



# 孔子语录

金沛霖 主编  
李亚斯 编译

集原文 释义 英译于一体  
掇儒学 精粹 语录于一册

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# 前 言

太史公曰：“天下君王至于贤人众矣，当时则荣，没则已焉。孔子布衣传十余世，学者宗之。”何也？盖生民欲善其身而致君子之国矣！近世以降，斯文难继，然仁德之心不失，大同之道日昌，故孔子之学不可不求耳。现选出孔子语录近四百条，分列教育，修身，孝悌，仁德、忠信，礼治、仁政，君子与小人，富贵与贫贱，生死与鬼神诸类（语录从属两类者，将在相关类中交互列出），以便于中外学子以类求之。另将语录中常用之字、词释义于后，略可解难答疑。

孔子之学精深，分门别类不易，不妥之处敬请各位专家、学子赐教。

金沛霖

2004年12月10日

## Note

Confucius was a philosopher and educationalist in ancient China. The Analects is the most important work that recorded his ideas. It also contains some sayings of a few other Confucian scholars.

Confucius lived in an era of political chaos; he wished a moral and ordered life. Confucius believed human nature is fundamentally good. He believed in an ethical heaven and that human nature was endowed by heaven. The answer to the social problems could be found in humanity itself. The reason for people's not practicing good was due to they forgot how to be good. Therefore he decided to dedicate his life to convince people and restore human nature's natural excellence. He believed, once people did that, everything under heaven would return to benevolence.

There are detailed descriptions of Confucius' daily life in The Analects. Through these the readers can see what kind of person Confucius was, how did he handle his daily affairs. As he said, it's not difficult to be good, everyone is capable of it.

There are words which have meanings different from the expressions in nowadays usage. For example, by "learning" Confucius meant learning of truth rather than learning of specific knowledge. "Harmony" referred to being in conformity to heaven's mandate for mankind. Some important terms and concepts are listed in the appendix.

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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？

（《论语》学而篇第一）

### 【译文】

学到真正的知识又能适时地用于实践，不是很愉快吗？有志同道合的人从远方来，不是很快乐吗？人家不了解我，我也不怨恨、恼怒，不也是一个有德的君子吗？

Is it not pleasant to acquire true knowledge and at due times to apply it to practice? Is it not delightful to have friends with similar ideals coming from afar? Is he not a man of virtue, who feels no discomposure though men take no note of him?

子贡问曰：“孔文子何以谓之‘文’也？”子曰：“敏而好学，不耻下问，是以谓之‘文’也。”

（《论语》公冶长篇第五）

### 【译文】

子贡问道：“为什么给孔文子一个‘文’的谥号呢？”孔子说：“他聪敏而好学，不以向地位卑下的人请教为耻，所以给他谥号‘文’。”

Zi Gong asked, “Why was Kong Wen Zi styled ‘cultured’?”



The Master said, "He was quick and fond of learning, and he was not ashamed to ask those beneath him. That is why he was called 'cultured'."

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。”

（《论语》学而篇第一）

### 【译文】

子夏说：“一个人能够重贤轻色；侍奉父母，能够竭尽全力；服侍君主，能够献出自己的生命；同朋友交往，说话诚实守信。这样的人，尽管他说没有学习过，我一定说他已经有了学问了。”

Zi Xia said, "If a man honors virtuous and forsakes charm; if, in serving his parents, he can exert all his strength; if, in serving his duke, he is ready to give his life for him; if, in his intercourse with his friends, he can be faithful in word. Although men may say that he hasn't learned, I will certainly say that he has."

加我数年，五十以学《易》，可以无大过矣。

（《论语》述而篇第七）



## 【译文】

再给我几年时间，到五十岁时去学《易》，就可以没有大的过错了。

If a few years were added to my life, I would give fifties to the study of the Book of Changes, and then I might be purged from gross error.

吾十有五而志于学，三十而立，四十而不惑，五十而知天命，六十而耳顺，七十而从心所欲不逾矩。

（《论语》为政篇第二）

## 【译文】

我十五岁立志于学习真理；到了三十岁言行都很得当；四十岁了解了真理，遇事不迷惑；五十岁懂得了人的天命；六十岁能顺乎天命；七十岁能随心所欲而不越出规矩。

At fifteen, I had my mind bent on learning truth; at thirty, my words and deeds were appropriate; at forty, I perceived truth and doubts ceased; at fifty, I understood what heaven had mandated for mankind; at sixty, I could comply with the appointments of heaven; at seventy, I could do as my heart desired, and never swerved from the path of right.



由！诲女，知之乎？知之为知之，不知为不知，是知也。

（《论语》为政篇第二）

【译文】

由，我教你什么是知。知道的就是知道，不知道就是不知道，这就是知啊！

You, I teach you what knowledge is. When you know a thing, hold that you know it; and when you don't know a thing, admit that you don't know it. This is knowledge.

子曰：“吾与回言，终日不违，如愚。退而省其私，亦足以发，回也不愚。”

（《论语》为政篇第二）

【译文】

孔子说：“我给颜回讲学，他整日都不提反对意见和疑问，像很愚笨。等他退下之后，我考察他私下的言论，发现他对我所讲授的内容有所发挥，可见颜回其实并不愚笨。”

The Master said, “I have talked with Hui for a whole day, and he hasn't made any objection to anything I said; as if he were stupid. But when he is gone, if I examine his conduct when away from me, I find he can do what I teach him. Hui is not stupid.”

中人以上，可以语上也；中人以下，不可以语上也。

（《论语》雍也篇第六）

【译文】

具有中等以上才智的人，可以给他讲授高深的学问；才智在中等水平以下的人，不可以给他讲高深的学问。

To those whose natural endowments are above mediocrity, the subjects above the common may be spoken of. To those whose natural endowments are below mediocrity, the subjects above the common may not be spoken of.

学而不思则罔，思而不学则殆。

（《论语》为政篇第二）

【译文】

只学习而不思考就会罔然；只思考而不学习就会疑惑不解。

Learning without thinking is vain; thinking without learning is confused.

小子何莫学夫《诗》。《诗》，可以兴，可以观，可以群，可以怨。迩之事父，远之事君；多识于鸟兽草木之名。

（《论语》阳货篇第十七）



### 【译文】

学生们为什么不学习《诗》呢？学《诗》可以激发想象力，可以提高观察力，可以加强集体观念，可以培养讽谏方法。这些近可以用来侍奉父母，远可以侍奉君主，还可以多认识一些鸟兽草木的名字。

My boys, why don't you study the Book of Poetry? The Odes serve to stimulate the mind. They may teach you insight. They may teach you the way of sociability. They may teach you the art of satire. From them you learn the immediate duty of serving one's father, and the future one of serving one's ruler. From them you can be acquainted with the names of birds, beasts, and plants.

温故而知新，可以为师矣。

（《论语》为政篇第二）

### 【译文】

在温习旧知识时，能有新体会、新发现就可以当老师了。

If a man keeps cherishing his old knowledge, and adding new knowledge to it, he is fitted to be a teacher.

夏礼吾能言之，杞不足徵也；殷礼吾能言之，宋不足徵也。文献不足故也。足，则吾能徵之矣。

（《论语》八佾篇第三）

### 【译文】

夏朝的礼，我能说出来，（但是它的后世）杞国就不足以作为证信了；殷朝的礼，我能说出来，（但它的后世）宋国就不足以作为证信了。这都是由于文字资料和贤人不足的缘故。如果足够的话，我就可以引为证据了。

I could describe the ceremonies of the Xia dynasty, but for its descendants Qi people witnesses fail. I could describe the ceremonies of the Yin dynasty, but for its descendants Song people witnesses fail. This is due to the insufficiency of their records and wise men. If those were sufficient, I could cite them in support of my words.

子曰：“参乎，吾道一以贯之。”曾子曰：“唯。”

子出，门人问曰：“何谓也？”曾子曰：“夫子之道，忠恕而已矣。”

（《论语》里仁篇第四）

### 【译文】

孔子说：“参啊，我的学说贯穿着一个基本思想。”曾子说：“是的。”



孔子出去以后，同学们问曾子：“基本思想是什么？”曾子说：“先生的学说只是忠和恕罢了。”

The Master said, “Shen, one basic idea runs through all my teaching.” The philosopher Zeng replied, “Yes.”

The Master left, the other disciples asked, “What do his words mean?” Zeng said, “The Master’s teaching all hangs on faithfulness and fellow-feeling.”

十室之邑，必有忠信如丘者焉，不如丘之好学也。

（《论语》公冶长篇第五）

### 【译文】

即使只有十户人家的小村子，也一定有像我这样讲忠信的人，只是不如我这样好学罢了。

In a hamlet of ten households, there may be one faithful and sincere as I am, but not so fond of learning.

述而不作，信而好古，窃比于我老彭。

（《论语》述而篇第七）

### 【译文】

只阐述而不创作，相信而且喜爱古代文明，私下我把自

己比作老彭。

I explain but don't create; I trust and love the ancient civilization. I privately compare me to old Peng.

哀公问：“弟子孰为好学？”孔子对曰：“有颜回者好学，不迁怒，不贰过，不幸短命死矣。今也则亡，未闻好学者也。”

（《论语》雍也篇第六）

### 【译文】

鲁哀公问孔子：“你的学生中谁是最好学的呢？”孔子回答说：“有一个叫颜回的学生好学，他从不迁怒于别人，也从不重犯同样的过错。不幸短命死了。现在没有那样的人了，没有听说谁是好学的。”

The Duke Ai of Lu asked which disciples were fond of learning.

The Master replied, “There was Yan Hui who loved to learn. He never transferred his anger on others; he never repeated a fault. Unfortunately, he died young. And now there is not such another. I hear of no one who loves to learn truth as he did.”

默而识之，学而不厌，诲人不倦，何有于我哉？

（《论语》述而篇第七）



### 【译文】

默默地记住所学的知识，学习不觉得厌烦，教人不知道疲倦，这对我能有什么困难呢？

The silent noting down of knowledge; learning without feeling boredom; and instructing others without being wearied. Are these difficult to me?

子适卫，冉有仆。子曰：“庶矣哉！”冉有曰：“既庶矣，又何加焉？”曰：“富之。”曰：“既富矣，又何加焉？”曰：“教之。”

（《论语》子路篇第十三）

### 【译文】

孔子到卫国去，冉有为他驾车。孔子说：“人口真多呀！”冉有说：“人口多了，还要再做什么呢？”孔子说：“使他们富起来。”冉有说：“富了以后又还要做些什么？”孔子说：“教育他们。”

When the Master went to Wei, Ran You acted as driver of his carriage. The Master said, “How numerous are the people!”

You said, “Since they are thus numerous, what should be done for them?” The Master said, “Enrich them.”

“Once they are enriched, what more shall be done?” The Master said, “Teach them.”



不愤不启，不悱不发。举一隅不以三隅反，则不复也。

（《论语》述而篇第七）

【译文】

教导学生，不到他努力想弄明白而仍不清楚的时候不去开导他；不到他想说却说不出来的时候不去启发他。四个方面教给他一个方面，他却不能由此而推知其他三个方面，那就不再教他了。

I don't open up the true knowledge to one who makes no effort to get it, nor inspire anyone who is not anxious to explain himself. When I have presented one corner of a subject to anyone, and he can't turn the whole, I don't repeat my lesson.

三人行，必有我师焉。择其善者而从之，其不善者而改之。

（《论语》述而篇第七）

【译文】

三个人一起走路，其中必定有人可以作我的老师。我选择他人好的品德向他学习，看到他人不好的地方作为改掉自己缺点的借鉴。

When I walk with two others, I am sure someone may serve as my teacher. I will pick out his good qualities and follow them; and I will draw lessons from their bad qualities.