

# 论 语 意 解

the Interpretation  
of the Analects  
of Confucius

样书室

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## 后 记

这是一个很普通的《论语》白话版本。之所以叫《论语意解》，是因为我觉得无论如何我们都无法完全回到原作，而又须尽可能地回到原作。这里不可避免地带上了解读者的主观性。其次，与通行的逐字逐句的对译不同，由于古代汉语与现代汉语的差异性，我更主张从意义上进行把握。

在这里要感谢李礼延先生、李天辰先生和 Arthur Waley 的英译和我在译解过程中注释部分参照较多的徐志刚先生的《论语》。由于更注重原作的意义，减少后人的视角所可能形成的导向，我对中文注释的采用与参照也有所不同。英文篇章题目采用对本章内容提炼的方式翻译。

最后，要感谢线装书局的李莉编辑，是她的盛情与美意促成了我这一自己尚不太满意的劳动。

刘伟见

2005 年 4 月 5 日



## Postscript

This is a very common edition for the Analects of Confucius, which is in the written form of modern Chinese. The reason why it is called The Paraphrase for the Analects is that firstly I think at any rate we can't wholly be in line with the original work; however, we must do our best to conform to the original one. So unavoidably there will be the subjectivity of the interpreter in his interpretation. Secondly differing from the literal interpretation, due to the divergence between the ancient Chinese and the modern Chinese, I more advocate the meaning interpretation.

Hereby I should appreciate Mr. Liyan Li, Mr. tianchen Li and Arthur Waley, the translators of this book from Chinese into English. I am also grateful to the book of The Analects written by Mr, Zhigang Xu, which I comparatively make frequent reference for the annotations during my deciphering. Because of my paying more emphasis on the significance of the original work as well as the reduction of the possible difference between the original work and the interpretation one due to the view angle of the individual people in modern times, my employment and reference for the annotations are somewhat different. The English titles are translated according to the main contents of the chapters.

Finally I want to say thank you to Ms. LiLi, the editor of the Publishing House of the Thread - bound Books, because it is she whose great kindness helps to bring about this book.

Weijian, liu  
April 5, 2005

## 【英译文】

In the Chen State supplies fell short and his followers became so weak that they could not drag themselves on to their feet. Zi Lu came to the Master and said indignantly, "Is it right that even a gentleman should be reduced to the last extremity?" The Master said, "A gentleman withstands hardships, but when petty men are so reduced they lose all self-control."

15. 3

子曰：“赐也<sup>1</sup>，女以予为多学而识之者与<sup>2</sup>？”  
对曰：“然。非与？”曰：“非也，予一以贯之<sup>3</sup>。”

## 【中译文】

孔子说：“子贡呀，你以为我是多学博闻而牢记的人吗？”子贡答说：“是的。不是这样吗？”孔子说：“不是的。我的学说有一个内在的统一性的。”

## 【注释】

- 1 赐：端木赐，字子贡。
- 2 女：同“汝”。你。
- 3 以：用。一：一个基本的原则、思想。孔子这里指的是“忠恕”之道。贯：贯穿，贯通。

## 【英译文】

The Master (Confucius) said, Zi Gong, I believe you refer to me as one whose aim is simply to learn and retain in mind as many things as possible. Zi Gong replied, That is what I thought. Is it not so? The Master said, No, I have

one (thread) upon which I string them all.

#### 15. 4

子曰：“由，知德者鲜矣<sup>1</sup>。”

#### 【中译文】

孔子说：“仲由，懂得道德的人少啊。”

#### 【注释】

1 鲜 (xiǎn)：少。

#### 【英译文】

The Master (Confucius) said, Zhong You those who understand moral force are indeed few.

#### 15. 5

子曰：“无为而治者<sup>1</sup>，其舜也与？夫何为哉？恭己正南面而已矣<sup>2</sup>。”

#### 【中译文】

孔子说：“无为而使天下得到治理的，大概只有虞舜吧？他做了些什么呢？他只是内在谦恭地治理天下罢了。

#### 【注释】

1 无为而治：“无为”，无所作为。据传，舜当政时，

一切沿袭尧的旧法来治国，似乎没有什么新的改变和作为，而使天下太平。后泛指以德化民，无事于政刑。朱熹《四书集注》说：“圣人德盛而民化，不待其有所作为也。独称舜者，绍尧之后，而又得人以任众职，故尤不见有为之迹也。”

2 南面：古代传统礼法，王位总是坐北朝南的。

### 【英译文】

The Master (Confucius) said, Among those that 'ruled by inactivity' surely Shun may be counted. For what action did he take? He merely placed himself gravely and reverently with his face due south; that was all.

15. 6

子张问行，子曰：“言忠信，行笃敬，虽蛮貊之邦<sup>1</sup>，行矣。言不忠信，行不笃敬，虽州里<sup>2</sup>，行乎哉？立则见其参于前也<sup>3</sup>，在舆则见其倚于衡也<sup>4</sup>，夫然后行。”子张书诸绅<sup>5</sup>。

### 【中译文】

子张问行为的准则。孔子说：“说话忠诚守信，行为敦厚恭敬，即使在蛮貊地区，也行得通。说话不忠信，行为不笃敬，即使在本乡州里，能行得通吗？‘忠信笃敬’这几个字，站着，仿佛看见它直立在眼前；坐车，仿佛看见它依靠在车辕的横木上。这样做了以后

就能行得通。”子张把孔子的话写在自己的衣带上。

### 【注释】

- 1 蛮：南蛮，泛指南方边疆少数民族。貊（mò）：北狄，泛指北方边疆少数民族。
- 2 州里：古代两千五百家为州。五家为邻，五邻为里。这里代指本乡本土。
- 3 参：本意为直、高。这里引申为像一个高大的东西直立在眼前。
- 4 輿（yú）：车。倚：依靠在物体或人身上。衡：车辕前的横木。
- 5 书诸绅：即“书之于绅。”“绅”，系在腰间下垂的宽大的衣带。把警句、格言写在腰间的大带子上，一低头就能看到，从而时时提醒自己，指导自己的言行。这是古人一种加强自我修养的方法。

### 【英译文】

Zi Zhang asked about getting on with people. The Master said, Be loyal and true to your every word, serious and careful in all you do; and you will get on well enough, even though you find yourself among barbarians. But if you are disloyal and untrustworthy in your speech, frivolous and careless in your acts, even though you are among your own neighbours, how can you hope to get on well? When standing, see these principles ranged before you; in your carriage, see them resting on the yoke. Then you may be sure that you will get on. Zi Zhang wrote this down on his sash.



15.7

子曰：“直哉史鱼<sup>1</sup>！邦有道如矢，邦无道如矢。君子哉蘧伯玉<sup>2</sup>！邦有道则仕，邦无道则可卷而怀之。”

### 【中译文】

孔子说：“正直啊史鱼！国家政治清明时他像箭一样刚直；国家黑暗时，也像箭头一样刚直。蘧伯玉真是一位君子啊！国家政治清明时出来做官；国家黑暗时，则隐藏起来辞官隐居。”

### 【注释】

1 史鱼：卫国大夫，名鱄（qiū），字子鱼。他曾多次向卫灵公推荐贤臣蘧伯玉，未被采纳。史鱼病危临终时，嘱咐儿子，不要“治丧正堂”，用这种做法再次劝告卫灵公一定要进用蘧伯玉，而贬斥奸臣弥子瑕。等卫灵公采纳实行之后，才“从丧北堂成礼。”史鱼这种正直的行为，被古人称为“尸谏”（事见《孔子家语》及《韩诗外传》）。

2 蘧伯玉：参见《宪问篇第十四》第二十五章注。

### 【英译文】

The Master (Confucius) said, Straight and upright indeed was the recorder Shi Yu! When the Way prevailed in the land he was (straight) as an arrow; when the Way ceased to prevail, he was (straight) as an arrow. A gentleman



indeed is Qu Boyu. When the Way prevailed in his land, he served the State; but when the Way ceased to prevail, he knew how to 'wrap it up and hide it in the folds of his dress'.

15. 8

子曰：“可与言而不与之言，失人；不可与言而与之言，失言。知者不失人<sup>1</sup>，亦不失言。”

【中译文】

孔子说：“可以与他说却不与他说，就会失交于人；不可与他说却与他说，就是言语不慎。聪明人既不失交于人，也不言语不慎。”

【注释】

1 知：同“智”。智者，聪明人。

【英译文】

The Master (Confucius) said, Not to talk to one who could be talked to, is to lose a man. To talk to those who cannot be talked to, is to waste one's words. 'He who is truly wise never loses a man'; but on the other hand, he never wastes his words.

15. 9

子曰：“志士仁人，无求生以害仁<sup>1</sup>，有杀身以成仁<sup>2</sup>。”

### 【中译文】

孔子说：“有志之士，仁义之人，不会为求保命而损害仁，而会献出生命以保全仁。”

### 【注释】

- 1 求生：贪生怕死，为保活命苟且偷生。
- 2 杀身：勇于自我牺牲，为仁义当死而死，心安德全。

### 【英译文】

The Master (Confucius) said, Neither the knight who has truly the heart of a knight nor the man of good stock who has the qualities that belong to good stock will ever seek life at the expense of Goodness; and it may be that he has to give his life in order to achieve Goodness.

15. 10

子贡问为仁，子曰：“工欲善其事<sup>1</sup>，必先利其器<sup>2</sup>。居是邦也，事其大夫之贤者<sup>3</sup>，友其士之仁者。”

### 【中译文】

子贡问怎样推行仁德。孔子说：“工匠要把活儿干好，必先磨锐工具。住在一个国家，就要事奉大夫中有贤德的人，与有仁德的知识分子交朋友。”

### 【注释】

- 1 善：用作动词。做好，干好，使其完善。

2 利：用作动词。搞好，弄好，使其精良。

3 事：事奉，为……服务。

### 【英译文】

Zi Gong asked how to become Good. The Master said, A craftsman, if he means to do good work, must first sharpen his tools. In whatever State you live, take service with such of its officers as are worthy and make friends with such of its knights as are Good.

15.11

颜渊问为邦<sup>1</sup>，子曰：“行夏之时<sup>2</sup>，乘殷之辂<sup>3</sup>，服周之冕<sup>4</sup>，乐则《韶》《舞》<sup>5</sup>，放郑声<sup>6</sup>，远佞人<sup>7</sup>。郑声淫，佞人殆<sup>8</sup>。”

### 【中译文】

颜渊问怎样建设国家。孔子说：“遵行夏代的历法，驾乘殷代的车子，戴周代的礼帽，奏《韶》乐、《舞》乐，禁止郑国的乐曲，疏远花言巧语的小人。郑国的乐曲不正派，花言巧语的小人危险。”

### 【注释】

1 为：建设，治理。邦：邦国，诸侯国。

2 夏之时：“时”，时令，时节。此指历法。夏之时，就是沿用至今的夏历（又称阴历，农历）。周历建子（以夏历十一月为正月），殷历建丑（以夏历十

二月为正月)，夏历建寅（以建寅之月的朔日为岁首），而夏历最合于农时，有利于农业生产，故孔子主张推行夏历。

3 乘殷之辂：“辂（lù）”，古代的大车。旧说殷代的大车木质而无饰，最俭朴实用，故孔子提倡“乘殷之辂”。

4 服周之冕：“冕”，礼帽。旧说周代的礼帽体制完备而华美，而孔子是一向提倡礼服应讲究、华美的，故说要“服周之冕。”

5 韶：舜时音乐。舞：同《武》。周武王时音乐。参阅《八佾篇第三》第二十五章注。

6 放：驱逐，排斥，禁止。郑声：郑国的民间音乐。郑国民间音乐形式活泼，与典雅板滞的古乐有很大不同。孔子难以接受，认为它多靡靡之音，故主张“放郑声”。

7 远：作动词用。疏远。

8 殆：危险。

### 【英译文】

Yan Yuan asked how to govern a State. The Master said, One would go by the seasons of Xia; as State-coach for the ruler one would use that of Yin, and as head-gear of ceremony wear the Zhou hat. For music one would take as model the Succession Dance, and would do away altogether with the tunes of Zheng; one would also keep clever talkers at a distance. For the tunes of Zheng are licentious and clever talkers are dangerous.



15. 12

子曰：“人无远虑，必有近忧<sup>1</sup>。”

【中译文】

孔子说：“人没有长远打算，必定会有眼前的忧愁。”

【注释】

1 远，近：指时间。犹言未来，目前。一说，指地方。朱熹说：“人之所履者，容足之外，皆为无用之地，而不可废也。故虑不在千里之外，则患在几席之下矣。”

【英译文】

The Master (Confucius) said, The man who will not worry about what is far off will soon find something worse than worry close at hand.

15. 13

子曰：“已矣乎，吾未见好德如好色者也<sup>1</sup>。”

【中译文】

孔子说：“罢了啊，我没见过喜欢德行像喜欢美色那样的人。”

【注释】

1 本章文字与《子罕篇第九》第十八章略同，可参阅。

## 【英译文】

The Master (Confucius) said, I haven't looked for one whose desire to build up his moral power was as strong as sexual desire.

15. 14

子曰：“臧文仲其窃位者与<sup>1</sup>？知柳下惠之贤<sup>2</sup>，而不与立也<sup>3</sup>。”

## 【中译文】

孔子说：“臧文仲大概是个窃据官位的人吧？明知柳下惠是贤人，却不任用他。”

## 【注释】

- 1 臧文仲：即臧孙辰。鲁国大夫，历仕鲁庄公、鲁闵公、鲁僖公、鲁文公四朝。知贤而不举，故孔子批评他“不仁”，“窃位”。参见《公冶长篇第五》第十八章注。  
窃位：窃据高位，占有官位而不称职、不尽责。
- 2 柳下惠：本姓展，名获，字禽，又名展季。他的封地（一说是居处）叫“柳下”；死后，由他的妻子倡议，给他的“私谥”（并非由朝廷授予的谥号）叫“惠”，故称“柳下惠”。春秋中期的贤者，鲁国大夫，曾任“士师”（掌管刑狱的官员）。以讲究礼节而著称。
- 3 与立：即“与之并立于朝”，给予官位。一说，“立”同“位”。“与立”，即“与位”。

### 【英译文】

The Master (Confucius) said, Surely one would not be wrong in calling Zang Wenzhong a stealer of other men's ranks? He knew that Liuxia Hui was the best man for the post, yet would not have him as his colleague.

15. 15

子曰：“躬自厚而薄责于人<sup>1</sup>，则远怨矣<sup>2</sup>。”

### 【中译文】

孔子说：“自己多责备自己而少责备别人，就可以避开怨恨了。”

### 【注释】

1 躬自厚：意为责己要重，应多多反省责备自己。

“躬”，自身。“厚”，这里指厚责，重责。薄 责于人：意为待人要宽，要行恕道，少挑剔责备别人。“薄责”，轻责，少责备。

2 远：远离，避开。

### 【英译文】

The Master (Confucius) said, To demand much from oneself and little from others is the way (for a ruler) to banish discontent.

15. 16

子曰：“不曰‘如之何，如之何’者<sup>1</sup>，吾

末如之何而已矣<sup>2</sup>。”

### 【中译文】

孔子说：“不说‘怎么办，怎么办’的人，我也不知怎么办了。”

### 【注释】

1 如之可：犹言怎么办。孔子这里的意思是：做事一定要经过深思熟虑，多问几个“该怎么办”。因为只有深忧远虑的人，才能真正想出解决问题的好办法。

2 末如之何：犹言没办法。“末”，没。

### 【英译文】

The Master (Confucius) said, If a man does not continually ask himself 'What am I to do about this, what am I to do about this?' there is no possibility of my doing anything to help him.

15. 17

子曰：“群居终日，言不及义，好行小慧，难矣哉！”

### 【中译文】

孔子说：“大家整天聚在一处，言谈不在道理，好卖弄一点小聪明，对这种人真难教育啊！”



### 【英译文】

The Master (Confucius) said, Those who are capable of spending a whole day together without ever once discussing questions of right or wrong, but who content themselves with performing petty acts of clemency, are indeed difficult.

15. 18

子曰：“君子义以为质<sup>1</sup>，礼以行之，孙以出之<sup>2</sup>，信以成之。君子哉！”

### 【中译文】

孔子说：“君子以义为根本，以礼来实行义，以谦逊的语言来表达义，以诚实的态度来完成义，这就是君子啊！”

### 【注释】

- 1 质：本意为本质、质地。引申为基本原则，根本。  
2 孙：同“逊”。出：出言，表达。

### 【英译文】

The Master (Confucius) said, The gentleman who takes justice as his material to work upon and ritual as the guide in putting what is right into practice, who is modest in setting out his projects and faithful in carrying them to their conclusion, he indeed is a true gentleman.