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论语

王福林注译

详注

及英译

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The Analects of Confucius

王福林 注译

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前 言

《论语》是中国文化遗产中的一颗明珠，在国内外都极有影响。其主要内容有：孔子的仁学；孔子论君子；孔子的政治主张；孔子论教与学；孔子对一些人和事的评价。

孔子的“仁学”实际上是自我完善人格的学说，是孔子为人确立的理想人格标准。孔子给“仁”下的定义是“爱人”。孔子认为：“仁”是各种德性的总和，它由“孝，悌，知，信，恭，敬，忠，恕，宽，惠，敏，刚，毅，勇，木，讷”等美德组成，而“孝，悌”是“仁”的根本。“义”是“仁”的内部调节阀门，它使“仁”恰当地表现出来。所以，“义”就是恰当的“仁”。“义”对“仁”的调节作用表现为：一．当人面临个人利益时，“义”使人表现出“仁”，也就是使人不取不该取的利益。二．当人面临他人利益或公众利益时，“义”使人表现出“仁”，也就是使人挺身而出，为谋求他人利益或公众利益而奋斗。“义”使人在善恶面前表现出“仁”，也就是明辨善恶，从而惩恶扬善。“礼”是“仁”的外部表现形式，依礼行事就是“行仁”。“礼”又是“仁”的外部调节机制，各种具体的德行必须通过“礼”的调节才能恰当，否则就会出现弊端。“礼”必须以“仁”为内容，以“仁”为灵魂。没有“仁”的内容和灵魂，“礼”就徒具形式，失去了意义。“仁”是实践性的。看一个人是否有仁德，归根结底是看他的行为。所以，孔子十分重视“行”，反对“言过其行”。孔子还认为：人不是生来就具备“仁”的。“仁”是后天不断学习修养获得的。所以，他强调：“求仁”必须靠自己，必须发挥主观能动性；必须善于学习，善于思索；必须经常反省自己；必须持之以恒，不可须臾懈怠。

孔子以“仁”为标准把人分成“圣人”“君子”和“小人”。“圣人”和“君子”都具备理想人格，就是说，他们都是仁德的，都是行仁义的，都具有完美的气质修养。“圣人”比“君子”更高。“圣人”能把“仁”施加到所有人的身上。“小人”正好与“君子”相反。孔子常把“君子”的气质修养与“小人”的气质修养并举，使它们形成鲜明对

照。

《论语》中辑录了不少孔子的政治主张,如:“为政以德”,“富民”,“教民”,“以礼让为国”,“举直错诸枉”,“帅以正”,“举善而教不能”等。孔子认为:“君子”从政,其根本目的是行仁义,也就是为百姓谋福利。孔子还认为:有官位的人应该为百姓做出榜样,做到让“民信”。

《论语》中还辑录了孔子有关“教与学”的论述,如:“不愤不启,不悱不发”。“学而不思则罔,思而不学则殆。”“学而时习之。”等。孔子十分重视诗教和乐教。他认为:诗可以启迪人的思想,可以增进人的德性。乐可以感发善心,可以和谐人际关系。正因为如此,孔子强调:诗乐应该体现出“仁”。他不仅用“仁”为标准评价诗篇和乐章,而且在周游列国返鲁后整理,校订了《诗》和乐曲。

《论语》中还辑录了孔子对一些人和事的评价。他评价人和事时,总是以“仁”为标准而且不轻易以“仁”许人。

为了弘扬中华民族的传统文化,为了让更多的中国人和外国人读懂《论语》原文,我对《论语》进行了注释和翻译。我不仅详注了每个实词,而且详注了每个虚词和每个文言句式。我不仅把原文译成了浅显的现代汉语,而且把原文译成了浅显的英文。此外,我还对许多章节作了简要的评介。

我参考过《四书章句集注》(宋人朱熹),《论语新解》(钱穆),《中国认识论史》(姜国柱),《礼乐文化和孔子的仁学》(马振铎),《自然人向“人”转化》(马振铎),特致谢忱。书中疏漏,敬请读者批评。

王福林

一九九六年一月

Preface

The book *The Analects of Confucius* is a bright pearl in the Chinese cultural heritage, which has exercised great influence both at home and abroad. Its main contents are: Confucius' doctrine of benevolence; Confucius' view of the superior person; Confucius' political propositions; Confucius' view of teaching and learning and Confucius' comments on some people and some events.

Confucius' doctrine of benevolence is, in fact, a doctrine to self-improve one's character and a standard of an ideal character set for man. Confucius defines benevolence as "Love all men." He believes: Benevolence is the total of many virtues. It consists of such virtues as filial piety, respect for one's elder brothers, wisdom, faithfulness, modesty, respectfulness, sincerity, altruism, generosity, kindness, diligence, firmness, resolution, daring, simplicity and slowness in speech. And filial piety and respect for one's elder brothers are the root of benevolence. Moral righteousness acts as the internal regulating device for benevolence. It makes benevolence present itself properly. So it is nothing but proper benevolence. Moral righteousness plays the regulating function in the following ways: 1. When a person is confronted with personal gains, moral righteousness makes him practise benevolence, that is, to refuse to take what he should not take. 2. When a person is confronted with others' gains or public's gains, moral righteousness makes him practise benevolence, that is, to step forward boldly to strive for others' gains or public's gains. 3. Moral righteousness makes a person practise benevolence in front of the good or the evil, that is, to discern the good from the evil so as to punish the evil and praise the good. The proprieties are the external manifestation of benevolence, and to act on the propri-

eties is to practise benevolence. The proprieties are also the external regulating device for benevolence and all the concrete virtues may go wrong if they are not regulated by the proprieties. Benevolence should be the content as well as the soul of the proprieties and without the content and the soul the proprieties are a mere formality, which is meaningless. Benevolence can only present itself in practice, and whether a man is benevolent or not must, in the last analysis, be judged by his own conduct. Therefore, Confucius attaches great importance to deeds, and is opposed to the fact that words go beyond deeds. In Confucius' opinion, man is not born benevolent and benevolence is only attained by constant study and self-cultivation in his life-time. Therefore, he stresses that in attainment to benevolence one must make his own effort, give full play to his own initiative, be good at learning as well as pondering over what he is learning, always examine himself, be perseverent and never for a single moment slacken.

By the criterion of benevolence Confucius classifies men as the sage, the superior person and the mean person. The sage and the superior person both possess the ideal character, that is to say, they are all benevolent, they all practise benevolence and moral righteousness, and they all possess excellent dispositions. The sage is even superior to the superior person. The sage can exert benevolence upon all men. The mean person is just the opposite of the superior person. Confucius often puts the dispositions of the superior person together with those of the mean person so that they are in sharp contrast with each other.

Collected in *The Analects of Confucius* are many of Confucius' political propositions such as "To govern a state by means of virtues." "Enrich the people." "Educate the people." "To govern a

state by means of the modesty in the form of the proprieties. "To promote the upright and put aside the evil." "To lead the people with correctness." "To promote the good and teach the incompetent." etc. Confucius thinks that the fundamental purpose for the superior person to engage in government is to practise benevolence and moral righteousness, that is, to work in the interests of the people. Confucius also thinks that the rulers should set good examples for the people with their own conduct so as to win the people's confidence.

Also collected in *The Analects of Confucius* are Confucius' view of teaching and learning such as "Don't inspire disciples until they think hard but fail to understand the knowledge. Don't help out disciples until they are eager to express themselves but fail to do so." "To learn without thinking will get deceived. To think without learning will get confused." "To learn and then constantly review what has been learned." etc. Confucius attaches great importance to the teaching of poems and music. He thinks that poems can arouse one's mind and help improve one's virtues, and that music can stir up one's kindness and create harmonious relationship among the people. Just because of these, Confucius stresses that poems and music must be characterized by benevolence. He not only uses benevolence as the criterion to judge musical compositions and poems, but also managed to sort out and collate *The Book of Songs* and to examine and revise the music after his return to the State of Lu from his travel in other states.

Also collected in *The Analects of Confucius* are Confucius' comments on some people and some events. When he comments on people and events, he always uses benevolence as the criterion and he does not readily say that so and so is benevolent.

In order to expand the Chinese traditional culture and to let more Chinese people and more foreign people understand the originals of the book *The Analects of Confucius*, I have offered here its detailed explanations and translations. I have not only offered detailed notes to each of the notional characters, but also to each of the function characters and the ancient Chinese sentence patterns. I have translated its originals not only into simple modern Chinese but also into simple English. Besides, I have offered concise accounts of many of the chapters.

Here I wish to express my thanks to the authors whose books and articles I've consulted:

Zhu Xi of the Song Dynasty: *Collected Annotations of the Four Books.*

Qian Mu: *The New explanations of the Analects of Confucius.*

Jiang Guozhu: *The History of Epistemology of China.*

Ma Zhenduo: *The Ritual and Musical Culture and Confucius' Benevolence.*

The Man of Natural State Is Transferred into Real Man.

Any comments or criticisms from the readers will be very much appreciated.

Wang Fulin

January 8, 1996

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学而篇第一

Book One Xue Er

✓ 子曰：“学而时习之，不亦说乎？有朋自远方来，不亦乐乎？人不知而不愠，不亦君子乎？”

注：1. 学：是第一篇篇名。《论语》各篇均以第一章开头的两、三字为篇名。 2. 子：是古代对男子的尊称，常写在姓的后面。这里是孔子的学生对孔子的尊称。 3. 曰：说。 4. 学：学习。 5. 而：此章中的两个“而”都是连词。第一个“而”表递进关系，相当于“并且”。第二个“而”表转折关系，相当于“但是”。 6. 时：经常。 7. 习：复习、练习。 8. 之：是代词，指“学过的知识”。 9. 不亦……乎：是古汉语中一种常用句式，表示委婉的反问语气，相当于“不也是……的吗？” 10. 说(yuè)：同“悦”，意即“高兴、快乐”。 11. 朋：志同道合的人。 12. 自：从。 13. 乐：快乐。 14. 人：别人。 15. 知：知道。 16. 愠(yùn)：恼怒。 17. 君子：道德高尚，有修养的人。

孔子说：“学了知识并且经常复习，不也是令人愉快的事吗？有志同道合的人从远方来，不也是值得高兴的事吗？别人不了解他，但他不恼怒，这不也是君子的风度吗？”

Confucius said, “Isn't it a pleasure for one to learn and then constantly review and practise what he has already learned? Isn't it a pleasure for one to have like-minded people coming from faraway places? If others don't know him, he doesn't feel displeased. Isn't it a superior person's bearing?”

二. 有子曰：“其为人也孝弟，而好犯上者，鲜矣；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！”

注：1. 有子：是孔子的学生，姓有，名若。 2. 其：此章中的第一个“其”是指示代词，相当于“那种”。第二个“其”是副词，表推测语气，相当于“大概”。 3. 为：此章中的两个“为”都是动词。第一个“为”意即“做”，第二个“为”意即“是”。 4. 也：此章中的三个“也”都是语气词。第一个“也”表示语气上的停顿。第二个“也”表示肯定的语气。可不译。

出。第三个“也”与语气词“者”连用，起停顿与提示作用。表示下文将要作出说明或解释。相当于“么”。 5. 孝：子女孝顺父母。在孔子看来，“孝”有多种表现形式。见本篇第十一章注，第二篇第五、六、七、八章注，第十七篇第二十一章注。 6. 弟(tì)：同“悌”，意即“弟弟敬重兄长”。 7. 而：此章中的三个“而”都是连词。第一、二个“而”表示转折关系，相当于“却”。第三个“而”表顺承关系，相当于“就”。 8. 好(hào)：喜欢。 9. 犯：冒犯或反抗。 10. 上：在上面的人，亦即“上司，上级。” 11. 者：此章中的第一、二个“者”是代词，相当于“……的人”。 12. 鲜(xiǎn)：少。 13. 矣：是语气词，表示感叹的语气，相当于“啊”。 14. 作乱，捣乱。 15. 未之有：是倒装结构，自然语序是“未有之”。“之”是代词，指“不好犯上而好作乱者”。在古汉语的否定句中，作宾语的代词常常被提到动词前。此章中的第二个“之”是结构助词，相当于“的”。 16. 务：致力于。 17. 本：本章中的第一、二个“本”，指“孝弟”。第三个“本”意即“根本”。 18. 立：确立。 19. 道：《论语》中，“道”字有多种意思。这里，“道”即“人道”。“人道”就是“仁”。 20. 生：产生。 21. 仁：是孔子提出的做真正人的标准。一个人做到了“仁”，他就成了真正的人。“仁”是万善的源头，一切具体的道德行为都是从“仁”产生出来的。“仁”包括“信，忠，恕，直，敏，惠，宽，勇，孝，悌”等多种德性。把“孝，悌”这种血缘亲情的爱提升到爱疏者，爱远者以及爱所有的人，就是“仁”。 22. 与：是语气词，表示推测估量语气，相当于“吧”。

有子说：“那种做人孝顺父母，敬重兄长却又喜欢冒犯上级的人少啊，不喜欢冒犯上级却喜好捣乱的人是没有的。君子致力于孝顺父母和敬重兄长。确立了这两种德性，仁就会产生。孝顺父母和敬重兄长么，大概就是仁的根本吧！”

Youzi said, "Those who are filial to their parents and respectful to their elder brothers and yet like to disobey their superiors are few. Those who don't like to disobey their superiors and yet like to start riots have never been found. A superior person devotes himself to the cultivation of the fundamental virtues——filial piety and respect for his elder brothers——the establishment of which will certainly result in benevolence. Filial piety and respect for one's elder brothers, I think, must be the root of benevolence!"

三. 子曰：“巧言令色，鲜矣仁！”

注：1. 巧言：花言巧语，甜言蜜语。 2. 令色：装出一副笑脸。 3. 鲜(xiǎn)：少。
4. 鲜矣仁：是倒装结构，自然语序是“仁鲜矣”。这样的倒装是为了强调谓语“鲜”。在古汉语的感叹句中，为了强调谓语的意义，就把谓语提到主语前。“矣”是语气词，表示感叹语气，相当于“啊”。

孔子说：“花言巧语，装出一副笑脸的人是很少有仁德的啊！”

Confucius said, “Those who utter fine words and put on an insinuating look are seldom benevolent!”

四. 曾子曰：“吾日三省吾身：为人谋而不忠乎？与朋友交而不信乎？传不习乎？”

注：1. 曾子：是孔子的学生，姓曾，名参(shēn)，字子舆(yú)。 2. 吾：是古汉语中的第一人称代词，相当于现代汉语的“我”。 3. 日：每天。 4. 三：再三。古汉语中，“三”和“九”常表示虚数。意即“多次”。 5. 省(xǐng)：检查。 6. 吾身：我自己。 7. 为人：替别人。 8. 谋：出谋划策。 9. 而：此章的两个“而”都是连词，表示所连接的“不忠”是对“谋”的说明，所连接的“不信”是对“与朋友交”的说明。 10. 忠：忠心。 11. 乎：此章中的三个“乎”都是语气词，表示疑问语气，相当于“吗”。 12. 交：交往。 13. 不信：不守信用。 14. 传(chuán)：老师传授的知识。 15. 习：复习，练习。 16. “反省”的主体是自我(吾)，反省的内容却涉及他人，可见，自我完善的最终目的是为了他大。

曾子说：“我每天检查自己好几次：为别人出主意有不真心的情况吗？与朋友交往有不讲信用的情况吗？老师传授的知识复习和练习了吗？”

Zengzi said, “Several times each day I examine myself: Have I been unfaithful in giving counsels to others? Have I been insincere in getting along with my friends? And have I reviewed and practised the teachings of my teacher?”

五. 子曰：“道千乘之国，敬事而信，节用而爱人，使民以时。”

注：1. 道：是动词，意即“领导”或“治理”。 2. 千乘(shèng)之国：拥有十万大军的

国家。古兵车一辆称作“一乘”。车上有甲士三人，车下有步卒七十二人，后勤人员二十五人，共一百人。这里的“乘”实际上指以一辆兵车为中心所组成的军队单位。3. 之：是结构助词，相当于“的”。4. 敬：是动词，意即“兢兢业业地对待”。5. 事：政事，国事。6. 而：此章的两个“而”都是连词，表示并列关系，相当于“并且”。7. 信：讲信用。8. 节用：节约开支。9. 人：职位低的官员。10. 使：征调，征用。11. 民：老百姓。12. 以：是介词，介绍动作遵循的准则，相当于“依据”。13. 时：农时。“以时”意即“依据农时”，亦即“不误农时”。14. 敬，信，爱人是“仁”的具体表现。“使民以时”是孔子富民思想的具体表现。

孔子说：“治理一个拥有一千辆兵车的国家，君主要兢兢业业地对待政事，并且讲信用，要节约财政开支并且爱护部下，征用老百姓要不误农时。”

Confucius said, "Ruling a country that has 1,000 chariots, the ruler should attend to the state affairs reverently and sincerely, be economical in expenditure, love his subordinates and employ his people without causing delay in their farming."

六. 子曰：“弟子入则孝，出则弟，谨而信，泛爱众，而亲仁。行有余力，则以学文。”

注：1. 弟子：年轻人。2. 入：在家。3. 则：此章中的三个“则”字都是连词，第一，二个“则”表示时间上的承接关系，相当于“就”。第三个“则”表示假设，相当于“就”，用在主句中。“则”字前的句子是条件句。4. 孝：孝顺父母。5. 出：出门在外。6. 弟：同“悌”，意即“敬重兄长”。7. 谨：小心谨慎。8. 而：此章中的两个“而”都是连词，表示并列关系，相当于“并且”。9. 信：讲信用。10. 泛：广泛地。11. 众：众人。12. 亲仁：亲近有仁德的人。13. 行：实践。指实践“入则孝，……而亲仁”各项。14. 余力：剩余的精力。15. 以：是介词，介绍动作借助的事物，相当于“用”。“以”后省略了“余力”。16. 学：学习。17. 文：《论语》中，文有多种意思。这里的“文”指《诗》、《书》、礼、乐等知识。18. 孝，弟，信，爱众，亲仁，都是人的内在本质。诗书礼乐是文化知识。从这里可以看出：孔子把“质”看得比“文”更重要。所以，主张先“质”后“文”。

孔子说：“年轻人在家的时候就孝顺父母，出门在外的时候就敬重兄长，小心谨慎并且讲信用，博爱众人，并且亲近有仁德的人。

如果做到这些还有精力剩余,就学习《诗》、《书》、礼、乐等知识。”

Confucius said, “The young people, when at home, should be filial to their parents and when away from home, should be respectful to their elders. The young people should be prudent and trustworthy, cherish a deep love for all and be near and dear to the benevolent. If they have energy left after they have well done all these, they should learn *The Book of Songs*, *The Book of History*, the proprieties and music. ”

七. 子夏曰:“贤贤易色;事父母,能竭其力;事君,能致其身;与朋友交,言而有信。虽曰未学,吾必谓之学矣。”

注:1. 子夏:是孔子的学生,姓卜,名商,字子夏。 2. 贤贤:第一个“贤”是动词,意即“看重”。第二个“贤”是名词,意即“美好的品德”,指“妻子的美好品德”。 3. 易:看轻。亦即“不计较”。 4. 色:女色。指妻子的容貌。 5. 事:此章中的两个“事”都意即“侍奉”。 6. 竭:尽。 7. 其:此章中的两个“其”都是代词,相当于“他的”。 8. 君:君主。 9. 致:奉献。 10. 身:身体,亦即“生命”。 11. 交:交往。 12. 言:说话。 13. 而:是连词,表示顺承关系,相当于“就”。 14. 有信:有信用,亦即“做到”。 15. 曰:说。 16. 未学:没有学习过《诗》、《书》、礼、乐。 17. 必:一定。 18. 谓:说。 19. 之:是代词,相当于“他”。 20. 矣:时态助词,表示事情已经发生,相当于“了”。

子夏说:“看重妻子的美好品德,不计较妻子的容貌;侍奉父母,能尽全力;侍奉君主,能置生死于度外;与朋友交往,说过的话就做到。虽说他没学过《诗》、《书》、礼、乐,我也一定说他学过了。”

Zixia said, “If a person attaches importance to his wife’s virtue, not her features, does his utmost in serving his parents, devotes his life to serving his prince and keeps his word in his intercourse with his friends, I must say that he has learned *The Book of Songs*, *The Book of History*, the proprieties and music, though other people may say that he has not. ”

八. 子曰：“君子不重¹，则²不威，学则不固。主忠信。无友³不如己者。过则勿惮改。”

注：1. 重：庄重。 2. 则：此章中的三个“则”都是连词。表示假设前提下的结果，相当于“就”。“君子不重”是条件，“不威”和“不固”是结果。第三个“则”表示顺承关系，相当于“就”。 3. 威：威严。 4. 学则不固：“学”前省略了“君子不重”。“固”意即“牢固”。 5. 主：以……为主。 6. 忠信：对人真心实意和守信用。对人真心实意必然讲信用。 7. 无：不。 8. 友：是动词，意即“与……交朋友”。“不如己者”作“友”的宾语。 9. 己：自己。 10. 者：是代词，相当于“……的人”。 11. 过：有过错。 12. 勿：不。 13. 惮（dàn）：害怕。 14. 改：改正。 15. 孔子认为，忠信是仁的具体表现，所以，君子应该把它们摆在首要位置。孔子认为，见到比自己强的人，主动与他交朋友，可以向他学习。所以，他主张“无友不如己”。

孔子说：“君子不庄重就没有威严，他学过的知识就不能巩固。君子把对人真心实意和守信用摆在首要位置，他不与不如他自己的人交朋友。他有了过错就不害怕改正。”

Confucius said, "Without gravity and solemnity, a superior person will not be dignified and his knowledge will not be solid. He gives first place to faithfulness and truthfulness. He doesn't make friends with those who are not as good as himself. When he has faults, he does not fear to correct them."

九. 曾子曰：“慎终追远，民德归厚矣。”

注：1. 曾子：见本篇第四章注。 2. 慎：对……慎重。 3. 终：父母的丧事。 4. 追：祭祀。 5. 远：逝世已久的祖先。 6. 民德：老百姓的德性。 7. 归：变得。 8. 厚：淳朴厚道。 9. 矣：是语气词，表示肯定的语气，相当于“了”。

曾子说：“慎重地办理父母的丧事，并且祭祀逝世已久的祖先，老百姓的德性就会因此变得淳厚了。”

Zengzi said, "If careful attention is paid to parents' funerals, and sacrifices are given to ancestors who died long ago, the people's virtue will consequently become excellent."