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孔子名言新编

李天辰 编著

山东友谊出版社



KONGZIMINGYAN

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A NEW VERSION OF THE SAYINGS OF CONFUCIUS

(英汉对照本)

A Chinese - English Bilingual Edition

李天辰 编译

Compiled and Translated by
Li Tianchen

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前 言

孔子(公元前 551—前 479)是中国古代伟大的思想家、政治家、教育家、儒家学派的创始人,是世界历史上最负盛名的文化巨人之一。1984 年美国出版的《人民年鉴手册》把孔子列为世界十大思想家中的第一人。孔子的学说被推崇为东方文明的象征,对中国,乃至世界影响深远。1988 年全世界诺贝尔奖金获得者在巴黎宣称:人类要在 21 世纪生存下去必须回首 2540 年,从孔子那里吸取智慧。为学习研究孔子思想,弘扬中华民族优秀的传统文化并使之服务于现代社会,现编译了《孔子名言新编》汉英对照读本以供中外读者学习参考。

本书称之为《孔子名言新编》是因为在 1988 年我曾与曲阜师范大学的骆承烈先生等共同编译过《孔子名言》一书。《新编》新在哪里?本书首先在分类编排上有所创新。除对与《孔子名言》中相同的篇目在顺序上加以调正外,根据当前社会的需要,又增加了诚信、义利、孝悌、中庸等内容。其次,在内容上有较大的拓展,所选入条目的数量几乎增加了一倍。《孔子名言》完全从《论语》中选取,而《新编》中的条目除选自《论语》外,还选自《左传》、《孟子》、《荀子》、《大戴礼记》、《说苑》、《史记》、《孔子家语》等十几种著作。笔者还特请曲阜师范大学孔子文化学院的孔德立老师把近

年来发现的郭店楚墓竹简《缁衣》篇中的有关孔子言论的条目加以整理并译成现代汉语。这些条目均收录在本书中，反映了在孔子研究方面的最新成果。

在这本小册子的撰写过程中，参考了杨伯峻先生的《论语译注》，孔子文化大全编辑部主编的《孔子资料汇编》，沈玉成先生的《左传译文》，杨柳桥先生的《荀子诂译》，王宁先生主编的《评析本白话十三经》等十余位先哲和时贤的专著，很抱歉不能在此一一写明，谨致谢忱和歉意。在篇目分类编排及由古典汉语译为现代汉语过程中，曲阜师范大学的张宗舜先生给予许多实际的具体的帮助，在此特致谢忱。此稿能以付梓，诚得山东友谊出版社编辑刘奎胜先生的鼎力支持以及诸同事与朋友如 Dr. John Harris Kirkley 和 Mr. Forrest 等的热情鼓励和帮助，也在此一并致谢。

李天辰

二〇〇二年十月于曲阜

Preface

Confucius(551 – 479 B. C.) was a great thinker, statesman, educator, and founder of the Confucian School of Thought in ancient China. He was also one of the supremely great cultural giants in world history. He was listed in first place among the world's ten greatest thinkers by *The People's Almanac*, which was published in America in 1984. His doctrines, being revered as a symbol of the civilization of the Far East, have had a great and far – reaching influence on China and the rest of the world. In 1988, the Nobel Prize winners made the assertion in Paris that if human beings want to survive the 21st century, they must look back 2500 years and seek the wisdom of Confucius. To help readers both at home and abroad acquire a better understanding of Confucius and his thought, we dedicate here a Chinese – English bilingual textbook – *A New Version of the Sayings of Confucius*.

The book is named *A New Version of the Sayings of Confucius* because a similar book (*A Collection of Confucius' Sayings*) was jointly compiled and translated by Professor Luo Chenglie of Qufu Normal University and myself, and was published by Qi Lu Press in 1988. The new version has made big improvements on the old one. Firstly, the order of contents has been rearranged, with the more important parts being placed in the front. Secondly, according to the social needs of the present day, some new contents (such as honesty and trust, justice and benefit, the Doctrine of the Mean, etc.) have been added, so the total number of sayings has

almost doubled. The sayings in the previous book were selected only from *The Analects of Confucius*, while the sayings in this new version have been selected from over a dozen classics. Moreover, some sayings from ancient bamboo slips, unearthed in recent years from tombs of the Chu State, are included in the new version, reflecting contemporary achievements in the study of Confucius.

In compiling and preparing the modern Chinese version, references have been made to *The Interpretations and Annotations of the Analects* by Mr. Yang Bojun, and to the works and dissertations of a dozen influential writers of the past and present. We have failed to indicate all of them and hereby express our regrets and acknowledgements. Special thanks are given to Professor Zhang Zongshun of Qufu Normal University, who offered great and practical help in the whole process of compilation and modern Chinese translation. We are also thankful to Mr Liu Kuisheng (editor of Shandong Friendship Press) and Mr. Forrest (a known tourist guide and an old friend of mine), who encouraged us and gave us great help in the writing and publication of this book. We are grateful to all those who have helped us make this publication possible, including Dr. John Harris Kirkley, who was kind enough to revise and polish English language translations.

Li Tianchen
October 2002, Qufu

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为政篇第一

Book I On Administration

子曰：“道千乘之国，敬事而信，节用而爱人，使民以时。”

（《论语·学而》）

〔今译〕 孔子说：“治理一个有千辆兵车的国家，对政事要严肃认真，信守诺言，节省费用，爱护人民，使用百姓要在农闲的时候。”

Confucius said, “In governing a state of one thousand war-chariots, a ruler should approach his duties with reverence, be trustworthy in what he says, avoid excesses in expenditure, love his fellow men, and employ the labour of the common people only in the right seasons.”

子曰：“为政以德，譬如北辰居其所而众星共之。”

（《论语·为政》）

〔今译〕 孔子说：“治理国家时施行仁德，那么自己就如同天上的北极星一样，处在一定的位置上，而别的星辰都

环绕着它。”

Confucius said, “He who rules by means of virtue can be compared to the Pole Star, which stays in its place while all the other stars surround it.”

子曰：“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。”

（《论语·为政》）

【今译】 孔子说：“用政法来诱导他们，使用刑罚来整顿他们，人民只是暂时地免于罪过，却没有廉耻之心。如果用道德诱导他们，使用礼教来整顿他们，人民不但有廉耻之心，而且还会人心归服。”

Confucius said, “If you guide the people by regulations, keep order among them by punishments, they may avoid doing what is wrong, but they will also lose the sense of shame. If you guide the people by virtue, and keep order among them by rites, they will keep a sense of shame and come to you of their own accord.”

子张学干禄。子曰：“多闻阙疑，慎言其余，则寡尤；多见阙殆，慎行其余，则寡悔。言寡尤，行寡悔，禄在其中矣。”

（《论语·为政》）

【今译】 子张向孔子学求官取得俸禄的方法。孔子

说：“多听，有怀疑的问题，加以保留，其余有把握的部分，谨慎地说出自己的看法，这样就可以少犯错误。多看，有疑惑不清的事情，暂时搁下，其余有把握的，谨慎地去实行，那么就能减少后悔。言语错误少，行动懊悔少，官职俸禄就在其中了。”

Zi Zhang studied with a view to an official preferment. Confucius said, "Hear much, but maintain silence as regards doubtful points and be cautious in speaking of the rest, then you will seldom fall into error. See much, but put aside all that is not sound and be cautious in acting upon the rest, then you will seldom fall into repentance. If you seldom fall into error in your speech, and seldom fall into repentance in your conduct, you are likely to achieve official post and salary."

哀公问曰：“何为则民服？”孔子对曰：“举直错诸枉，则民服；举枉错诸直，则民不服。”

（《论语·为政》）

〔今译〕 哀公问道：“怎样做才能使老百姓顺服呢？”孔子回答说：“把正直的人提拔起来，放在邪曲的人上面，老百姓就会顺服；如果把邪曲的人提拔起来，放在正直的人上面，老百姓就不会顺从。”

Duke Ai asked, "What shall I do that the common people may be submissive?" Confucius replied, "If you raise the straight

and set them over the crooked, they will be submissive; if you raise the crooked and set them over the straight, they will not be submissive.”

季康子问：“使民敬、忠以劝，如之何？”子曰：“临之以庄，则敬；孝慈，则忠；举善而教不能，则劝。”

（《论语·为政》）

〔今译〕 季康子问：“要使老百姓恭敬、忠心和互相劝勉为善，应该怎么办呢？”孔子说：“你对待他们态度庄重，他们就会恭敬；你孝敬父母、慈爱百姓，他们就会忠心；你举荐好人，教育能力差的人，他们就会劝勉。”

Ji Kangzi asked how to get the common people to be respectful, loyal and encourage each other. Confucius said, “Approach them with dignity, and they will respect you. Show piety to your parents and kindness to the common people, and they will be loyal to you. Promote those who are worthy, train those who are incompetent, and they will encourage each other in behaving well.”

或谓孔子曰：“子奚不为政？”子曰：“《书》云‘孝于惟孝，友于兄弟’。施于有政，是亦为政，奚其为为政？”

（《论语·为政》）

〔今译〕 有人对孔子说：“你为什么不当官参与政治呢？”孔子说：“《尚书》上说‘既要孝敬父母，又能友爱兄弟’。

把这种精神影响到社会上去，这也就是参与政治，为什么一定要做官才算参与政治呢？”

Someone said to Confucius, “Why don’t you engage yourself in government?” Confucius said, “*The Book of History* says, ‘One should be not only filial to his parents but kind to his brothers.’ This can be spread to government. This too is to engage in government. Why does one have to hold office that he could be said to engage in government?”

子路曰：“愿闻子之志。”

子曰：“老者安之，朋友信之，少者怀之。”

（《论语·公冶长》）

〔今译〕 子路对孔子说：“希望听听你的志向。”

孔子说：“我的志向是使老年人过得安逸，朋友们信任我，年青人怀念我。”

Zi Lu said to Confucius, “I should like to hear about your aspiration.”

Confucius said, “My aspiration is that the aged live an easy life, friends have faith in me, and the youth cherish the memory of me.”

季康子问：“仲由可使从政也与？”

子曰：“由也果，于从政乎何有？”

曰：“赐也可使从政也与？”曰：“赐也达，于从政乎何有？”

曰：“求也可使从政也与？”曰：“求也艺，于从政乎何有？”

（《论语·雍也》）

〔今译〕 季康子问孔子：“仲由这个人可以让他治理政事吗？”孔子说：“仲由处事果断，对于处理政事有什么困难呢？”

又问：“端木赐可以让他治理政事吗？”孔子说：“端木赐通情达理，对于治理政事有什么困难呢？”

又问：“冉求可以让他治理政事吗？”孔子说：“冉求多才多艺，对于治理政事有什么困难呢？”

Ji Kangzi asked whether Zhong You could be employed in government. Confucius said, “Zhong You does not hesitate to make decisions, so there is no reason why he should not be employed in government.”

Then Ji Kangzi asked, “How about Ci?” Confucius said, “Ci is reasonable. It goes without saying that he is capable of holding office.”

Ji Kangzi asked again, “How about Qiu?” Confucius said, “Qiu is versatile. Undoubtedly he is capable of holding office.”

子曰：“不在其位，不谋其政。”

（《论语·泰伯》）

〔今译〕 孔子说：“不处在那个职位上，就不要考虑那方面的工作。”

Confucius said, “He who is not in charge of it does not interfere in its business.”

子曰：“君子笃于亲，则民兴于仁；故旧不遗，则民不偷。”

（《论语·泰伯》）

〔今译〕 孔子说：“身居高位的人能用深厚感情对待亲族，老百姓就会兴起仁厚的风气；身居高位的人不遗弃老同事和老朋友，老百姓就不会对人冷漠无情。”

Confucius said, “When the ruler deals generously with his own kinsmen, the common people will be incited to benevolence. If he does not discard his old friends and colleagues, the common people will not be cold and indifferent.”

齐景公问政于孔子，孔子对曰：“君君，臣臣，父父，子子。”

（《论语·颜渊》）

〔今译〕 齐景公问孔子怎样治理国家，孔子回答说：“国君要象国君，臣子要象臣子，父亲要象父亲，儿子要象儿

子。”

When Duke Jing of the Qi State asked about government, Confucius said, “Let the monarch be a monarch, the minister a minister, the father a father, and the son a son.”

季康子问政于孔子。曰：“政者，正也。子帅以正，孰敢不正？”

（《论语·颜渊》）

〔今译〕 季康子问孔子怎样治理政事。孔子回答说：“政就是端正的意思。您带头走正路，谁敢不走正路呢？”

Ji Kangzi asked about government. Confucius said, “To govern is to keep straight. If you take a lead in doing so, who will dare to act otherwise?”

子张问政。子曰：“居之无倦，行之以忠。”

（《论语·颜渊》）

〔今译〕 子张问怎样治理政事，孔子说：“在职位上不疲倦懈怠，执行政令要忠实尽力。”

Zi Zhang asked Confucius about government. Confucius said, “Let the officials work untiringly at their posts, and let all their acts be loyal.”