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祭孔樂器—豸

Musical Instrument for the Ceremony(Yeu)



臺北市孔廟簡介

THE TAIPEI CONFUCIUS TEMPLE



臺北市孔廟管理委員會 編印

中華民國七十六年五月

TAIPEI CONFUCIUS TEMPLE ADMINISTRATIVE COMMITTEE



孔廟全景
The Confucius Temple

臺北孔廟，為本市紳耆辜顯榮、陳培根二氏捐貲捨地並由各地尊孔人士熱心捐款所興建。自民國十六年至四十四年之間，曾經數度擴修，始臻現有規模，廟內共設大成殿、崇聖祠、東西廡、東西廂、儀門、櫺星門、義路、禮門、泮宮、黉門、泮池、明倫堂、萬仞宮牆等。建地總面積為四千一百六十五坪，建築物為一千四百坪。建築型式，借鑑於曲阜孔廟，而以漳、泉二州文廟為藍本，閎美壯觀，莊嚴幽靜，堪與臺南市之臺灣首學（臺南孔廟）媲美。

民國六十年，二氏後裔，辜振甫、陳錫慶兩位先生以崇孔重道乃國家大政，乃代表全體捐獻者後代舉全部廟宇及設備，呈獻國家，經行政院核交臺北市政府接管，並於六十一年七月，正式成立臺北市孔廟管理委員會，隸屬民政局。

The Taipei Confucius Temple was constructed with the donation of this city's prominent personalities, Messrs. Ku Hsien-jung and Chen Pei-Ken. Additional constructions established from 1927 to 1955 enlarged it to the present scale. The Temple occupies an area totaling 4,165 ping (148,204 square feet) with buildings taking up 1,400 ping (49,816 square feet). The style of the construction refers to that of the original Confucius Temple in Chufu (Confucius' native town in Shangtung) while models after that of the temples in the counties of Chang and Chuan. Majestic and magnificent, serene and solemn, it compares favorably with the Confucius Temple in Tainan.

The Temple includes the Ta Cheng Hall, Chung Sheng Shrine, Right and Left Wings, Gate of Rites, Ling Hsing Gate, Road of Righteousness, Gate of Propriety, Pang Kung (eastern side gate), Hung Men (western side gate), Pan Chyr, Ming Len Hall and the high surrounding walls. In 1971, the descendants of the two gentlemen, Messrs. Ku Chen-fu and Chen Hsi-ching, basing on the recognition that the reverence of Confucius and the advocacy of Confucianism was a matter of the country rather than a family, donated the Temple to the government. The Taipei City Government took it over with the approval of the Executive Yuan. In July, 1972, the Taipei Confucius Temple Administrative Committee was established under the Department of Civil Affairs of the Taipei City Government.



The Ming Lun Hall

孔廟—是奉祀大成至聖先師孔子以及歷代賢儒的地方。賢儒者，一般而言，就是有品格、有為、有守的知識分子。賢而至於聖的境界是難能可貴的。所謂聖，不僅需要高度的智慧，更需清高的節操與品格；能忍人之所不能忍，能為人之所不能為；貧賤不移，富貴不淫，威武不屈；為往聖繼絕學，為萬世開太平；乃至「朝聞道，夕死可矣。」，這些聖哲是出乎其類，拔乎其萃，卓爾不羣的人類精英；是一個國家，也是整個人類的瑰寶。他們是領導歷史前進的哲人，更是亂世的中流砥柱。

The Confucius Temple' — houses the tablets of Confucius and virtuous Confucian scholars. The latter generally refers to those intellectuals whose moral rectitude matched their scholastic achievements. From being a mere virtuous man to being a sage is very difficult. A sage possesses not only great wisdom, but also high integrity and morals. He can tolerate what others can not, achieve what others are unable to. Poverty can not debase him; riches can not debauch him and force can not bend him. He continues the learnings of the sages in the past generations and establishes a peaceful world for the generations to come. He is content to die in the evening if he has learned truth in the morning. Such a sage stands out conspicuously from among the common people. He is the elite of the human beings, the gem of the whole country and the whole world. He is the initiator of history. He always stands firm amid adversities.



大成至聖先師孔子神位，
 上有「有教無類」四字匾額，
 為先總統 蔣公手書。

The tablet for Ta Cheng Chih Sheng Hsien Shih-Confucius. Above is a tablet with four characters “You Chiao Wu Lei” (Teaching without any discrimination) by the late president, Chiang Kai-shek.

奉祀在廟內的聖賢祀位，共一八六位。大成殿，奉祀大成至聖先師孔子、四配（復聖顏子、宗聖曾子、述聖子思子、亞聖孟子）與十二哲（先賢閔子損、冉子耕、冉子雍、宰子予、端木子賜、冉子求、仲子由、言子偃、卜子商、顓孫子師、有子若、朱子熹）等十七位。崇聖祠，奉祀孔子五代祖先：肇聖王木金父公、裕聖王祈父公、詒聖王防叔公、昌聖王伯夏公、啓聖王叔梁紇公外，尚祀有孔子之兄先賢孔氏孟皮、四配之父先賢顏氏無繇、先賢曾氏點、先賢孔氏鯉、先賢孟孫氏激；理學鼻祖先賢周敦頤之父先儒周輔成、先賢張載之父先儒張迪、二程子（先賢程顥、程頤）之父先儒程珦、先賢朱熹之父先儒朱松及理學先儒蔡沈之父先儒蔡元定等十五位。東、西廡，奉祀孔子之傑出弟子及歷代賢明學者與儒家祀位共一五四位（東廡先賢四十位，先儒三十七位，西廡先賢三十九位，先儒三十八位）。

The Taipei Confucius Temple houses 186 tablets in all. The Ta Cheng Hall houses the tablets for Confucius, the Four Lesser Saints (Yen Hui, Tseng Sheng, Tzu Ssu and Mencius) and the Twelve Wise Men (Min Sun, Jan Jung, Tuanmou Ssu, Chung Yu, Po Shang, Yu Jo, Jan Keng, Tsai Yu, Jan Chiu, Yen Yen, Chuan Sun Shih, Chu Hsi), 17 in all. The Chung Sheng Shrine is devoted to the consecration of Confucius' ancestors and other sages. The Shrine houses 15 tablets. On both sides before the Ta Cheng Hall are two buildings for the consecration of Confucius' disciples and outstanding Confucian scholars. There are 154 tablets (on the east, there are 40 tablets for the wise men and 37 for the Confucian scholars; on the west side, there are 39 tablets for the wise men and 38 for the Confucian scholars.)



楹柱、門窗不刻寫文字—在孔廟內所有的楹柱、門窗之上，都看不到刻寫對聯或詩詞，令人感到格外清雅而莊嚴，這除了表示不敢在「孔夫子門前賣文章」之外，似乎暗示孔子的實踐哲學，不僅傳授知識，更注重人格道德之培養與實踐。由此烘托出孔子身教重於言教，與嫌惡空談與標語式的教學作風。

No inscriptions on the columns, doors and windows — No inscriptions, scrolls or verses can be found on the columns, doors or windows in the Taipei Confucius Temple. The whole place appears to be noble and elegant. Such elegance and noble appearance not only indicates one's restraint from “showing off his writings in the presence of the Master (Confucius)” but also signify Confucius' philosophy of practical realization. He stressed teaching by setting examples rather than by words.



石柱 — 若以最現實的眼光看臺北孔廟，也是價值連城的，廟內的石柱、石塊是由當時的福建泉州浮海而來的泉州白石(花崗石)，據估計每根石柱的時價，當在新台幣數十萬元以上，而這種大小石柱一共有一百一十根，這是臺灣地區其他孔廟望塵莫及的。

Stone columns — Even from the most pragmatic point of view, the Taipei Confucius Temple is a very valuable possession. Take the stone columns of the Temple for example. The stone was imported from Chuan County in Fukien. It is a kind of white granite. Each stone column, by current estimation, is worth several hundred thousand New Taiwan dollars. And there are 110 such columns. No other Confucius Temple in Taiwan has that many columns.



通天柱
Sky Pillars

通天柱 — 大成殿屋脊兩端，各立有「通天柱」一支，據傳宋儒朱熹任福建泉州知府時修建孔廟，感於孔子德配天地、道冠古今，唯有孔教始能通乎天意，其道德哲學，不僅單求其真理，而且謀求符合宇宙大法之實踐哲學，因而特樹柱於廟頂，以示尊崇。而民間則稱「通天柱」為「藏經塔」，因秦始皇焚書坑儒時，勤學之士為保存經書，遂在自宅屋頂建造烟囱狀之藏書塔藏匿經書，始免被燬，嗣後即在大成殿屋頂添建此塔以為紀念。

The Sky Pillars — There are two cylindrical ornaments called “sky pillars” over the roof of the Ta Cheng Hall. There are two popular legends about the origin of these pillars. One says that they were established by Chu Hsi when he was the magistrate of the Chuan County in the Fukien province and built a Confucius temple there. The pillars are established to support the sky, and only Confucian morals are powerful enough to do this. The other legend dates to the time of the First Emperor of Chin Dynasty. During a campaign to burn all books and suppress learning, many scholars hid their books in chimneys to save them from being destroyed. The pillars simulate those chimneys.



萬仞宮牆

The High Surrounding Walls

萬仞宮牆—臺北市孔廟正門，障以萬仞宮牆，入廟須從饗門(西邊門)或泮宮(東邊門)進禮門或義路，再經櫺星門與儀門之側門，始可到達正殿(大成殿)。孔廟未設正門，據說依照舊時規定，惟獲中進士第一(俗稱狀元)者始得循正門，度泮橋，過中門，而登大成殿，以禮至聖先師。因此甚多州、縣孔廟均不設正門，或設正門却不啓用。臺北地區(包括臺北市、臺北縣、基隆市、宜蘭縣)歷屆春闈(進士考試為春試；舉人考試為秋試，闈，試院之意。)皆無狀元及第人物，故在營建之時亦援例未置正門。衡其意圖，實為戒勉後進學子，策勵此心，奮發勤讀，以期大用。「萬仞宮牆」語出論語，論語中記載有讚子貢學問，足與其師(孔子)媲美，子貢答云：「譬之宮牆，賜之牆也及肩；窺見室家之好。夫子之牆數仞，不得其門而入；不見宗廟之美，百官之富，得其門者或寡矣。」因此，萬仞宮牆乃表示孔子學問道德高深而豐富，若要得其真傳，絕無捷徑，唯有進饗門(古時學校)或泮宮(古代學宮名)修習禮儀，才能窺其堂奧。

The high surrounding walls – The Temple is surrounded by high walls. One who enters the Temple must go through the Hung Men (western gate) or Pan Kung (eastern gate) and then passes through Li Men (Gate of Propriety) or Yi Lu (Road of Righteousness). This signifies that no one in the old Taipei area (including the present day Taipei City, Keelung City, Taipei County, Yilan County) became a Chuang Yuan (a title for the top successful candidate in the imperial examination). According to the old custom, only a Chuang Yuan is entitled to enter the Temple through the front gate for making consecrations. It also signifies that a scholar must study hard in order to achieve success. This is meant to encourage scholars to excel. The term “the high surrounding walls” has its origin in *Lun Yu* (the Analects). In *Lun Yu*, there is one passage on a person’s admiration of Tzu Kung (one of Confucius’ disciples). The person says that Tzu Kung can match his teacher. And Tzu Kung answers, “Let me use the comparison of two buildings. The wall of my building only reaches to the shoulders; one has only to look over and he can see all that is valuable in the apartments. But the wall of the Master’s building is hundreds of feet high. If one does not find the door to enter by, he can never see the treasures of art and the glory of the men that are in the holy temple. Perhaps, however, there are few men who have found the door.” Therefore, the high walls indicate the profundity of Confucius’ knowledge and wisdom. There is no short cut for any one who wants to follow him. The only way is to enter the Hung Men or Pan Kung (ancient schools) to study the proprieties. In this way, one may get the chance for a peep at the profundity inside the high walls.



相傳梟鳥受孔子感召而佇足慕道

The owls were moved and stopped to listen to the teaching

梟鳥一梟性極兇猛，本是最乖戾殘暴的一種鳥，俗名「貓頭鷹」，日匿夜出，捕食鳥、鼠。幼鳥羽毛豐滿之時，便會啄殺母鳥吞食，實為一種不孝不祥之物。但却流傳著另一個發人深省的故事，相傳梟鳥飛過當年孔子傳道授業之處，竟然被感化而頓悟前非，佇足慕道。大成殿屋頂上飾以梟鳥，正象徵了孔子無所不包的人格和有教無類的精神。

Owl – The owl is quite fierce in its nature. It was originally one of the fiercest birds. It goes out to prey on birds, rats in the night. And when it grows up, it eats its own mother. Therefore, an owl is regarded as a bird of bad omens. However, there goes a legend about the owl. It says that when a flock of owls flew over the place where Confucius was teaching, they were moved and perched to listen to the teaching. The owls on the roof of the Ta Cheng Hall exactly illustrate the all encompassing characteristic of Confucius. He teaches without any discrimination.



鴟 吻
Chih Wen

鴟吻一大成殿、崇聖祠、儀門、櫺星門屋脊上彫飾一種形似龍頭魚尾的動物陶彫，俗稱「鴟吻」，這種習俗始於我國漢代，當時因宮殿多火災，相傳海中有一種小龍叫虯尾，形似鴟，激浪則降雨，遂作其像於屋頂以避火災，此種習俗盛行於六朝和唐朝，但至宋朝以後則變為龍頭魚尾形，因孔廟模仿宋代宮殿而建造，所以臺北市孔廟的屋頂上也有龍頭魚尾形的鴟吻，共有十四隻。

Chih Wen – On the roof ridge of the Ta Cheng Hall, Chung Sheng Shrine, Gate of Rites, Ling Hsing Gate, there are clay figurine of animals with dragon heads and fish tails. Such an animal is called “Chih Wen”. The sculpture has its origin in Han Dynasty. At that time, fires often broke out in the palace. It was said that there was a kind of small dragon in the sea called Chiu Wei. It looks like a Chih. When it disturbs the sea, it will rain. Therefore, the sculpture of this animal was decorated on the roof ridge in order to avoid fires. Such practice was very popular in the Six Dynasties and the Tang Dynasty. But after the Sung Dynasty, it came to have a dragon head and a fish tail. The Confucius Temple imitates the style of the palace and temples in the Sung dynasty. Therefore, there are dragon-headed, fish-tailed Chih Wen on the roof of the Taipei Confucius Temple, fourteen in all.



庭 園
Garden

臺北市孔廟庭園，各種花木扶疏綠意盎然，配合著古色古香的建築，置身其中令人濯心靜慮，肅然起敬，更足以使人發思古之幽情，此為其他孔廟所難得見到的。

And the garden in the Taipei Confucius Temple is also very valuable. There are luxuriant trees and beautiful flowers, matched by the classical buildings. Such place and such scenery make one feel serene and inspire reverence. It brings one's thoughts back to the past. It is the most beautiful garden one can find in any of the Confucius Temples.

每年九月二十八日，是大成至聖先師孔子誕辰紀念日。政府明定是日為教師節，本市依照古禮祀孔儀節，於清晨六時在大龍峒孔廟舉行釋奠典禮。由市長擔任正獻官，民政局長擔任糾儀監禮官，市議會議長及市政府各局處首長擔任分獻官，市立高中、高職、專科學校校長與十六區區長擔任陪祭官。總統特派內政部長代表上香致敬。各國駐華使節、貴賓及國內各界人士一千餘人參禮。祀孔大典莊嚴肅穆，對弘揚中華文化，影響深遠。





Memorial service for Confucius on his birthday — The birthday of Confucius falls on September 28. The government designates this day as the Teachers' Day. The Taipei City observes the classical rites for the memorial ceremony and holds the ceremony at six o'clock in the morning. For the ceremony, the Taipei Mayor acts as he principal consecration officer, the director of the Department of Civil Affairs acts as the inspector of the ceremony and the Speaker of the Taipei City Council, the directors of all branches of the Taipei City Government act as secondary consecration officers; the principals of the high schools and vocational schools together with the chiefs of the 16 districts of this city act as accompanying consecration officers. And the President appoints the Interior Minister to offer burning incense on behalf of him. More than one thousand people, including the diplomatic corps, foreign guests, senior citizens attend the ceremony. It has great effects on the propagation of the Chinese culture.

孔子、四配暨十二哲略歷簡介

大成至聖先師孔子

名丘，字仲尼，春秋時魯國（今山東曲阜）人。生於周靈王二十一年八月二十七日，亦即公元前五五一年之九月二十八日，卒於周敬王四十一年（公元前四七九年）。曾任魯國中都邑宰，擢大司寇，年五十六，攝行相事，治魯三月，政績斐然，誅少正卯，魯國大治。其後週遊列國十三年，不見用，時年六十八，返魯，刪詩書、訂禮樂、贊周易、作春秋，中華文化因以大成。享年七十三，弟子三千人，身通六藝（禮、樂、射、御、書、數）者七十二人。孔子為我國兩千多年來最偉大的教育家、政治家與思想家。他的學術思想，以「仁」為中心，至其具體實踐方法，則為盡己之心與推己及人，亦即「忠」「恕」二字。他在政治上最大的抱負，是主張推行仁政，但一生最大成就却是教育。在孔子以前，教育乃貴族的特權，他首先提倡「有教無類」的平民教育，不分貴賤貧富，一律施教，為後世學術平民化的開端。他又以個人在野之力量，造就那麼多的人才，而且把技藝教育和人格教育打成一片。孔子偉大的學術思想，其後復經門人繼志述事，光大發揚，世稱儒家。自漢武帝以降，歷代無不以儒家學說思想為經世濟民之大道，並尊孔子為「大成至聖先師」或「萬世師表」。

四配

復聖顏子

名回，字子淵，亦稱顏淵，春秋時魯國人，無繇子。孔子弟子，天資明睿，敏而好學。列孔門德行科。故於諸弟子中獲稱最賢。孔子謂其問一知十，不遷怒，不二過。家貧，一簞食，一瓢飲，居陋巷，而不廢學。年二十九，髮盡白，卒僅三十二歲。孔子臨柩而哭，極為悽慟。後世尊之為復聖。

宗聖曾子

名參，字子輿，點之子，春秋時魯國武城人（後稱南武城）。孔子弟子，家極貧困，事親至孝。嘗耘瓜圃，誤斷其根。父大怒，持杖擊之，幾死。有頃復甦，鼓琴而歌，孔子聞歌聲，雖知其苦，仍告於門人，參來，勿許入內，小杖則受，大杖則走，陷父於不義，安得言孝。參知夫子言，立往謝過。曾子資質稍魯鈍，故必三省。終能領悟孔子一貫之旨，忠恕之道。

並作曾子十八篇，以其學傳子思，子思再傳於孟子。世稱其品學，尊為宗聖。

述聖子思子

名伋，子思其字，孔子孫，鯉之子。從曾子學，嘗為魯繆公師，獨傳孔門心法，所作中庸二篇（今存一篇），乃儒家人生哲學名著，論心性多精闢之見。宋、明理學家奉為圭臬。所謂「不偏、不易，中庸之道」，在我國思想史上，具有極重要地位。宋儒朱熹作中庸章句，舉與大學、論語、孟子並列為四書。世以其能述父師之意，尊為述聖。

亞聖孟子

名軻，字子輿，或云字子車，戰國鄒人。為魯國公族孟孫之後裔。父早歿，母仉氏，為擇善隣，三遷至學宮之傍，得留俎豆之事，乃入子思之門，時天下方務合縱連橫，以攻伐為賢。孟子適遊齊、梁之間，遂述唐、虞三代之德，以重仁義，輕功利，提倡以德服人之仁政，反對以力服人之霸道，主張民為貴，君為輕，政治措施應取決於民意，經濟調度應使人民足以養生送死，為我國最早萌有民主思想之政治哲學家。並創性善之說，認為人若勵行修養，恢復仁、義、禮、智四端，則人人皆可成堯、舜。弟子公孫丑，萬章之徒，共記其言，成孟子七篇。宋神宗皇帝封為鄒國公，配享孔子廟庭，元至順間，以其學僅次於孔子，加封鄒國亞聖公。

十二哲

先賢閔子損

字子騫，春秋時魯國人。稟性至孝，母卒，父續娶，後母以閔子非己出，虐之。既生二弟，折磨益甚。冬日苦寒，後母衣己子以棉，而閔子之服則實以蘆花。父知，將逐後母，閔子泣告父，「母在一子寒；母去三子單」。父亦垂涕，遂止。後母聞而感悟，待三子如一。及閔子稍長，入孔子門，果以德行著於世。季氏聞閔子賢，欲為費邑宰，閔子告於夫子曰：「善為我辭焉」如有復我者，則吾必在汶上矣。其高介如此。

先賢冉子雍

字仲弓，春秋時魯國人，孔子弟子，居德行科，曾任魯國季氏家宰。

其父素行不良，然雍則為人寬洪簡重，富有德行。孔子謂：「雍也，可使南面」，南面人君聽治之位，意指雍可任諸侯也。

先賢端木子賜

端木複姓也，賜其名，字子貢，春秋衛國（今河北省大名縣以南，河南省汲縣以北一帶地方）人。孔子弟子，有口才，尤善推理事，聞一而知二，又精於貨殖，家累千金。歷相魯、衛二國，嘗說吳出師敵齊，以存魯。聘享諸侯，所至之國，其君無不分庭與之抗禮。孔子逝，諸弟子皆守墓三年，獨子貢又守之三年，足見其情誼深重，後卒於齊。

先賢仲子由

字子路，一字季路，春秋時魯國下邑（今山東省泗水縣）人，孔子弟子，性好勇，喜聞過，事親至孝。嘗於百里外負米歸養。有政事才，衛大夫孔悝以為邑宰，時衛出公在位，孔悝之母伯姬與豎人渾良夫謀立太子蒯瞶，迫孔悝與蒯瞶盟而劫出公，出公奔。子路欲見蒯瞶，子羔阻之。子路曰：「食焉不避其難」，遂謁蒯瞶，請殺孔悝，蒯瞶使人攻子路，以戈擊之，斷纓。子路曰：「君子死，冠不免」，遂結纓而死，世人以忠烈稱。

先賢卜子商

字子夏，春秋時衛國人。孔子弟子，擅文學，習於詩，孔門詩學，由子夏六傳而至孫卿，孫卿授浮丘伯，為魯詩之祖。曾任莒父邑宰官，教民致知求仁，博學篤志，切問近思，仁在其中矣。並力戒有過必改，尤不可文（掩飾之意）過。孔子卒後，往西河教授，魏文侯師事之。

先賢有子若

字子有，春秋時魯國人，孔子弟子，為人強識好古道，貌似孔子，少孔子十三歲。孔子卒，弟子思慕，乃共立為師，師之如夫子時。他日弟子進問，有子默無以應，弟子起曰，有子避之，此非子之座也，遂避席。後臣事於魯哀公，值年歲荒歉，國家經濟困窘，哀公詢有子：「年饑，用不足，何以處？」有子道：「蓋徹乎」（徹，周代賦法，耕百畝者取十畝以為賦）？哀公曰：「二（加倍），吾猶不足，如之何其徹也！」有子對云：「百姓足，君孰與不足！百姓不足，君孰與足？」意即民富而國殷，重稅不知儉約，必致民盡國貧。故世之英主明君，皆以有子之言，輕賦節用為立國根本。

先賢冉子耕

字伯牛，春秋時魯國人，孔子弟子，有德行，曾任魯國中都宰，政聲卓著，以病居於家，將死。孔子重其人，往視，至牖外，見冉子，立自牖隙中握其手，嘆曰：「斯人也而有斯疾，命也夫」，痛惜之情，見於言表。

先賢宰子予

字子我，又稱宰我，春秋時魯國人，孔子弟子，口齒伶俐，富有辯才，列孔門言語科。後仕齊為臨淄大夫，有仁德。

先賢冉子求

字子有，亦稱冉有；春秋時魯國人，孔子弟子。性謙退，有才藝，尤善政事，曾任魯大夫季氏家宰。後康子征齊國，交戰有功，名垂於世。

先賢言子偃

字子游，春秋時吳國人。孔子弟子，長於禮，尤以文學著稱。仕魯為武城宰，以禮樂為教。一日，孔子問之曰：「汝為武城宰，得人焉爾乎？」子游對曰：「有澹臺（澹臺，複姓）滅明者，行不由徑（不走捷徑），非公事，未嘗至於偃之室也（不涉於私）。」可徵其能敬賢也。子游卒葬江蘇省常熟縣西北虞山東麓，為吳中文學鼻祖。

先賢顓孫子師

姓顓孫（複姓），名師，字子張，春秋時陳國（今河南開封以東、安徽亳縣以西地方）人，資質寬冲，儀表俊秀。嘗以學干祿（干，求也；祿，祿位也）詢於夫子，孔子曰：「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」。又問為仁之道，孔子曰：「能行五者於天下，為仁矣。五者，恭、寬、信、敏、惠，恭則不悔，寬則得衆，信則人任焉，敏則有功，惠則足以使人」，子張謹受教。

先賢朱子熹

字元晦，一字仲晦，號晦菴，宋婺源人。其父為政和尉，僑寓建州，熹依之。弱冠登紹興進士第，累官轉運副使，煥章閣待詔，秘閣修撰，終寶文閣待制，歷事高宗、孝宗、光宗、寧宗四朝。凡所奏聞，皆正心誠意

，齊治平均之道。慶元中致仕，旋卒。嘉泰初謚曰「文」，寶慶中贈太師，追封信國公，改徽國公。熹原籍婺源，其地為梁、陳時之新安郡，故其署歛多稱新安。居崇安時，榜廳事曰紫陽書堂，故稱紫陽。又創草堂於建陽之雲谷，榜曰晦菴，自稱雲谷老人，亦曰晦翁。晚年卜築於建陽之考亭，作滄州精舍，自號滄州病叟，又號遜翁。考亭為講學之所，因稱考亭學派。其學出於李侗、羅從彥，盡得程氏之傳。大抵窮理以致其知，反躬以踐其實，而以居敬為主。所著有易本義啓蒙等二十餘種。淳祐時從祀孔廟，清康熙中升位於十一哲之次，尊為十二哲。

A biographic sketch of the Confucius, the Four Lesser Saints and the Twelve Wisemen

Confucius was born on Sept. 28, 551 B.C. in what is today's Chufu County in Shantung and died in 479 B.C. After a successful public service career in his native state of Lu, he spent 13 years touring the various states in the then known world in a futile attempt to present his idea of statesmanship to the ruling monarchs. He returned home at the age of 68 to devote himself to scholarship. Some 3000 people studied under him at one time or another. Among them 72 were regarded as accomplished scholars well-versed in the so-called "Six Arts" — etiquette, music, archery, horsemanship, calligraphy and mathematics.

Confucius is generally acknowledged as the greatest educator, philosopher and statesman in Chinese history. The essence of his political philosophy is *jen*, which may be loosely translated as "benevolence." *Jen* is to be put into practice through loyalty and magnanimity.

The greatest achievement of Confucius as an educator lies in his promotion of popular education. Until his time education had been the special privilege of the nobility. It was his idea that every body regardless of his background should have access to education.

Confucianism, enriched by his disciples in the succeeding generations, was elevated to the status of a quasi-state religion during the reign of Emperor Wu in the Han Dynasty. The great sage has been honored by rulers and the people of China ever since.

The Four Lesser Saints

Yen Hui (513-482 B.C.), alias Yen Yuan, was 30 years younger than Confucius and was his foremost student. Intelligent, diligent and virtuous, he was the master's favorite disciple. Although living in grinding poverty, he never complained. When he died at the age of 32, Confucius mourned aloud: "What a penalty Heaven has meted out for me!"

Tseng Sheng (505-436 B.C.) was 46 years younger than Confucius. Diligent and inquisitive, Tseng was known for his filial piety. Like Yen Hui, he was poor. He was not so bright but was able to grasp thoroughly the essence of his great master's teachings. His disciples contributed greatly to the compilation of the *Confucian Analects*.

Tzu Ssu (492-431 B.C.), alias Tzu Ssu, is the grandson of Confucius. He was born in 492 B.C. and died in 431 B.C. Studying under Tseng Sheng, he became a great Confucian scholar. His *Doctrine of Mean* is a major philosophical work of the Confucian school.

Mencius (371-289 B.C.), alias Tsu Yu, lost his father when he was a child. His mother moved three times to protect her young son from bad influences. Later on, he took lessons under Tzu Ssu. He authored the book named after him. An advocate of democracy and benevolent rule, he was against the use of force. He held the view that man is born good, and that good education can turn everybody into a saint.

The Twelve Wise Men

Almost all the Twelve Wise Men, with the exception of Chu Hsi, The twelve are:

Min Sun (536-497 B.C.), alias Tzu Chien. He is known for his filial piety.

Jan Jung (522-483 B.C.), alias Chung Kung. Like his teacher, he held public posts in the state of Lu.

Tuanmou Ssu (520-456 B.C.), alias Tzu Kung. He is one of the best known among Confucius' students. Eloquent and highly intelligent, he served as prime minister in two states.

Chung Yu (542-481 B.C.), alias Tzu Lu. Known for his bravery and filial piety, he readily admitted his mistakes when they were pointed out for him. He died trying to save the king of Lu during a coup d'etat.

Po Shang (507-420 B.C.), alias Tzu Hsia. He was a man of letters and a poet.

Yu Jo (518-446 B.C.), alias Tzu Yu. He advised people to pay greater attention to self-cultivation than outward appearances. He believed that only when the people are wealthy and contented can a country become strong.

Jan Keng (544-505 B.C.), alias Po Niu. A man of great virtue, he also had a public service career in the state of Lu. His premature death was greatly mourned by his master.

Tsai Yu (520-481 B.C.), alias Tzu Wo. A public official in the state of Chi, he was renowned for his eloquence.

Jan Chiu (522-462 B.C.), alias Tzu Yu or Jan Yu. A modest man, he was a man of many parts and a skilled administrator.

Yen Yen (506-443 B.C.), alias Tzu Yu. A public official in the state of Wu, he taught the people music and etiquette. He was also a literary man.

Chuan Sun Shih (503-446 B.C.). A very handsome man, he was a learned scholar and very capable. His fault lies in his inclination to make radical statements.

Chu Hsi (1130-1200), alias Yun Huei or Hui An. A great scholar of the Southern Sung Dynasty, Chu was the founder of the Neo-Confucian School.

先聖先哲生卒年攷

姓 氏(名)	字	生 於 年 代	歲次	西曆	卒 於 年 代	歲次	西曆	享年	備 註
孔 子 丘	仲尼	周靈王二十一年 魯襄公二十二年	庚戌	B.C 551	周敬王四十一年 魯哀公十六年	壬戌	B.C 479	73	大成殿 正中
顏 子 回	子淵	周敬王七年 魯昭公二十九年	戊子	B.C 513	周敬王三十八年 魯哀公十三年	己未	B.C 482	32	東 配
曾 子 參	子輿	周敬王十五年 魯定公五年	丙申	B.C 505	周考王五年 魯悼公三十二年	丙子	B.C 436	70	西 配
子 思 子 (孔 伋)	子思	周敬王二十八年 魯哀公三年	己酉	B.C 492	周考王十年	庚子	B.C 431	62	東 配
孟 子 軻	子輿	周烈王四年 魯共公五年	庚戌	B.C 371	赧王二十六年	壬申	B.C 289	83	西 配
閔 子 損	子騫	周景王九年 魯昭公六年	乙丑	B.C 536	周敬王二十三年 魯定公十三年	甲辰	B.C 497	40	東 哲
冉 子 雍	仲弓	周景王二十三年 魯昭公二十年	己卯	B.C 522	周敬王三十七年 魯哀公十二年	戊午	B.C 483	40	東 哲
端木子賜	子貢	周景王二十五年 魯昭公二十二年	辛巳	B.C 520	周貞定王十三年 魯悼公十二年	丙戌	B.C 456	65	東 哲
仲 子 由	子路	周景王三年 魯襄公三十一年	己未	B.C 542	周敬王三十九年 魯哀公十四年	庚申	B.C 481	62	東 哲
卜 子 商	子夏	周敬王十三年 魯定公三年	甲午	B.C 507	周威烈王六年 魯元公十一年	辛酉	B.C 420	88	東 哲
有 子 若	子有	周敬王二年 魯昭公二十四年	癸未	B.C 518	周貞定王廿三年 魯悼公二十二年	乙未	B.C 446	73	東 哲
冉 子 耕	伯牛	周景王元年 魯襄公二十九年	丁巳	B.C 544	周敬王十五年 魯定公五年	丙申	B.C 505	40	西 哲
宰 子 子	子我	周景王二十五年 魯昭公二十二年	辛巳	B.C 520	周敬王三十九年 魯哀公十四年	庚申	B.C 481	40	西 哲
冉 子 求	子有	周景王二十三年 魯昭公二十年	己卯	B.C 522	周貞定王七年 魯悼公六年	己卯	B.C 462	61	西 哲
言 子 偃	子游	周敬王十四年 魯定公四年	乙未	B.C 506	周貞定王二十六年 魯悼公二十五年	戊戌	B.C 443	64	西 哲
顓孫子師	子張	周敬王十七年 魯定公七年	戊戌	B.C 503	周貞定王二十三年 魯悼公二十二年	丁酉	B.C 446	58	西 哲
朱 子 熹	元晦	宋高宗四年	庚戌	1130	宋寧宗六年	庚申	1200	71	西 哲

Name	Alias	Birth & Death Date	Age
Confucius	Chung Ni	551—479 B.C.	73
Yen Hui	Yen Yuan	513—482 B.C.	32
Tseng Sheng	Tsu Yu	505—436 B.C.	70
Tzu Ssu (Con Chi)	Tzu Ssu	492—431 B.C.	62
Mencius	Tsu Yu	371—289 B.C.	83
Min Sun	Tzu Chien	536—497 B.C.	40
Jan Jung	Chung Kung	522—483 B.C.	40
Tuanmou Ssu	Tzu Kung	520—456 B.C.	65
Chung Yu	Tzu Lu	542—481 B.C.	62
Po Shang	Tzu Hsia	507—420 B.C.	88
Yu Jo	Tzu Yu	518—446 B.C.	73
Jan Keng	Po Niu	544—505 B.C.	40
Tsai Yu	Tzu Wo	520—481 B.C.	40
Jan Chiu	Tzu Yu or Jan Yu	522—462 B.C.	61
Yen Yen	Tzu Yu	506—443 B.C.	64
Chuan Sun Shih	Tzu Chang	503—446 B.C.	58
Chu Hsi	Yun Huei or Hui An	1130 — 1200	71

大成至聖先師孔子大事年表 (資料來源：中國禮樂學會)

孔子年齡	年 號	西 曆 公 元	紀 事	附 錄
一 歲	周靈王二一年 魯襄公二二年	公元前五五一年	庚戌，冬十月庚子，孔子生。即今之八月廿七日。	
三 歲	周靈王二三年 魯襄公二四年	公元前五四九年	聖父叔梁紇卒，葬於魯東防山。	
四 歲	周靈王二四年 魯襄公二五年	公元前五四八年	在魯。	
六 歲	周靈王二六年 魯襄公二七年	公元前五四六年	為兒嬉戲，嘗陳俎豆，設禮容。	
八 歲	周景王元年 魯襄公二九年	公元前五四四年		是吳公子季札來聘，請觀於周。
十五 歲	周景王八年 魯昭公五年	公元前五三七年	子曰：「吾十有五而志於學。」	
十九 歲	周景王十二年 魯昭公九年	公元前五三三年	娶宋 官氏	
二十 歲	周景王十二年 魯昭公十年	公元前五三二年	生子鯉字伯魚。仕於魯為委史。	
二十一 歲	周景王十四年 魯昭公十一年	公元前五三一年	為乘田(司職史)。	
二十四 歲	周景王十七年 魯昭公十四年	公元前五二八年	聖母顏氏夫人卒，合葬於防山。	
二十六 歲	周景王十九年 魯昭公十六年	公元前五二六年	母喪既祥，五日彈琴而不成聲，十日成笙歌。	
二十七 歲	周景王二十年 魯昭公十七年	公元前五二五年	鄰子來朝，魯人叔昭子問官，對曰：吾相也，我知之，往見鄰子而學焉。既而告人曰：天子失官，學在四夷，猶信。	
二十八 歲	周景王二十一年 魯昭公十八年	公元前五二四年	子謂子產，有君子之道四焉。其行亡而恭，其事上也敬，其養我也惠，其使民也義。	
二十九 歲	周景王二十二年 魯昭公十九年	公元前五二三年	學鼓琴師襄子。	
三十 歲	周景王二十三年 魯昭公二十年	公元前五二二年	子曰：「吾三十而立。」	
三十五 歲	周敬王三年 魯昭公二五年	公元前五一七年	是年冬，魯亂，適齊。	孔子在三十五歲以前，未嘗出國門一步。

三十六 歲	周敬王四年 魯昭公二六年	公元前五一六年	在齊聞韶，三月不知肉味。	
三十七 歲	周敬王五年 魯昭公二七年	公元前五一五年	自齊反魯，吳延陵季子聘於上國，季子之子死，孔子往觀其葬，曰延陵季子其合乎禮矣。	孔子返魯以後，五十歲以前不曾入仕而教授，弟子益也。
四十 歲	周敬王八年 魯昭公三十年	公元前五一二年	子曰：「吾四十而不惑。」 陽貨欲見孔子，孔子不見。	
四十一 歲	周敬王九年 魯昭公卅一年	公元前五一一年	子在川上曰：「逝者如斯矣，不舍晝夜。」	
四十六 歲	周敬王十四年 魯定公四年	公元前五〇六年	孔子將修春秋與左丘明如周，觀書於周史。 歆器亦見周廟。問禮於老子。	
四十七 歲	周敬王十五年 魯定公五年	公元前五〇五年	孔子在周。夏秋之間返魯。	
五十 歲	周敬王十八年 魯定公八年	公元前五〇二年	子曰：「吾五十而知天命。」	
五十一 歲	周敬王十九年 魯定公九年	公元前五〇一年	初仕為中都宰。	
五十二 歲	周敬王二十年 魯定公十年	公元前五〇〇年	魯公會齊侯於夾谷，孔子相。	
五十三 歲	周敬王廿一年 魯定公十一年	公元前四九九九年	由中都宰為司空。	
五十四 歲	周敬王廿二年 魯定公十二年	公元前四九八年	由司空為大司寇。言於定公使仲由為季氏宰 齊入饋魯，女樂。	
五十五 歲	周敬王廿三年 魯定公十三年	公元前四九七年	由大司寇攝行相事，齊人致女樂，膳肉不至，不脫冕而行。乃作孫蘭之操。	
五十六 歲	周敬王廿四年 魯定公十四年	公元前四九六年	孔子去魯適衛。孔子之宋，自宋適陳過匡，匡人圍之。	
五十七 歲	周敬王廿五年 魯定公十五年	公元前四九五年	子見南子、亦以見衛君夫婦對夫子之敬愛也。	
五十九 歲	周敬王二七年 魯哀公二年	公元前四九三年	適衛，靈公老，怠於政不用孔子。去衛。	
六十一 歲	周敬王二九年 魯哀公四年	公元前四九一年	是年夏日陳適蔡。	
六十二 歲	周敬王三十年 魯哀公五年	公元前四八〇年	自蔡如葉。葉公問政。	
六十三 歲	周敬王卅一年 魯哀公六年	公元前四八九年	自陳如蔡。絕糧陳蔡之間。	

六十四歲	周敬王卅二年 魯哀公七年	公元前四八八年	去 <u>衛</u> 之 <u>蔡</u> 之 <u>葉</u> 。	是年子貢仕魯而使吳。子路仕衛而治蒲。
六十五歲	周敬王卅三年 魯哀公八年	公元前四八七年	倦遊思歸。	
六十六歲	周敬王卅四年 魯哀公九年	公元前四八六年	夫人 <u>官氏</u> 卒。	
六十七歲	周敬王卅五年 魯哀公十年	公元前四八五年	<u>伯魚</u> 之母死，期年猶哭。 <u>子路</u> 治蒲三年， <u>孔子</u> 過之，入其境，善哉由也，恭敬信矣。	
六十八歲	周敬王三十六年 魯哀公十一年	公元前四八四年	在 <u>衛</u> 、 <u>季康子</u> 迎 <u>孔子</u> ， <u>孔子</u> 反魯，作 <u>丘陵</u> 之歌。	
六十九歲	周敬王三十七年 魯哀公十二年	公元前四八三年	子 <u>伯魚</u> 卒。	
七十歲	周敬王三十八年 魯哀公十三年	公元前四八二年	子曰：「吾七十而於心所欲，不逾距」。 在魯，哀公館焉。公自作階， <u>孔子</u> 自實階升堂，立待公命，以席問政。	
七十一歲	周敬王三十九年 魯哀公十四年	公元前四八一年	西狩獲麟。歌之，作春秋絕筆。 <u>顏回</u> 卒。 <u>宰予</u> 死。	
七十二歲	周敬王四十年 魯哀公十五年	公元前四八〇年	<u>仲由</u> 死， <u>孔子</u> 哭， <u>子路</u> 於平庭，有人弔焉。而夫子拜之。	
七十三歲	周敬王四十一年 魯哀公十六年	公元前四七九年	四月乙丑即今農曆二月十八日 <u>孔子</u> 卒。葬魯城泗上。弟子皆服三年。唯子貢廬於冢上凡六年。	弟子及魯人往從冢而家者，百有餘家，因命曰孔里。

附註：本年表乃參考許同英，依闕里誌年譜。考異辨證而註之，「孔子年譜」恭錄之。

台北市孔廟簡介

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