

儒家文化核心词句多语种语料集

The Multilingual Corpus of Core Expressions in Confucianism

孔子是中国的，也是世界的。儒家思想当中“仁者爱人”“和而不同”“亲仁善邻”“万物一体”等思想传统源远流长，既推动了几千年中华文明的延续与繁荣，同时也符合走向未来的全人类共同价值追求。在全世界范围内推广和弘扬儒家思想，将为全人类文明交流互鉴、消除文化隔阂、增进互信互利搭建起一座文明沟通的桥梁。

为使世界各国人民能够更方便、全面、系统了解儒家文化，领略中华文明的魅力，增进文化认知共识，我们建设了汉语、英语、法语、德语、韩语、俄语、日语、西班牙语 8 个语种的《儒家文化核心词句多语种语料集》。本语料集秉持“代表性”“全面性”“系统性”“实用性”“共识性”五个标准和原则对儒学核心概念、术语、词句进行择取，收录了 211 条儒家术语的详细阐释和翻译，每条语料包括术语中文、术语外文、术语中文解释和术语外文解释，展示了儒家思想在治国理政、社会思想、哲学理论、人文精神、思维方式和行为规范等方面的深厚智慧和价值观念。通过阅读这些术语词条，读者不仅能了解术语的中文含义和外文解释，还能更准确地体会儒家思想的精神内核。在此共享汉语和英

语版本，为希望深入研究儒家文化的学者、学生以及对中华文化有兴趣的国际读者提供一个有价值的参考资源。

Confucius and his enduring philosophical legacy belong not just to China, but to the entire world. Foundational Confucian tenets, such as “benevolence towards others”, “harmony in diversity”, “kindness to neighbors”, and “the unity of all things” not only shape Chinese civilization for millennia, but also align with the common values that all of humanity aspires towards in the future. Promoting and spreading Confucian thought globally will build a bridge for communication between civilizations and enhance mutual trust and benefit among all peoples of the world.

We have compiled the “The Multilingual Corpus of Core Expressions in Confucianism” in eight languages, namely Chinese, English, French, German, Korean, Russian, Japanese, and Spanish, to help people around the world better understand Confucian thought and its enduring relevance. It includes 211 core terms and concepts in Confucian thought; each entry comprises the term and its explanation in Chinese, and the corresponding translations in seven foreign languages. In selecting the core Confucian concepts and terms for this corpus, we aim to create a representative and comprehensive collection

that captures the systematic structure and real-world applicability of Confucian thought. The chosen elements not only reflect the essential spirit of Confucianism, but also form an interconnected framework that can provide universally valuable insights for both scholarly study and practical guidance. We have strived to ensure that this corpus embodies the core philosophical ideas of Confucius in a way that is accessible and relevant to a wide audience, and reflects the wisdom of Confucianism in areas such as governance, social and philosophical thought, humanistic spirit, modes of thinking, and codes of conduct. By reading these entries, we hope to help readers gain a relatively comprehensive understanding of Confucian philosophy. Here, we share the Chinese and English versions of this corpus, with an aim to provide a valuable reference for scholars, students, and international readers interested in Chinese culture and wish to study Confucianism.

1. 仁 - 一种含义广泛的道德观念，核心是爱人、待人友善。
《论语·颜渊》：“樊迟问仁。子曰：‘爱人’。”

Ren, or Benevolence - a moral concept with a wide range of connotations. The core of *Ren*, or benevolence is to love people and be kind to others.

“Fan Chi asked about benevolence, the Master said, ‘To love men.’” (*Analects*, Chapter 12)

2. 诚 - 真实无妄，不自欺欺人。在儒家思想中既是本体意义上的天道，又是工夫论意义上的修身之道。《中庸》：“诚者，天之道也。”

Cheng, or Honesty/Sincerity – True and real without errors; neither being deceptive to the self nor to others. In Confucianism, *Cheng* is used to understand the way of heaven in the ontological and cosmological sense on one hand, and to foster the moral integrity in personal cultivation on the other hand.

“Honesty is the way of Heaven.” (*The Doctrine of The Mean*)

3. 敬 - 恭敬、尊敬。在程朱理学而言，敬，一方面指外在层面的自我约束，做到整齐严肃。另一方面内心要专一于对道的追求，不起杂念。《论语·子路》：“居处恭，执事敬。”

Jing – Reverence and diligence. According to the Cheng-Zhu School in the Neo-Confucianism, *Jing* refers to the external self-constraint, maintaining a neat and solemn demeanor on one hand, and singularity of focus and the absence of distracting or random thoughts, in order to fully devote

oneself to the pursuit of the Dao on the other hand.

“In daily life, upright and courteous; in business, earnest and diligent.” (*Analects*, Chapter 13)

4. 命 - 上天的命令, 可称天命。也指人力无法抗拒的偶然性, 可以称为命运, 《论语·颜渊》: “死生有命, 富贵在天。”

Ming - The mandate of Heaven, which can also be referred to as the Heavenly Mandate. It also refers to the unavoidable contingencies that are beyond human control, which can be called fate.

“Life and death are governed by fate; wealth and rank depend upon the will of Heaven.” (*Analects*, Chapter 12)

5. 孝悌 - 孝顺父母, 敬爱兄长。《论语·学而》: “弟子入则孝, 出则悌。”

Xiao and *Ti*, or filial piety and fraternal reverence - The duty to obey and care for one's parents and show respectful love to the elder siblings.

“As a younger brother and son, be filial at home and deferential in the community”. (*Analects*, Chapter 1)

6. 忠恕 - 尽己之心为忠, 推己及人为恕。《论语·里仁》: “夫子之道, 忠恕而已矣。”

Zhong and *Shu*, or loyalty and empathy - *Zhong* refers to exerting one's utmost effort and sincerity. *Shu* refers to extending that mindset to others, putting oneself in their shoes.

“Our Master's doctrine is simply this: loyalty and empathy.”
(*Analects*, Chapter 4)

7. 时中 - 言行举止, 在不同的人生境遇之下能随时保持中正之道。《中庸》：“君子之中庸也，君子而时中。”

Shizhong - The ability to maintain a state of moral balance and appropriateness in one's words, actions and demeanor, adjusted according to the circumstances.

“The superior men go for the doctrine of the mean because they always keep to the middle course.” (*The Doctrine of The Mean*)

8. 中和 - 中庸之道，达到和谐。《中庸》：“喜怒哀乐之未发，谓之中；发而皆中节，谓之和。”

Zhonghe, or balance and harmony –to maintain a centered, moderate, and harmonious disposition in both one's internal psychological state and external conduct.

“When woes and joys are still kept within a man, he is in the state of moderation. When all woes and joys manifest

themselves in a moderate way, he is in the state of consonancy.” (*The Doctrine of The Mean*)

9. 生生 - 生长不息，繁衍不绝。《周易·系辞上》：“生生之谓易。”

Shengsheng - the ceaseless processes of generation, growth, and reproduction in the natural world.

“Production and reproduction is what is called (the process of) change.” (*Book of Changes*, “The Great Treatise”)

10. 礼乐 - “礼”就是指各种礼节规范，“乐”则包括音乐和舞蹈。通过礼仪制度来规范人的行为，通过中正平和的雅乐教化世道人心，形成儒家文化独特的治理和教育体系。相传这套体系由周公制定。《礼记·乐记》：“礼乐之情同，故明王以相沿也。”

Liyue, or Rituals and Music - *Li* refers to ritual propriety and codes of conduct, and *Yue* encompasses music and dance. Through the system of ritual norms, human behavior is regulated and standardized. And through the cultivation of refined, harmonious music and arts, the moral education of the people and the governance of the state can be achieved. *Liyue* formed an integrated Confucian program for moral education and good governance. It is believed that the *liyue*

system was established by Zhou Gong (the Duke of Zhou).

“The purpose of rituals and music is to make the people respect and love mutually. The wise and sage sovereigns all use them.” (*Book of Rites*, “Of Music”)

11. 阴阳 - 中国古代哲学认为宇宙一切事物无不是两大相反势力的对立统一，天地、男女、君臣、正反、白黑、明暗、生死、荣枯、进退等等，这两大相反相成且随时相互转化的势力，统称为阴阳。《周易·系辞上》：“一阴一阳之谓道。”

Yin-Yang - Traditional Chinese philosophy holds that all phenomena in the universe arise from the dynamic interplay of two fundamental, opposing yet complementary forces, namely Yin and Yang. These include the polarities of heaven and earth, male and female, ruler and subject, positive and negative, light and dark, life and death, growth and decline, advancement and retreat, and so on. These two opposite yet mutually generative powers are known as Yin and Yang.

“The successive movement of the inactive (*yin*) and active (*yang*) operations constitutes what is called the course (of things).” (*Book of Changes*, “The Great Treatise”)

12. 五行 - 金、木、水、火、土五种物质。《尚书·洪范》：“五

行：一曰水，二曰火，三曰木，四曰金，五曰土。”

The Five Elements - metal, wood, water, fire and earth.

“Five Elements are: the first is water, the second is fire, the third is wood, the fourth is metal, and the fifth is earth”.

(*Book of Documents*, “The Great Plan (Hong Fan)”)

13. 八卦 - 乾、坤、震、巽、坎、离、艮、兑八个符号。《周易·说卦》：“天地定位，山泽通气，雷风相薄，水火不相射，八卦相错。”

Bagua, or the eight trigrams – The trigram of Qian, Kun, Zhen, Xun, Kan, Li, Gen and Dui.

“(The symbols of) heaven and earth received their determinate positions;(those for)mountains and collections of water interchanged their influences;(those for) thunder and wind excited each other the more; and (those for) water and fire did each other no harm.(Then)among these eight symbols there was a mutual communication.” (*Book of Changes*, “Treatise of Remarks on the Trigrams”)

14. 河图 - 传说中伏羲氏时，龙马背负的图案，是先天八卦得以产生的依据。《易·系辞上》：“河出图，洛出书，圣人则之。”

Hetu - According to legend, during the time of the mythical

ruler Fu Xi, a dragon-horse emerged with a diagram on its back. This diagram, known as the *Hetu*, is believed to be the template from which the primordial eight trigrams (Xiantian Bagua, or Fuxi bagua) were derived.

“There emerged a trigram and a pattern in the primordial era. The sages patterned their bagua after these.” (*Book of Changes*, “The Great Treatise”)

15. 洛书 - 传说中大禹治水时，神龟背负的图案，是后天八卦得以产生的依据。《易·系辞上》：“河出图，洛出书，圣人则之。”

Luoshu – According to legend, during the time of the great sage-king Yu who had tamed the great flood, a divine tortoise emerged with pattern on its shell. This pattern, known as the *Luoshu*, is believed to be the template from which the manifested eight trigrams (Houtian Bagua, or King Wen bagua) were derived.

“There emerged a trigram and a pattern in the primordial era. The sages patterned their bagua after these.” (*Book of Changes*, “The Great Treatise”)

16. 五伦 - 父子有亲，君臣有义，夫妇有别，兄弟有序，朋友有信。《孟子·滕文公上》：“父子有亲，君臣有义，夫妇

有别，长幼有序，朋友有信。”

Five relationships - The relationship between father and son is based on affection and care; the relationship between ruler and minister is on righteousness and duty; the relationship between husband and wife is on distinction of roles; the relationship between elder and younger siblings is on order and precedence; and the relationship between friends is on faithfulness and trust.

“There should be affection between father and son, righteousness between sovereign and subject, different emotion expressions between husband and wife on different occasions, proper priority between young and old, and trust between friends.” (*Mencius*, “Prince Wen of Teng”)

17. 日新 - 每天都在更新和进步。《礼记·大学》：“汤之《盘铭》曰：‘苟日新，日日新，又日新。’”

Rixin - daily renewal, progress, and self-improvement.

“King Tang of Shang engraved these words on his bathing tub, ‘If you can try to make yourself with new ideas every day, and do it day by day you would have new ideas each day.’”
(*Book of Rites*, “Great Learning”)

18. 盈虚 - 盈满与空虚，指事物的盛衰变化。《周易·丰》：“月

中则昃，月盈则食。”

Yingxu - fullness and emptiness. This concept refers to the cyclical waxing and waning of things.

“When the sun has reached the meridian height, it begins to decline. When the moon has become full, it begins to wane.”

(*Book of Changes*, “Feng”)

19. 明德 - 光明的德行。《大学》：“大学之道，在明明德。”

Mingde - manifesting one's innate goodness.

“The way of the Great Learning is to show and develop the people's bright virtue of beauty and goodness within.” (*The Great Learning*)

20. 笃敬 - 忠实恭敬。笃，忠实专一；敬，恭敬。《论语·卫灵公》：“言忠信，行笃敬。”

Du and *Jing* - Sincerity and Reverence. *Du* refers to being loyal and dedicated; *Jing* refers to reverence and truthfulness.

“Be loyal and true to your words, serious and careful in all you do.” (*Analects*, “Duke Ling of Wei”)

21. 正己 - 端正自己的品行。正，端正；己，自己。《礼记·中庸》：“在上位，不陵下；在下位，不援上；正己而不求

于人，则无怨。”

Zhengji - Correct one's own conduct. *Zheng* means rectifying oneself; *Ji* means the self.

“The junzi does not treat with contempt his inferiors if he is in a high position, and does not attach himself to his superiors if he is in a low position. If he is upright and he does not make demands, then he has no dissatisfactions.”
(*Book of Rites*, “The Doctrine of The Mean”)

22. 正气 - 天地之间自有一种正直、刚正、至善的终极力量，赋予人正直的品质和坚强的意志。《孟子·公孙丑上》：“我善养吾浩然之气……其为气也，至大至刚，以直养而无害，则塞于天地之间。”

Zhengqi (Righteousness) – There is a positive spiritual force or “vital energy” that permeates the universe and imbues individuals with a sense of moral rectitude and willpower.

“I am good at fostering my great and just spirits They are spirits that are so vast and indomitable. Foster them in a just way and never impair them, and they will fill up all between heaven and earth.” (*Mencius*, “Gongsun Chou”)

23. 养气 - 调养身心，培养正气。养，调养、培养；气，这里指正气或精神力量。《孟子·离娄上》：“故有物必有则，

民之秉彝也，故好是懿德。养气者，志气也。”

Nourishing *Qi* - The practice of cultivating, nourishing, and developing one's *qi*. *Qi* refers to righteousness or mental and moral power.

“To one thing there ought to be one rule attached, and when men uphold the rules, they will incline to moral goodness.”
(*Mencius*, “Gongsun Chou”)

24. 天爵 - 天赋的品德和才能。天，天赋；爵，爵位，这里比喻高尚的品德和卓越的才能。《孟子·告子上》：“仁义忠信，乐善不倦，此天爵也。”

Tianjue - The innate, Heaven-bestowed nobility of one's moral virtues and talents. *Tian* (Heaven) means the transcendent, cosmic source of these noble qualities. *Jue* literally means position, but here it is used metaphorically to imply superior moral and intellectual capacities.

“Benevolence, righteousness, loyalty, and credibility, plus unwearied eagerness in doing what is good, belong to Heaven-bestowed ranks of nobility.” (*Mencius*, “Gaozi”)

25. 人爵 - 人间的爵位，指社会地位和官职。人，人间；爵，爵位。《孟子·告子上》中与天爵对举，指“公卿大夫之人爵”。

Renjue – the official position or rank within the human realm. *Ren* refers to the human world; *jue* refers to titles, positions or social status.

In the chapter of Gaozi in *Mencius*, the term *Renjue* is used in contrast with the term *Tianjue*, and it refers to the noble titles and offices held by lords, ministers, and gentlemen in the feudal social structure.

26. 大体 - 重要的、主要的部分或方面，儒家“大体”往往指心性修养上的大事，《孟子·告子上》：“从其大体为大人，从其小体为小人。”

Dati or the great matters - the important, essential, or primary aspects of something, often in the context of Confucian self-cultivation and moral development.

“Those who follow their greater part become great humans. Those who follow their petty part become petty humans”. (*Mencius*, “Gaozi”)

27. 小体 - 次要的、细微的部分或方面，儒家“小体”往往指耳目口腹等感官上的欲望。

Xiaoti, or the small matters - the secondary, minor, or trivial aspects of something. These *xiaoti* (small matters) are associated with desires and appetites of the senses, such as

those related to the ears, eyes, mouth, and abdomen. *Xiaoti* are more transient, self-indulgent, or narrowly self-interested pursuits.

28. 心性 - 人的本性和人之为人的根底。《孟子·尽心上》：

“尽其心者，知其性也。知其性，则知天矣。”

Xinxing, or human nature - the human nature and the fundamental characteristics that define what it means to be human.

“He who gives full play to the good nature of his heart will comprehend the nature of men. He who comprehends the nature of men will comprehend the way of Heaven.”

(*Mencius*, “Jinxin”)

29. 中庸 - 儒家思想中的一种道德观念和行为准则，指不偏不倚、无过无不及的中道原则。中，中间、适中；庸，平常、常道。《论语·雍也》：“中庸之为德也，其至矣乎！”《中庸》也是儒家经典之一。

Zhongyong, or The doctrine of the Mean - a key moral and behavioral principle in Confucian thought, emphasizing the ideal of finding the right, balanced, and sustainable course of action in any given situation. *Zhong* refers to the middle, or the appropriate/adequate; *Yong* denotes the ordinary, or the

constant/enduring. The book entitled *Doctrine of the Mean* is one of the classics of Confucianism.

“The moral power of moderation is indeed supreme!”
(*Analects*, Chapter 6)

30. 忠信 - 忠诚守信。忠，忠诚；信，守信。《论语·学而》：“君子不重则不威，学则不固。主忠信，无友不如己者。”

Zhong and *Xin* - Loyalty and trustworthiness. *Zhong* refers to loyalty, and *Xin* means making oneself trustworthy.

“If a gentleman is frivolous, he will lose the respect of his inferiors and the firm ground upon which he can build up his education. First and foremost he must learn to be faithful to his superiors and to keep his promises. He should not make friends with his inferiors.” (*Analects*, Chapter 1)

31. 君子 - 有道德、有学问、有品行的人。君子，原本指社会地位高的人，后来引申为品德高尚的人。《论语》中多次提及，如《论语·为政》：“君子之于天下也，无适也，无莫也，义之与比。”

Junzi, or the exemplary person - the Confucian ideal of the exemplary, morally-cultivated individual. *Junzi* originally denoted a person of high social status and rank. Over time, it came to refer to an individual of exceptional moral character

and ethical cultivation.

In *Analects*, Confucius discussed connotations of *junzi* in different situations. For example, Confucius said: “A gentleman shows no preference in his dealings with the world, but he is prejudiced in favor of justice.” (*Analects*, Chapter 2)

32. 小人 - 道德品行低下的人。小人，与君子相对，指品德不好的人。《论语》中多次提及，如《论语·子路》：“君子和而不同，小人同而不和。”

Xiaoren, or the petty person - the Confucian notion of the morally inferior or unrefined individual, in contrast to the exemplary *Junzi*.

“A true gentleman is conciliatory but not blind-accommodating. A petty man is blind-accommodating, but not conciliatory.” (*Analects*, Chapter 13)

33. 贤人 - 有德行、有才能的人。《论语·雍也》：“子曰：‘贤哉，回也！’”

Xianren - the Confucian ideal of the virtuous and capable individual.

“The Master said, ‘Incomparable indeed was Yan Hui!’” (*Analects*, Chapter 6)

34.圣人 - 道德智慧极高的人。圣，神圣、至高无上。《孟子·离娄上》：“规矩，方员之至也；圣人，人伦之至也。”

Shengren, or the sage – the Confucian ideal of an individual of the highest moral and intellectual attainment. *Sheng* means supreme.

“Compasses and angle squares are perfect tools for drawing circles and squares. Sages are perfect models for dealing with human relations.” (*Mencius*)

35.乡愿 - 看似忠厚老实、实则虚伪无原则的人。《论语·阳货》：“乡愿，德之贼也。”

Xiangyuan - the Confucian critique of the seemingly virtuous but ultimately hypocritical and unprincipled individual.

“Goody-goody people spoil true virtue.” (*Analects*, Chapter 17)

36.自讼 - 自我反省、自我批评。自，自己；讼，争辩、反省。《论语·公冶长》：“吾未见能见其过而内自讼者也。”

Zisong or the self-reflection - the practice of carefully examining one's own thoughts, words, and actions. *Zi* refers to the self; *song* refers to introspection or reflection.

“In vain have I met a single man capable of seeing his own faults and bringing the charge home against himself.”

(*Analects*, Chapter 5)

37. 内省 - 内心的反省和自我检查。内，内心；省，检查、反省。《论语·颜渊》：“内省不疚，夫何忧何惧？”

Neixing, or introspection - Inner reflection and self-examination. *Nei* means inner heart; *xing* means inspection and reflection.

“If upon self examination, one is found free from fault, what is there to worry about or to fear?” (*Analects*, Chapter 12)

38. 躬行 - 亲自实践、身体力行。躬，亲自；行，实践。《论语·述而》：“子曰：‘文，莫吾犹人也。躬行君子，则吾未之有得。’”（意为：书本上的学问，我大概和别人差不多。但在生活中做一个君子，我还没有成功。）

Gongxing - putting one's knowledge and principles into active practice. *Gong* means personally; *xing* means practice.

“The Master said, ‘As far as cultural knowledge is concerned, I don’t think I compare badly with other people. But as regards carrying out the duties of a gentleman in actual life, I haven’t done well yet.’” (*Analects*, Chapter 7)

39. 中行 - 遵循中道而行，不偏不倚、无过无不及。中，中间、适中；行，行为、行动。《论语·子路》：“不得中行而与之，必也狂狷乎？”

Zhongxing - the Confucian principle of following the middle path or the mean in one's actions and behavior. *Zhong* means middle and moderate; *xing* means behavior or action.

“If I can't find moderate men to deal with, I must turn to the impetuous or the upright.” (*Analects*, Chapter 13)

40. 天命 - 指上天的旨意或命令，也指人与生俱来的命运。

《论语·为政》：“五十而知天命。”

Tianming - the Mandate of Heaven or the will and decree of the divine/cosmic order. It also refers to a man's fate.

“At fifty I knew the rules of things in the universe.” (*Analects*, Chapter 2)

41. 良知 - 指人类先天具有的道德意识和判断力。王阳明《传习录》：“良知者，心之本体。”

Liangzhi, or Conscience - innate moral knowledge or conscience the all human beings possess.

“Conscience is the essence of the heart.” (Wang Yangming, *Instructions for Practical Living*)

42. 慎独 - 指在独处时也能谨慎行事，保持道德操守。《礼记·大学》：“所谓诚其意者，毋自欺也。如恶恶臭，如好好色，此之谓自谦。故君子必慎其独也。”

Shendu - the principle of being vigilant and moral even when one is alone and unobserved.

“So called to be sincere in his own thoughts. It means that one cannot allow self-deception, as hating a smell or loving beautiful women. What the above is called natural touch. So the junzi should be watchful over self when he is alone.”
(*Book of Rites*, “the Great Learning”)

43. 名教 - 指儒家所倡导的以名分、名誉为核心的道德规范和社会秩序。《资治通鉴》：“崇尚名教，以名为教。”

Mingjiao - the moral norms and social order based on proper names, titles, and social roles.

“Advocating the feudal ethics centered on reputation, constructing moral norms and social order based on status and reputation.” (*Comprehensive Mirror in Aid of Governance*)

44. 性命 - 指生物的生命和天命，也指人的精神和肉体生命。
《周易·乾卦》：“乾道变化，各正性命。”

Xingming - the life and destiny of living things, or human mental and physical life.

“The method of Qian is to change and transform, so that everything obtains its correct nature as appointed (by the

mind of Heaven).” (*Book of Changes*)

45. 和合 - 指和谐、融洽，也指不同事物之间的协调与结合。

《国语·郑语》：“和实生物，同则不继。以他平他谓之和，故能丰长而物生之。若以同稗同，尽乃弃矣。”

Hehe – The concept refers to harmony and unity. It also refers to the coordination and combination of different things.

“Only when there are differences in things and can the unity of opposites be achieved, can harmony be achieved and all things flourish. If all things were exactly the same, nothing would be possible. Only when one matches the other can it be called harmony. Therefore (harmonious things) can make everything prosperous and spread endlessly. If the same things in the world are matched together, then everything will be monotonous and rigid, and things will be exhausted and difficult to maintain.” (*Discourses of the States*)

46. 三戒 - 指孔子在《论语·季氏》中提到的人生三个阶段的自我戒谨之事。子曰：“君子有三戒：少之时，血气未定，

戒之在色；及其壮也，血气方刚，戒之在斗；及其老也，血气既衰，戒之在得。”

Sanjie, or the three cautions - the three stages of self-restraint

and self-cultivation.

The Master said, “There are three things against which a gentleman should be on his guard. In youth, before his pulse has settled down, he is on his guard against lust. Having reached his prime, when his pulse has become strong, he is on his guard against strife. Having reached old age, when his pulse declines, he is on his guard against avarice.” (*Analects*, Chapter 16)

47. 良能 - 指人天生就具备的本能或能力。《孟子·尽心上》：“人之所不学而能者，其良能也。”

Liangneng - the Mencian idea of innate human capabilities or natural endowments.

“The ability that men possess without learning processes is their intuitive ability.” (*Mencius*)

48. 王霸 - 指王道和霸道两种统治方式。王道重德治，霸道重权力和武力。《孟子·公孙丑上》中讨论了王道与霸道的区别。

Wangdao and *badao*, or King's Way and Hegemonic Way – two contrasting models of governance in Confucian political philosophy. The king's way is a morally superior approach. Contrastively, the Hegemonic way is an amoral,

power-centric approach. The chapter of Gongsun Chou in *Mencius* discusses the differences between the kingly way and rule by force.

49. 民本 - 指以民为本的思想，强调统治者应以民众的利益为出发点。《尚书·五子之歌》：“民惟邦本，本固邦宁。”

Minben - the principle that the people should be the foundation of the state and that the ruler's primary responsibility is to serve the interests of the common people.

“The people are the foundation of the country. Only when the foundation is stable can the country be peaceful.” (*Book of Documents*, “Songs of the Five Sons”)

50. 六艺 - 指古代中国教育的六种基本科目：礼、乐、射、御、书、数。《周礼·保氏》：“养国子以道，乃教之六艺：一曰五礼，二曰六乐，三曰五射，四曰五御，五曰六书，六曰九数。”

The six arts - the six core subjects or “arts” that made up the traditional curriculum of education in ancient China. They are rites, music, archery, chariotry, writing, and mathematics.

“The state uses Taoist arts to teach students, so it teaches six arts: the first is the Five rites, the second is the Six Music, the third is the Five archery, the fourth is the Five

charioteering, the fifth is the Six reading and writing, and the sixth is the Nine arithmetic.” (*Rites of Zhou*, “Baoshi”)

- 51.性善 - 指人性本善的观点,认为人的本性是善良的。《孟子·告子上》:“人性之善也,犹水之就下也。”

Innate goodness of human nature- the view that human nature is inherently good.

“Human nature inclines to goodness just like water flowing downward.” (*Mencius*, “Gaozi”)

- 52.性恶 - 指人性本恶的观点,与性善论相对。《荀子·性恶》:“人之性恶,其善者伪也。”

Innate evil of human nature - the view that human nature is inherently evil, as opposed to the theory of good human nature.

“Human nature is evil, and good people are achieved through acquired efforts.” (*Xunzi*, “Evil Nature”)

- 53.天理 - 指宇宙间的自然法则和道德原则。《朱子语类》:“天理只是仁义礼智之总名,仁义礼智便是天理之件数。”

Tianli, or Heavenly principles –the natural laws and moral principles of the universe.

“Tianli is just the general name for benevolence,

righteousness, propriety and wisdom, and benevolence, righteousness, propriety and wisdom are the expression of Tianli.” (*Selections From Classified Conversations of Zhu Xi*)

54.人欲 - 指人的私欲和贪欲。

Renyu –human selfish desires and greed.

55.气化 - 指万物由气构成并不断变化的过程。

Qihua (Qi transformation) - All things in the universe are composed of *qi*, the primordial life-force or vital energy. The concept of *Qihua* refers to the understanding of the transformation of *qi* as the fundamental process underlying the constant change and dynamism of the natural world.

56.穷理 - 指深入探究事物的原理和道理，在儒家往往特指对至善的天道的追寻和探索。《周易·说卦》：“穷理尽性以至于命。”

Qiongli - the process of deeply investigating and comprehending the underlying principles, patterns, and truths inherent in all things. More specifically, in the Confucian intellectual tradition, *Qiongli* often denotes the pursuit of understanding the moral principles and cosmic order (Tiandao) that govern the natural and human realms.

“They (thus) made an exhaustive discrimination of what was right and effected the complete development of (every) nature, till they arrived (in the 1) at what was appointed for it (by Heaven).” (*Book of Changes*, “Treatise of Remarks on the Trigrams”)

57.道心 - 指追求道德和真理的心志。《尚书·大禹谟》：“人心惟危，道心惟微，惟精惟一，允执厥中。”

Daoxin - the will to pursue the ultimate morality and truth.

“The human heart is dangerous and uneasy, but the Tao heart is subtle and difficult to understand. Only by careful observation and concentration can we stick to an unbiased and correct line.” (*Book of Documents*)

58.人心 - 指人的情感和欲望之心。《孟子·告子上》：“食色，性也。仁，内也，非外也。义，外也，非内也。”

Renxin - the innate human heart/mind, encompassing an individual's emotions, desires, and fundamental drives.

“Food and sex are what men desire by nature. Benevolence is internal, not external. Righteousness is external, not internal.” (*Mencius*, “Gaozi”)

59.本心 - 指人天生的善良本性和初心。《孟子·告子上》：“此之谓失其本心。”

Benxin - a person's innate good nature and original intention.

“That is what we call losing the innate goodness in heart.”

(*Mencius*, “Gaozi”)

60. 天官 - 指天上的官员或神祇，也泛指朝廷官员。古代星相家也以天官指代天上的星宿及其官位。《史记·天官书》中对天官有详细的记载。

Tianguan - the celestial officials or divine administrators believed to preside over the heavenly realm. In imperial China, the *Tianguan* were sometimes equated with the human officials serving in the imperial court. Astrologers and diviners would closely study the positions and movements of the celestial bodies.

The “Treatise on Celestial Officials” in Sima Qian’s *Records of the Grand Historian* provides a comprehensive descriptions of the various *Tianguan* figures.

61. 天君 - 指心，古人认为心为思维器官，故称。《荀子·解蔽》：“心者，形之君也，而神明之主也。”后亦以指天神或天子。《汉书》中提及天君，意指天意或天子的意志。

Tianjun – it refers to the heart. The ancients believed that the heart is a thinking organ, so it has this name.

“The thoughts in the heart determine a person's external form

and are also the root of a person's mental state.” (*Xunzi*, “Mistake-correcting”)

Later *Tianjun* refers to the God of Heaven or the Son of Heaven. The "The History of the Han Dynasty" mentions *Tianjun*, which means the will of heaven or the will of the emperor.

62. 天职 - 指人应尽的职责, 特指“皇天上帝”“天”所赋予的职务, 多指为国为民所应尽的职责和义务。《左传·昭公二十五年》: “夫礼, 天之经也, 地之义也, 民之行也。天地之经, 而民实则之。则天之明, 因地之性, 生其六气, 用其五行。”后用以指对某一特定事物应尽的职责。

Tianzhi – it refers to the duties that people should perform, especially the duties entrusted by “Emperor and God” or “Heaven”, and mostly refers to the duties and obligations that one should perform for the country and the people.

“Propriety is the law of heaven, the root of earth, and the dependence of the people. The laws of heaven and earth should be followed by the people. To follow the brightness of heaven and rely on the nature of earth, it will produce six meteorological phenomena: yin and yang, wind and rain, gloomy and bright. To use five elements of earth: metal, wood, water, fire and earth.” (*The Zuo Tradition*, “The

twenty-fifth year of Duke Zhao's time")

Later the term is used to refer to the responsibility for a specific thing.

63. 天情 - 指天赋的本性。《庄子·刻意》：“此皆顺天之情。”也指天然的情状、形态。《列子·黄帝》：“夫信情适性，而哀乐不入于心者，何以加之。”

Tianqing - the innate, natural feelings and characteristics that are inherent to one's Heavenly-endowed nature.

“This is all in accordance with the feelings of heaven.”
(*Zhuangzi*, “Keyi”)

It also refers to natural situations and forms.

“What else do people need to do if their faith and emotions are appropriate but their sorrows and joys are not in their hearts.” (*Liezi*, “Yellow Emperor”)

64. 天政 - 指天意、天命。《左传·宣公三年》：“天祚明德，有所底，成王定鼎于郊廓，卜世三十，卜年七百，天所命也。周德虽衰，天命未改。”也指自然的法则、规律。《荀子·天论》：“天行有常，不为尧存，不为桀亡。”

Tianzheng - refers to God's or Heaven's will and destiny.

Virtue is given by heaven and has its limit. When King

Cheng of Zhou fixed the vessel in Jiaru, he divined by the tortoise-shell to ask its future duration. It said there will last seven hundred years through thirty generations. This was arranged by heaven. Now Zhou's moral government begins to decline, but the arrangement of heaven is by no means changed. So it is unwise to ask the size or weight of the cooking vessel.” (*The Zuo Tradition*, “The third year of Duke Xuan’s time”)

It also refers to the laws and regulations of nature.

“Heaven's will is unchanging; it spares no one who is virtuous, and it is merciless to the wicked.” (*Xunzi*, “On Heaven”)

65. 三友 - 指三种有益的朋友，即友直、友谅、友多闻。《论语·季氏》：“益者三友，损者三友。友直，友谅，友多闻，益矣。”

Sanyou - the three types of beneficial or virtuous friends. They are the upright or straightforward friend, the understanding or forgiving friend, and the widely learned or knowledgeable friend.

“There are three types of friends that are profitable and three types that are harmful. Friendship with the upright, the

devoted and the learned is profitable.” (*Analects*, Chapter 16)

66. 三乐 - 指三种乐事。《孟子·尽心上》：“君子有三乐，而王天下不与存焉。父母俱存，兄弟无故，一乐也；仰不愧于天，俯不忤于人，二乐也；得天下英才而教育之，三乐也。”

Sanle - refers to three kinds of delightful things.

“A superior man takes delight in three things, but to be the ruler of a kingdom is not included. The first happy thing is that his parents are still living and brothers are all safe and sound. The second is that he has nothing to be ashamed of when facing either Heaven or men. The third is that he can gather a talented crowd from across the land to render instruction.” (*Mencius*, “Jinxin”)

67. 三畏 - 指圣人所敬畏的三件事。《论语·季氏》：“君子有三畏：畏天命，畏大人，畏圣人之言。”

Sanwei- the three things of which a gentleman stands in awe.

“There are three things of which a gentleman stands in awe: the will of Heaven, important people, and the words of the sages.” (*Analects*, Chapter 16)

68. 五典 - 指五种伦理道德，即父义、母慈、兄友、弟恭、子孝。《尚书·舜典》：“慎徽五典，五典克从。”

Wudian - the five core ethical principles or moral guidelines. They are righteousness and duty between father and son, maternal kindness and care, brotherly love, deference from younger siblings, and reverence from children.

“Shun carefully praised the five common laws of being benevolent and righteous as a father, loving as a mother, friendly as an elder, respectful as a junior, and filial as a child, and all people could obey them.” (*Book of Documents*, “Shundian”)

69. 五福 - 指长寿、富贵、康宁、好德、善终五种福分。《尚书·洪范》：“五福：一曰寿，二曰富，三曰康宁，四曰攸好德，五曰考终命。”

Wufu - the five blessings of longevity, wealth, health, good virtue, and a good death.

“Five blessings: the first is longevity, the second is wealth, the third is well-being, the fourth is benevolence and generosity, and the fifth is to die peacefully.” (*Book of Documents*, “Hongfan”)

70. 九德 - 指古代帝王所应具备的九种品德。《左传·昭公二十八年》：“心能制义曰度，德正应和曰莫，照临四方曰明，勤施无私曰类，教诲不倦曰长，赏庆刑威曰君，慈和

遍服曰顺，择善而从之曰比，经纬天地曰文。九德不愆，作事无悔。”

Jiude - the nine moral virtues that ancient emperors should possess.

“Inner mind can be controlled by morality and justice, and this is called degree; upright morals and harmonious reaction are called serenity; the brightness over everywhere is called brilliance; the giving of alms without selfishness is called discrimination; the teaching of others with tireless is called instruction; the fair in meting out reward and punishment is called ruling; with kindness and harmony to make others to obey is called submission; selecting what is good and follows it is called comparison; the taking of heaven and earth as the maxim is called culture, If the nine moral characters are practiced without fault. there is no regret to remain.” (*The Zuo Tradition*, “The twenty-fifth year of Duke Zhao’s time”)

71.五纪 - 指五种天时。《尚书·洪范》：“五纪：一曰岁，二曰月，三曰日，四曰星辰，五曰历数。”也泛指时间、岁月。

Wuji - the five types of time.

“The Five Epochs: One is the year, the second is the month, the third is the day, the fourth is the stars, and the fifth is the calendar.” (*Book of Documents*, “Hongfan”)

72.三达德 - 指智、仁、勇三种品德。《中庸》：“知、仁、勇三者，天下之达德也。”

Sandade (Three virtues) - the three virtues of wisdom, benevolence and bravery.

“Wisdom, benevolence and bravery are the three virtues under the sun.” (*The Doctrine of the Mean*)

73.三不朽 - 指立德、立功、立言三种不朽的功业。立德，指树立高尚的道德品质，立功为国为民建立功绩，立言，指提出具有真知灼见的言论。《左传·襄公二十四年》：“太上有立德，其次有立功，其次有立言，虽久不废，此之谓不朽。”

The three-immortalities - the three types of achievements that are considered to be immortal or enduring in classical Chinese thought. They are *lide*, which means establishing virtue and moral character; *ligong*, which means accomplishing meritorious deeds for the country and the people; and *liyan*, which means leaving behind impactful, insightful words and teachings.

“The highest extent reached man may reach is the establishment of morality and integrity. The next is the establishment of achievements and another is the establishment of valuable speech. His body extinguished but his establishment remains. This is called three-immortality.”
(*The Zuo Tradition*, “The twenty-fourth year of Duke Xiang’s time”)

74. 求放心 - 指寻求放失的本心。孟子认为人性本善，之所以有不善是人们被利欲迷惑，本心迷失。求放心意即将迷失的善良本心找回来。《孟子·告子上》：“学问之道无他，求其放心而已矣。”

Seeking One’s Innate Goodness - the Mencian idea of seeking or retrieving one’s innate moral goodness that has become obscured or lost. Mencius believed that human nature is inherently good. However, people can become misguided by selfish desires and temptations, leading them to stray from their inherent moral compass. Seeking one’s innate goodness implies recovering one’s true, undefiled heart.

“The aim of learning is merely to help recover the lost goodness in the mind.” (*Mencius*, “Gaozi”)

75. 思无邪 - 语出《诗经·鲁颂·駉》，“思无邪”是孔子对《诗

经》的最高评价，认为《诗经》中的诗歌表达的思想纯正，没有邪恶的内容。后也用来形容文艺作品内容健康，思想纯正。

Purity of thought – the phrase *siwuxie*, or purity of thought, originates from the section of “the Song of the Lu State” in the *Shijing (Book of Odes)*, one of the classic Confucian texts. This phrase was Confucius’ highest praise for the *Shijing*, as he believed the poetic works contained therein expressed thoughts and sentiments that were pure, righteous and free from any malicious or impure elements.

In the broader context, the phrase *siwuxie* came to be used to describe literary or artistic works whose content and underlying philosophy were deemed healthy, virtuous and morally upright.

76.仁之方 - 指实行仁的方法或途径。《论语·雍也》：“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。”

The methods of *Ren* - refers to the methods, approaches or pathways for actualizing the Confucian virtue of ren (benevolence, humaneness).

“I would like to describe benevolence like this: You yourself

desire standing, then help others to get standing. You yourself want success, then help others to attain success. To be able to draw analogies from oneself may be called benevolence.” (*Analects*, Chapter 6)

77.仁之本 - 指仁爱的根本或基础。《论语·学而》：“孝弟也者，其为仁之本与！”认为孝顺父母、尊敬兄长是仁爱的基础。

The foundation of *Ren* - refers to the root or foundation of benevolence.

“Filial piety and fraternal love are certainly the root of benevolence.” It believes that filial piety to parents and respect for elders are the basis of benevolence. (*Analects*, Chapter 1)

78.性即理 - 是宋明理学中的一个重要命题，认为人的本性与天理相通，人性就是天理的体现。朱熹等理学家持此观点。

The Unity of Human Nature and Principle - a core tenet in the Neo-Confucian philosophy of the Song and Ming dynasties. It expresses the idea that human nature (*xing*) is intrinsically one with the principle/reason (*li*) of the cosmos. The key proponents of this concept were leading

Neo-Confucian thinkers such as Zhu Xi.

79. 心即理 - 是明代心学家王阳明的核心观点之一，认为心与理是合一的，良知即天理，心的本体就是天理。这一观点强调了人的主体性和直觉性认知的重要性。

The Unity of Mind and Principle - a core tenet of the “School of Mind” (*Xin Xue*) philosophy advocated by the renowned Ming dynasty thinker Wang Yangming. This concept expresses the idea that the mind (*xin*) and the principle/reason (*li*) are fundamentally one and the same. It asserts that our innate moral faculty, or “conscience (*liangzhi*), is the direct embodiment of the cosmic principle or universal reason. This perspective placed great importance on the individual’s subjective, experiential engagement with the moral realm.

80. 天人合一 - “天人合一”为中国哲学思想，儒、道、释等诸家各有阐述。在儒家思想中，多指人的思想与行为顺应天道运行规律，从而与天道合而为一。王阳明《传习录》：“仁者以天地万物为一体”。

The Unity of Heaven and Humanity – this is a foundational idea in Chinese philosophy, expressed across Confucian, Daoist and Buddhist traditions. Within the Confucian framework, this principle generally refers to the harmonious

alignment between human thought, behavior and the natural, cosmic order of the Dao.

“The benevolent person regards heaven, earth, and all things as one.” (*Instructions for Practical Living and Other Neo-Confucian Writings*)

81. 与时偕行 - 在儒家看来整个世界无时无刻不在发展变化，人的内心和行为也要随之调整，从而对外界变化做出最为正确的回应。语出《周易·损》：“损益盈虚，与时偕行。”

Keeping Pace with the Times - a core Confucian principle that emphasizes the importance of adapting one's thoughts and actions in response to the ever-changing circumstances of the world.

“Diminution and increase, overflowing and emptiness:--these take place in harmony with the conditions of the time.” (*Book of Changes*, “Sun (Decrease)”)

82. 成己成物 - 通过修养工夫，使自身成就理想的完美人格，同时也要使自身以外的万物成就自身、各得其所。语出《礼记·中庸》：“诚者，非自成己而已也，所以成物也。成己，仁也；成物，知也。”

Realizing Oneself and Fulfilling All Things - the Confucian

ideal of personal cultivation and its relationship to the realization of all things in the world.

“Sincerity not only makes oneself accomplish but makes the same to the others as well, The completion of himself is his virtue and the completion of others shows his wisdom.”

(*Book of Rites*, “The Doctrine of The Mean”)

83. 学以成人 - 指通过学习使人成为一个有道德、有知识、有能力的人。这一观念源自儒家教育思想，强调教育对于人格完善的重要性。

Learning to become a person – This concept reflects the Confucian emphasis on education as a means of personal cultivation and moral development. At its core, this idea expresses the belief that through diligent study and learning, an individual can transform themselves into a virtuous, knowledgeable and capable person.

84. 三纲五常 - 三纲指君为臣纲、父为子纲、夫为妻纲；五常指仁、义、礼、智、信。这是中国古代儒家伦理思想的核心内容。语出董仲舒《春秋繁露》。

Three cardinal principles and five constant principles - The three cardinal principles refer to the principle that the king guides his subjects, the father guides his son, and the

husband guides his wife; the five permanent principles refer to benevolence, righteousness, propriety, wisdom, and trustworthiness. This is the core content of ancient Chinese Confucian ethical thought. They are originated from Dong Zhongshu's *The Luxuriant Dew of the Spring and Autumn Annals*.

85. 四维八德 - 四维指礼、义、廉、耻；八德指孝、悌、忠、信、礼、义、廉、耻。这是中国古代儒家提倡的道德规范。四维语出《管子·牧民》，八德是对四维的进一步细化。

The Four Cardinal Virtues and Eight Virtues - The Four Cardinal Virtues refer to propriety, righteousness, integrity, and shame; the Eight Virtues refer to filial piety, brotherhood, loyalty, trustworthiness, propriety, righteousness, integrity, and shame. This is the moral code advocated by Confucianism in ancient China. The Four Cardinal Virtues come from the book *Guanzi*. The Eight Virtues are an elaboration of the Four Cardinal Virtues.

86. 内圣外王 - 古代修身为政的最高理想。谓内备圣人之至德，施之于外，则为王者之政。语出《庄子·天下》：“是故内圣外王之道，暗而不明，郁而不发，天下之人各为其所欲焉以自为方。”但道家强调的是通过自然无为的方式达到个人与宇宙的和谐，以及社会的和谐。儒家强调“内

圣”即加强自我修养,追求圣贤气象,践行君子人格;而“外王”则是经世济民,建功立业。

Inner Sage and Outer King – This is the highest ideal of personal cultivation and governance in traditional Chinese philosophy. It refers to the individual’s efforts to cultivate their inherent moral virtues, to the point of sagehood. This internal self-cultivation is the foundation for the outer king - the ability to then effectively govern and bring harmony to the external world.

The passage from the *Zhuangzi* states: “Therefore, the idea of having the virtue of a saint within and applying the government of a king externally is obscure and blocked. Many people in the world pursue their own interests and regard paranoid views as perfect methods.” (*Zhuangzi*, “Tianxia”)

While Daoism emphasizes a more naturalistic approach to individual and societal harmony through effortless non-action (*wuwei*), Confucianism stresses the active, lifelong process of moral self-improvement and the application of this inner cultivation to the art of governance and statecraft (inner sage). Such a cultivated individual needs to assume leadership roles and enacts just, benevolent

policies that foster the flourishing of the people and the harmonious ordering of society (outer king).

- 87.以德治国 - 指用道德来治理国家，而非仅仅依靠法律或武力。这一观念源自儒家思想，强调道德在政治治理中的核心地位。

Governing the country by virtue - governing the country with morality rather than relying solely on law or force. This concept originates from Confucianism, emphasizing the central role of morality in political governance.

- 88.知行合一 - 指知识与实践相结合，知识与行动相一致。语出王阳明《传习录》：“某尝说知是行的主意，行是知的功夫；知是行之始，行是知之成。”

The unity of knowledge and action - the combination of knowledge and action, and the consistency of knowledge and action.

“Someone once said that knowledge is the source of action, and action is the function of knowledge; knowledge is the beginning of action, and action is the completion of knowledge.” (*Instructions for Practical Living and Other Neo-Confucian Writings*)

- 89.敬天法祖 - 指敬畏上天和效法祖先。这是中国古代的一

种宗教信仰和道德规范。

Revere Heaven, Emulate the Ancestors – reverence to the Heaven and following the example of ancestors. This represents a fundamental aspect of traditional Chinese religious and moral beliefs.

90. 乐天知命 - 指顺应和效法天道运行的规律，从而无论困境还是顺境，都从容不迫，乐于接受命运的安排。语出《周易·系辞上》：“乐天知命，故不忧。”

Delight in Heaven, Know One's Destiny - This refers to the ability to joyfully follow and align oneself with the natural patterns of the Heavenly Dao, accepting one's place in the greater cosmic scheme. It involves a sense of contentment in the face of life's events, whether favorable or adverse.

“He rejoices in Heaven and knows its ordinations; -and hence he has no anxieties.” (*Book of Changes*, “The Great Treatise”)

91. 过犹不及 - 指事情做得过头或做得不够都是不好的。语出《论语·先进》：“子贡问：‘师与商也孰贤？’子曰：‘师也过，商也不及。’曰：‘然则师愈与？’子曰：‘过犹不及。’”

To go too far is as bad as not going far enough - it means that it is not good to do too much or not enough.

Zi Gong asked, "Who is better, Shi or Shang?" The Master said, "Shi often goes too far and Shang does not go far enough." Zi Gong said, "In that case, Shi must be the better?" The Master said, "To go too far is as bad as not going far enough." (*Analects*, Chapter 11)

92. 生而知之 - 指生来就具有某种知识或能力。语出《论语·述而》：“子曰：‘我非生而知之者，好古，敏以求之者也。’”虽然孔子说自己不是生而知之，但这一概念仍被用来形容某些人天赋异禀。

Born with knowing - innate knowledge, wisdom or capabilities, without the need for extensive learning or cultivation.

The Master said, "I wasn't born with innate knowledge. I am simply a man who loves ancient culture and is diligent in seeking it." (*Analects*, Chapter 7)

Confucius acknowledged that he himself was not “born with knowing”. This concept is used to describe individuals who exhibit exceptional talents and abilities.

93. 学而知之 - 指通过学习而获得知识或能力。与“生而知之”相对，强调后天学习的重要性。

Learn and then know – knowledge and capabilities acquired

through learning and study. This phrase contrasts with the idea of “Borning with knowing”, and highlights the crucial role of diligent learning and study in the process of gaining understanding and wisdom.

94. 讲信修睦 - 指讲究信用、和睦相处。语出《礼记·礼运》：“选贤与能，讲信修睦。”

Emphasize Trustworthiness and Cultivate Harmony - a Confucian principle that emphasizes the importance of trustworthiness and cultivating harmonious relationships in both personal and societal contexts.

“They chose the wise, talented and virtuous and set him up on the highest throne. The people went in for credit and lived in harmony.” (*Book of Rites*, “Liyun”)

95. 文质彬彬 - 形容人既文雅又朴实，后来也形容人文雅有礼貌。语出《论语·雍也》：“质胜文则野，文胜质则史，文质彬彬，然后君子。”

Refinement and honesty are duly balanced - a person who is both elegant and simple, and also describes a person who is elegant and polite.

“When honesty overbalances refinement, crudeness results. When refinement overbalances honesty, there is superficiality.

Only when refinement and honesty are duly balanced will gentlemen emerge.” (*Analects*, Chapter 6)

96. 克己复礼 - 指约束自己，使自己的行为符合礼的规范。

语出《论语·颜渊》：“颜渊问仁。子曰：‘克己复礼为仁。一日克己复礼，天下归仁焉！’”

Restrain the Self and Restoring Propriety - self-discipline and the restoration of proper conduct in accordance with societal norms and ethical standards.

Yan Yuan asked about benevolence. The Master said, "He who can restrain himself and submit to rites is benevolent. Once he has succeeded in doing so, everyone under Heaven would honor him as a benevolent man. (*Analects*, Chapter 12)

97. 修己安人 - 指修养自己的品德以安抚他人。这是儒家思想中关于个人修养与社会和谐的重要观念。

Cultivating the Self to Bring Peace to Others – cultivating individual morality as a means to bring about peace to others. This principle underscores the Confucian belief that personal moral development and the restoration of social order are interdependent and mutually reinforcing processes.

98. 群而不党 - 指人们团结在一起，但不形成党派或团体。

语出《论语·卫灵公》：“君子矜而不争，群而不党。”强调君子在交往中保持独立性和公正性。

Sociable but not clannish - refers to people uniting together but not forming a party or group.

The Master said, "A gentleman is dignified but not quarrelsome; sociable, but not clannish." (*Analects*, Chapter 15)

It emphasizes that a gentleman should maintain independence and impartiality in his dealings.

99. 有教无类 - 指教育不分贵贱贫富，对哪类人都一视同仁。

《论语·卫灵公》：“子曰：‘有教无类。’”

Instruction recognizes no castes - refers to education without distinction between high and low, rich and poor, and treating all types of people equally.

The Master said, "Instruction recognizes no castes." (*Analects*, Chapter 15)

100. 温故知新 - 指温习已学过的知识，获得新的理解和体会。也指吸取历史经验，更好地认识现在。《论语·为政》：“温故而知新，可以为师矣。”

Reviewing the Old to Understand the New - reviewing and reflecting on one's past knowledge and experiences in order

to gain new insights and understanding. It also refers to learning from historical experience to better understand the present.

"If you can acquire new knowledge while reviewing the old, you may become a teacher of others." (*Analects*, Chapter 2)

101. 举一反三 - 指从一件事情类推而知道其他许多事情。

比喻善于学习，能够由此及彼。《论语·述而》：“不愤不启，不悱不发。举一隅不以三隅反，则不复也。”

Draw inferences from one instance - the ability to make insightful generalizations and analogies based on the understanding of a single case or example. It is a metaphor for people who are good at learning and can extrapolate from one thing to another.

“Only when someone bursts with eagerness for learning do I instruct; only when someone bubbles to speak but fails to express himself do I enlighten. If I show one corner of a subject and he cannot deduce the other three by himself, I do not continue the lesson.” (*Analects*, Chapter 7)

102. 顺天应人 - 指顺应天命，合乎人心。《周易·革》：“天地革而四时成，汤武革命，顺乎天而应乎人，革之事大矣哉。”

Compliance with nature and people - conforming to destiny and conforming to people's hearts.

“Heaven and earth undergo their changes, and the four seasons complete their functions. Tang changed the appointment (of the line of Xia to the throne), and Wu (that of the line of Shang), in accordance with (the will of) Heaven, and in response to (the wishes of) men. Great indeed is what takes place in a time of change.” (*Book of Changes*, “Ge (Revolution)”)

103. 革故鼎新 - 指去除旧的，建立新的。多指改朝换代或重大变革。《周易·杂卦》：“革，去故也，鼎，取新也。”

Renovate the old and create the new - to remove the old and establish the new. Mostly refers to a change of dynasty or major changes.

“Ding takes what's new; the old is left by Ge.” (*Book of Changes*, “Zagua”)

104. 天尊地卑 - 指天空高远尊贵，大地低微卑下。《周易·系辞上》：“天尊地卑，乾坤定矣。”

Heaven is lofty and honorable, earth is low - refers to the sky being high and noble, and the earth being low and humble.

“Heaven is lofty and honorable; earth is low. (Their symbols),

Qian and Kun, (with their respective meanings), were determined (in accordance with this).” (*Book of Changes*, “The Great Treatise”)

105. 观物取象 - 指观察事物，获取其象征意义。《周易·系辞下》：“古者包牺氏之王天下也，仰则观象于天，俯则观法于地，观鸟兽之文与地之宜，近取诸身，远取诸物，于是始作八卦。”

Observing things and taking symbols - observing things and obtaining their symbolic meanings.

“Anciently, when Bao-xi had come to the rule of all under heaven, looking up, he contemplated the brilliant forms exhibited in the sky, and looking down he surveyed the patterns shown on the earth. He contemplated the ornamental appearances of birds and beasts and the (different) suitabilities of the soil, Near at hand, in his own person, he found things for consideration, and the same at a distance, in things in general. On this he devised the eight trigrams” (*Book of Changes*, “The Great Treatise”)

106. 自强不息 - 指自己努力上进，永不懈怠，形容一种积极的人生态度。《周易·乾》：“天行健，君子以自强不息。”

Self-improvement - a person who strives to make progress

and never slacks off, describing a positive and enterprising attitude towards life.

“Heaven, in its motion, (gives the idea of) strength. The superior man, in accordance with this, nerves himself to ceaseless activity.” (*Book of Changes*, “Qian”)

107. 厚德载物 - 指道德高尚者能承担重大任务。《周易·坤》：“坤厚载物，德合无疆。”

Strong virtue carries all - individuals with exceptional moral character and virtue are capable of taking on and carrying out momentous tasks and responsibilities.

“Kun, in its largeness, supports and contains all things.” (*Book of Changes*, “Kun”)

108. 浩然之气 - 指盛大刚直之气。《孟子·公孙丑上》：“我善养吾浩然之气。”

great and just spirits - refers to the grand and upright spirits.

“I am good at fostering my great and just spirits.” (*Mencius*, “Gongsunchou”)

109. 先知先觉 - 指认识事理较一般人为早的人。《孟子·万章上》：“天之生此民也，必有使先知觉后知觉者也。”

Earlier to realize and act - a state of being where an

individual is relatively early in recognizing or understanding a particular situation or event.

“While Heaven lets there be men, it also lets those who have foresights awaken those who have not, and causes those who have awakened to enlighten those who have not.” (*Mencius*, “Wanzhang”)

110. 后知后觉 - 相对于先知先觉，指认识事理较晚的人。
同上，“天之生此民也，必有使先知觉后知觉者也。”

Late to realize and act - a state of being where an individual is relatively late in recognizing or understanding a particular situation or event, in contrast to those who are “earlier to realize and act”.

“While Heaven lets there be men, it also lets those who have foresights awaken those who have not, and causes those who have awakened to enlighten those who have not.” (*Mencius*, “Wanzhang”)

111. 恻隐之心 - 指对别人不幸的同情心。《孟子·告子上》：
“恻隐之心，人皆有之。”

Compassion - sympathy when seeing the misfortune of others.

“Compassion is a feeling shared by all men alike.” (*Mencius*,

“Gaozi”)

112. 羞恶之心 - 指对自己或他人的不道德行为感到羞耻和憎恶的心。《孟子·告子上》：“羞恶之心，义之端也。”

The sense of shame - the feeling of shame and hatred towards one's own or others' immoral behavior.

“The sense of shame is the beginning of righteousness.”

(*Mencius*, “Gaozi”)

113. 恭敬之心 - 指人对人对事都保持恭敬的态度。《孟子·离娄上》：“恭敬之心，人皆有之。”

Reverence - maintaining a respectful attitude towards people and things.

“Reverence is the conscience shared by all men alike.”

(*Mencius*, “Lilou”)

114. 是非之心 - 指分辨是非得失的能力。《孟子·告子上》：“是非之心，智之端也。”

The Sense of right and wrong - the innate human capacity to discern and judge what is right and what is wrong, good and bad, correct and incorrect.

“The capacity to distinguish right and wrong reflects wisdom.” (*Mencius*, “Gaozi”)

115. 和而不流 - 指与人和睦相处，但不随波逐流，能坚守原则。《礼记·中庸》：“君子和而不流。”

Being amiable and not lose principle - refers to interacting harmoniously with others, but not following the crowd and being able to stick to principles.

“A junzi is amiable and does not lose his principle.” (*Book of Rites*, “The Doctrine of The Mean”)

116. 七情六欲 - 指人的各种情感和欲望。《礼记·礼运》：“何谓人情？喜、怒、哀、惧、爱、恶、欲，七者弗学而能。”六欲一般指眼、耳、鼻、舌、身、意的欲望。

Seven Emotions and Six Desires - refers to various human emotions and desires.

“What is man's feeling? They are joy, anger, sadness, fear, love, disliking and liking. These seven feelings are natural without learning.” (*Book of Rites*, “Liyun”)

The six desires refer to the desires of the eyes, ears, nose, tongue, body, and mind.

117. 义理之学 - 研究道义、道理的学问。宋明理学强调义理，与辞章、考据相对。

The Study of Righteous Principles - the scholarly pursuit and study of righteous principles, moral reasoning, and the

underlying principles that govern human conduct and social order. The practice stands in contrast to the traditional emphasis on *cizhang* (the study of literary style and textual analysis”, and *kaoju* (the study of historical and philological details).

118. 见闻之知 - 通过感官经验获得的知识。《朱子语类》中有所提及。

Sensory knowledge - knowledge gained through sensory experience. It is discussed in *Selections From Classified Conversations of Zhu Xi*.

119. 德性之知 - 指对道德本体的内在体悟和理解，与见闻之知相对。

Inner knowledge - the inner realization and understanding of the ontology of morality, as opposed to the sensory knowledge.

120. 气质之性 - 指人由于禀受的气不同而产生的不同的质性。

The nature of temperament - the different qualities of people due to the different qi they are endowed with.

121. 天命之性 - 指人先天具有的、本原的善性。源自《中庸》等儒家经典。

Nature given by Heaven - the innate and original good nature of human beings. It is originated from Confucian classics, such as *The Doctrine of the Mean*.

122. 理一分殊 - 指万物之理本一，而其表现则千差万别。朱熹《论语集注》中有相关解释。

Unity in Diversity - while the underlying principle or essence of all things is ultimately one and the same, its manifestations and expressions in the phenomenal world are diverse and multifarious. Zhu Xi discussed and elaborated on this idea in his *Collected Annotations on the Analects*.

123. 理本气末 - 指理是气的本原，气是理的表现。这是宋明理学中的一个重要观点。

Li as the origin and Qi as the expression - Li represents the underlying principle, reason, or pattern that is the fundamental basis and source of all things, while is the concrete manifestation and dynamic expression of the abstract principle of Li. This is an important viewpoint in Neo-Confucianism philosophy, especially during the Song and Ming dynasties.

124. 理具于心 - 指万物的理都存在于人的心中。这是陆王心学的一个重要观点。

Li (principle) is inherent in Xin (heart-mind) – The principle is innate and intrinsic to the human heart-mind itself. This is an important principle in the Heart-Mind (*Xinxue*) philosophy of the Neo-Confucian scholars Lu Jiuyuan and Wang Yangming.

125. 发明本心 - 指发现和发挥自己内心的良知。

Discover true heart - discovering and developing one's inner conscience.

126. 万物一体 - 指万物在本质上都是相同的，都源于天理。

All things are one - means that all things in the world are essentially the same and all originate from the laws of heaven.

127. 天人感应 - 指天与人之间存在感应关系，天能影响人事，人事也能感应天。《春秋繁露》等汉代著作中有此观点。

The Resonance and Responsiveness between Heaven and Humanity - the belief that there exists a responsive relationship between Tian (Heaven) and Ren (Humanity). Heaven can influence and shape human affairs, while human actions and moral cultivation can evoke responses from

Heaven. This view is found in works of the Han Dynasty such as *The Luxuriant Dew of the Spring and Autumn Annals*.

128. 天人相类 - 指天与人之间存在相似之处。这一观点在中国古代哲学中有所体现，强调人与自然的和谐统一。具体出处难以确定，但类似思想在《易经》等经典中有所体现。

The Resemblance between Heaven and Humanity - the belief that there are fundamental similarities and correspondences between Tian (Heaven) and Ren (Humanity). This view is reflected in ancient Chinese philosophy, which emphasizes the harmonious unity of man and nature. While the precise original source of this belief is difficult to pin down, it is reflected in various classic Chinese philosophical texts, such as the *Book of Changes*.

129. 天人相与 - 指天与人之间相互作用、相互影响。这一思想在中国传统文化中占有重要地位，强调人与自然的紧密联系。出处难以具体到某一文献，但相关思想在诸多古籍中均有体现。

The Mutual Interaction between Heaven and Humanity - the belief that there is a dynamic, reciprocal relationship and interaction between Tian (Heaven) and Ren (Humanity). It

emphasizes the intimate, interactive connection between the natural realm and the human realm.

This idea occupies an important position in traditional Chinese culture. While it is difficult to trace this belief to a specific canonical text, it is reflected across various classical Chinese writings and cultural traditions.

130. 穷神知化 - 指深入探索事物的神妙变化。语出《周易·系辞下》：“穷神知化，德之盛也。”

Fathoming the Numinous and Comprehending Transformation - cultivating an understanding of the underlying mysteries and constant flux of the natural world.

“We have thoroughly comprehended the inscrutable and spirit-like and know the processes of transformation; -this is the fulness of virtue.” (*Book of Changes*, “The Great Treatise”)

131. 否极泰来 - 指事情坏到极点后，会向好的方向转化。语出《周易·否》：“否之匪人，不利君子贞，大往小来。”和《周易·泰》：“泰，小往大来，吉亨。”后人据此提炼出成语“否极泰来”。

When Adversity Reaches its Limit, Prosperity Will Come - when things have deteriorated to their lowest point, a

positive transformation and turnaround will inevitably follow.

“In Pi there is the want of good understanding between the (different classes of) men, and its indication is unfavorable to the firm and correct course of the superior man. We see in it the great gone and the little come.” (*Book of Changes*, “Pi”)

“In Tai (we see) the little gone and the great come. (It indicates that) there will be good fortune, with progress and success.” (*Book of Changes*, “Tai”)

The idiom “when adversity reaches its limit, prosperity will come” is derived from these statements in the *Book of Changes*.

132. 仁者不忧 - 指有仁德的人不会忧愁。语出《论语·子罕》：“知者不惑，仁者不忧，勇者不惧。”

The Benevolent are Not Troubled - a person of true benevolence will be able to maintain peace of mind, even in the face of difficulties or adversity.

“He who is really wise can never be perplexed. He who is really virtuous cannot be unhappy. He who is really brave is never fearful.” (*Analects*, Chapter 9)

133. 为仁由己 - 指实践仁德全靠自己。语出《论语·颜渊》：

“为仁由己，而由人乎哉？”

To be benevolent depend on oneself - To practice benevolence is all up to oneself.

“In putting benevolence into practice, one depends on himself, not others.” (*Analects*, Chapter 12)

134. 尽心知性 - 指尽心尽力去认识和理解事物的本性。语出《孟子·尽心上》：“尽其心者，知其性也。知其性，则知天矣。”

Conscientiously understand the nature of things - do one's best to know and understand the nature of things.

“He who gives full play to the good nature of his heart will comprehend the nature of men, He who comprehends the nature of men will comprehend the way of Heaven.” (*Mencius*, “Jinxin”)

135. 反求诸己 - 指遇到问题先从自己身上找原因。语出《孟子·离娄上》：“行有不得者皆反求诸己，其身正而天下归之。”

Reflect and find fault in oneself - when you encounter a problem, you should first look for the cause within yourself.

“When your conduct brings forth no desired result, reflect and find fault in yourself. If you stand upright yourself,

people across the land will come over to you with their allegiance.” (*Mencius*, “Lilou”)

136. 仁义礼智信 - 儒家所倡导的五种基本道德规范。具体出处难以确定，但这一观念在儒家经典中多有体现。

Benevolence, righteousness, propriety, wisdom, and trustworthiness - The five basic moral norms advocated by Confucianism. The specific origin is difficult to determine, but this concept is reflected in many Confucian classics.

137. 恭宽信敏惠 - 指儒家所提倡的五种美德：恭敬、宽厚、诚信、勤敏、慈惠。语出《论语·阳货》：“子张问仁于孔子。孔子曰：‘能行五者于天下为仁矣。’‘请问之。’曰：‘恭、宽、信、敏、惠。’”

Courtesy, tolerance, sincerity, diligence, and kindness - refers to the five virtues advocated by Confucianism: courtesy, tolerance, sincerity, diligence, and kindness.

“Zi Zhang asked the Master about benevolence. The Master said, ‘He who could practice five things everywhere in the world would be benevolent.’ ‘What are they?’ Zi Zhang asked. The Master said, ‘Courtesy, tolerance, sincerity, diligence, and kindness.’” (*Analects*, Chapter 17)

138. 温良恭俭让 - 指温和、善良、恭敬、节俭、忍让这五

种美德。语出《论语·学而》：“夫子温良恭俭让以得之。”

Gentleness, kindness, courtesy, frugality and modesty - The five virtues are gentleness, kindness, courtesy, frugality and modesty.

“Our Master gets it through his gentleness, his kindness, his courtesy, his frugality and modesty.” (*Analects*, Chapter 1)

139. 知耻近乎勇 - 指人只有在知道羞耻之后才能奋发图强。语出《中庸》

Feeling of shame is close to bravery - It means that only after knowing shame can people work harder. The phrase comes from "The Doctrine of the Mean".

140. 无极而太极 - 指宇宙的最初状态是混沌无序的，然后逐渐演化为有序的太极状态。语出周敦颐《太极图说》。

From the Limitless to the Supreme Ultimate - the universe begins in a state of complete formlessness and lack of distinction (*Wuji*). But from this limitless, undifferentiated ground, the Supreme Ultimate (*taiji*) gradually emerges, giving rise to the dynamic interplay of yin and yang that propels the unfoldment of the cosmos.

This phrase comes from the writings of the Song Dynasty Neo-Confucian philosopher Zhou Dunyi's work *Tai Chi*

Diagram Theory.

141. 欲速则不达 - 指过于急躁反而达不到目的。语出《论语·子路》：“无欲速，无见小利。欲速则不达，见小利则大事不成。”

Haste makes waste - being too impatient will result in failure to achieve the goal.

“Don't seek for haste and don't concern yourself about little advantages. If you desire haste, you will not make real progress and achieve success. If you have an eye only for little advantages, nothing important will ever get finished.”

(*Analects*, Chapter 13)

142. 三思而后行 - 指做事前要反复思考。语出《论语·公冶长》：“季文子三思而后行。”

Think twice before you act - It means to think repeatedly before doing something.

“Ji Wenzi (high official of Lu) acted only after thinking several times.” (*Analects*, Chapter 5)

143. 君子而时中 - 指君子在言行举止上能够恰到好处地把握中庸之道。语出《中庸》：“君子之中庸也，君子而时中。”

A gentleman is in the right time - the true gentleman or

superior person is able to navigate life's circumstances with a sense of balance and moderation.

“The superior men go for the doctrine of the mean because they always keep to the middle course.” (*The Doctrine of the Mean*)

144. 天地之大德曰生 - 指天地的最大恩德是赋予万物生命。语出《周易·系辞下》：“天地之大德曰生。”

The great virtue of heaven and earth is life - the highest, most fundamental virtue of the cosmic forces of Heaven and Earth is their power to bestow and sustain life.

“The great attribute of heaven and earth is the giving and maintaining life.” (*Book of Changes*, “The Great Treatise”)

145. 随时变易以从道 - 指要根据时代的变化来调整自己的行为以符合道义。

Adapt to change and follow the Dao - adjusting one's behavior according to the changes of the times in order to make oneself in line with morality.

146. 学然后知不足 - 指通过学习才能发现自己的不足之处。语出《礼记·学记》：“是故学然后知不足，教然后知困。”

Learn and then know one's own deficiencies - It means that

only after learning can people discover their own shortcomings.

“Learn and then you know your own deficiencies. Teaching the others and then you find your own puzzles.” (*Book of Rites*, “Xueji”)

147. 敏于事而慎于言 - 指在工作上要敏捷勤奋，在言语上要谨慎小心。语出《论语·学而》：“君子食无求饱，居无求安，敏于事而慎于言。”

Quick to act, but cautious in speech – The ideal Confucian gentleman (*junzi*) should be swift and capable in their work, but temperate in their use of language.

“A gentleman does not seek satiety at table or ease at home. He is diligent in business and cautious in speech.” (*Analects*, Chapter 1)

148. 穷理尽性以至于命 - 指通过深入探究事物的原理来尽知事物的本性，进而了解天命。语出《周易·说卦》：“穷理尽性以至于命。”

Exhausting knowledge to understand the nature and destiny: through the rigorous investigation of principles and the complete realization of one's inherent human nature, one can ultimately come to grasp the Mandate of Heaven.

“They (thus) made an exhaustive dis-crimination of what was right and effected the complete development of (every) nature, till they arrived (in the I) at what was appointed for it (by Heaven).” (*Book of Changes*, “Treatise of Remarks on the Trigrams”)

149. 养心莫善于寡欲 - 指修养心性的最好方法就是减少欲望。语出《孟子·尽心下》：“养心莫善于寡欲。”

The best way to cultivate your mind is to reduce your desires - the most effective way to cultivate the heart-mind (*xin*) is to practice a life of simplicity and moderation.

“The best way to foster goodness at heart is to reduce personal desires.” (*Mencius*, “Jinxin”)

150. 格致诚正，修齐治平 - 指格物、致知、诚意、正心、修身、齐家、治国、平天下的八个条目和步骤。语出《大学》。

Investigating things, extending knowledge, making the will sincere, rectifying the mind, cultivating the personal, establishing harmonious family, governing the state, and pacifying all under Heaven.

This is an eight-step process of moral self-cultivation and social/political realization.

This idea from the Confucian text *the Great Learning*.

151. 己所不欲，勿施于人 - 指自己不愿意接受的事物也不要强加给别人。语出《论语·颜渊》：“己所不欲，勿施于人。”

Don't do to others what you don't want others to do to you –
Do not impose on others what you don't want to accept.

“Do not do to others what you wouldn't like yourself.”
(*Analects*, Chapter 12)

152. 学而时习之，不亦说乎 - 指学习后及时复习是一件快乐的事情。语出《论语·学而》：“学而时习之，不亦说乎？”

To learn and at due times to review what one has learned,
isn't that a pleasure - reviewing in time after studying brings
people happiness.

“To learn and at due times to review what one has learned,
isn't that a pleasure?” (*Analects*, Chapter 1)

153. 三人行，必有我师焉 - 指在三个人中一定有值得我学习的地方。语出《论语·述而》：“三人行，必有我师焉。”

When three people are walking together, there must be a
teacher from me - there must be something worth learning
from among the three people.

“When several men are walking together, I am sure there is one I can learn from.” (*Analects*, Chapter 7)

154. 君子和而不同，小人同而不和 - 指君子在保持自己独立见解的同时能与他人和谐相处，而小人则盲目附和他人却不能真正和谐相处。语出《论语·子路》：“君子和而不同，小人同而不和。”

The superior person harmonizes with others without being the same, while the small person is the same without being harmonious. - the true mark of the superior person is their ability to find common ground and cooperate with others, while still preserving their own distinct identity and moral principles. In contrast, the small person lacks this capacity for genuine harmony, and instead resorts to blind conformity in an attempt to fit in.

“A true gentleman is conciliatory but not blind-accommodating. A petty man is blind-accommodating, but not conciliatory.” (*Analects*, Chapter 13)

155. 知之为知之，不知为不知，是知也 - 指知道就是知道，不知道就是不知道，这才是真正的智慧。语出《论语·为政》：“知之为知之，不知为不知，是知也。”

When you know a thing, say that you know it; when you do

not know a thing, admit that you do not know it. That is true wisdom.

“When you know a thing, say that you know it; when you do not know a thing, admit that you do not know it. That is true wisdom.” (*Analects*, Chapter 2)

156. 凡事豫则立，不豫则废 - 指做任何事情都要提前做好准备才能成功，否则就会失败。语出《礼记·中庸》：“凡事豫则立，不豫则废。”

For all matters, if you are prepared, you will succeed; if you are not prepared, you will fail. - for any endeavor or task, success depends on thorough preparation and forethought.

“The success of all things should depend on previous preparations. Failure will be invited without good preparations.” (*Book of Rites*, “The Doctrine of The Mean”)

157. 玉不琢不成器，人不学不知道 - 指玉石不经过雕琢就不能成为有用的器具，人不学习就不会明白道理。语出《礼记·学记》：“玉不琢，不成器；人不学，不知道。”

Jade cannot become a useful tool without being carved, and people cannot understand it without learning - Jade cannot become a useful tool without being carved, and people cannot understand the truth without learning.

“Jade that is not cut cannot form a piece of jade vessel. A man who does not learn cannot know the way how to be a man.” (*Book of Rites*, “Xueji”)

158. 物以类聚，人以群分 - 指同类的东西聚在一起，人按照其品行、爱好而形成团体。语出《周易·系辞上》：“方以类聚，物以群分，吉凶生矣。”后演变为“物以类聚，人以群分”。

Things of the same type gather together, and people are divided into groups according to their character and preferences. – Just as objects of the same type naturally cluster together, people tend to associate and bond with others who share similar characteristics, values, and inclinations.

“Affairs are arranged together according to their tendencies, and things are divided according to their classes, Hence were produced (the interpretations in the I, concerning) what is good [or lucky] and evil [or unlucky].” (*Book of Changes*, “The Great Treatise”)

159. 满招损，谦受益 - 指自满会招致损失，谦虚可以得到益处。语出《尚书·大禹谟》：“满招损，谦受益，时乃天道。”

Arrogance invites harm, while humility brings benefit. - Arrogance is ultimately detrimental, leading to mistakes and losses. In contrast, a humble attitude allows one to remain open, receptive to feedback, and positioned to gain wisdom and support from others.

“The modest receive benefit, while the conceited reap failure, this is the way of heaven.” (*Book of Documents*, “Dayumo”)

160. 穷则变，变则通，通则久远 - 指事物发展到了极点，就要发生变化，变化了才会使事物的发展不受阻塞，事物才能不断地发展。语出《周易·系辞下》：“易，穷则变，变则通，通则久。”

When something reaches its limit, it must change; when it changes, it can flow freely; and when it flows freely, it can endure for a long time. - When something reaches its limits, it must adapt and transform in order to continue growing and thriving. This process of change leads to a state of unimpeded progress, which in turn allows for long-term sustainability.

“When a series of changes has run all its course, another change ensues, when it obtains free course, it will continue long.” (*Book of Changes*, “The Great Treatise”)

161. 民为邦本，本固邦宁 - 指人民是国家的根基，根基牢固，国家才能安定。语出《尚书·五子之歌》：“皇祖有训，民可近，不可下，民惟邦本，本固邦宁。”

The people are the foundation of the country. Only when the foundation is stable can the country be peaceful - The people are the foundation of the country. Only when the foundation is strong can the country be stable.

“Our great ancestors have taught us to be close to the people and not to be alienated. The people are the foundation of the country. Only when the foundation is stable can the country be peaceful.” (*Book of Documents*, “Song of Five Sons”)

162. 敏而好学，不耻下问 - 指天资聪明而又好学的人，不以向地位比自己低、学识比自己差的人请教为耻。语出《论语·公冶长》：“敏而好学，不耻下问。”

Diligent and fond of learning, and not blush to learn from his inferiors - People who are talented and eager to learn should not be ashamed to ask for advice from those whose status is lower than themselves and who are less knowledgeable than themselves.

“He was diligent and fond of learning, and he did not blush to learn from his inferiors.” (*Analects*, Chapter 5)

163. 君子坦荡荡，小人常戚戚 - 指君子心胸开阔，神定气安；小人则是斤斤计较，患得患失。语出《论语·述而》：“君子坦荡荡，小人长戚戚。”

A true gentleman is calm and at ease; a petty man is always worried and full of distress - A gentleman is open-minded and calm; a petty man is preoccupied with everything and worries about gains and losses.

“A true gentleman is calm and at ease; a petty man is always worried and full of distress.” (*Analects*, Chapter 7)

164. 诚者天之道，诚之者人之道 - 指诚实是天道的法则，做到诚实是人道的法则。语出《中庸》：“诚者，天之道也；诚之者，人之道也。”

Sincerity is the way of Heaven; striving to be sincere is the way of men - Honesty is the law of heaven, and being honest is the law of humanity.

“Sincerity is the way of Heaven; striving to be sincere is the way of men.” (*The Doctrine of The Mean*)

165. 道不同，不相为谋 - 指走着不同道路的人，就不能在一起谋划。语出《论语·卫灵公》：“道不同，不相为谋。”

Men who differ in their principles cannot take counsel with each other - People who are on different paths cannot plan

together.

“Men who differ in their principles cannot take counsel with each other.” (*Analects*, Chapter 15)

166. 得道多助，失道寡助 - 指站在正义、仁义方面，会得到多数人的支持帮助；违背道义、仁义，必然陷于孤立。语出《孟子·公孙丑下》：“得道者多助，失道者寡助。”

A just cause enjoys abundant support while an unjust cause finds little assistance - If you stand on the side of justice and benevolence, you will get support and help from the majority of people; if you go against morality and benevolence, you will inevitably be isolated.

“A just cause enjoys abundant support while an unjust cause finds little assistance.” (*Mencius*, “Gongsunchou”)

167. 富贵不能淫，贫贱不能移，威武不能屈 - 指在富贵时，能使自己节制而不挥霍；在贫贱时不要改变自己的意志；在强权下不能改变自己的态度。语出《孟子·滕文公下》：“富贵不能淫，贫贱不能移，威武不能屈，此之谓大丈夫。”

When in wealth and nobility, one cannot be licentious; when in poverty and lowliness, one cannot be swayed; when faced with power and force, one cannot be bent. - a true *junzi* (superior person) is one who can maintain their moral and

ethical principles regardless of their circumstances. They are not swayed by the allures of wealth and status, the difficulties of poverty, or the threats of power and force.

“No riches or ranks may induce them to corrupt; no poverty or lowliness may cause them to waver, no might or force may compel them to submit.” (*Mencius*, “Tengwengong”)

168. 生于忧患，死于安乐 - 指忧愁患难的处境可以使人发奋而得以生存，安逸快乐的生活可以使人懈怠而导致灭亡。语出《孟子·告子下》：“然后知生于忧患而死于安乐也。”

One survives adversity and perishes amid leisure - Situations of sorrow and adversity can make people work hard to survive, while a life of ease and happiness can make people slack and lead to destruction.

“Hence one can see that a state survives adversity and perishes amid leisure.” (*Mencius*, “Gaozi”)

169. 民为贵，社稷次之，君为轻 - 指人民放在第一位，国家其次，君在最后。语出《孟子·尽心下》：“民为贵，社稷次之，君为轻。”

The people are the most prized, the gods of land and cereals come next, and the sovereign is the lightest - The people are

of utmost importance, the state is next, and the ruler is the least important.

“The people are the most prized, the gods of land and cereals come next, and the sovereign is the lightest.” (*Mencius*, “Jinxin”)

170. 穷则独善其身，达则兼济天下 - 指在不得志的时候就要管好自己的道德修养，得志的时候就要努力让天下人都能得到好处。语出《孟子·尽心上》：“穷则独善其身，达则兼善天下。”

When in adversity, they maintained personal integrity for their own sake; in time of success, they sought to benefit all the people as well - When you are unsuccessful, you must improve your moral cultivation; when you are successful, you must work hard to benefit everyone in the world.

“When in adversity, they maintained personal integrity for their own sake; in time of success, they sought to benefit all the people as well.” (*Mencius*, “Jinxin”)

171. 外举不避仇，内举不避亲 - 指推举人才时，在外不避开自己的仇人，在内不避开自己的亲人。语出《左传·襄公三年》。

When recommending people from outside, one does not

avoid enemies; when recommending from within, one does not avoid relatives. This observation is found in the *Zuo Tradition*.

172. 居安思危，思则有备，有备无患 - 指处于安全环境时要考虑到可能出现的危险，想到危险就会有所准备，事先有了准备就可以避免祸患。语出《左传·襄公十一年》。

You should think of danger in time of peace. To think so can lead to preparation and preparation averts calamities - When you are in a safe environment, you should consider the possible dangers and be prepared when you think of the dangers. By being prepared in advance, you can avoid disasters. This observation is found in the *Zuo Tradition*.

173. 防民之口，甚于防川 - 指阻止人民进行批评的危害，比堵塞河川引起的水患还要严重。语出《国语·周语上》：“防民之口，甚于防川，川壅而溃，伤人必多，民亦如之。”

To silence the people is more harmful than blocking a river - The harm caused by preventing people from criticizing is more serious than flooding caused by blocking rivers.

“Trying to block people's mouths and prevent them from raising their opinions is more dangerous than preventing floods. Once the river is blocked and overflows, many people

will be injured. The same goes for blocking public opinion.”
(*Discourses of the States*)

174. 皮之不存，毛将焉附 - 指皮都没有了，毛往哪里依附呢？比喻事物失去了借以生存的基础，就不能存在。语出《左传·僖公十四年》：“皮之不存，毛将安傅？”

With the skin gone, what can the hair adhere to - The skin on the finger is gone, where will the hair attach to it? It means that things cannot exist if they lose the basis for their existence.

“Skin is lost, what can the fur cling to?” (*Zuo Tradition*)

175. 以其人之道还治其人之身 - 指用别人的办法来惩治他自己。出处不详，为现代常用语。

Using their own methods to deal with them - using the same methods or tactics against someone to punish or retaliate against them. This saying does not have a definitive origin.

176. 博学之，审问之，慎思之，明辨之，笃行之 - 指要博学多才，对学问要详细地询问，彻底搞懂，要慎重地思考，要明白地辨别，要切实地力行。语出《中庸》。

Studying extensively, questioning earnestly, thinking profoundly, discriminating clearly, and practicing assiduously - It means to be knowledgeable and versatile; to

inquire in detail about knowledge and understand it thoroughly; to think carefully; to distinguish clearly; to practice it practically. This saying is found in *The Doctrine of the Mean*.

177. 从善如登，从恶如崩 - 指做好事就像登山一样困难，而干坏事就像山崩一样迅速。语出《国语·周语下》：“谚曰：‘从善如登，从恶如崩。’”

Pursuing good is like climbing (a mountain), while pursuing evil is like collapsing (of a mountain) - It takes much more effort and determination to cultivate virtue and do good, compared to the relative ease with which one can succumb to temptation and engage in unethical behavior.

“Proverb says: ‘Follow good deeds as if they were good and evil as if they were evil.’” (*Discourses of the States*)

178. 三军可夺帅也，匹夫不可夺志也 - 指一个国家的军队的主帅职位可以被改变，但是一个普通人的志气是不能被改变的。语出《论语·子罕》：“三军可夺帅也，匹夫不可夺志也。”

The commander of the three armies can be deprived of his command, but the will of even an ordinary man cannot be taken from him - While external positions of power and

status can be lost, a person's inner strength of character and unwavering commitment to their principles cannot be easily taken away.

“The commander of the army may be carried off, but the will of an ordinary man cannot be made to change.” (*Analects*, Chapter 9)

179. 士不可以不弘毅，任重而道远 - 指读书人必须有远大的抱负和坚强的意志，因为他对社会责任重大，要走的路很长。语出《论语·泰伯》：“士不可以不弘毅，任重而道远。”

The superior man cannot but be of resolute spirit; his task is heavy and his way is far. - Those who aspire to be true scholar-officials must cultivate a strong sense of purpose, moral fortitude, and perseverance, as they have a heavy burden to shoulder and a long, difficult path ahead of them.

“A gentleman must be broadminded and resolute, for his burden is heavy and his road is long.” (*Analects*, Chapter 8)

180. 文武之道，一张一弛 - 指文、武两道，要交替使用，喻指治理国家要宽严相济。语出《礼记·杂记下》：“张而不弛，文武弗能也；弛而不张，文武弗为也，一张一弛，文武之道也。”

The alternating, balanced use of civil and military means - This quote speaks to the need for a balanced approach in governance, where the civil and military aspects are employed judiciously and in alternation.

“Only knowing how to work hard but not how to have a rest, this is the kings of Wen and Wu could not do. Only knowing how to have a rest but not how to work hard, this is the kings of Wen and Wu could not do. What the kings of Wen and Wu could do was how to work hard while working, and how to have a rest while having a rest.” (*Book of Rites*, “Zaji”)

181. 工欲善其事，必先利其器 - 指工匠想要使他的工作做好，一定要先让工具锋利。比喻要做好一件事，准备工作非常重要。语出《论语·卫灵公》：“工欲善其事，必先利其器。”

For a craftsman to do his work well, he must first sharpen his tools - in order to accomplish a task or do something well, it is essential to make sure the necessary tools or equipment are properly prepared and ready to use.

“A craftsman, if he means to do good work, must first sharpen his tools.” (*Analects*, Chapter 15)

182. 好而知其恶，恶而知其美 - 指对所喜爱的人要能看到

他的缺点，对所厌恶的人要能看到他的优点。语出《礼记·大学》。

For that which you love, know its faults; for that which you hate, know its merits. - One should strive to recognize the flaws in what they admire, and the positive qualities in what they dislike.

This quote is from the chapter of Daxue in *Book of Rites*.

183. 过而能改，善莫大焉 - 指人没有不犯错误的，只要能及时改正自己的错误，就是最好的了。语出《左传·宣公二年》。

One who knows how to correct his faults is the most perfect - It means that no one is free from making mistakes. As long as people can correct their mistakes in time, it is the best.

This quote is from the *Zuo Tradition*.

184. 德者本也，财者末也 - 指道德是立国的根基，财富只是枝节问题。语出《大学》。

Moral character is the root, and wealth is the branches. - Cultivation and virtuous character should be the primary focus in governance and society, whereas material wealth and resources are secondary considerations.

This quote is from the *Great Learning*.

185. 所谓诚其意者，毋自欺也 - 指所谓使自己的意念诚实，就是说不要自己欺骗自己。语出《大学》。

Speaking of “seeking to be sincere in thought”, we mean not to self-deceive” - To make your thoughts honest means not to deceive yourself.

This quote is from the *Great Learning*.

186. 上不怨天，下不尤人 - 指对上不抱怨老天，对下不责怪别人。语出《论语·宪问》：“不怨天，不尤人，下学而上达。”

Don't accuse Heaven and don't lay blame on men - It means not complaining about God or blaming others.

“I do not accuse Heaven, nor do I lay blame on men, for I have studied the affairs of men here and understood the missions of Heaven.” (*Analects*, Chapter 14)

187. 巧言令色，鲜矣仁 - 指花言巧语，装出和颜悦色的样子，这种人的仁心就很少了。语出《论语·学而》：“巧言令色，鲜矣仁。”

Clever talk and a pretentious manner have little to do with benevolence - a person who talks sweetly and pretends to be pleasant. Such people have very little benevolence.

“Clever talk and a pretentious manner have little to do with

benevolence.” (*Analects*, Chapter 1)

188. 君子务本，本立而道生 - 君子应该致力于根本的事务，根本建立了，治国和做人的原则也就有了。语出《论语·学而》。

The superior person focuses on the fundamental, when the foundation is established, the Way arises. - the virtuous individual should focus on cultivating the foundational aspects. When one establishes a solid foundation, the right principles and governance will naturally emerge.

This quote is from Chapter 1 in the *Analects*.

189. 君子喻于义，小人喻于利 - 君子看重的是道义，小人看重的是利益。语出《论语·里仁》。

A gentleman is conscious only of justice; a petty man, only of self-interest - A gentleman values morality, while a petty man values interests.

This quote is from Chapter 4 in the *Analects*.

190. 知者不惑，仁者不忧，勇者不惧 - 聪明人不会迷惑，有仁德的人不会忧愁，勇敢的人不会畏惧。语出《论语·子罕》。

He who is wise can never be perplexed. He who is virtuous cannot be unhappy. He who is brave is never fearful - A wise

person will not be confused, a virtuous person will not be sad, and a brave person will not be afraid.

This quote is from Chapter 9 in the *Analects*.

191. 玩人丧德，玩物丧志 - 玩弄别人会丧失道德，沉迷于玩物会消磨掉志气。语出《尚书·旅獒》。

To play with people is to lose one's virtue, to play with material things is to lose one's will - Manipulating others will lead to loss of morality, and being addicted to playthings will kill one's ambition.

This quote is from the chapter of Brigade Mastiff in *Book of Documents*.

192. 差若毫厘，谬以千里 - 开始时虽然相差很微小，结果会造成很大的错误。语出《礼记·经解》。

Even the difference is as small as a hair's breadth, the error can be as vast as a thousand miles. - Even the smallest of errors or deviations at the outset can lead to enormous consequences down the line.

This quote is from the chapter of Jingjie in *Book of Rites*.

193. 积善之家，必有余庆 - 积德行善之家，恩泽会惠及子孙。语出《周易·坤·文言传》。

The family that accumulates goodness is sure to have superabundant happiness - A family that accumulates virtue and performs good deeds will benefit its descendants.

This quote is from the chapter of Kun in *Book of Changes*.

194. 二人同心，其利断金 - 比喻只要两个人一条心，就能发挥很大的力量。语出《周易·系辞上》。

When two people are of one mind, their advantage can sever metal - when individuals are able to act with a shared vision and determination, they can achieve immense power and effectiveness and accomplish feats.

This quote is from the chapter of The Great Treatise in *Book of Changes*.

195. 见善则迁，有过则改 - 见到好的要学习改进，有了过错要及时改正。语出《周易·益》。

When one sees what is good, moves towards it; and when one sees his errors, he turns from them - When you see something good, you should learn to improve it, and if you make a mistake, you should correct it in time.

This quote is from the chapter of Yi in *Book of Changes*.

196. 多行不义，必自毙 - 坏事干多了，一定会自取灭亡。语出《左传·隐公元年》。

One who does much evil must be doomed - If people do too many bad things, they will surely destroy themselves.

This quote is from the chapter of The first year of Duke Yin's time in *The Zuo Traditions*.

197. 天行健，君子以自强不息 - 天（即自然）的运动刚强劲健，相应于此，君子处事，应像天一样，自我力求进步，刚毅坚卓，发奋图强，永不停息。语出《周易·乾》。

The movement of Heaven is vigorous and strong; the superior person accordingly strengthens themselves unceasingly. - The movement of heaven is strong and vigorous. Just as the movements of the heavens never cease, the superior person should embrace a mindset of tireless self-strengthening, always pressing forward in the journey of self-realization and moral refinement.

This quote is from the chapter of Qian in *Book of Changes*.

198. 寂然不动，感而遂通 - 静默无为却自然感应而通达天下。语出《周易·系辞上》。

Resting in stillness without movement, responding with penetrating insight - By cultivating a poised, unperturbed inner state, one can develop a keen sensitivity to the subtle patterns and energies at work in the world.

This quote is from the chapter of The Great Treatise in *Book of Changes*.

199. 仁者，浑然与万物同体 - 仁爱之人，他与万物是一体的。语出北宋程颢的《识仁篇》。

The benevolent person is organically one with all things. - A truly benevolent person can realize their essential unity with the myriad things in the world.

This quote is from Cheng Hao's *Recognition of Benevolence*.

200. 亲亲而仁民，仁民而爱物 - 亲爱亲人而仁爱百姓，仁爱百姓而爱惜万物。语出《孟子·尽心上》。

He shows benevolence to his people, and turns such a feeling into cherishment for everything on earth - Stay close to relatives and be benevolent to the people; be benevolent to the people and cherish all things.

This quote is from the chapter of Jinxin in *Mencius*.

201. 人之性恶，其善者伪也 - 人的本性是邪恶的，那些善良的行为是人为的。语出《荀子·性恶》。

Human nature is evil, and goodness is achieved through acquired efforts - human nature is inherently vice. Any semblance of goodness in human beings is the result of conscious effort and socialization.

This quote is from the chapter of Jinxin in *Xunzi*.

202. 民吾同胞，物吾与也 - 人民都是我的同胞，万物都是我的朋友。语出北宋张载的《西铭》。

The people are my compatriots, and everything is my friend - the people are my compatriots, and all things are my friends.

This quote is from Zhangzai's *Xi Ming* in the Northern Song Dynasty.

203. 度德而处之，量力而行之 - 估量自己的德行来为人处世，估计自己的力量来办事。语出《左传·隐公十一年》。

Measure one's virtue and act accordingly, gauge one's ability and act upon it. - One should carefully assess one's own moral character and capabilities before determining the appropriate course of action.

This quote is from the chapter of The eleventh year of Duke Yin's time in *the Zuo Traditions*.

204. 不以规矩，不能成方圆 - 不用圆规和曲尺，就不能画出方形和圆形。比喻做事要遵循一定的法则。语出《孟子·离娄上》。

Without using the compass and square, one cannot create squares and circles. - One cannot construct accurate squares and circles without the proper instruments. One cannot

achieve desired outcomes without adhering to established norms, rules and techniques.

This quote is from the chapter of Lilou in *Mencius*.

205. 独学而无友，则孤陋而寡闻 - 如果学习中缺乏学友之间的交流切磋，就必然会导致知识狭隘，见识短浅。语出《礼记·学记》。

If one studies alone without friends, then one becomes isolated and narrow-minded. – A lack of communication and debate inevitably breeds a narrow, insular form of knowledge and limited perspectives.

This quote is from the chapter of Xueji in *Book of Rites*.

206. 君子之接如水，小人之接如醴 - 君子之间的交情淡得像水一样清澈（纯洁），小人之间的交往甜得像甜酒一样。语出《礼记·表记》。

The interaction of a noble person is like water, while the interaction of a small person is like sweet wine. - The interaction of the noble person is likened to the clarity and purity of water In contrast, the interaction of the small person is compared to sweet wine.

This quote is from the chapter of Biaoji in *Book of Rites*.

207. 他山之石，可以攻玉 - 别的山上的石头，能够用来琢

磨玉器。原比喻别国的贤才可为本国效力，后比喻能帮助自己改正缺点的人或意见。语出《诗经·小雅·鹤鸣》。

The stones from another mountain can be used to carve jade.
- The original context of this quote was to praise the virtuous talents from other states, which could be utilized to benefit one's own kingdom. Over time, the meaning of this quote has expanded to include a more general lesson about the value of outside perspectives and constructive criticism.

This quote is from the chapter of Odes in *Book of Poetry*.

208. 天时不如地利，地利不如人和 - 有利的时机和气候不如有利的地势，有利的地势不如人的齐心协力。语出《孟子·公孙丑下》。

Favorable timing is not as good as favorable terrain, and favorable terrain is not as good as harmony among the people. - While favorable natural conditions (such as climate, geography, etc.) are certainly advantageous, the alignment of the people is ultimately more crucial.

This quote is from the chapter of Gongsunchou in *Mencius*.

209. 君子成人之美，不成人之恶 - 君子成全别人的好事，而不助长别人的恶处。语出《论语·颜渊》。

A gentleman enables the good wishes of others, not the bad

ones - A gentleman fulfills the good deeds of others and does not encourage the bad deeds of others.

This quote is from the chapter 1 in *Analects*.

210. 富润屋，德润身 - 意思是财富可以修饰房屋，道德可以修饰身心。语出《礼记·大学》。

Wealth enriches the house, but virtue enriches the person. - While material wealth can indeed beautify a house, the true mark of a person's refinement and worth lies in the development of their inner virtue and ethical conduct.

This quote is from the chapter of Great Learning in *Book of Rites*.

211. 观乎天文，以察时变，观乎人文，以化成天下 - 通过观察天文，以明了时序的变化，通过观察人文，以教化天下。语出《周易·贲》。

Observe the patterns of the heavens to discern the changes of the seasons; observe the ways of humanity to transform all people under Heaven. - By closely observing the patterns of the natural world (tian wen), the ruler gains insight into the cycles and transformations that govern the temporal world. At the same time, by closely observing the cultural, social, and ethical practices of humanity (ren wen), the ruler gains

the wisdom to guide and educate the people, transforming them towards greater virtue and fulfillment.

This quote is from the chapter of Bi in *Book of Changes*.

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