why he was called ‘cultured’.”

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。”

（《论语》 学而篇第一）

【译文】

子夏说：“一个人能够重贤轻色；侍奉父母，能够竭尽全力；服侍君主，能够献出自己的生命；同朋友交往，说话诚实守信。这样的人，尽管他说没有学习过，我一定说他已经有了学问了。”

Zi Xia said, "If a man honors virtuous and forsakes charm; if, in serving his parents, he can exert all his strength; if, in serving his duke, he is ready to give his life for him; if, in his intercourse with his friends, he can be faithful in word. Although men may say that he hasn't learned, I will certainly say that he has."

加我数年，五十以学《易》，可以无大过矣。

（《论语》 述而篇第七）

【译文】

再给我几年时间，到五十岁时去学《易》，就可以没有大的过错了。

If a few years were added to my life, I would give fifties to the study of the Book of Changes, and then I might be purged from gross error.

吾十有五而志于学，三十而立，四十而不惑，五十而知天命，六十而耳顺，七十而从心所欲不逾矩。

（《论语》 为政篇第二）

【译文】

我十五岁立志于学习真理；到了三十岁言行都很得当；四十岁了解了真理，遇事不迷惑；五十岁懂得了人的天命；六十岁能顺乎天命；七十岁能随心所欲而不越出规矩。

At fifteen, I had my mind bent on learning truth; at thirty, my words and deeds were appropriate; at forty, I perceived truth and doubts ceased; at fifty, I understood what heaven had mandated for mankind; at sixty, I could comply with the appointments of heaven; at seventy, I could do as my heart desired, and never swerved from the path of right.

由！诲女，知之乎？知之为知之，不知为不知，是知也。

（《论语》 为政篇第二）

【译文】

由，我教你什么是知。知道的就是知道，不知道就是不知道，这就是知啊！

You, I teach you what knowledge is. When you know a thing, hold that you know it; and when you don't know a thing, admit that you don't know it. This is knowledge.

子曰：“吾与回言，终日不违，如愚。退而省其私，亦足以发，回也不愚。”（《论语》 为政篇第二）

【译文】

孔子说：“我给颜回讲学，他整日都不提反对意见和疑问，像很愚笨。等他退下之后，我考察他私下的言论，发现他对我所讲授的内容有所发挥，可见颜回其实并不愚笨。”

The Master said, “I have talked with Hui for a whole day, and he hasn't made any objection to anything I said; as if he were stupid. But when he is gone, if I examine his conduct when away from me, I find he can do what I teach him. Hui is not stupid.”

中人以上，可以语上也；中人以下，不可以语上也。

（《论语》 雍也篇第六）

【译文】

具有中等以上才智的人，可以给他讲授高深的学问；才智在中等水平以下的人，不可以给他讲高深的学问。

To those whose natural endowments are above mediocrity, the subjects above the common may be spoken of. To those whose natural endowments are below mediocrity, the subjects above the common may not be spoken of.

学而不思则罔，思而不学则殆。

(《论语》 为政篇第二)

【译文】

只学习而不思考就会罔然；只思考而不学习就会疑惑不解。

Learning without thinking is vain; thinking without learning is confused.

小子何莫学夫《诗》。《诗》，可以兴，可以观，可以群，可以怨。迩之事父，远之事君；多识于鸟兽草木之名。

(《论语》 阳货篇第十七)

【译文】

学生们为什么不学习《诗》呢？学《诗》可以激发想象力，可以提高观察力，可以加强集体观念，可以培养讽谏方法。这些近可以用来侍奉父母，远可以侍奉君主，还可以多认识一些鸟兽草木的名字。

My boys, why don't you study the Book of Poetry? The Odes serve to stimulate the mind. They may teach you insight. They may teach you the way of sociability. They may teach you the art of satire. From them you learn the immediate duty of serving one's father, and the future one of serving one's ruler. From them you can be acquainted with the names of birds, beasts, and plants.

温故而知新，可以为师矣。

（《论语》 为政篇第二）

【译文】

在温习旧知识时，能有新体会、新发现就可以当老师了。

If a man keeps cherishing his old knowledge, and adding new knowledge to it, he is fitted to be a teacher.

夏礼吾能言之，杞不足徵也；殷礼吾能言之，宋不足徵也。文献不足故也。足，则吾能徵之矣。

（《论语》 八佾篇第三）

【译文】

夏朝的礼，我能说出来，（但是它的后世）杞国就不足以作为证信了；殷朝的礼，我能说出来，（但它的后世）宋国就不足以作为证信了。这都是由于文字资料和贤人不足的缘故。如果足够的话，我就可以引为证据了。

I could describe the ceremonies of the Xia dynasty, but for its descendants Qi people witnesses fail. I could describe the ceremonies of the Yin dynasty, but for its descendants Song people witnesses fail. This is due to the insufficiency of their records and wise men. If those were sufficient, I could cite them in support of my words.