

## 論語集注卷一·論語諺解

### 論語序說

史記世家曰：「孔子名丘，字仲尼。其先宋人。父叔梁紇，母顏氏。以魯襄公二十二年，庚戌之歲，十一月庚子，生孔子於魯昌平鄉陬邑。爲兒嬉戲，常陳俎豆，設禮容。及長，爲委吏，料量平；委吏，本作季氏史。索隱云：「一本作委吏，與孟子合。」今從之。爲司職吏，畜蕃息。職，見周禮牛人，讀爲櫛，義與杙同，蓋繫養犧牲之所。此官卽孟子所謂乘田。適周，問禮於老子，旣反，而弟子益進。昭公二十五年甲申，孔子年三十五，而昭公奔齊，魯亂。於是適齊，爲高昭子家臣，以通乎景公。有聞韶，問政二事。公欲封以尼谿之田，晏嬰不可，公惑之。

有季孟吾老之語。孔子遂行，反乎魯。定公元年壬辰，孔子年四十三，而季氏強僭，其臣陽虎作亂專政。故孔子不仕，而退修詩書禮樂，弟子彌衆。九年庚子，孔子年五十一。公山不狃以費畔季氏，召，孔子欲往，而卒不行。有答子路東周語。定公以孔子爲中都宰，一年，四方則之，遂爲司空，又爲大司寇。十年辛丑，相定公會齊侯于夾谷，齊人歸魯侵地。十二年癸卯，使仲由爲季氏宰，墮三都，收其甲兵。孟氏不肯墮成，圍之不克。十四年乙巳，孔子年五十六，攝行相事，誅少正卯，與聞國政。三月，魯國大治。齊人歸女樂以沮之，季桓子受之。郊又不致膳俎於大夫，孔子行。

魯世家以此以上皆爲十二年事。適衛，主於子路妻兄顏濁鄒家。孟子作顏吳由。適陳，過匡，匡人以爲陽虎而拘之。有顏淵後及文王旣沒之語。旣解，還衛，主蘧伯玉家，見南子。有矢子路及未見好德之語。去適宋，司馬桓魋欲殺之。有天生德語及微服過宋事。又去，適陳，主司城貞子家。居三歲而反于衛，靈公不能用。有三年有成之語。晉趙氏家臣佛肸以中牟畔，召孔子，孔子欲往，亦不果。有答子路堅白語及荷蕢過門事。將西見趙簡子，至河而反，又主蘧伯玉家。靈公問陳，不對而行，復如陳。據論語則絕糧當在此時。季桓子卒，遺言謂康子必召孔子，其臣止之，康子乃召冉求。史記以論語歸與之歎爲在此時，又以孟子所記歎辭爲主司城貞子時語，疑不然。蓋語孟所記，本皆此一語，而所記有異同耳。孔子如蔡及

葉。有葉公問答子路不對沮溺耦耕荷篠丈人等事。史記云：「於是楚昭王使人聘孔子，孔子將往拜禮，而陳蔡大夫發徒圍之，故孔子絕糧於陳蔡之間。」有慍見及告子貢一貫之語。按是時陳蔡臣服於楚，若楚王來聘孔子，陳蔡大夫安敢圍之。且據論語，絕糧當在去衛如陳之時。楚昭王將以書社地封孔子，令尹子西不可，乃止。史記云「書社地七百里」，恐無此理，時則有接輿之歌。又反乎衛，時靈公已卒，衛君輒欲得孔子爲政。有魯衛兄弟及答子貢夷齊，子路正名之語。而冉求爲季氏將，與齊戰有功，康子乃召孔子，而孔子歸魯，實哀公之十一年丁巳，而孔子年六十八矣。有對哀公及康子語。然魯終不能用孔子，孔子亦不求仕，乃敍書傳禮記。有杞宋損益從周等語。刪詩正樂，有語大師及樂正之語。序易象繫象說卦文言。有假我數年之語。弟子蓋三千焉，身通六藝者七十二人。弟子顏回最賢，蚤死，後惟曾參得傳孔子之道。十四年庚申，魯西狩獲麟，有莫我知之歎。孔子作春秋。有知我罪我等語，論語請討陳恆事，亦在是年。明年辛酉，子路死於衛。十六年壬戌四月己丑，孔子卒，年七十三，葬魯城北泗上。弟子皆服心喪三年而去，惟子貢廬於冢上，凡六年，孔子生鯉，字伯魚，先卒。伯魚生伋，字子思，作中庸。」子思學於曾子，而孟子受業子思之門人。

何氏曰：「魯論語二十篇。齊論語別有問王知道，凡二十二篇，其二十篇中章句，頗多於魯論。古論出孔氏壁中，分堯曰下章子張問以爲一篇，有兩子張，凡二十一篇，篇次不與齊魯論同。」

程子曰：「論語之書，成於有子曾子之門人，故其書獨二子以子稱。」

程子曰：「讀論語：有讀了全然無事者；有讀了後其中得一兩句喜者；有讀了後知好之者；有讀了後直有不知手之舞之足之蹈之者。」

程子曰：「今人不會讀書。如讀論語，未讀時是此等人，讀了後又只是此等人，便是不曾讀。」

程子曰：「頤自十七八讀論語，當時已曉文義。讀之愈久，但覺意味深長。」

## 學而第一

### 讀論語孟子法

據清仿宋大字本補。

程子曰：「學者當以論語孟子爲本。論語孟子既治，則六經可不治而明矣。讀書者當觀聖人所以作經之意，與聖人所以用心，聖人之所以至於聖人，而吾之所以未至者，所以未得者。句句而求之，晝誦而味之，中夜而思之，平其心，易其氣，闕其疑，則聖人之意可見矣。」

程子曰：「凡看文字，須先曉其文義，然後可以求其意。未有不曉文義而見意者也。」

程子曰：「學者須將論語中諸弟子問處便作自己問，聖人答處便作今日耳聞，自然有得。雖孔孟復生，不過以此教人。若能於語孟中深求玩味，將來涵養成甚生氣質！」

程子曰：「凡看語孟，且須熟讀玩味。須將聖人言語切己，不可只作一場話說。人只看得二書切己，終身儘多也。」

程子曰：「論孟只剩讀吳，便自意足。學者須是玩味。若以語言解吳，意便不足。」

或問：「且將論孟緊要處看，如何？」程子曰：「固是好，但終是不浹洽耳。」

程子曰：「孔子言語句句是自然，孟子言語句句是事實。」

程子曰：「學者先讀論語孟子，如尺度權衡相似，以此去量度事物，自然見得長短輕重。」

程子曰：「讀論語孟子而不知道，所謂《雖多，亦奚以爲》。」

此爲書之首篇，故所記多務本之意，乃入道之門，積德之基。學者之先務也。凡十六章。

子曰：「學而時習之，不亦說乎？」說，悅同。○學之爲言效也。人性皆善，而覺有先後，後覺者必效先覺之所爲，乃可以明善而復其初也。習，鳥數飛也。學之不已，如鳥數飛也。說，喜意也。既學而又時時習之，則所學者熟，而中心喜說，其進自不能已矣。程子曰：「習，重習也。時復思繹，浹洽於中，則說也。」又曰：「學者，將以行之也。時習之，則所學者在我，故說。」謝氏曰：「時習者，無時而不習。坐如尸，坐時習也；立[一]如齊，立時習也。」有朋自遠方來，不亦樂乎？樂，音洛。○朋，同類也。自遠方來，則近者可知。程子曰：「以善及人，而信從者衆，故可樂。」又曰：「說在心，樂主發散在外。」人不知而不愠，不亦君子乎？愠，紆問反。○愠，含怒意。君子，成德之名。尹氏曰：「學在己，知不知在人，何愠之有。」程子曰：「雖樂於及人，不見是而無悶，乃所謂君子。」愚謂及人而樂者順而易，不知而不愠者逆而難，故惟成德者能之。然德之所以成，亦曰學之正，習之熟，說之深，而不已焉耳。○程子曰：「樂由說而後得，非樂不足以語君子。」[一]「立」，原作「一」，據清仿宋大字本改。

子 | 곁으샤디 學하고 時로 習하면 說은 깃쁘디 아니  
하랴 버디 遠方으로브터 오면 說은 즐겁디 아니하랴  
사름이 아디 몰하야도 愠디 아니하면 說은 君子 | 아  
니가

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?"

有子曰：「其爲人也孝弟，而好犯上者，鮮矣；不好犯上，而好作亂者，未之有也。弟好，皆去聲。鮮，上聲，下同。○有子，孔子弟子，名若。善事父母爲孝，善事兄長爲弟。犯上，謂干犯在上之人。鮮，少也。作亂，則爲悖逆爭鬪之事矣。此言人能孝弟，則其心和順，少好犯上，必不好作亂也。君子務本，本立而道生。孝弟也者，其爲仁之本與！」與，平聲。○務，專力也。本，猶根也。仁者，愛之理，心之德也。爲仁，猶曰行仁。與者，疑辭，謙退不敢質言也。言君子凡事專用力於根本，根本既立，則其道自生。若上文所謂孝弟，乃是爲仁之本，學者務此，則仁道自此而生也。○程子曰：「孝弟，

順德也，故不好犯上，豈復有逆理亂常之事。德有本，本立則其道充大。孝弟行於家，而後仁愛及於物，所謂親親而仁民也。故為仁以孝弟為本。論性，則以仁為孝弟之本。」或問：「孝弟為仁之本，此是由孝弟可以至仁否？」曰：「非也。謂行仁自孝弟始，孝弟是仁之一事。謂之行仁之本則可，謂是仁之本則不可。蓋仁是性也，孝弟是用也，性中只有箇仁義禮智四者而已，曷嘗有孝弟來。然仁主於愛，愛莫大於愛親，故曰孝弟也者，其為仁之本與！」

有子 | 곁오디 그 사롬이론디 孝하며 弟하고 上을 犯함을 好할 者 | 적으니 上을 犯함을 好티 아니하고 亂을 作함을 好할 者 | 잇디 아니하니라 君子는 本을 힘받디니 本이 섬애 道 | 생하느니 孝弟는 그 仁함을 本인디

The philosopher Yu 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?”

子曰：「巧言令色，鮮矣仁！」巧，好。令，善也。好其言，善其色，致飾於外，務以悅人，則人欲肆而本心之德亡矣。聖人辭不迫切，專言鮮，則絕無可知，學者所當深戒也。○程子曰：「知巧言令色之非仁，則知仁矣。」

子 | 곁오샤디 言을 巧히 하며 色을 令히 함이 仁함이 鮮하니라

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

曾子曰：「吾日三省吾身：為人謀而不忠乎？與朋友交而不信乎？傳不習乎？」省，悉井反。為，去聲。傳，平聲。○曾子，孔子弟子，名參，字子輿。盡己之謂忠。以實之謂信。傳，謂受之於師。習，謂熟之於己。曾子以此三者日省其身，有則改之，無則加勉，其自治誠切如此，可謂得為學之本矣。而三者之序，則又以忠信為傳習之本也。○尹氏曰：「曾子守約，故動必求諸身。」謝氏曰：「諸子之學，皆出於聖人，其後愈遠而愈失其真。獨曾子之學，專用心於內，故傳之無弊，觀於子思孟子可見矣。惜乎！其嘉言善行，不盡傳於世也。其幸存而未泯者，學者其可不盡心乎！」

曾子 | 곁오샤디 내 날로 세가지로 내 몸을 슬피노니 사롬을 爲하야 謀함에 忠티 문헌가 朋友로 더브러 交함에 信티 문헌가 傳코 習디 문헌개니라

The philosopher Tsang 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.”

子曰：「道千乘之國：敬事而信，節用而愛人，使民以時。」道乘，皆去聲。○道，治也。馬氏云：「八百家出車一乘。」[一]千乘，諸侯之國，其地可出兵車千乘者也。敬者，主一無適之謂。敬事而信者，敬其事而信於民也。時，謂農隙之時。言治國之要，在此五者，亦務本之意也。○程子曰：「此言至淺，然當時諸侯果能此，亦足以治其國矣。聖人言雖至近，上下皆通。此三言者，若推其極，堯舜之治亦不過此。若常人之言近，則淺近而已矣。」楊氏曰：「上不敬則下慢，不信則下疑，下慢而疑，事不立矣。敬事而信，以身先之也。易曰：《節以制度，不傷財，不害民。》蓋侈用則傷財，傷財必至於害民，故愛民必先於節用。然使之不以其時，則力本者不獲自盡，雖有愛人之心，而人不被其澤矣。然此特論其所存而已，未及為政也。苟無是心，則雖有政，不行焉。」胡氏曰：「凡此數者，又皆以敬為主。」愚謂五者反復相因，各有次第，讀者宜細推之。[一]「馬氏云八百家出車一乘」十字，據清仿宋大字本補。

子 | 곁오샤디 千乘人 나라를 道호디 일을 敬하고 信하며 쓰기를 節하고 사롬을 愛하며 民을 브료디 時로 俾 恤디니라

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.”

子曰：「弟子入則孝，出則弟，謹而信，汎愛衆，而親仁。行有餘力，則以學文。」弟子之弟，上聲。則弟之弟，去聲。○謹者，行之有常也。信者，言之有實也。汎，廣也。衆，謂衆人。親，近也。仁，謂仁者。餘力，猶言暇日。以，用也。文，謂詩書六藝之文。○程子曰：「為弟子之職，力有餘則學文，不修其職而先文，非為己之學也。」尹氏曰：「德行，本也。文藝，末也。窮其本末，知所先後，可以入德矣。」洪氏曰：「未有餘力而學文，則文滅其質；有餘力而不學文，則質勝而野。」愚謂力行而不學文，則無以考聖賢之成法，識事理之當然，而所行或出於私意，非但失之於野而已。

子 | 골으샤디 弟子 | 드러는 孝하고 나는 弟하며 謹하고 信하며 너비 衆을 愛호디 仁을 親히 흘띠니 行흥애 남은 힘이 잇거든 곧 卞 글을 學흘띠니라

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.”

子夏曰：「賢賢易色，事父母能竭其力，事君能致其身，與朋友交言而有信。雖曰未學，吾必謂之學矣。」

子夏, 孔子弟子, 姓卜, 名商. 賢人之賢, 而易其好色之心, 好善有誠也. 致, 猶委也. 委致其身, 謂不有其身也. 四者皆人倫之大者, 而行之必盡其誠, 學求如是而已. 故子夏言有能如是之人, 苟非生質之美, 必其務學之至. 雖或以爲未嘗爲學, 我必謂之已學也. ○游氏曰：「三代之學, 皆所以明人倫也. 能是四者, 則於人倫厚矣. 學之爲道, 何以加此. 子夏以文學名, 而其言如此, 則古人之所謂學者可知矣. 故學而一篇, 大抵皆在於務本.」吳氏曰：「子夏之言, 其意善矣. 然辭氣之間, 抑揚太過, 其流之弊, 將或至於廢學. 必若上章夫子之言, 然後爲無弊也.」

子夏 | 골오디 어딘 이를 어딜이 너교디 色을 밧고며 父母를 성교디 能히 그 힘을 竭하 님들을 성교디 能히 그 몸을 致하며 朋友로 더브러 交호디 言흥애 信이 이시면 비록 學디 못하얏다 날어도 나는 반드시 學하얏다 날오리라

Tsze-hsia 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.”

子曰：「君子不重則不威，學則不固。重，厚重。威，威嚴。固，堅固也。輕乎外者，必不能堅乎內，故不厚重則無威嚴，而所學亦不堅固也。主忠信。人不忠信，則事皆無實，爲惡則易，爲善則難，故學者必以是爲主焉。程子曰：「人道惟在忠信，不誠則無物，且出入無時，莫知其鄉者，人心也。若無忠信，豈復有物乎？」無友不如己者。無母通，禁止辭也。友所以輔仁，不如己，則無益而有損。過則勿憚改。」勿，亦禁止之辭。

憚, 畏難也. 自治不勇, 則惡日長, 故有過則當速改, 不可畏難而苟安也. 程子曰：「學問之道無他也, 知其不善, 則速改以從善而已.」○程子曰：「君子自修之道當如是也.」游氏曰：「君子之道, 以威重爲質, 而學以成之. 學之道, 必以忠信爲主, 而以勝己者輔之. 然或吝於改過, 則終無以入德, 而賢者亦未必樂告以善道, 故以過勿憚改終焉.」

子 | 골으샤디 君子 | 重티 아니하면 威티 아니하느니 學하면 固티 못하느니라  
忠信으로 주하며  
己근디 못흔 이를 友티 말오  
過 | 어든 改흥을 憚티 말올띠니라

The Master said, “If the scholar be 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.”

曾子曰：「慎終追遠，民德歸厚矣。」慎終者，喪盡其禮。追遠者，祭盡其誠。民德歸厚，謂下民化之，其德亦歸於厚。蓋終者，人之所易忽也，而能謹之；遠者，人之所易忘也，而能追之：厚之道也。故以此自爲，則己之德厚，下民化之，則其德亦歸於厚也。

曾子 | 골으샤디 終을 慎하며 遠을 追하면 民의 德이 厚에 歸하리라

The philosopher Tsang 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.”

子禽問於子貢曰：「夫子至於是邦也，必聞其政，求之與？抑與之與？」之與之與，平聲，下同。○子禽，姓陳，名亢。子貢，姓端木，名賜。皆孔子弟子。或曰：「亢，子貢弟子。」未知孰是。抑，反語辭。子貢曰：「夫子溫，良，恭，儉，讓以得之。夫子之求之也，其諸異乎人之求之與？」

溫, 和厚也. 良, 易直也. 恭, 莊敬也. 儉, 節制也. 讓, 謙遜也. 五者, 夫子之盛德光輝接於人者也. 其諸, 語辭也. 人, 他人也. 言夫子未嘗求之, 但其德容如是, 故時君敬信, 自以其政就而問之耳, 非若他人必求之而後得也. 聖人過化存神之妙, 未易窺測, 然卽此而觀, 則其德盛禮恭而不願乎外, 亦可見矣. 學者所當潛心而勉學也. ○謝氏曰：「學者觀於聖人威儀之間, 亦可以進德矣. 若子貢亦可謂善觀聖人矣, 亦可謂善言德行矣.

今去聖人千五百年，以此五者想見其形容，尙能使人興起，而況於親炙之者乎？」張敬夫曰：「夫子至是邦必聞其政，而未有能委國而授之以政者。蓋見聖人之儀刑而樂告之者，秉彝好德之良心也，而私欲害之，是以終不能用耳。」

子禽이 子貢의게 무려 골오되 夫子ㅣ 이 邦에 니르샤  
반드시 그 政을 드르시느니 求히시느나 與히느나  
子貢이 골오되 夫子는 溫히시며 良히시며 恭히시며  
儉히시며 讓히시므로 卞 得히시느니 夫子의 求히시  
은 그 사롬의 求함애 다름신더

Tsze-ch'in asked Tsze-kung 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?" Tsze-kung 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?"

子曰：「父在，觀其志；父沒，觀其行；三年無改於父之道，可謂孝矣。」行，去聲。○父在，子不得自專，而志則可知。父沒，然後其行可見。故觀此足以知人之善惡，然又必能三年無改於父之道，乃見其孝，不然，則所行雖善，亦不得爲孝矣。○尹氏曰：「如其道，雖終身無改可也。如其非道，何待三年。然則三年無改者，孝子之心有所不忍故也。」游氏曰：「三年無改，亦謂在所當改而可以未改者耳。」

子ㅣ 골오샤되 父ㅣ 在함애 그 志를 보고 父ㅣ 沒함애  
그 行을 볼띠나 三年을 父의 道애 고티미 업세샤 可히  
孝ㅣ라 닐을 이니라

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."

有子曰：「禮之用，和爲貴。先王之道斯爲美，小大由之。禮者，天理之節文，人事之儀則也。和者，從容不迫之意。蓋禮之爲體雖嚴，而皆出於自然之理，故其爲用，必從容而不迫，乃爲可貴。先王之道，此其所以爲美，而小事大事無不由之也。有所不行，知和而和，不以禮節之，亦不可行也。」  
承上文而言，如此而復有所不行者，以其徒知和之爲貴而一於和，不復以禮節之，則亦非復理之本然矣，所以流蕩忘反，而亦不可行也。○程子曰：「禮勝則離，故禮之用和爲貴。先王之道以斯爲美，而小大由之。樂勝則流，故有所不行者，知和而和，

不以禮節之，亦不可行。」范氏曰：「凡禮之體主於敬，而其用則以和爲貴。敬者，禮之所以立也；和者，樂之所由生也。若有子可謂達禮樂之本矣。」愚謂嚴而泰，和而節，此理之自然，禮之全體也。毫釐有差，則失其中正，而各倚於一偏，其不可行均矣。

有子ㅣ 골오되 禮의 用이 和ㅣ 貴히니 先王의 道ㅣ  
이 아름다온 디라 小와 大ㅣ 말미암으니라 行티 몸홀  
빼 이시니 和를 아라 和만 하고 禮로 卞 節티 아니면  
또한 可히 行티 몸히느니라

The philosopher Yu 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."

有子曰：「信近於義，言可復也；恭近於禮，遠恥辱也；因不失其親，亦可宗也。」近遠，皆去聲。○信，約信也。義者，事之宜也。復，踐言也。恭，致敬也。禮，節文也。因，猶依也。宗，猶主也。言約信而合其宜，則言必可踐矣。致恭而中其節，則能遠恥辱矣。所依者不失其可親之人，則亦可以宗而主之矣。此言人之言行交際，皆當謹之於始而慮其所終，不然，則因仍苟且之間，將有不勝其自失之悔者矣。

有子ㅣ 골오되 信이 義에 갓가오면 言을 可히 復히며  
恭이 禮에 갓가오면 恥와 辱을 遠히며 因함애 그 親홀  
이를 일티 아니하면 또한 可히 宗히암즉히니라

The philosopher Yu 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."

子曰：「君子食無求飽，居無求安，敏於事而慎於言，就有道而正焉，可謂好學也已。」好，去聲。○不求安飽者，志有在而不暇及也。敏於事者，勉其所不足。慎於言者，不敢盡其所有餘也。然猶不敢自是，而必就有道之人，以正其是非，則可謂好學矣。凡言道者，皆謂事物當然之理，人之所共由者也。○尹氏曰：「君子之學，能是四者，可謂篤志力行者矣。然不取正於有道，未免有差，如楊墨學仁義而差者也，其流至於無父無君，謂之好學可乎？」

子 | 골으샤디 君子 | 食흥애 胞흥을 求티 아니흐며  
居흥애 安흥을 求티 아니흐며 事애 敏흐며 言애 慎흐  
고 道인는 디 나샤가 正흐면 可히 學을 도히 너긴다  
닐을 이니라

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.”

子貢曰: 「貧而無諂, 富而無驕, 何如?」 子曰: 「可也. 未若貧而樂, 富而好禮者也.」 樂, 音洛. 好, 去聲. ○諂, 卑屈也. 驕, 矜肆也. 常人溺於貧富之中, 而不知所以自守, 故必有二者之病. 無諂無驕, 則知自守矣, 而未能超乎貧富之外也. 凡曰可者, 僅可而有所未盡之辭也. 樂則心廣體胖而忘其貧, 好禮則安處善, 樂循理, 亦不自知其富矣. 子貢貨殖, 蓋先貧後富, 而嘗用力於自守者, 故以此爲問. 而夫子答之如此, 蓋許其所已能, 而勉其所未至也. 子貢曰: 「詩云: 《如切如磋, 如琢如磨.》 其斯之謂與?」 磋, 七多反. 與, 平聲. ○詩衛風淇澳之篇, 言治骨角者, 既切之而復磋之; 治玉石者, 既琢之而復磨之; 治之已精, 而益求其精也. 子貢自以無諂無驕爲至矣, 聞夫子之言, 又知義理之無窮, 雖有得焉, 而未可遽自足也, 故引是詩以明之. 子曰: 「賜也, 始可與言詩已矣! 告諸往而知來者.」 往者, 其所已言者. 來者, 其所未言者. ○愚按: 此章問答, 其淺深高下, 固不待辨說而明矣. 然不切則磋無所施, 不琢則磨無所措. 故學者雖不可安於小成, 而不求造道之極致; 亦不可驚於虛遠, 而不察切己之實病也.

子貢이 골오디 貧하야도 諂흥이 업스며 富하야도 驕흥이 업소디 엇더흐닝잇고 子 | 골으샤디 可흐나 貧흐고 樂흐며 富흐고 禮를 好흐는 者만 골디 몬흐니라  
子貢이 골오디 詩에 닐오디 切듯흐고 磋듯흐며 琢듯흐고 磨듯흐다 하니 그 이를 닐옴인디 子 | 골으샤디 賜는 비로소 가히 더브러 詩를 니르리로다 往을 告흥애 來者를 알오너

Tzu Kung asked: “What do you think of a poor man who doesn’t grovel or a rich man who isn’t proud?”

Confucius said, “They are good, but not as good as a poor man who is satisfied and a rich man who loves propriety.”

Tzu Kung said, “The Book of Odes says:

Like cutting and filing,  
Grinding and polishing

Is this what you are talking about?”

Confucius said, “Ah, now I can begin to discuss *the Book of Odes* with Tz’u. I give him a hint and he gets the whole point.”

子曰: 「不患人之不己知, 患不知人也.」 尹氏曰: 「君子求在我者, 故不患人之不己知. 不知人, 則是非邪正或不能辨, 故以爲患也.」

子 | 골으샤디 人의 己를 아디 몬흥을 患티 말고 人을 아디 몬흥을 患흥띠니라

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

## 爲政第二

凡二十四章.

子曰: 「爲政以德, 譬如北辰, 居其所而衆星共之.」

共, 音拱, 亦作拱. ○政之爲言正也, 所以正人之不正也. 德之爲言得也, 得於心而不失也. 北辰, 北極, 天之樞也. 居其所, 不動也. 共, 向也, 言衆星四面旋繞而歸向之也. 爲政以德, 則無爲而天下歸之, 其象如此. ○程子曰: 「爲政以德, 然後無爲.」 范氏曰: 「爲政以德, 則不動而化 不言而信 無爲而成. 所守者至簡而能御煩, 所處者至靜而能制動, 所務者至寡而能服衆.」

子 | 골으샤디 政을 호디 德으로 俾 흥이 譬컨댄 北辰이 그 所애 居흐얏거든 모든 별이 共흥 그트니라

The Master said, “He who exercises government by means of his virtue may be compared to the north polar star, which keeps its place and all the stars turn towards it.”

子曰: 「詩三百, 一言以蔽之, 曰《思無邪》」 詩三百

十一篇, 言三百者, 舉大數也. 蔽, 猶蓋也. 「思無邪」, 魯頌駉篇之辭. 凡詩之言, 善者可以感發人之善心, 惡者可以懲創人之逸志, 其用歸於使人得其情性之正而已. 然其言微婉, 且或各因一事而發, 求其直指全體, 則未有若此之明且盡者. 故夫子言詩三百篇, 而惟此一言足以盡蓋其義, 其示人之意亦深切矣. ○程子曰: 「《思無邪》者, 誠也.」 范氏曰: 「學者必務知要, 知要則能守約, 守約則足以盡博矣. 經禮三百, 曲禮三千, 亦可以一言以蔽之, 曰《毋不敬》.」

子 | 골으샤디 詩 | 三百애 一 말이 俾 蔽하야시니 골은 思 | 邪 업슴이니라

The Master said, “In the Book of Poetry are three hundred pieces, but the design of them all may be embraced in one sentence ‘Having no depraved thoughts.’ ”

子曰：「道之以政，齊之以刑，民免而無恥；道，音導，下同。○道，猶引導，謂先之也。政，謂法制禁令也。齊，所以一之也。道之而不從者，有刑以一之也。免而無恥，謂苟免刑罰。而無所羞愧，蓋雖不敢為惡，而為惡之心未嘗忘也。道之以德，齊之以禮，有恥且格。」禮，謂制度品節也。格，至也。言躬行以率之，則民固有所觀感而興起矣，而其淺深厚薄之不一者，又有禮以一之，則民恥於不善，而又有以至於善也。一說，格，正也。書曰：「格其非心。」○愚謂政者，為治之具。刑者，輔治之法。德禮則所以出治之本，而德又禮之本也。此其相為終始，雖不可以偏廢，然政刑能使民遠罪而已，德禮之效，則有以使民日遷善而不自知。故治民者不可徒恃其末，又當深探其本也。

子 | 골으샤디 道호디 政으로 베히고 齊호디 刑으로 베히면 民이 免할 만하고 恥흠은 업느니라  
道호디 德으로 베히고 齊호디 禮로 베히면 恥흠이 잇고 또 格하느니라

The Master said, “If the people be led by laws, and uniformity sought to be given them by punishments, they will try to avoid the punishment, but have no sense of shame.

“If they be led by virtue, and uniformity sought to be given them by the rules of propriety, they will have the sense of shame, and moreover will become good.”

子曰：「吾十有五而志于學，古者十五而入大學。心之所謂之志。此所謂學，即大學之道也。志乎此，則念念在此而為之不厭矣。三十而立，有以自立，則守之固而無所事志矣。四十而不惑，於事物之所當然，皆無所疑，則知之明而無所事守矣。五十而知天命，天命，即天道之流行而賦於物者，乃事物所以當然之故也。知此則知極其精，而不惑又不足言矣。六十而耳順，聲入心通，無所違逆，知之之至，不思而得也。七十而從心所欲，不踰矩。」從，如字。○從，隨也。矩，法度之器，所以為方者也。隨其心之所欲，而自不過於法度，安而行之，不勉而中也。○程子曰：「孔子生而知之也，言亦由學而至，所以勉進後人也。立，能自立於斯道也。不惑，則無所疑矣。知天命，窮理盡性也。耳順，所聞皆通也。從心所欲，不踰矩，則不勉而中矣。」又曰：「孔子自言其進德之序如此者，聖人未必然，但為學者立法，使之盈科而後進，成章而後達耳。」胡氏曰：「聖人之教亦多術，然其要使人不失其本心而已。欲得此心者，惟志乎聖人所示之學，循其序而進焉。至於一疵不存，

萬理明盡之後，則其日用之間，本心瑩然，隨所意欲，莫非至理。蓋心即體，欲即用，體即道，用即義，聲為律而身為度矣。」又曰：「聖人言此，一以示學者當優游宿泳，不可躡等而進；二以示學者當日就月將，不可半途而廢也。」愚謂聖人生知安行，固無積累之漸，然其心未嘗自謂已至此也。是其日用之間，必有獨覺其進而人不及知者。故因其近似以自名，欲學者以是為則而自勉，非心實自聖而姑為是退託也。後凡言謙辭之屬，意皆放此。

子 | 골으샤디 내 열히오 또 다스새 學애 志하고  
설흔에 立하고  
마은애 惑디 아니하고  
선애 天命을 알고  
여순애 耳 | 順하고  
닐흔애 마음의 欲하느 바를 조차 矩에 넘디 아니호라

The Master said, “At fifteen, I had my mind bent on learning. “At thirty, I stood firm. “At forty, I had no doubts. “At fifty, I knew the decrees of Heaven. “At sixty, my ear was an obedient organ for the reception of truth. “At seventy, I could follow what my heart desired, without transgressing what was right.”

孟懿子問孝。子曰：「無違。」孟懿子，魯大夫仲孫氏，名何忌。無違，謂不背於理。樊遲御，子告之曰：「孟孫問孝於我，我對曰《無違》。」樊遲，孔子弟子，名須。御，為孔子御車也。孟孫，即仲孫也。夫子以懿子未達而不能問，恐其失指，而以從親之令為孝，故語樊遲以發之。樊遲曰：「何謂也？」子曰：「生，事之以禮；死，葬之以禮，祭之以禮。」生事葬祭，事親之始終具矣。禮，即理之節文也。人之事親，自始至終，一於禮而不苟，其尊親也至矣。是時三家僭禮，故夫子以是警之，然語意渾然，又若不專為三家發者，所以為聖人之言也。○胡氏曰：「人之欲孝其親，心雖無窮，而分則有限。得為而不為，與不得為而為之，均於不孝。所謂以禮者，為其所得為者而已矣。」

孟懿子 | 孝를 묻조은대 子 | 골으샤디 違흠이 업슴 이니라  
樊遲 | 御하야저니 子 | 告하야 골으샤디 孟孫이 孝를 내게 무러늘 내 對하야 골오디 違흠이 업슴이라 호라  
樊遲 | 골오디 엇디 닐옴이닝잇고 子 | 골으샤디 사라실 제 성김을 禮로 베히며 죽음애 葬흠을 禮로 베히며 祭흠을 禮로 베히니라

Mang I asked what filial piety was. The Master said, “It is not being disobedient.”

Soon after, as Fan Ch’ih was driving him, the Master told him, saying, “Mang-sun asked me what filial piety was, and I answered him, —‘not being disobedient.’ ”

Fan Ch’ih said, “What did you mean?” The Master replied, “That parents, when alive, be served according to propriety; that, when dead, they should be buried according to propriety; and that they should be sacrificed to according to propriety.”

孟武伯問孝。子曰：「父母唯其疾之憂。」武伯，懿子之子，名篋。言父母愛子之心，無所不至，惟恐其有疾病，常以為憂也。人子體此，而以父母之心為心，則凡所以守其身者，自不容於不謹矣，豈不可以為孝乎？舊說，人子能使父母不以其陷於不義為憂，而獨以其疾為憂，乃可謂孝。亦通。

孟武伯이 孝를 묻조온대 子ㅣ 골으샤되 父母는 오직 그 疾을 근심하시니라

Mang Wu asked what filial piety was. The Master said, “Parents are anxious lest their children should be sick.”

子游問孝。子曰：「今之孝者，是謂能養。至於犬馬，皆能有養；不敬，何以別乎？」養，去聲。別，彼列反。○子游，孔子弟子，姓言，名偃。養，謂飲食供奉也。犬馬待人而食，亦若養然。言人畜犬馬，皆能有以養之，若能養其親而敬不至，則與養犬馬者何異。甚言不敬之罪，所以深警之也。○胡氏曰：「世俗事親，能養足矣。狎恩恃愛，而不知其漸流於不敬，則非小失也。子游聖門高弟，未必至此，聖人直恐其愛踰於敬，故以是深警發之也。」

子游ㅣ 孝를 묻조온대 子ㅣ 골으샤되 이젯 孝는 이 날 온 能히 養흠이니 犬과 馬애 니르러도 다 能히 養흠이 인느니 敬티 아니하면 으스거스로 써 別하리오

Tsze-yu asked what filial piety was. The Master said, “The filial piety nowadays means the support of one’s parents. But dogs and horses likewise are able to do something in the way of support; —without reverence, what is there to distinguish the one support given from the other?”

子夏問孝。子曰：「色難。有事弟子服其勞，有酒食先生饌，曾是以為孝乎？」食，音嗣。○色難，謂事親之際，惟色為難也。食，飯也。先生，父兄也。饌，飲食之也。曾，

猶嘗也。蓋孝子之有深愛者，必有和氣；有和氣者，必有愉色；有愉色者，必有婉容；故事親之際，惟色為難耳，服勞奉養未足為孝也。舊說，承順父母之色為難，亦通。○程子曰：「告懿子，告衆人者也。告武伯者，以其人多可憂之事。子游能養而或失於敬，子夏能直義而或少溫潤之色。各因其材之高下，與其所失而告之，故不同也。」

子夏ㅣ 孝를 묻조온대 子ㅣ 골으샤되 色이 어려오니 일이 잇거든 弟子ㅣ 그 勞를 服하고 酒와 食ㅣ 잇거든 先生을 饌흠이 일즉 이를 써 孝ㅣ라 하라

Tsze-hsia asked what filial piety was. The Master said, “The difficulty is with the countenance. If, when their elders have any troublesome affairs, the young take the toil of them, and if, when the young have wine and food, they set them before their elders, is THIS to be considered filial piety?”

子曰：「吾與回言終日，不違如愚。退而省其私，亦足以發。回也不愚。」回，孔子弟子，姓顏。字子淵。不違者，意不相背，有聽受而無問難也。私，謂燕居獨處，非進見請問之時。發，謂發明所言之理。愚聞之師曰：「顏子深潛純粹，其於聖人體段已具。其聞夫子之言，默識心融，觸處洞然，自有條理。故終日言，但見其不違如愚人而已。及退省其私，則見其日用動靜語默之間，皆足以發明夫子之道，坦然由之而無疑，然後知其不愚也。」

子ㅣ 골으샤되 내 回로 더브러 言흠을 日을 終흠애 어글웃디 아니흠이 어린 듯하더니 退커든 그 私를 省흔디 쏘흔 足히 써 發하느니 回ㅣ 어리디 아니하도다

The Master said, “I have talked with Hui for a whole day, and he has not made any objection to anything I said; —as if he were stupid. He has retired, and I have examined his conduct when away from me, and found him able to illustrate my teachings. Hui! —He is not stupid.”

子曰：「視其所以，以，為也。為善者為君子，為惡者為小人。觀其所由，觀，比視為詳矣。由，從也。事雖為善，而意之所從來者有未善焉，則亦不得為君子矣。或曰：「由，行也。謂所以行其所為者也。」察其所安。察，則又加詳矣。安，所樂也。所由雖善，而心之所樂者不在於是，則亦偽耳，豈能久而不變哉？人焉廋哉？人焉廋哉？」焉，於廋反。廋，所留反。○焉，何也。廋，匿也。重言以深明之。○程子曰：「在己者能知言窮理，則能以此察人如聖人也。」



子 | 골으샤되 그 以는 바를 視하며  
그 由는 바를 觀하며  
그 安는 바를 察하면  
사람이 었디 숨기리오 사람이 었디 숨기리오

The Master said, “See what a man does.  
“Mark his motives.  
“Examine in what things he rests.  
“How can a man conceal his character? How can a man conceal his character?”

子曰: 「溫故而知新, 可以爲師矣。」 溫, 尋繹也. 故者, 舊所聞. 新者, 今所得. 言學能時習舊聞, 而每有新得, 則所學在我, 而其應不窮, 故可以爲人師. 若夫記問之學, 則無得於心, 而所知有限, 故學記識其「不足以爲人師」, 正與此意互相發也.

子 | 골으샤되 故를 溫하야 新을 知하면 可히 卞 師 |  
되엿즉하니라

The Master said, “If a man keeps cherishing his old knowledge, so as continually to be acquiring new, he may be a teacher of others.”

子曰: 「君子不器。」 器者, 各適其用而不能相通. 成德之士, 體無不具, 故用無不周, 非特爲一才一藝而已.

子 | 골으샤되 君子는 器 | 아니니라

The Master said, “The accomplished scholar is not a utensil.”

子貢問君子. 子曰: 「先行其言而後從之。」 周氏曰: 「先行其言者, 行之於未言之前; 而後從之者, 言之於既行之後。」 ○范氏曰: 「子貢之患, 非言之艱而行之艱, 故告之以此。」

子貢이 君子를 묻조온대 子 | 골으샤되 먼저 그 言을  
行하고 後에 從하니니라

Tsze-kung asked what constituted the superior man. The Master said, “He acts before he speaks, and afterwards speaks according to his actions.”

子曰: 「君子周而不比, 小人比而不周。」 周, 普吳也. 比, 偏黨也. 皆與人親厚之意, 但周公而比私耳. ○君子小人所爲不同, 如陰陽晝夜, 每每相反. 然究其所以分, 則在公私之際, 毫釐之差耳. 故聖人於周. 比 和同, 驕秦之屬, 常對舉而互言之, 欲學者察乎兩間, 而審其取舍之幾也.

子 | 골으샤되 君子는 周하고 比티 아니하고 小人은  
比하고 周티 아니하니니라

The Master said, “The superior man is catholic and not partisan. The mean man is partisan and not catholic.”

子曰: 「學而不思則罔, 思而不學則殆。」 不求諸心, 故吳而無得. 不習其事, 故危而不安. ○程子曰: 「博學, 審問, 慎思, 明辨, 篤行五者, 廢其一, 非學也。」

子 | 골으샤되 學하고 思티 아니하면 罔하고 思하고  
學디 아니하면 殆하니니라

The Master said, “Learning without thought is labor lost; thought without learning is perilous.”

子曰: 「攻乎異端, 斯害也已!」 范氏曰: 「攻, 專治也, 故治木石金玉之工曰攻. 異端, 非聖人之道, 而別爲一端, 如楊墨是也. 其率天下至於無父無君, 專治而欲精之, 爲害甚矣!」 ○程子曰: 「佛氏之言, 比之楊墨, 尤爲近理, 所以其害爲尤甚. 學者當如淫聲美色以遠之, 不爾, 則駸駸然入於其中矣。」

子 | 골으샤되 異端을 攻하면 이 害니라

The Master said, “The study of strange doctrines is injurious indeed!”

子曰: 「由! 誨女知之乎? 知之爲知之, 不知爲不知, 是知也。」 女, 音汝. ○由, 孔子弟子, 姓仲, 字子路. 子路好勇, 蓋有強其所不知以爲知者, 故夫子告之曰: 我教女以知之道乎! 但所知者則以爲知, 所不知者則以爲不知. 如此則雖或不能盡知, 而無自欺之蔽, 亦不害其爲知矣. 況由此而求之, 又有可知之理乎?

子 | 골으샤되 由아 너를 알음을 그르칠 띠던데 아는 거  
슬 아노라 하고 아디 못흔는 거슬 아디 못흔노라 흠이  
이 알음이니라

The Master said, “Yu, shall I teach you what knowledge is? When you know a thing, to hold that you know it; and when you do not know a thing, to allow that you do not know it; —this is knowledge.”

子張學干祿. 子張, 孔子弟子, 姓顓孫, 名師. 干, 求也. 祿, 仕者之奉也. 子曰: 「多聞闕疑, 慎言其餘, 則寡尤;」

多見闕殆，慎行其餘，則寡悔。言寡尤，行寡悔，祿在其中矣。」行寡之行，去聲。○呂氏曰：「疑者所未信，殆者所未安。」程子曰：「尤，罪自外至者也。悔，理自內出者也。」愚謂多聞見者學之博，闕疑殆者擇之精，慎言行者守之約。凡言在其中者，皆不求而自至之辭。言此以救子張之失而進之也。○程子曰：「修天爵則人爵至，君子言行能謹，得祿之道也。子張學干祿，故告之以此，使定其心而不為利祿動，若顏閔則無此問矣。或疑如此亦有不得祿者，孔子蓋曰耕也餒在其中，惟理可為者為之而已矣。」

子張이 祿을 干흠을 學호려 헌대  
子 | 곁으샤되 해 드러 疑를 闕하고 그 남으니를 삼가  
니르면 허물이 적으며 해 보와 殆를 闕하고 그 남으니  
를 삼가 行하면 兀뵈브미 적느니 言이 허물이 적으며  
行이 兀뵈브미 적으면 祿이 그 가온대 인느니라

Tsze-chang was learning with a view to official emolument. The Master said, “Hear much and put aside the points of which you stand in doubt, while you speak cautiously at the same time of the others: —then you will afford few occasions for blame. See much and put aside the things which seem perilous, while you are cautious at the same time in carrying the others into practice: then you will have few occasions for repentance. When one gives few occasions for blame in his words, and few occasions for repentance in his conduct, he is in the way to get emolument.”

哀公問曰：「何為則民服？」孔子對曰：「舉直錯諸枉，則民服；舉枉錯諸直，則民不服。」哀公，魯君，名蔣。凡君問，皆稱孔子對曰者，尊君也。錯，捨置也。諸，衆也。程子曰：「舉錯得義，則人心服。」○謝氏曰：「好直而惡枉，天下之至情也。順之則服，逆之則去，必然之理也。然或無道以照之，則以直為枉，以枉為直者多矣，是以君子大居敬而貴窮理也。」

哀公이 묻조와 곁오되 엇디하면 民이 服호느닝잇고  
孔子 | 對하야 곁으샤되 直을 舉하고 모든 枉을 錯하  
면 民이 服하고 枉을 舉하고 모든 直을 錯하면 民이  
服디 아니 호느닝이다

The Duke Ai asked, saying, “What should be done in order to secure the submission of the people?” Confucius replied, “Advance the upright and set aside the crooked, then the people will submit. Advance the crooked and set aside the upright, then the people will not submit.”

季康子問：「使民敬，忠以勸，如之何？」子曰：「臨之以莊則敬，孝慈則忠，舉善而教不能則勸。」季康子，魯大夫季孫氏，名肥。莊，謂容貌端嚴也。臨民以莊，則民敬於己。孝於親，慈於衆，則民忠於己。善者舉之而不能者教之，則民有所勸而樂於為善。○張敬夫曰：「此皆在我所當為，非為欲使民敬忠以勸而為之也。然能如是，則其應蓋有不期然而然者矣。」

季康子 | 묻조오되 民으로 호여곰 敬호며 忠호며 卼  
勸케 호되 엇디호리잇고 子 | 곁으샤되 臨호되 莊으  
로 卼 하면 敬하고 孝호며 慈하면 忠하고 善을 舉하고  
能디 모호는 이를 ㄱ락치면 勸호느니라

Chi K'ang asked how to cause the people to reverence their ruler, to be faithful to him, and to go on to nerve themselves to virtue.

The Master said, “Let him preside over them with gravity; —then they will reverence him. Let him be final and kind to all; —then they will be faithful to him. Let him advance the good and teach the incompetent; —then they will eagerly seek to be virtuous.”

或謂孔子曰：「子奚不為政？」定公初年，孔子不仕，故或人疑其不為政也。子曰：「書云：《孝乎惟孝，友于兄弟，施於有政》是亦為政，奚其為為政？」書周書君陳篇。書云孝乎者，言書之言孝如此也。善兄弟曰友。書言君陳能孝於親，友於兄弟，又能推廣此心，以為一家之政。孔子引之，言如此，則是亦為政矣，何必居位乃為為政乎？蓋孔子之不仕，有難以語或人者，故託此以告之，要之至理亦不外是。

或이 孔子스 의 닐어 곁오되 子는 엇디 政을 호디 아  
니 호시느닝잇고  
子 | 곁으샤되 書애 孝를 닐런느더 孝호며 兄弟에 友  
하야 政에 베프다 하니 이 쏘한 政을 흠이니 엇디하  
야샤 그 政을 호다 호리오

Some one addressed Confucius, saying, “Sir, why are you not engaged in the government?”

The Master said, “What does the Shu-ching say of filial piety? —‘You are final, you discharge your brotherly duties. These qualities are displayed in government.’ This then also constitutes the exercise of government. Why must there be THAT —making one be in the government?”

子曰：「人而無信，不知其可也。大車無輓，小車無軌，其何以行之哉？」輓，五兮反。軌，音月。○大車，謂平地任載之車。輓，輓端橫木，縛輓以駕牛者。小車，謂田車，兵車，

乘車. 軛, 轅端上曲, 鈎衡以駕馬者. 車無此二者, 則不可以行, 人而無信, 亦猶是也.

子 | 곁으샤되 샤롬이오 믿이 업스면 그 可흠을 아디  
몬게라 大흔 車 | 軛(예) | 업스며 小흔 車 | 軛(월)이  
업스면 그 므서스로 卼 行ㅎ리오

The Master said, “I do not know how a man without truthfulness is to get on. How can a large carriage be made to go without the crossbar for yoking the oxen to, or a small carriage without the arrangement for yoking the horses?”

子張問: 「十世可知也?」 陸氏曰: 「也, 一作乎。」 ○王者易姓受命爲一世. 子張問自此以後, 十世之事, 可前知乎? 子曰: 「殷因於夏禮, 所損益, 可知也; 周因於殷禮, 所損益, 可知也; 其或繼周者, 雖百世可知也。」 馬氏曰:

「所因, 謂三綱五常. 所損益, 謂文質三統。」 愚按: 三綱, 謂: 君爲臣綱, 父爲子綱, 夫爲妻綱. 五常, 謂: 仁, 義, 禮, 智, 信. 文質, 謂: 夏尙忠, 商尙質, 周尙文. 三統, 謂: 夏正建寅爲人統, 商正建丑爲地統, 周正建子爲天統. 三綱五常, 禮之大體, 三代相繼, 皆因之而不能變. 其所損益, 不過文章制度小過不及之間, 而其已然之吳, 今皆可見. 則自今以往, 或有繼周而王者, 雖百世之遠, 所因所革, 亦不過此, 豈但十世而已乎! 聖人所以知來者蓋如此, 非若後世讖緯術數之學也. ○胡氏曰: 「子張之問, 蓋欲知來, 而聖人言其既往者以明之也. 夫自修身以至於爲天下, 不可一日而無禮. 天敘天秩, 人所共由, 禮之本也. 商不能改乎夏, 周不能改乎商, 所謂天地之常經也. 若乃制度

文爲, 或太過則當損, 或不足則當益, 益之損之. 與時宜之, 而所因者不壞, 是古今之通義也. 因往推來, 雖百世之遠, 不過如此而已矣。」

子張이 묻조오되 十世를 可히 알꺼시닝잇가  
子 | 곁으샤되 殷이 夏人 禮에 因ㅎ니 損ㅎ며 益흔 바  
를 可히 알꺼시며 周 | 殷人 禮에 因ㅎ니 損ㅎ며 益흔  
바를 可히 알꺼시니 그 或 周를 니을 者 | 면 비록 百  
世라도 可히 알꺼시니라

Tsze-chang asked whether the affairs of ten ages after could be known.

Confucius said, “The Yin dynasty followed the regulations of the Hsia: wherein it took from or added to them may be known. The Chau dynasty has followed the regulations of Yin: wherein it took from or added to them may be known. Some other may follow the Chau, but though it should be at the distance of a hundred ages, its affairs may be known.”

子曰: 「非其鬼而祭之, 諂也. 非其鬼, 謂非其所當祭之鬼. 諂, 求媚也. 見義不爲, 無勇也。」 知而不爲, 是無勇也.

子 | 곁으샤되 그 鬼 | 아닌 거슬 祭흠이 諂이오  
義를 보고 ㅎ디 아니흠이 勇이 업슴이니라

The Master said, “For a man to sacrifice to a spirit which does not belong to him is flattery.

“To see what is right and not to do it is want of courage.”

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† 「논어언해」의 텍스트는 세종연구소의 “21세기 세종계획 1차년도 말뭉치 구축” 프로젝트에 의하여 국립국어연구원이 작성한 전자문서 자료를 인용하여 사용하였음.

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