

## 论语摘选

### The Analects: selected sayings of Confucius

中华文化源远流长，积淀着中华民族最深层的精神追求，代表着中华民族独特的精神标识。孔子创立的儒家学说以及在此基础上发展起来的儒家思想，对中华文明产生了深刻影响。而儒家学说集中体现在《论语》上，《论语》是记载孔子及其子弟言语行事的中华典籍，是中华优秀传统文化的瑰宝之一。论语凝聚儒家思想的核心要义，深刻影响着中华文化的发展衍变，其中所隐含的仁义礼智信等要义，更是中国人伦理道德建构的重要依凭。现存《论语》共 20 篇，492 章。每篇篇名取自正文开头，或“子曰”、“子谓”后首句的前二、三字。《论语》内容涉及政治、教育、文学、哲学以及立身处世的道理等多方面。下文摘选了《论语》中关于学习、修养和识人鉴物等方面的格言。

The culture and language of China have a long and rich history, embodying the country's deepest spiritual pursuits and representing the unique spiritual identity of its people. The Confucian doctrine founded by Confucius and the Confucian ideas developed on that basis have had a profound impact on Chinese civilization and are reflected throughout the Chinese language. The Analects (literally, "selected sayings") are a work of Chinese classic literature that records the words and deeds of Confucius and his disciples and are one of the treasures of China's traditional culture. The Analects encapsulate, in very concise yet very broad language, the essence of Confucian thought, deeply influencing the development and transformation of Chinese culture. The principles of ethics, righteousness, propriety, wisdom, and trust embedded within are also an important basis for the ethical and moral construction of the Chinese people. The existing Analects comprise 20 chapters divided into 492 sections. Each chapter title is derived from the first two or three characters of the opening sentence or from after "Confucius said" ("子曰") or "Confucius believed" ("子谓"). The content of the Analects covers politics, education, literature, philosophy and the principles of personal conduct among other aspects. The following excerpts reveal the aphoristic nature of the Analects in such areas as learning, cultivation and judgment.

#### 论学

##### On learning

子曰：“古之学者为己，今之学者为人。”

Confucius said, "People of antiquity engaged in learning to cultivate themselves. People today engage in learning out of concern for their status in the eyes of others. "

子曰：“三年学，不至于谷，不易得也。”

Confucius said, "It is not easy to find students who will study for three years without their thoughts turning to securing a government position. "

子曰：“知之者不如好之者，好之者不如乐之者。”

Confucius said, "people who know how to study are second to people who like studying; people who like studying are second to people who take joy in studying. "

子曰：“君子不器。”

Confucius said, "A noble person is not a vessel."

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？”

Confucius said, "Isn't it a pleasure to learn and constantly practice what is learnt? Isn't it delightful to have friends coming from afar? To remain unrecognized without resentment, is this not the mark of a noble person?"



子曰：“学如不及，犹恐失之。”

Confucius said, "In learning, I have an odd feeling of staying hungry for not having learnt enough while in constant fear of forgetting what I have already learnt."

### 论修养

#### On Cultivation

子曰：“德不孤，必有邻。”

Confucius said, "Virtue is not left to stand alone. Those who practice it will have neighbors."

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？”

Zengzi said, "Every day I examine myself on three counts-- In advising for others, have I been disloyal? In my friendships, have I been untrustworthy? In transmitting knowledge, have I failed to practice what I preach?"

子曰：“夫仁者，己欲立而立人，己欲达而达人。能近取譬，可谓仁之方也已。”

Confucius said, "The benevolent person desires to establish themselves while also establishing others, and desires to achieve their own goals while also helping others to achieve theirs. To be able to draw near and use analogies, this can be called the way of benevolence."

子绝四：毋意、毋必，毋固、毋我。

"There were four things from which Confucius was entirely free. He had no foregone conclusions, no arbitrary predeterminations, no obstinacy, and no egoism. "

子曰：“君子博学于文，约之以礼，亦可以弗畔矣夫！”

Confucius said, "A noble person is well-versed in culture, and tempered by ritual. Thus, they can be prevented from going astray."

子贡问曰：“有一言而可以终身行之者乎？”子曰：“其恕乎！己所不欲，勿施于人。”

Zigong asked, "Is there one word that can guide one's conduct throughout life?" Confucius said, "Reciprocity. Do not impose on others what you yourself do not desire."

论识人鉴物  
On judgment

子曰：“不患人之不己知，患不知人也。”

Confucius said, "I will not be afflicted at a person's not knowing me; I will be afflicted that I do not know the person. "



“在陈绝粮，从者病，莫能兴。子路愠见曰：‘君子亦有穷乎？’子曰：‘君子固穷，小人穷斯滥矣。’”

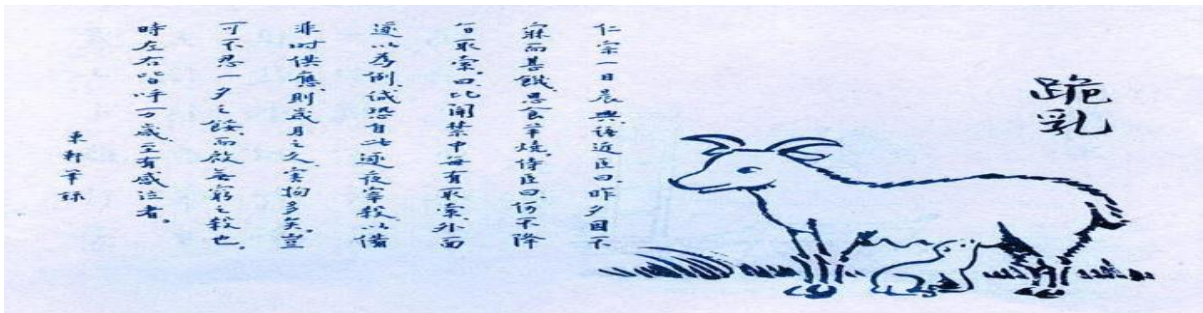
"In Chen, when the provisions were exhausted and the followers fell ill, unable to revive their spirits, Zi Lu, appearing vexed, said, 'Can a nobleman also experience destitution?' Confucius replied, 'Indeed, a noble person may face destitution, but they will stick to the noble ways despite destitution, while a petty person encounters it, they resort to all manner of ignoble excesses.'"

子曰：“视其所以，观其所由，察其所安。人焉廋哉？人焉廋哉？”

Confucius said, "Look at what a person does, observe the roads being followed, examine the values driving the behavior, how can the person conceal their true self? How can the person conceal their true self?"

## 漫话汉语成语

在前几期关于汉语成语的系列漫话中，我们曾论及一些有关动物的古典成语。本期漫话将重点介绍另外两个涉及动物品性和行为的成语。千百年来，这两个成语为我们呈现的画面和意象、及其所承载的伦理道德标准和规范早已深入人心，已然成为铸就 and 支撑中国文化底蕴的微小平凡、但一定不可或缺的砖砖瓦瓦、枝枝叶叶。正如我们在前几期文章中所赞叹的那样，它们正是那一众成语好汉队伍中的一员，一路胼手胝足、筚路蓝缕，为砥砺传承中华文明和文化搭桥铺路、摇旗喝彩、疗伤抚痛，可谓其功也伟，其善也著！



“羔羊跪乳”和“慈乌反哺”这两个成语是广大先民在与大自然共存和交往的漫长过程中观察到并记录下来的动物品性和行为。前者描述的是羊羔在吸食母亲的乳汁时总是前肢跪地，表示知恩感恩之心，由衷感激母亲的辛劳和哺育恩情。后者则是告诉我们某些类型的乌鸦（称作慈乌）在母亲年老体衰、无力觅食时会将觅来的食物喂到母亲的口中，回报母亲的养育之恩。

这两个成语都是以借喻方式强调对父母的孝心和孝道。“百善孝为先，孝为德之本。”古人将孝敬父母列为百善之首，视其为最根本的人伦道理，各种美德的首位，忠告我们：如果一个人连生养自己的父母都不孝敬，怎能让世人相信他会善待他人？反过来说，如果一个人能够敬老孝顺，他就有一颗善良仁慈的心，有了这份仁慈心怀，就可以做出造福人类和社会的事。



孝道文化作为中国传统文化的一块重要基石，是确保家庭和睦社会和谐的不二法门。正所谓“民用和睦，上下无怨”——家和才能万事兴！

这两幅画面之所以能够震撼我们的心灵、引发我们的强烈共鸣，是因为两者都是通过展现动物的品性和行为，自动引导我们对人类自身的品德和行为进行对比和类推，反躬自问，自省自诩。

动物尚有如此知恩图报的高贵品性，作为万物之灵的人类难道不该、难道不能做到有过之而无不及吗？对这个问题的答案本该毫无异议、不言自明，但在当今这个物欲横流、崇尚一己私利的躺平潮流下，其答案却远非如此简单、如此直截了当。阐明微言大义易，在现实生活中奉行不悖难！从这个意义上说，重温羔羊和慈乌这两个孝道典范，的确有着不凡的现实意义啊！

## Chinese Chengyu Idioms and their Central Place in the Chinese Language

Numbering in the thousands, Chinese idioms embody the linguistic succinctness and expressivity of the Chinese language. The most well-known form – 成语/chéngyǔ – are the four-character phrases that have gradually accumulated in people's speech and writing over the 5,000 years of China's history.

The origins of Chinese idioms vary considerably, ranging from Chinese classic and canonical texts to ancient myths and legends, other stories and allusions, as well as historical works by famous scholars in such disciplines as philosophy, agriculture, medicine, mathematics, astronomy and art criticism.

The importance of Chinese idioms lies in the fact that they represent the values, collective wisdom and moral concepts/admonishments, as well as experiences and practices that have been passed down from generation to generation and still very much shape people's thinking and behaviour in Chinese society today.

### 羔羊跪乳 (gāo yáng guì rǔ) and 慈乌反哺 (cí wū fǎn bǔ)



The classical idioms “lambs kneel down to suckle from their mothers” and “grateful crows feed their mothers in return” are animal behaviours observed and recorded by our ancestors as a result of their many years of coexistence and interaction with nature. The first one describes how lambs always kneel down on their front legs while suckling from their mothers, thus expressing their deep gratitude for the mother's work and parental nurturing. The second refers to a certain type of crow (called grateful crows) that, in return for the mother's kind nurturing when they were fledglings, place food they find directly into their mothers' mouths, now that their mothers are old and weak and are unable to forage for food anymore.

Both idioms use metaphors to emphasize the Confucian virtue of filial piety and deep respect for one's parents. The ancients listed filial piety and respect for one's parents as the first of the Hundred Good Virtues, advising us that if a person does not even honour the parents who brought them into this world, how could they convince the world that they could be kind to others? On the other hand, a person who shows filial respect for their parents and elders has a kind and merciful heart, and with this merciful heart, they can surely do what is good and beneficial for humankind and society at large.

The culture of filial piety, as an important cornerstone of traditional Chinese culture, is an indispensable means of ensuring family harmony and social cohesion. According to traditional Chinese wisdom, “When there is civil harmony, there is no resentment among families and society in general” – only when the family is in harmony can everything prosper!

The reason why these two idioms touch our hearts so closely and resonate so strongly is that both images, by presenting the characters and behaviours of animals, logically lead us to make comparisons with those of human beings and to reflect on and question our own actions and behaviours.

When there are animals that possess such a noble character of gratitude, should not and cannot humans do more to surpass them? Well, the answer to this should be uncontroversial and self-evident, but in today's materialistic society where self-interest all too often comes first, the answer is far from simple and no longer so straightforward. The harsh fact is that articulating these basic moral and ethical norms is one thing, but implementing them in real life is quite another! In such circumstances, refreshing our mind with these powerful images and admirable animal behaviours from time to time holds great practical significance and, indeed, is an exercise we should all engage in.

