

《中国思想家评传》简明读本 - 中英文版 -

主 编 周 宪 程爱民



# 孔子

## Confucius

### Collection of Critical Biographies of Chinese Thinkers

(Concise Edition, Chinese-English)

Editors-in-chief: Zhou Xian, Cheng Aimin

著 者 / 周 群 Zhou Qun

译 者 / David B. Honey



南京大学出版社  
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国家汉办/孔子学院总部  
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# 《中国思想家评传》简明读本（中英文版）

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## 总序

General Preface

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China is one of the cradles of world civilization, enjoying over five thousand years of history. It has produced many outstanding figures in the history of ancient thought, and left a rich philosophical heritage for both the Chinese people and the entire humanity. The fruit of these thinkers was to establish unique schools that over the long course of history have been continuously interpreted and developed. Today much of these thoughts are as relevant as ever and of extreme vitality for both China and the rest of the world. For instance, the ideal of “humaneness” and the concept of “harmony” taught by Confucius, the founder of Confucianism, have been venerated without ceasing by contemporary China as well as other Asian nations.

Ancient Chinese dynasties came and went, with each new dynasty producing its own scintillating system of thought. These rare and beautiful flowers of philosophy are grounded in the hundred schools vying for attention in pre-Qin times and the broad yet deep classical scholarship of Han and Tang times and in the simple yet profound occult learning of the Wei and Jin dynasties together with the entirely rational learning of Song and Ming Neo-Confucianism. The fertile soil of religious belief was Buddhism’s escape from the emptiness of the sensual world and Daoism’s spiritual cultivation in the search for identification with the immortals. The founders of these systems of thought included teachers, scholars, poets, politicians, scientists and monks—they made great contributions to such disparate cultural fields in ancient China as philosophy, politics, military science, economics, law, handicrafts, science and technology, literature, fine arts, and religion. The ancient Chinese venerated them for their wisdom and for following moral paths, and called them sages, worthies, saints, wise men, and great masters, etc. Their words and writings, and sometimes their life experiences, constitute the rich matter of ancient Chinese thought distilled by later generations. The accomplishments of Chinese thought are rich and varied, and permeate such spiritual traditions as the harmony between humans and nature, the unification of thought and action, and the need for calmness during vigorous action, synthesizing the old and innovating something new.

Nanjing University Press has persisted over the last twenty years in publishing the 200-book series, *Collection of Critical Biographies of Chinese Thinkers*, under the general editorship of Professor Kuang Yaming, late honorary president of Nanjing University. This collection is the largest-scale project of research on Chinese thinking and culture undertaken since the beginning of the twentieth century. It selected more than 270 outstanding figures from Chinese history, composed their biographies and criticized their

中国是世界文明的发源地之一，有五千多年的文明史。在中国古代思想史上，涌现出了许许多多杰出的思想家，为中华民族乃至整个人类留下了丰富的思想遗产。这些思想成果独树一帜，在漫长的历史中又不断地被阐释、被发展，很多思想对于今天的中国乃至世界而言，仍然历久弥新，极具生命力。比如，儒家学派创始人孔子“仁”的理念、“和”的思想，不仅在当代中国，在其他亚洲国家也一直备受推崇。

古代中国朝代更迭，每一个朝代都有灿烂夺目的思想文化。百家争鸣的先秦诸子、博大宏深的汉唐经学、简易幽远的魏晋玄学、尽心知性的宋明理学是思想学术的奇葩；佛教的色空禅悦、道教的神仙修养是宗教信仰的沃土；其他如经世济民的政治、经济理想，巧夺天工的科技、工艺之道，风雅传神、丹青不老的文学艺术……都蕴涵着丰富的思想。这些思想的创造者中有教师、学者、诗人、政治家、科学家、僧人……他们在中国古代的哲学、政治、军事、经济、法律、工艺、科技、文学、艺术、宗教等各个文明领域内贡献巨大。古代中国人尊敬那些充满智慧、追求道德的人，称呼他们为圣人、贤人、哲人、智者、大师等，他们的言论、著作或被后人总结出来的经验构成了中国古代思想的重要内容，在丰富多彩中贯穿着天人合一、知行合一、刚健中和等精神传统，表现出综合创新的特色。

南京大学出版社坚持20余年，出版了由南京大学已故名誉校长匡亚明教授主编的《中国思想家评传丛书》，这套丛书共200部，是中国20世纪以来最为宏大的中国传统思想文化研究工程，选出了中国历史上270余位杰出人物，为他们写传记，



intellectual accomplishments; all in all, it is a rigorous and refined academic work. On this foundation, we introduce this series of concise readers, which provides much material in a simple format. It includes the cream of the crop of great figures relatively familiar to foreign readers. We have done our best to use plain but vivid language to narrate their human stories; this will convey the wisdom of their thought and display the cultural magnificence of the Chinese people. In the course of spiritually communing with these representative thinkers from ancient China, readers will certainly be able to apprehend the undying essence of thoughts of the Chinese people.

Finally, we are deeply grateful for the support from Hanban/ Confucius Institute Headquarters, and the experts from home and abroad for their joint efforts in writing and translating this series.

Editors  
November, 2009

评论他们的思想成就，是严肃精深的学术著作。在此基础上推出的这套简明读本，则厚积薄发，精选出国外读者相对较为熟悉的伟大人物，力求用简洁生动的语言，通过讲述有趣的人物故事，传达他们的思想智慧，展示中华民族绚烂多姿的文化。读者在和这些中国古代有代表性的思想家的心灵对话中，一定能领略中华民族思想文化生生不息的精髓。

最后，我们衷心感谢国家汉办/孔子学院总部对本项目提供了巨大的支持，感谢所有参与此套丛书撰写和翻译工作的中外专家学者为此套丛书所做的辛勤而卓有成效的工作。

编者

2009年11月

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# 一 早年问学

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## Chapter I Early Studies

Confucius' name was Qiu, his style was Zhongni<sup>①</sup>. Confucius was from the state of Lu (the southwestern part of modern Shandong Province) during the Spring and Autumn Period. He was the first great educator in Chinese history, the most important thinker, and the founder of Confucianism. Confucius was born in the 22nd year of the reign of Duke Xiang of Lu (551 B.C. according to the Western calendar, on August 27). He died in the 16th year of the reign of Duke Ai of Lu (479 B.C.).

Confucius was a descendant of the royal house of the Yin Dynasty. His father was called Shuliang He (His style was Shuliang, and his name was He). He was a warrior in the state of Lu, very brave, and had achieved merits in battle. During the 10th year of Duke Xiang of Lu (563 B.C.), the state of Jin allied itself with the state of Lu and several other states of the feudal princes to attack Biyang (south of modern Zaozhuang City in Shandong Province). Shuliang He also participated in the attackers in the siege of Biyang. After the defenders of Biyang lured the army inside the city, they closed the gates and prepared to slaughter the allied troops. Just at this critical moment, Shuliang He rushed to the front and lifted up the gate; this allowed the allied troops to safely escape. Meng Xianzi, the commander of the allied army, praised him as "having the strength of a tiger." Seven years later, in the battle resisting an incursion of the state of Qi, Shuliang He led a three-hundred man party of crack troops to break the siege of Qi right at the critical juncture. And he escorted the two noble brothers of the Zang clan of Lu to the camp of the reinforcements, and then returned, traveling through successive nights, to help continue the defense, at last forcing the retreat of the forces from Qi. Because he became renowned among the feudal princes due to his bravery, he became the grand officer (mayor) of Zouye. Late in life Shuliang He married Lady Yan (name of Zhengzai); she bore Confucius shortly after the marriage. When Confucius was three, Shuliang He died, so Lady Yan took the young Confucius away from Zouye, and returned to Qufu, the capital of the state of Lu; they lived on Que Lane, in the southwestern part of the city.

Being with his mother in Qufu provided a fine cultural environment for Confucius to be raised. Qufu was the fiefdom of the Duke of Zhou, the son of King Wen. When Boqin, the eldest son of the Duke of Zhou, left for Lu, he brought with him many cultural objects and records; he became famous for how he promoted the ritual system of the Zhou royal house. Qufu became the cultural center, second only to that of the capital of the Zhou Dynasty at Luoyi (modern Luoyang, Henan Province). At this time, when a visitor came to Qufu,

孔子名丘，字仲尼<sup>❶</sup>，春秋时期鲁国（在今山东省西南部）人，是中国历史上第一位伟大的教育家，最重要的思想家，儒家创始人。孔子生于鲁襄公二十二年（公元前551年，夏历八月二十七日），死于鲁哀公十六年（公元前479年）。

孔子是殷朝王室的后代，父亲叫叔梁纥（hé）（字叔梁，名纥），是鲁国的武士，勇力过人，多有战功。鲁襄公十年（公元前563年），晋国联合鲁国等几个诸侯国进攻偃（yǎn）阳（今山东省枣庄市南），叔梁纥也参加了这场围攻偃阳的战斗。偃阳守军诱联军入城后，关门要消灭联军，在这危急之时，叔梁纥飞步上前，托起悬门，才使联军得以安然撤退。联军统帅孟献子称赞他“有力如虎”。七年之后，在抗击齐国入侵的战斗中，叔梁纥在齐军压境的危急时刻，率领三百名士兵夜间突围，护送鲁国贵族臧氏兄弟到援军营中，又连夜回去继续固守，最终迫使齐军退却。叔梁纥因勇敢而闻名于诸侯，成为陬邑（zōu yè）大夫。叔梁纥晚年娶颜氏（名征在）为妻，婚后不久生孔子。孔子三岁时，叔梁纥去世，颜氏便带着年幼的孔子离开了陬邑，回到了鲁国的都城曲阜，在城西南一个名叫阙（què）里的地方住下。

孔子随母居于曲阜，这为孔子的成长提供了良好的人文环境。曲阜是周文王的儿子周公封国的都城，周公的长子伯禽到鲁国去时，带了很多文物典籍，并以推行周王朝的礼制而闻名天下，曲阜成了仅次于周王朝京城洛邑（今河南省洛阳市）的文化中心。当时有人访问鲁国，看到丰富的文化典籍，感叹道：

❶ 中国古代的男子在二十岁以后，根据人名的含义另取别名，叫“字”。

❶ In ancient China, after a man reaches twenty years of age, he takes another name based on the meaning of his personal name; this is called a “style.”



he saw the richness of the culture and the records and remarked with a sigh, "The rites of Zhou are all in the state of Lu." This type of environment, replete in culture, nurtured Confucius in a fine ritual education since his earliest years. Hence, Confucius' reverence for the rites of Zhou is intimately connected with the humanistic environment of Qufu, the capital of the state of Lu. Additionally, Confucius was born in a hereditary scholar family; at that time, hereditary scholars had to learn the rites. Young Confucius was saturated with them; from early on he imitated adults by taking out the vessels used in the rites and playing at performing some rites. Since a young age Confucius was studious and thoughtful, so naturally he was more willing to accept a traditional education. He and his mother relied on each other. When he was young, he lost his standing as an aristocrat, so he learned to take on many menial tasks. Although Confucius led a poor life while young, his experiences deepened his understanding of worldly affairs.

When Confucius was 17, his mother died of illness brought on by overwork. This doubtlessly was a heavy blow to Confucius. His mother, called Yan Zhengzai, placed great importance on her son's education. After the death of Shuliang He she resolutely moved to Qufu to enable Confucius to receive a fine education. She worked tirelessly teaching Confucius, and after Confucius lost his father's love at a young age, the tenderness of her motherly love touched and nurtured Confucius' spirit. After her death, Confucius lost his temporal and spiritual support, and at an early age was forced to walk on the path of life alone. In his youth Confucius was clever yet sober. This was manifested in the course of burying his mother. After Yan Zhengzai's passing away, Confucius wanted to bury his mother with his father in a double burial, but since Confucius lost his father when he was three, he did not know the location of his father's grave. In order to inquire after his father's grave Confucius left his mother's coffin on the side of a busy intersection in order to attract the attention of someone who might know something. As expected, someone emerged from the crowd of onlookers who had some information. This was the mother of a man called Manfu. She told Confucius that the grave of Shuliang He was on the north face of Fang Hill to the east of Qufu. Thereupon, Confucius was able to bury his mother with his father.

In his youth, Confucius learned much about the meaning of life from his own life experiences. One of these experiences made a profound impression on him. Not long after his mother's passing away, the grand officer in power in the state of Lu, the head of the Jisun clan, held a banquet for the nobility. This was an important opportunity for Confucius to meet members of the upper