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论 语

THE ANALECTS OF CONFUCIUS

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学而第一

1. 子曰：“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？”

孔子说：“不断温习学过的知识，不是很令人高兴吗？有朋友从远方来向你求学，不是很令人愉快吗？别人不了解你的价值，却不感到委屈，不是很有绅士风度吗？”

The Master said, To learn and at due times to review what one has learnt, is that not a pleasure? That people from afar should come to learn from one, is that not delightful? To remain unsoured even though one's merits are not recognized by others, is that not what is expected of a gentleman?

2. 有子^①曰：“其为人也孝弟，而好犯上者，鲜矣；不好犯上，而好作乱者，未之有也。君子务本，本立而道生。孝弟也者，其为仁之本与！”

有子说：“一个人如果孝顺父母，尊敬兄长，却喜欢冒犯上级，那是很少见的。不喜欢冒犯上级，却敢造反，可说是从来没有过的吧。君子重视根本的培植，根本培植好了，做人的道理就会自然产生。孝顺父母，尊敬兄长，这些可说是“仁”的根本吧！”

Master You ^②said, It is rare that one in private life shows filial piety towards parents and respects elder brothers would in public life have a disposition to affront one's superior. And as for such a man starting a rebellion, no instance of it has ever occurred. A gentleman stresses the cultivation of what is fundamental. When

① 有子：孔子弟子。姓有，名若。

② Master You ; One of Confucius' disciples, whose name is You Ruo.

that is well done , proper behavior will grow. And filial piety and fraternal respect can surely be regarded as the fundamentals of Goodness.

3. 子曰：“巧言令色，鲜矣仁。”

孔子说：“花言巧语，装出一副讨人喜欢的样子，这种人是很难有什么仁德的吧！”

The Master said, Honeyed words and ingratiating manner can hardly be associated with Goodness.

4. 曾子^① 曰：“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？”

曾子说：“我每天都要从以下三个方面进行反省：替别人办事，是否全心全意？与朋友交往，是否守信？老师传授的学业，是否认真复习了？”

① 曾子：孔子弟子。姓曾，名参，字子舆。

Master Zeng^① said, Every day I examine myself on these three points: in acting on behalf of others, have I always been wholehearted? In intercourse with friends, have I always been true to my word? Have I conscientiously reviewed the knowledge passed on to me by my teacher?

5. 子曰：“道千乘之国，敬事而信，节用而爱人，使民以时。”

孔子说：“治理拥有千辆兵车的国家，办事就要谨慎，讲求信用；节省财力，爱护百姓；摊派差役时，要不妨碍农业生产。”

The Master said, In governing a country of a thousand war-chariots, the ruler has to be very cautious in disposing of business, has to be true to his promises, has to be economical in expenditure,

① Master Zeng: One of Confucius' disciples, whose name is Zeng Shen and who styles himself Zi Yu.

has to show affection towards his subjects and in using the labor of the peasantry, has to see that this will not affect farm production.

6. 子曰：“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。”

孔子说：“做儿子、做弟弟的，在家要孝顺父母，出外要敬重尊长，办做要谨慎，说话要讲信用，还要博爱民众，亲近有仁德的人。这样做了以后，有剩余的精力，就去学习文艺。”

The Master said, As a son or a younger brother, he should be filial to his parents at home and respect his elders abroad, should be cautious in doing things and true to his promises. He should have kind feelings towards the broad masses and seek the intimacy of the Good. If, when all that is done, he still has energy to spare, then let him study the classics.

7. 子夏^① 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。”

子夏说：“尊重贤人超过对美色的重视，侍奉父母能不遗余力，为君主效力能不惜牺牲生命，与朋友交往，说话能兑现。这种人，虽然未必经过系统地学习，但是我却要说他是有教养的人了。”

Zi Xia^② said, A man who admires a person of worth more than a beauty, who knows how to put his whole strength into attending upon his parents, who, in the service of his sovereign, is ready to lay down his life, who in intercourse with friends is true to his word, may not be considered as learned, but I, for my part, would certainly call him a learned man.

8. 子曰：“君子不重则不威，学则不

① 子夏：孔子弟子。姓卜，名商，字子夏。

② Zi Xia: one of Confucius' disciples whose name is Bu Shung and who styles himself Zi Xia.

固。主忠信，无友不如己者，过则勿惮改。”

孔子说：“君子不庄重，就没有威严，学问也不会坚牢。要亲近忠诚守信的人，不要同品德不如自己的人交朋友。有了过错，要勇于改正。”

The Master said, If a gentleman is not serious and upright, he will not command the respect of his inferiors nor can his learning be solid. He should put faithfulness and trustworthiness first and keep away from those who are inferior to him in character. And if he finds he has made a mistake, then he must not be afraid of admitting the fact and mending his ways.

9. 曾子曰：“慎终追远，民德归厚矣。”

曾子说：“审慎地料理父母的丧事，虔诚地追念先祖的恩泽，民众的品德自然就会日趋淳厚了。”

Master Zeng said, When funeral rites

of the parents are carefully performed and due respect shown for the Good of the ancestors, the moral quality of the people will naturally grow in purity and honesty.

10. 子禽^① 问于子贡^② 曰：“夫子至于是邦也，必闻其政，求之与？抑与之与？”子贡曰：“夫子温良恭俭让以得之。夫子之求之也，其诸异乎人之求之与？”

子禽问子贡道：“老师每到一个国家，一定会参与该国的政事，是自己索取的呢？还是别人授与的呢？”子贡回答说：“老师是凭藉温和、良善、恭敬、俭朴、谦让的态度而获得它的。他老人家索取它的方式，与别人求索的方式大概有些不同吧？”

Zi Qin^③ asked Zi Gong^④ When our

① 子禽：孔子弟子。姓陈，名亢，字子禽。

② 子贡：孔子弟子。姓端木，名赐，字子贡。

③ Zi Qin: one of Confucius' disciples whose name is Zhen Yuan and who styles himself Zi Qin.

④ Zi Gong: one of Confucius' disciples whose name is Duanmu Ci and who styles himself Zi Gong.

Master arrives in a fresh country he always learns about the political affairs of that country. Does he seek the information or is it given to him ? Zi Gong answered, Our Master gets it by being temperate, kind, courteous, restrained and magnanimous. That is our Master's way of getting it , a very different way , maybe , from the way which others employ.

11. 子曰：“父在观其志，父没观其行，三年无改于父之道，可谓孝矣。”

孔子说：“父亲在世时，观察他的志向；父亲去世后，观察他的行为；去世三年，依然没有改变父亲的法度，就可以称得上孝顺了。”

The Master said, When a man's father is alive , watch his aspirations, after his father's death, observe his conduct. If for the whole three years of mourning he maintains unchanged his father's way of running things, then he can really be called a faithful son.

12. 有子曰：“礼之用，和为贵。先王之道，斯为美，小大由之。有所不行，知和而和，不以礼节之，亦不可行也。”

有子说：“礼的作用，以和谐为可贵。古代明君治国的原则，以这个为最好。大事小事，都照此办理。可是也有行不通的时候：如果光知道和谐的重要，而一味地迁就，谋求表面的和谐，不用礼仪来节制，也就会行不通了。”

Master You said, In the application of the rituals it is harmony that is prized. Of the principles used by former wise kings to run the kingdoms, this is the best. It can be applied to matters small and great. But there are times when it is unworkable. When superficial harmony is sought through making endless concessions and when harmony is not modulated by ritual, things will still go amiss.

13. 有子曰：“信近于义，言可复也。”

恭近于礼，远耻辱也。因^①不失其亲，亦可宗也。”

有子说：“信与义相近，因为他的承诺，经得起反复检验。恭与礼相近，因为可以避免耻辱。亲近那些品德高尚的人物，也是值得推崇的。”

Master You said, Faithfulness comes near to Righteousness, as his promises can stand repeated tests. Respectfulness comes near to Ritual, as it will enable him to keep shame and disgrace at bay. To seek intimacy with people of high moral character is also worth commending.

14. 子曰：“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。”

孔子说：“君子饮食不求丰饱，居住不求安逸。办事勤奋，说话谨慎，向品德高尚的人请教，并改正自己的缺点，这也就是说可以算是善于学习的了。”

① 因：依靠、亲近。

The Master said, A gentleman who never asks for sumptuous food or goes on eating till he is sated, who never demands comfort in his home, who is earnest in business and cautious in speech, who associates with people of high moral character and mends his ways——such a man may indeed be said to be good at learning .

15. 子贡曰：“贫而无谄，富而无骄，何如？”子曰：“可也。未若贫而乐，富而好礼者也。”子贡曰：“《诗》云‘如切如磋，如琢如磨。’^① 其斯之谓与？”子曰：“赐也，始可与言《诗》已矣。告诸往而知来者。”

子贡问道：“虽然贫穷，却不谄媚；虽然富有，却不骄横。怎么样呢？”孔子回答道：“可以倒可以。但总不如清贫自乐、富裕多礼的更好一些。”子贡说：“《诗经》所说：‘如切如磋，如琢如磨’就是这个意思

① 语出《诗经·卫风·淇奥》。写兽骨、象牙、玉材、石料的加工需要经过开料、锉磨，雕琢与抛光等步骤，才能完成制作过程。

吧？”孔子说：“赐啊，现在可以跟你讨论《诗经》了，告诉你过去的事，你就能够推断未来啊！”

Zi Gong said, Poor without fawning, rich without being overbearing — what of that? The Master said, Not bad. But better still ‘Poor, yet enjoying himself; rich, yet observing rituals.’ Zi Gong said, The saying of The Book of Poetry.

As thing cut, as thing filed.

As thing chiselled, as thing polished^①

refers, I suppose, to what you have just said? The Master said, Ci, now I can really begin to discuss with you The Book of Poetry, for when I allude to things of the past, you will be able to predict the future.

① Taken from The book of Poetry, The Ballads of Wei, The Bend of River Qi, a description of work on animal bones, a piece of ivory, jade or marble. A finished product has to go through the process of cutting, filing, chiselling and polishing.

16. 子曰：“不患人之不己知，患不知人也。”

孔子说：“不要担心别人不了解自己，而要考虑自己是不是很好地了解了别人。”

The Master said, Be not concerned that other people do not recognize your merits, rather, be concerned if you fail to recognize theirs.