

Chinese-English Edition
中英文对照

THE ANALECTS OF CONFUCIUS

论语



外文出版社

FOREIGN LANGUAGES PRESS

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THE ANALECTS OF CONFUCIUS

今译：孔祥林

Modern Chinese: Kong Xianglin

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English: James Legge



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前序

孔祥林 (孔健)

孔子直系第75代当主

《论语》是史上经久不衰的畅销书，是“中国的圣经”，东方儒教的经典，古今名著的至高之作，为世界文明史上最能指明人类社会发展的标志性灯塔。《论语》一书，是孔子的弟子记叙孔子的言行及谈话的记录，不仅充满了人生的睿智与哲理，其文学价值，亦是相当卓绝，难以估量的。《论语》忠实的反映出孔子的高尚人格，坚定的操守，博大精深而光明磊落的生平。

“半部论语治天下”。《论语》包含着为人处事、哲学、从政等真理，在国家关系、社会关系和人际关系呈多元化发展、世间瞬息万变的今天，立身处世之道是人人必修课，而《论语》应首选为最佳奠基良书、孔子思想启迪了中华民族的精神世界，从古至今，中国人无论在立身处世还是在政治方面，皆深受孔子的影响。而《论语》，既是孔子智慧的集大成，又为修身齐家治国的法宝。

孔子是中国的思想家、哲学家、教育家，其伟大思想与精神在这部书中表露无遗。如要学习中国文化，就要了解儒教；要想知道孔子，不可不读论语也。儒学即人学，归根到底是关于人的学问，儒学和《论语》告诉您人的本质以及做人的道德标准和行动规范，指导人们进行社会实践。

“天生不仲尼，万古如长夜”。在历史的长河里，没有任何一位人物能像孔子那样对中国历史产生如此深刻久远的影响；没有一门学说能像孔子所创立的儒学那样占据国家社会意识形态的主导地位历经两千多年而不衰。

今年是孔子诞辰2,560周年，为了纪念孔子，将这部遍及世界的中英文对照版《论语》再次出版，以飨读者。

Foreword

By Kong Xianglin (Kong Jian), 75th-generation descendant
of Confucius and head of the Kong clan

The Analects of Confucius (Lun Yu), a record of Confucius' sayings and deeds compiled by his disciples, is known as the "Bible of China." It is the main text of Confucianism, and among the world's classic writings. It also has great literary value.

Quotations from the *Analects* are common in China, being used as guidelines for the people's everyday lives, as they are gems of wisdom and philosophical thought. Now the *Analects* are probably more relevant to everyday life than ever, in this rapidly changing world, with its complicated political and social trends.

For over 2,000 years, the Chinese people have been deeply influenced by Confucianism in every aspect of their lives, from the daily routine to sociological and political thought. The *Analects* is a sound textbook on ethics and politics.

Confucius was a thinker, philosopher and educator, and his profound thought and personality are expressed directly and indirectly in the *Analects*. Those who want to understand Chinese culture must first learn about Confucianism, and to do this it is essential to read the *Analects*.

Confucianism is first and foremost a study of man. Confucianism, the essence of which is to be found in the *Analects*, tells us what we are, what we can become and how we should act as members of society.

In celebrating the 2,560th year since the birth of Confucius, the *Analects*, which has been read by nearly 100,000 entrepreneurs in Japan as guidance for their business endeavors, is being reissued as "medicine for the mind."

The *Analects* will help you solve the problems and troubles which afflict us all. The wisdom of Confucius contained therein will also help you establish your own world view, and enrich your thought and life.

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【学而第一】



BOOK ONE

古文1-1 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？”

今译 孔子说，“学识了并且时常去温习实践，不是很愉快吗？志同道合的朋友从远方而来，不也很快乐吗？即使人家不了解我的学识，我也不怨怒，不就是君子的风范吗？”

英译 The Master said, "Is it not pleasant to learn with a constant perseverance and application? Is it not delightful to have friends coming from distant quarters? Is he not a man of complete virtue, who feels no discomposure though men may take no note of him?"

.....

古文1-2 有子曰，“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！”

今译 有子说，“那种孝顺父母、尊敬师长的人，却喜欢冒犯上级，是极少的；不喜欢冒犯上级却喜欢造反的人，是没有的。一个有心世道的君子，致力于根本的问题，根本建树起来，仁道由此而生。“孝”和“弟”，应该是行仁的根本吧！”

英译 The philosopher You said, "They are few who, being filial and fraternal, are fond of offending against their superiors. There have been none, who, not liking to offend against their superiors, have been fond of stirring up confusion. The superior man bends his attention to what is radical. That being established,

all practical courses naturally grow up. Filial piety and fraternal submission, —are they not the root of all benevolent actions?”

.....

古文1-3 子曰，“巧言令色，鲜矣仁！”

今译 孔子说，“花言巧语，伪颜假色，这类人就缺少仁爱之心了。”

英译 The Master said, “Fine words and an insinuating appearance are seldom associated with true virtue.”

.....

古文1-4 曾子曰，“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？”

今译 曾子说，“我每天三番反省自己，我替人家谋事尽心竭力吗？与朋友交往诚实守信吗？老师传授的学业，用心研习了吗？”

英译 The philosopher Zeng said, “I daily examine myself on three points: —whether, in transacting business for others, I may have been not faithful; —whether, in intercourse with friends, I may have been not sincere; —whether I may have not mastered and practiced the instructions of my teacher.”

.....

古文1-5 子曰，“道千乘之国，敬事而信，节用而爱人，使民以时。”

今译 孔子说，“领导拥有兵车千辆的国家，从政要谨慎不苟，取信于民；节省费用，爱护人民；征调劳力放在农闲时节。”

英译 The Master said, “To rule a country of a thousand chariots, there must be reverent attention to business, and sincerity; economy in expenditure, and love for men; and the employment of the people at the proper seasons.”

.....

古文1-6 子曰，“弟子入则孝，出则弟，谨而信，泛爱众，而亲仁。行有余力，则以学文。”

今译 孔子说，“年轻人在家应该孝顺父母，在外要尊敬兄长；言行谨慎诚信；博爱大众，亲近仁人。在躬行实践之后，如还有余力就要学习《诗》、《书》、《礼》、《乐》。”

英译 The Master said, “A youth, when at home, should be filial, and, abroad, respectful to his elders. He should be earnest and truthful. He should overflow in love to all, and cultivate the friendship of the good. When he has time and opportunity, after the performance of these things, he should employ them in polite studies.”

.....

古文1-7 子夏曰，“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。”

今译 子夏说，“一个人能崇尚贤德，轻视美色；侍奉父母，能竭尽心力；服事国君，能鞠躬尽瘁；结交朋友，能诚信不欺。这种人虽自谦没受过教育，我也认定他是有学之士。”

英译 Zixia said, “If a man withdraws his mind from the love of beauty, and applies it as sincerely to the love of the virtuous; if, in serving his parents, he can exert his utmost strength; if, in serving his prince, he can devote his life; if, in his intercourse with his friends, his words are sincere: —although men say that he has not learned, I will certainly say that he has.”

古文1-8 子曰，君子不重，则不威；学则不固。主忠信，无友不如己者。过，则勿惮改。

今译 孔子说，“君子若不自尊自重，则没有威严；即使学习，也不会巩固。要以忠诚守信为主，切勿结交不如自己的人。有了过错，就不要怕改正。”

英译 The Master said, “If the scholar is not grave, he will not call forth any veneration, and his learning will not be solid.”

“Hold faithfulness and sincerity as first principles.”

“Have no friends not equal to yourself.”

“When you have faults, do not fear to abandon them.”

- 古文1-9 曾子曰，慎终，追远，民德归厚矣。
- 今译 曾子说，“谨慎送终，追念远祖，自然会使民众品德归于忠厚。”
- 英译 The philosopher Zeng said, “Let there be a careful attention to perform the funeral rites to parents, and let them be followed when long gone with the ceremonies of sacrifice; –then the virtue of the people will resume its proper excellence.”
- * * * * *
- 古文1-10 子禽问于子贡曰，“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。夫子之求也，其诸异乎人之求之与？”
- 今译 子禽向子贡问道，“先生每到一个国家，一定要了解那个国家的政事，是自己央求得来的呢？还是人家告诉他的呢？”子贡说，“先生是用温和、善良、恭敬、俭朴、谦让的美德得来的。先生闻其政，大概与别人的方法不同吧？”
- 英译 Ziqin asked Zigong saying, “When our master comes to any country, he does not fail to learn all about its government. Does he ask his information? Or is it given to him?”
Zigong said, “Our master is benign, upright, courteous, temperate, and complaisant and thus he gets his information. The master’s mode of asking information, –is it not different from that of other men?”

古文1-11 子曰，“父在，观其志；父没，观其行；三年无改于父之道，可谓孝矣。”

今译 孔子说，“父亲在世，观其儿女们的志向；父亲离世，便观其儿女们的行为；三年不改变父亲的准则，便可说履行孝道了。”

英译 The Master said, “While a man’s father is alive, look at the bent of his will; when his father is dead, look at his conduct. If for three years he does not alter from the way of his father, he may be called filial.”

.....

古文1-12 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。”

今译 有子说，“礼的作用，是处事和谐为贵。古代先王治国之道，也以此为美好，大小事情都遵循礼而行之。但也有行不通的地方，那就是只知道和谐可贵而一味追求和谐，却不以礼节来节制和谐，亦不可行啊。”

英译 The philosopher You said, “In practicing the rules of propriety, a natural ease is to be prized. In the ways prescribed by the ancient kings, this is the excellent quality, and in things small and great we follow them.” “Yet it is not to be observed in all cases. If one, knowing how such ease should be prized, manifests it, without regulating it by the rules of propriety, this likewise is not to be done.”

.....

- 古文1-13 有子曰，“信近于义，言可复也。恭近于礼，远耻辱也。因不失其亲，亦可宗也。”
- 今译 有子说，“信用符合道义，诺言就可以兑现。恭敬合乎礼节，就不致遭受羞辱。依靠关系密切的人，也就靠得住了。”
- 英译 The philosopher You said, “When agreements are made according to what is right, what is spoken can be made good. When respect is shown according to what is proper, one keeps far from shame and disgrace. When the parties upon whom a man leans are proper persons to be intimate with, he can make them his guides and masters.”
- 古文1-14 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。”
- 今译 孔子说，“一个君子能不以饱食、安居为人生的目标，敏捷处事而言语谨慎，接近有道德的人以匡正自己，这可以算得上好学了。”
- 英译 The Master said, “He who aims to be a man of complete virtue in his food does not seek to gratify his appetite, nor in his dwelling place does he seek the appliances of ease; he is earnest in what he is doing, and careful in his speech; he frequents the company of men of principle that he may be rectified: —such a person may be said indeed to love to learn.”

古文1-15 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’，其斯之谓与？”子曰，“赐也，始可与言《诗》已矣，告诸往而知来者。”

今译 子贡说，“贫穷毫无谄媚，富有毫无骄横，怎么样？”孔子说，“可以了，却不如贫穷而乐于行道，富有而好于守礼的人呀。”

子贡说，“《诗经》上说的‘如切如磋，如琢如磨’，大概就是这个意思吧？”孔子说，“对呀，现在可以跟你讨论《诗经》了，你能举一反三，从已知推求到未知了。”

英译 Zigong said, “What do you pronounce concerning the poor man who yet does not flatter, and the rich man who is not proud?”

The Master replied, “They will do; but they are not equal to him, who, though poor, is yet cheerful, and to him, who, though rich, loves the rules of propriety.”

Zigong replied, “It is said in the *Book of Poetry*, ‘As you cut and then file, as you carve and then polish.’ –The meaning is the same, I apprehend, as that which you have just expressed.”

The Master said, “With one like Ci, I can begin to talk about the odes. I told him one point, and he knew its proper sequence.”

古文1-16 子曰，“不患人之不己知，患不知人也。”

今译 孔子说，“不忧虑别人不了解自己，但忧虑自己不了解别人。”

英译 The Master said, “I will not be afflicted at men’s not knowing me; I will be afflicted that I do not know men.”

【为政第二】



BOOK TWO