

汉英对照读本

SAYINGS CONFUCIUS AND MENCIUS

孔孟箴言

李天辰 编译



山东友谊出版社

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Sayings of Confucius and Mencius

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A Chinese - English Bilingual Textbook

李天辰 编译

Compiled and Translated by Li Tianchen

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孔孟箴言

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前 言

孔子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人物之一。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。孟子也是中国古代伟大的思想家、教育家,是儒家学派的重要代表,孔子思想的主要继承人。历来孔孟思想并提,被誉为“孔孟之道”。饮誉中外的孔孟思想,在当时及日后两千多年的历史长河里发挥过积极作用。时至今日,其治国安邦之道,发展经济之道,社会管理之道等等,仍具有现实的社会价值。为弘扬中华民族优秀的传统文化并使之服务于现代社会,现将孔孟思想中的一些名言警句编写成《孔孟箴言》并译成现代汉语和英语,以供中外读者学习参考。

本书承蒙香港孔教学学院院长汤恩佳先生赞助印行并亲自题写书名,不胜感激。汤先生多年来致力于弘扬孔学儒道,兴学术,倡教化,锲而不舍。谨以汤先生为楷模,在弘扬孔学儒道方面多做工作。在编译《孔孟箴言》过程中,得到了曲阜师范大学孔子文化学院骆承烈教授和山东师范大学外语学院刘世生教授的热情帮助,也在此一并表示感谢。

李天辰

1998年6月于曲阜

Preface

Confucius (551 – 479 B. C.), the great thinker, statesman, educator, and the founder of the Confucian School of Thought in ancient China, is one of the supremely great figures in the world's history. He was listed in the first place among the world's ten great thinkers by 《The People's Almanac》which was published in America in 1984. Mencius is also a great thinker, educator, an important representative of the Confucian School of Thought in ancient China and the chief inheritor of Confucius' thoughts. All through the ages, the thoughts of Confucius and Mencius have been mentioned in the same breath and known as “the Doctrine of Confucius and Mencius”. They have played a positive role in the Chinese history for over 2,000 years. Up to now , their thoughts on how to govern the country, how to develop economy and how to build an ideal society, are still of realistic significance. To help readers both at home and abroad acquire a better understanding of the thoughts of Confucius and Mencius, I compiled this booklet 《Sayings of Confucius and Mencius》and put it first from classical Chinese into modern Chinese and then into English.

I am greatly indebted to Mr. Tong Yun Kai, President of Hong Kong Confucian Academy, who sponsored the publication of the book and autographed the cover title. I am also greatly obliged to Professor Luo Chenglie of Qufu Teachers University and Professor Liu Shisheng of Shandong Teachers University, who offered me great help in the course of compiling and translation. My thanks are given to all those who have helped make the publication of this book possible.

June, 1998

Li Tianchen

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为政篇第一

BOOK I TO GOVERN

孔子曰：“大道之行也，天下为公。选贤与能，讲信修睦。故人不独亲其亲，不独子其子；使老有所终，壮有所用，幼有所长，矜、寡、孤、独、废疾者、皆有所养；男有分，女有归。货，恶其弃于地也，不必藏于己；力，恶其不出于身也，不必为己。是故谋闭而不兴，盗窃乱贼而不作，故外户而不闭——是谓‘大同’。”

（《礼记·礼运》）

〔译文〕孔子说：“大道推行之后，天下是大家的。选拔贤人举荐能人管理政治，人们之间讲求信义，提倡和睦。一个人不单以自己的亲人为亲人，不单以自己的儿子为儿子。人到老年有好的结局，壮年人有发挥能力的场所，幼年人能茁壮成长。那些老年无妻、无夫、无子，幼年无父母的，以及各种残疾人都能被收养。男人各有分工，女人均有归宿。把财货随便扔到地上被认为是可恶的，也不收归自己。人人为自己没有出力而不愉快，出了力也不为自己。于是，策划干坏事的人不干了，各种大盗小贼也没有了，各家的大门都不用关了。这样可谓是大同社会了。”

Confucius said, "In the ideal Society of Great Harmony, the world belongs to the public. The virtuous and competent are selected. Faithfulness is fostered and good neighbourliness is cultivated. People do not love their own parents or care for their

own children. The aged will have their homes, the middle-aged will find their use and the youngsters are well bred. All solitary persons such as widows and widowers, the deformed and diseased, adults without children or children without parents, have a place to live in and are taken care of. All men have their positions, all women have each one's home. It is hateful to lay goods aside wastefully and unnecessary to hide it for oneself. It is also hateful to make no efforts of one's own and unnecessary to make efforts for oneself. Consequently, conspiracies are prevented, theft and robbery are stopped, and there is no need to shut the outer door of a house. This is the Society of Great Harmony."

子曰：“为政以德，譬如北辰，居其所而众星共之。”

（《论语·为政》）

〔译文〕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 moral force is like the pole-star, which remains in its place while all the other stars surround it."

子曰：“道千乘之国，敬事而信，节用而爱人，使民以时。”

（《论语·学而》）

〔译文〕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，爱护百姓，使用百姓要在农闲的时候。”

Confucius said, "In ruling a state of one thousand war-chariots, the ruler should attend strictly to business, punctually observe his promises, economize in expenditure, show affection towards his subjects, and use labour of peasantry only in slack season of the year."

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》）

〔译文〕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 self-respect. If you guide

the people by moral force, keep order among them by ritual, they will keep their self-respect, and come to you of their own accord."

孟子曰：“孔子曰：‘道二，仁与不仁而已矣，’暴其民甚，则身弑国亡；不甚，则身危国削。”

（《孟子·离娄上》）

〔译文〕孟子说：“孔子说：‘治理国家的方法有两种，行仁政和不行仁政罢了。’如果对百姓很暴虐，自己就会被杀，国家就会灭亡。即使暴虐百姓不很厉害，自己本身也有危险，国力也会被削弱。”

Mencius said, "Confucius said, 'There are two ways in running a country, benevolent government and tyrannous government.' If one is tyrannous to the common people, he himself will be killed, the country is doomed; even if he is not very tyrannous, he is still in danger and the power of the country is weakened."

孟子曰：“尧舜之道，不以仁政，不能平治天下。”

（《孟子·离娄上》）

〔译文〕孟子说：“即使有尧舜之道，如果不行仁政，也不能

治理好国家。”

Mencius said, “Even though the monarch has the principles of King Yao and King Shun, but if he is not benevolent, he can not run the country well.”

孟子曰：“地不改辟矣，民不改聚矣，行仁政而王，莫之能御也。”

（《孟子·公孙丑上》）

〔译文〕孟子说：“国土不必再开拓，百姓不必再增加，只要实行仁政来统一天下，就没有人能够抵挡得了。”

Mencius said, “Land does not need opening up, nor does population need increasing. So long as the country is unified through benevolent government, it becomes unconquerable.”

孟子曰：“不仁而得国者，有之矣；不仁而得天下者，未之有也。”

（《孟子·尽心下》）

〔译文〕孟子说：“不行仁道却能得到一个国家的事是有的。但不行仁道而能得到天下的事情，却未曾有过。”

Mencius said, "There are examples that an unbenevolent person can seize the power of a state, but there has been no example that an unbenevolent person can rule an empire."

孟子曰：“离娄之明，公输子之巧，不以规矩，不能成方圆；师旷之聪，不以六律，不能正五音；尧舜之道，不以仁政，不能平治天下。”

（《孟子·离娄上》）

〔译文〕孟子说：“即使有离娄那样明亮的视力，公输般那样灵巧的手艺，如果不用圆规和曲尺，也不能正确地画出方形和圆形。即使有著名乐师师旷的耳力，如果不用六律，便不能校正五音。即使有古代贤明帝王尧、舜的道，如果不行仁政，也不能管理好天下。”

Mencius said, "Even if one has such good eyesight as Li Lou, is so nimble-fingered as Gong Shuban, he can't draw a square or a circle without a pair of compasses or a crooked ruler. Even if one has the same hearing ability as the noted musician Shi Kuang, he can't correct the five notes without using the six rhythms. Even if one possesses the principles of the ancient sagacious kings as Yao and Shun, he can't run the country well without implementing benevolent government."

孟子曰：“君行仁政，斯民亲其上，死其长矣。”

（《孟子·梁惠王下》）

〔译文〕孟子曰：“您如果实行仁政，百姓自然会爱护他们的上级，甘愿为他们的长官牺牲了。”

Mencius said, “If the monarch is benevolent, the common people will naturally love their superiors and be willing to die for them.”

孟子曰：“三代之得天下也以仁，其失天下也以不仁。国之所以废兴存亡者亦然。天子不仁，不保四海；诸侯不仁，不保社稷；卿大夫不仁，不保宗庙；士庶人不仁，不保四体。今恶死亡而乐不仁，是犹恶醉而强酒。”

（《孟子·离娄上》）

〔译文〕孟子说：“夏、商、周三代帝王得到天下是因为行仁，他们的丧失天下是因为不行仁。一个国家的衰败和兴盛、存在和灭亡也是这个道理。天子如果不行仁，便不能保住他的天下；诸侯如果不行仁，便不能保住他的国家；卿大夫如果不行仁，便不能保住他们的祖庙；一般老百姓不行仁，便保不住自己的身体。现在有些人怕死却又喜欢不仁，这就好像怕醉酒却偏要喝酒一样。”

Mencius said, “The emperors of the Xia, Shang and Zhou

dynasties came into power because they implemented benevolence. Their descendants lost power because they did not implement benevolence. This truth applies to the rise and decline, existence and dying of a country. If an emperor does not implement benevolence, he can't keep his empire; a prince, his state; a minister, his ancestral temple; an ordinary person, his body. Now some people are afraid of death but unwilling to implement benevolence. This resembles the case that someone fears being drunk but forces himself to drink."

孟子曰：“……梁襄王卒然问曰：‘天下恶乎定？’

吾对曰：‘定于一。’

‘孰能一之？’

对曰：‘不嗜杀人者能一之。’

‘孰能与之？’

对曰：‘天下莫不与也。’”

（《孟子·梁惠王上》）

〔译文〕孟子说：“梁襄王突然问我：‘天下要怎样才安定？’

我答道：‘天下统一就会安定。’

他又问：‘谁能统一天下呢？’

我又答：‘不好杀人的国君能统一天下。’

他又问：‘那有谁来跟随他呢？’

我又答：‘天下的人没有不跟随他的。’”