

儒家

名典箴言录



本社 编选
王铭基 绘图

《论语》名言

不迁怒，
不贰过。

Aphorisms From LUNYU

齊魯書社

儒家

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LUNYU

论语

名言

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序

凡一种文化，必有一种思想为之核心，其核心之思想，又必有一人物为之代表。吾中国传统文化之核心为儒家思想，其代表即为孔子，此孔子之所以立于世界文化思想之林而垂之不朽也。儒家思想赖以保存者为儒家经典，而其思想之精粹往往浓缩于简要之语句，辞约而旨丰，事近而喻远，家弦户诵，百读不厌，此简括之语句即世所谓“名言”是也。如《诗经》“他山之石，可以攻玉”；“高山仰止，景行行止”；“投我以桃，报之以李”；“既明且哲，以保其身”；“战战兢兢，如临深渊，如履薄冰”。《论语》“学而时习之，不亦说乎”；“温故而知新，可以为师矣”；“学而不思则罔，思而不学则殆”；“知之为知之，不知为不知”；“多闻阙疑，慎言其余，则寡尤”。《孟子》“得道者多助，失道者寡助”；“君子不怨天，不尤人”；“吾善养吾浩然之气”；“富贵不能淫，贫贱不能移，威武不能屈”。《荀子》“赠人以言，重于金石珠玉”；“锲而不舍，金石可镂”。《左传》“多行不义，必自毙”；“皮之不存，毛将安傅”。《礼记》“礼尚往来，往而不来，非礼也，来而不往，亦非礼也”；“大道之行也，天下为公”。综而观之，实为吾中华民族人格

之所在。夫儒家文化固以孔子为代表，其影响于中国历史乃至世界历史者至巨至深。唯儒家思想虽熔铸于孔子，其渊源亦至深至远。孔子祖述尧舜，宪章文武，继轨周公，实为吾国传统文化之集大成者。其所以为历代尊为祖师，奉为准绳，要在于此，所谓“为往圣继绝学，为万世开太平”者，非孔子不足以当之也。吾国自鸦片战争以来，屡为外族所侵迫，割地赔款，卑躬屈膝，实为数千年来未有之奇耻大辱。奋发图强，后生之责。唯面对列国，或生自鄙之心，以为强国之路，在于全盘西化，甚或以国家落后归咎于孔子，必欲去之而后快。真邯郸学步之腐儒也。犹忆上世纪之末，有外国人所撰《学习的革命》一书，号称“一天读四本书”、“四至八周掌握一门外语”，真骇人听闻之事，而国人大好其奇，争相购读，创一天发行二十五万册之罕见记录。此风虽骤来又复骤去，却可见国人对于数千年学习成法已信心大减，甚至弃如敝屣。学习如是，余可知也。然则，探讨儒家思想之现代意义，弘扬吾国传统文化，实为当务之急。齐鲁书社有鉴于此，撷取儒家经典之名言隽语，翻为今言，译成英文，并配以图画，非单有益国人讽诵，亦且便于外国研习。其于吾国文化之继承，功莫大焉，故乐为之序。二千又六年八月八日滕州杜泽逊于山东大学槐影楼。

Preface

Every culture has a thought as its core, and the thought is usually represented by a great figure. The thought as the core of the Chinese culture is the Confucian thought, which is represented by Confucius, who thus stands out immortally among the forest of cultures and thoughts of the world. The Confucian thought dwells in the Confucian classics, whose quintessence is condensed into terse sentences which, rich in purport and meaningful, become household sayings upheld by the world as epigrams, such as “Stones from other mountains can be used to cut jade”, “Great is your virtue like a mountain high, like a broad way for people to go”, “You throw me a peach, and I requite it with a plum”, “clear-sighted and wise, You may assure your own safety”, “Careful and cautious, I behave, as if I were approaching an abyss, as if I were treading on thin ice” (*The Book of Songs*); “Is it not pleasant to study and at due times to practice what one has learnt?”, “If a man acquires new when he reviews what he has learnt, he is qualified to be a teacher”, “He who just

studies but does not think will be puzzled. He who just thinks but does not study will be perilous", "To say you know a thing when you know it, and to admit you do not know a thing when you do not know it", "Listen widely but set aside the doubtful points, while speaking of the undoubted parts with caution, and you will make few mistakes" (*The Analects*); "He who rules in the proper course will be assisted by many, he who does not rule in the proper course will be assisted by few", "A superior man neither complains about Heaven nor blame others", "I am skillful in nourishing my noble spirit", "I will not be shaken by wealth or high rank, nor changed by poverty or humble position, nor will I give myself up to power or force" (*Mencius*); "Presenting the gift of truth to another is more valuable than gold, gems, pearls, and jade", "Work with perseverance, even metal and stone can be engraved" (*Xun Zi*); "One will walk up to perdition if he has done many bad things", "What would fur grow on if there were no skin?" (*Zuo Zhuan*); "Courtesy demands reciprocity. It does not come up to courtesy if there would be no reciprocity", "The greatest course is that all the people under Heaven share all under Heaven" (*The Book of Rites*). Generally, these epigrams and aphorisms plainly tell the personality of the Chinese people. With Confucius as its represen-

tative, the Confucian culture has extended its influence upon the Chinese history and even upon the world history to the utmost. Confucius integrated the Confucian thoughts, whose source, however, traced back far and deep. Confucius kept to the great virtue and noble deeds of Yao and Shun, modeled on King Wen and King Wu, followed the course of Duke Chow, hence the greatest epitomizer of the Chinese culture. And right for this, Confucius has been highly revered as master and canon, just as the saying goes: it was no other than Confucius that was wise enough to "inherit the past sages' wisdom and open up peace for all ages". Since the Opium War, our country, repeatedly invaded and oppressed by the foreign countries, ceding territory and compensating cringingly, suffered unprecedented shames. Therefore, as the posterity of the sages, we must shoulder the glorious duty to rise up and strive to be strong. Faced with the powers, some people used to become self-abased, fancying that, to become strong, our country must be westernized; some ascribed our country's backwardness to Confucius, clamoring that Confucianism must be eradicated. What stupidity! I recall that at the end of the last century some foreigners wrote a book so called *Revolution of Study*, claiming that following his method one would be able to "finish four books within a

day”, and “master a foreign language within four to eight weeks”. Fantastic though it is, some of our countrymen became so fascinated with it that they fervently bought the book and hopefully read it, making the book a best seller: 250, 000 books were issued a day, setting a rare record high in the publication circle. Though it flashed past in a blink, the vogue revealed that our countrymen had lost their confidence in the learning tradition set up by our ancestors thousands of years ago, or even cast it aside like an old shoe. Such being this, other things are analogous. In this case, it is of great urgency to probe into and extend the modern meaning of the Confucian thoughts and carry forward our traditional culture. In this light, Qilu Press have the Confucian epigrams and aphorisms selected, compiled and translated into modern Chinese and English with an illustration added to each of them. These books are not only beneficial to the Chinese readers, but also good for the overseas readers who are interested in Confucianism. A good inheritance of our country’s culture, they are valuable and admirable efforts, hence the above lines as the preface.

Du Zexun of Tengzhou
at the Huaiying Apartment Building, Shandong University.

Aug. 8, 2006

目 录

序.....1

学而.....1

为政.....8

八佾..... 17

里仁..... 18

公冶长..... 28

雍也..... 33

述而..... 40

泰伯..... 49

子罕..... 53

先进..... 58

颜渊..... 59

子路..... 64

宪问..... 70

卫灵公..... 75

季氏..... 90

阳货..... 93

微子..... 96

子张..... 97

Contents

Preface1

Xue Er 1

Wei Zheng..... 8

Ba Yi..... 17

Li Ren..... 18

Gong Ye Chang..... 28

Yong Ye..... 33

Shu Er..... 40

Tai Bo..... 49

Zi Han..... 53

Xian Jin..... 58

Yan Yuan..... 59

Zi Lu..... 64

Xian Wen..... 70

Wei Ling Gong 75

Ji Shi..... 90

Yang Huo..... 93

Wei Zi..... 96

Zi Zhang..... 97

【原文】

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？

——学而

【译文】

学习知识并且时常复习并实践它，难道不快乐吗？有志同道合的朋友从远方来，难道不高兴吗？别人不了解我，我也不怨恨，不也是君子吗？

【TRANSLATION】

Is it not pleasant to study and at due times to practice what one has learnt? Is it not delightful to have friends coming from afar? Am I not a gentleman when I do not feel bitter about others knowing me little?

Xue Er

【原文】

巧言令色，鲜矣仁！

——学而

【译文】

花言巧语，态度谄媚，这种人，是很少有仁爱之心的。

【TRANSLATION】

Fancy words and a flattering appearance are seldom found in a humane person.

Xue Er

[原文]

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？

——学而

[译文]

我每天多次反省自己：替别人办事有没有尽力？和朋友交往是不是诚恳？老师传授的知识有没有复习并且实践它？

[TRANSLATION]

I examine myself on three aspects everyday:
in doing things for others, have I done my best? In
association with my friends, have I been sincere?
Have I failed to repeat and practice what my teacher taught?

Xue Er

[原文]

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。

——学而

[译文]

后生小子，在家时孝敬父母，外出时尊敬兄长，出言谨慎而可信，博爱大众，亲近仁德之人。实行以后如果有多余精力，就学习文化。

[TRANSLATION]

A young man should be filial at home and respectful to his elders outside his home. He should be cautious and trustworthy in his words. He should love all and approach the benevolent. If he still has energy to spare after the performance of all these things, he should study literature and the arts.

Xue Er

【原文】

过,则勿惮改。

——学而

【译文】

有了过错,就不要害怕改正。

【TRANSLATION】

If you make mistakes, do not fear to correct them.

Xue Er

【原文】

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。

——学而

【译文】

君子，吃饭不要求饱足，居住不要求安逸，做事勤快但说话谨慎，向有道的人学习从而匡正自己，可以说是好学了。

【TRANSLATION】

A gentleman does not stuff himself when he eats, nor does he require perfect ease in his house; he is diligent in his work and cautious in his speech; he turns to those who own the Way to mirror and rectify his faults. Such a person can be said to love learning.

Xue Er