

# 论语 意解

the Interpretation  
of the Analects  
of Confucius

料书室

线装书局

The Publishing  
House of the  
Thread-bound  
Books



# 论语意解

刘伟见 译



线装书局

ISBN 7-309-04001-0

图书在版编目 (CIP) 数据

论语意解 / (春秋) 孔丘著; 刘伟见译. —北京: 线装书局, 2005. 4

ISBN7 — 80106 — 423 — 2

I. 论… II. ①孔… ②刘… III. ①儒家②论语—  
译文—汉、英 IV. B222. 2

中国版本图书馆 CIP 数据核字 (2005) 第 028539 号

## 论语意解

译者 刘伟见

责任编辑 李 莉

出版发行 线装书局

地 址 北京西城区鼓楼西大街 41 号

印 刷 扬州市邗江古籍印刷厂

版 次 2005 年 5 月第 1 版第 1 次印刷

印 数 1 — 1000

书 号 ISBN7 — 80106 — 423 — 2

定 价 1300元

ISBN 7-80106-423-2



9 787801 064233 >

## 《论语》译序

犹记得十六年前刚刚接触《论语》时，家中前辈说每日涵泳一二句，便觉当日浮想联翩，不能再多读。年少的我当时觉得自己日读数十万字，每日日记三四千言，如此薄的《论语》不就是一时半会儿的事吗？

十六年里，那套朱子注的《四书》伴我从初中到高中，从离开家乡那个小山城到北京，在求学与蛰居北大的七八年里，直至今天成为一个出版人，我一直反复在读《论语》。这可能是值得一辈子读的书。因为，他已经融入到我们民族的心理与个性中去了。甚至在某种程度上也改造了我的个性。

我很欣赏迦达默尔所说的，我们每个人是被抛入了一种文化处境，我们不可避免地要受传统视角与风格的制约。所以，我对这么一份中华民族最重要的传统的核心文献之一的文本，充满了兴趣。应当说，因为略有家学的缘故，我基本上将我在学校所受的对于这本书的结论性观点归纳到了另一个文化视角：即作为我在阅读与累积西方文化的过程中的某种延续。简言之，中国的就是中国的。它不太适合别的尺度的裁剪。但这并不意味着两种文化之间缺乏共通性，恰恰相反，在全球化日益加剧的今天，《论语》的世界性先于其民族性得到了彰显。

所以当线装书局的李莉编辑邀请我作为线装本的《论语意解》的作者时，我欣然承应而又惶恐久之。因为时间

之短与我学问之浅深恐见笑于大方之家。尽管在多年的阅读与体认中我有一些不同于前人之见。有一点需要注意的是，我们现代汉语所传达的一些意思较之古代汉语可能存在歧义。比如关于“人不知而不愠，不亦君子乎”几乎每一本国内翻译的白话论语都翻译为“人家不了解我，我却不生气，不也是君子吗”，单从字面理解，可能会有这样的疑问，人们之间不了解的多了，要生气生得过来吗？如果你是一个土木工程师，一个音乐家可能不了解你，你会因此而生气的吗？你不生气就表明你有教养？如果通读《论语》，与其他章节参酌互证，比如，“不患不己知，求为可知也”，才知道说的是别人不了解你的学问、道德，甚至误解你，你并不因此而生气。这才是君子的风范。又如“唯仁者能好人，能恶人”通行的译本是“只有仁人能喜欢人，能厌恶人”。我们可能要问，别人就不能喜欢人与厌恶人吗，这是每个人的权利呀。其实细推之，才知原意是只有仁人能更好地代表一种欢喜和厌恶他人的标准。所以，如何从现代汉语角度更准确表达古人的原意，可能是格外需要注意的问题。这也许是文字学家们的常识，但对喜欢深究义理的人来说，很容易犯自己理解了，就以为别人也理解了毛病。

匆匆为之，错漏必不少，祈请读者指正。

是为序。

刘伟见

2005年3月21日 于一得斋

## Preface to the Interpretation of the Analects of Confucius

Still remember that when I was going to read the Analects 16 years ago, the older generation in my family told me if I read aloud just a few lines of the Analects each day, I would feel having so many imaginations one after another in my mind that I could not read it any more in that very day. So young as I was at that time, I thought since I could read hundreds thousand words a day, and I could write down three or four thousand words in my diary everyday, I could finish reading such thin Analects in a short time,

The Four Books, annotated by Zhu Zi, has accompanied me for 16 years, from my junior middle school to my senior middle school, and from I being away from home, located in a small mountain city, to Beijing, then together with me when I studied in the Peking University for seven or eight years, up to now I becoming a publisher. I have repeatedly read the Analects all along, which is a work worthy of being read all one's life, I think, because this book has incorporated into the psychology and individual character of our nations. Even to a certain extent this book also reforms my personality.

I appreciate very much the word that Hans-Georg Gadamer said that each one of us was thrown into a kind of cultural situation, in which we were unavoidably restricted by the conventional visual angle and style. So I am full of interest in the Analects which is one of the leading literatures with the most important tradition of China. Because somewhat the Analects has intellectual background of the family, I basically put the conclusion point of view about this book, which I received in the university, under the cultural angle of view. That is I have it as a certain kind of continuity in the duration of my reading the western culture and accumulating the concerned knowledge. In short, a Chinese thing is exactly Chinese, it is unsuitable to be transformed with another criterion. But this does not mean that there is short of something applicable to two kinds of cultures. Just the opposite, nowadays when the globalization grows intensive, one of Analects' characters of belonging to the whole world is more



evident than its national character.

So when Ms. Li Li, the editor of the Publishing House of the Thread-bound Books, invited me to be the author of the thread-bound-edition Analects (Chinese and English), I joyfully agreed. But for a somewhat long time I also have been very much feared of being laughed at by the experts due to the short time for me to finish the interpretation and my comparatively superficial knowledge as well although by my so many years' reading and realizing I have some views different from the predecessors. There is one worthy of attention that some different meanings exist between modern Chinese and ancient Chinese when they express some ideas. For example, with regard to a sentence in the Analects, almost all its interpretations in the written form of modern Chinese are "I am not angry though other people don't understand me. So I am a man of noble character". But from the literal meaning, we may think that in fact there are too many cases of not understanding people for a man to get angry if he is angry for such matter. And if you are a civil engineering, a musician probably doesn't understand you. Will you then be angry for it? Can it indicate that you are a cultured man if you don't get angry? If you read over the Analects, and you consider and prove with other chapters and sections of the work, we will know that the meaning of the above-mentioned sentence is actually that only this is the style of a man of noble character that facing other people not knowing about your knowledge and morals, even they misunderstanding you, you don't get angry. Another example is that the general interpretation of a sentence in the Analects is that only merciful people can like and detest people. Can't other people do? This is a question we will possibly put forward because liking and detesting people is the right of everyone. In fact if we make a careful inference, we can know that the meaning of the sentence should be the merciful man can better represent a kind of standard for liking and detesting people. So how to more precisely express, from the angle of the modern Chinese, the original meaning of the ancient people is possibly a question especially needing our attention. Perhaps this is probably the general knowledge of the expert in philology. But for the people who like to seriously go

into the principle on word's meaning, they easily have the defect that in their opinion as long as they themselves understand, other people will understand too.

Hereby sincerely hope your readers don't hesitate to criticize us for our inadequacies and errors due to our hurry in the interpretation.

Weijian, Liu

Writing in the Yi De Study

March 21, 2005





## 目录 Contents

1. 学而篇第一  
On Learning ..... 一六
2. 为政篇第二  
On Governing ..... 三八
3. 八佾篇第三  
On Ritual ..... 六七
4. 里仁篇第四  
On Virtue ..... 八八
5. 公冶长篇第五  
Talking about the Important People ..... 一一八
6. 雍也篇第六  
What Confucius and his Students said ..... 一四七
7. 述而篇第七  
About Confucius Being Modest ..... 一八〇
8. 泰伯篇第八  
Confucius and Zengzi Talking the Ancient People ..... 二〇一
9. 子罕篇第九  
Encourage People to study hard ..... 二二〇
10. 乡党篇第十  
On the Habit of Confucius ..... 二五八
11. 先进篇第十一  
Remark about Confucius' Students ..... 二八九
12. 颜渊篇第十二  
On How to Have Charity in the Heart ..... 三一四
13. 子路篇第十三  
Confucius Teaching His Students How to Be a Good Person .... 三四三

14. 宪问篇第十四	
Confucius And His Students Talking about the Way of Being a Gentleman . . . .	三八八
15. 卫灵公篇第十五	
Confucius And His Students Talking about How to Govern the State . . . .	四二一
16. 季氏篇第十六	
Confucius Talking about How a Gentleman Act . . . . .	四四二
17. 阳货篇第十七	
On Governing the State According to Ritual . . . . .	四七一
18. 微子篇第十八	
The Attitude Towards the world . . . . .	四八八
19. 子张篇第十九	
The Students' Respect for Confucius . . . . .	五一—
20. 尧约篇第二十	
About What Yao Said . . . . .	五二〇



# 学而篇第一 (共十六章)

## On Learning

### 1.1

子曰<sup>1</sup>：“学而时习之，不亦说乎<sup>2</sup>！有朋自远方来，不亦乐乎！人不知而不愠<sup>3</sup>，不亦君子乎<sup>4</sup>！”

### 【中译文】

孔子说：“学习了知识而时常付诸于实践，不也愉快吗！有朋友从远方来相聚，不也快乐吗！别人不了解我的学问与道德，我并不烦恼怨恨，不也是君子的风范吗！”

### 【注释】

- 1 子：古人对有地位、有学问、有道德修养的人，尊称为“子”。这里是尊称孔丘。
- 2 说 (yuè)：同“悦”，高兴，喜悦。
- 3 愠 (yùn)：怨恨，烦恼。
- 4 君子：含义有二：其一，有道德修养的人。其二，官职地位高的人。这里采用第一种含义。

### 【英译文】

The Master (Confucius) said, to learn and at due times to review what one has learnt, is not that a pleasure? That friends should come to one from afar,

is not that delightful? To remain unsoured even though one's merits are unrecognised by others, is not that what is expected of a gentleman?

1.2

有子曰<sup>1</sup>：“其为人也孝弟<sup>2</sup>，而好犯上者，鲜矣<sup>3</sup>；不好犯上，而好作乱者，未之有也。君子务本，本立而道生。孝弟也者，其为仁之本与<sup>4</sup>。”

【中译文】

有子说，“做人，孝顺父母，尊敬兄长，而喜好冒犯长辈和上司的情形，是很少见的；不喜好冒犯长辈和上司，而喜欢造反作乱的人，是没有的。君子要在根本上下工夫，根本确立了，修齐治平的原则就产生了。所谓‘孝’‘悌’，就是‘仁’的根本吧。”

【注释】

- 1 有子：鲁国人，姓有，名若，字子有。孔子的弟子。比孔子小三十三岁，生于公元前518年，卒年不详。另说，比孔子小十三岁。后世，有若的弟子也尊称有若为“子”，故称“有子”。
- 2 弟(tì)：同“悌”。弟弟善事兄长，称“悌”。
- 3 鲜(xiǎn)：少。
- 4 与：同“欤”。语气词。

【英译文】

You Zi said, Those who behave well towards their parents and elder brothers,

seldom show a disposition to resist the authority of their superiors. And as for such men starting a revolution, no instance of it has ever occurred. It is upon the fundamental that a gentleman works. When that is firmly set up, the Way grows. And surely proper behaviour towards parents and elder brothers is the fundamental of Goodness?

### 1.3

子曰：“巧言令色<sup>1</sup>，鲜矣仁。”

#### 【中译文】

孔子说：“满口花言巧语，表面和顺谦恭，这种人是很少有仁德的。”

#### 【注释】

1 令色：面色和善。这里指以恭维的态度讨好别人。

#### 【英译文】

The Master (Confucius) said, 'Clever talk and a pretentious manner' have little to do with benevolence.

### 1.4

曾子曰<sup>1</sup>：“吾日三省吾身<sup>2</sup>：为人谋而不忠乎？与朋友交而不信乎？传不习乎<sup>3</sup>？”

#### 【中译文】

曾子说：“我每天多次反省自检。为别人出主意做



事情，是否尽心竭力了？和朋友交往，是否真诚讲信用？对老师所传授的知识，是否自己实践了？”

### 【注释】

1 曾(zēng)子：姓曾，名参(shēn)字子舆，鲁国南武城（在今山东省枣庄市附近）人。

孔子的弟子，比孔子小四十六岁，生于公元前505年，卒于公元前435年。其弟子也尊称曾参为“子”。

2 省(xǐng)：反省、自我检讨。

3 传：老师传授的知识、学问。孔子教学，有“六艺”：礼、乐、射、御、书、数。

### 【英译文】

Zeng zi said, Every day I examine myself on these three points: in acting on behalf of others, have I always been loyal to their interests? In intercourse with my friends, have I always been true to my word? Have I practiced what I was taught?

1.5

子曰：“道千乘之国<sup>1</sup>，敬事而信，节用而爱人，使民以时<sup>2</sup>。”

### 【中译文】

孔子说：“治理拥有千辆兵车的诸侯国，要尽心尽力于政事、取信于民；节约财政开支，又爱护部下和百姓；差使百姓一定要选择在农闲时进行。”

## 【注释】

- 1 道：同“导”。领导，治理。乘（shèng）：古代称四匹马拉的一辆车为“一乘”。古代军队使用兵车，每辆兵车用四匹马拉，车上有身着盔甲的士兵三人，车下跟随有步兵七十二人，另有相应的后勤人员二十五人，因此，所谓“一乘”的实际兵力就是一百人，并非单指四匹马拉一辆车。按规定，“八百家出车一乘”。古代衡量一个诸侯国的大小强弱，就是看它拥有多少兵车，所谓“千乘之国”，“万乘之尊”。
- 2 杨伯峻《论语译注》：古代以农业为主，“使民以时”即是《孟子·梁惠王》上的“不违农时”。

## 【英译文】

The Master (Confucius) said, A country of a thousand war-chariots cannot be administered unless the ruler attends strictly to business, punctually observes his promises, is economical in expenditure, shows affection towards his subjects in general, and uses the labour of the peasantry only at the proper times of year.

1. 6

子曰：“弟子<sup>1</sup>，入则孝，出则弟<sup>2</sup>，谨而信，泛爱众而亲仁。行有馀力，则以学文。”

## 【中译文】

孔子说：“年轻人，在家要孝顺父母，在外面要尊敬长辈，做人言行要谨慎而注重信用，博爱大众，亲近有仁德的人。如果做了这些还有余力，就要用来学习各种文化知识。”

## 【注释】

- 1 弟子：其含义有二：第一学生；第二年纪小的人。此处为第二种。
- 2 出：外出，出门。一说，离开自己住的房屋。

## 【英译文】

The Master (Confucius) said, A young man should behave well to his parents at home and to his elders abroad, He should be cautious in giving promises and punctual in keeping them, He should have kindly feeling towards everyone, but seek the intimacy of the Good. If, when all that is done, he has any energy to spare, then let him study literary culture.

1. 7

子夏曰<sup>1</sup>：“贤贤易色<sup>2</sup>；事父母，能竭其力；事君，能致其身<sup>3</sup>；与朋友交，言而有信。虽曰未学，吾必谓之学矣。”

## 【中译文】

子夏说：“注重贤德甚于注重外表；事奉父母，能