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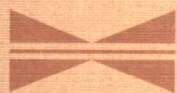


唐吳道子筆



# 論語英譯

LUN YU OF CONFUCIUS



彭子游 譯  
TRANSLATED BY TZE YAU PANG



萬卷出版公司  
VOLUMES PUBLISHING COMPANY

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Confucius brings an important message to the twenty-first century. He lived in a time of political chaos, but always sought to serve the people. His teachings have inspired many throughout history, and can continue to inspire people today. Pang's masterful translation makes Confucius accessible to modern readers. The reader of this book can feel the very presence of Confucius, as if listening to him in person. Shining through every page is a sense of Confucius' energy, human warmth, liveliness, creative spirit and profound insights of great value for people of the twenty-first century.

Tze Yau Pang (彭子游), began to read the *Analects of Confucius* when he was seven years old. Since then, through more than six decades of challenges, vicissitudes, and accomplishments of life, this book has been with him. Raised in a family with a respected Chinese tradition and Chinese herbalism, his understanding of the *Analects* comes from a lifetime of study. Pang came to the United States as a philosopher and is deeply learned in traditional Chinese literature. He is the author of *Chinese Herbal: An Introduction* and *On Tai Chi Chuan*.

## Acknowledgments

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I am indebted to the scholars who have come before me for their work on Confucius, which has inspired me in different ways. However, any mistakes in this book are mine.

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## Introduction

As we know, there are many translations of the Confucius *Analects*: the *Lun Yu*. Why should I make another one? To be frank, my translation is different from all the other translations. This translation is for you, who cannot read Chinese, to help you read the *Analects*. In my translation I have tried to be faithful to the original text as much as possible. I didn't translate many of the terms into English instead introducing them phonetically.

For example, the term *junzi* 君子 has been translated as “gentleman,” “superior man” and other English words, obviously none of which can explain the meaning of Confucius' *junzi*. I don't believe we can find an English word which is equivalent to the concept of *junzi*.

There is also the term, *miao* 廟, which literally means “facial appearance” but whose connotations refer to a special place where a deceased ancestor's name is placed and thus the ancestor as well is assumed to be; i.e., a *zongmiao* 宗廟. *Zongmiao* 宗廟 has been mistranslated as “ancestral temple” with the assumption that a temple is a place to go to worship. Because of this nearly universal error, Western people in general have come to believe that the Chinese worship their ancestors when, as a matter of fact, the concept of worship cannot be found in classical Chinese culture. This has even led to the Chinese

themselves misunderstanding the English word, “temple.” A far more accurate translation of *miao* 廟 would be “memorial” making a *zongmiao* 宗廟 an “ancestral memorial.”

I have used English words whenever possible, such as in the case of *miao* 廟, but I felt it was best to have some terms untranslated but defined. The reader will be able to gain a better understanding by reading the text and the definitions.

## The 21st Century and Confucius

So many writings have been published in the last fifty years concerning the destiny of humanity, all of them pointing out the possible catastrophe not only externally but also internally, yet none has pointed to a definite way to avoid that possibility.

Knowledge and capability enable human beings to develop culture and thus to progress from very primitive life styles to sophisticated civilizations that have not only the essential physical needs and comforts, but also cultural and spiritual fulfillments. Many generations and thousands of years later, human beings now have amassed more knowledge, become more intellectually capable and produced more physical and intellectual wealth, but we are neither healthier nor happier. We have controlled or eliminated most natural hardships and calamities, but we have also created new human-made hardship and tragedies. In the last century, we had two world wars as well as numerous smaller military conflicts. We have produced the most powerful weapons ever, which kill not only our enemies, if indeed there actually is any enemy, but also our friends, parents, brothers and sisters and finally even ourselves. We have progressed into prosperity with the potential for self-destruction if we do not change our course but, unfortunately, it seems many of the leaders in the world do not have this vision or even if they do they do not know what to do. People talk about peace all the time, but actually are preparing for war. It is obvious that we cannot attain peace through war.

All over the world, the present educational systems promote competition. As a consequence, all children are forced, at least to some degree, to see their peers as opponents or even enemies. The more capable, fortunate and selfish few beat the majority who are either less capable, less fortunate or simply not aggressive enough to compete seriously. Since winners are always afraid of becoming losers, they cannot be happy and peaceful. They do not want to help anyone who might surpass them and thus, realistically, do not want to help others at all. Kindness, generosity, peace and other good ideas remain, but they are used to justify behavior that is vicious, selfish, belligerent and otherwise just the opposite. Once cast into such an environment, a child's happiness will falter, and physical health deteriorates alongside emotional health. If children are unhappy and unhealthy, it is hard for them to grow up to be happy, healthy adults. Without happy, healthy adults, society will be sad and ill as it is a direct reflection of the people who form it.

We must change our power-mongering attitude in education. While we gain both knowledge and skills from education, they cannot be education's primary goals. Education must nurture the innate goodness in every child. Instead of competition, we must teach cooperation; instead of beating the less capable and less fortunate, we must be more patient and kind. If a child is happy and healthy, the child will learn and be good. Good and learned children will grow up to be healthy and happy adults. If the majority of people in the world are healthy and happy, the world will be peaceful, have creative spirit and prosper. In other words, we must have confidence in humanity. Rather than strengthen our animal desires, we must discipline them so that we are spiritual human beings and not merely sociable, knowledgeable and culturally manipulative animals. This is what Confucius' teaching is all about.

We all know that our world is not good in many different ways:

- We have polluted our water and air.
- We have depleted many natural resources, such as forests and soil.
- We have produced so much trash and dangerous wastes which we do not know how to dispose of.
- We have more than enough physical wealth to feed, clothe every living person, yet there are many hungry people even in the richest country and in many countries many people do not even have clothes to wear.
- There are too many crimes in our cities.
- Even most of the wealthy people are not happy or healthy.
- Many children are very unhappy.<sup>1</sup>
- Most of the young people are aimless and restless.<sup>2</sup>
- Most of the people in the world do not want to have war, yet there are many wars being fought and many countries are preparing for war.
- Worst of all it seems most people are either too stressed out to think or they do not know what to do in order to change our world for the better.

Intellectually, we have made tremendous achievements in human rights issues, political systems, and had many good social ideas such as peace, honesty, liberty, compassion, tolerance and equality. Despite this however, we criticize the human rights violations of other peoples and nations, while justifying whatever we have done, are doing and are going to do. If an elected government is not working for the good of its people, it is not democracy. We must differentiate between appearance and reality. Metaphorically, we are in the dark. *Ren* 仁 could be the light to help us see our way. We are lost, but the teachings of Confucius

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<sup>1</sup> There are cases of child suicide and children being murderers. They did these things because they were unhappy.

<sup>2</sup> Many young people have drinking problems, drug problems, and/or have dropped out of schools among many other problems.

could be a map to help us find our way. Of course, just having the light and the map will not help us. Talking and intellectualizing cannot solve problems. We must take action.

## Confucius and his Teaching

The greatness of Confucius is that he was a human being just like any one of us. There is nothing special and glorious to be claimed about him. He was not successful in his dealings with all the princes of his day. He was honored as the greatest teacher in Chinese history, but when he was alive he was only, perhaps, the first private teacher and was beloved by many of his students. He was not the son of God, he was an orphan raised in poverty by his mother. However, he loved history and culture and all his life he enjoyed learning. Though a commoner, he has been honored by many peoples all over the world and yet his greatness has not been clearly named. As a matter of fact, he has been criticized by many people throughout Chinese history. Confucius' teaching has been used by many to serve their own purposes on the one hand, on the other hand his teaching also has inspired many individuals throughout Chinese history and has shaped Chinese history and Chinese character.

The contents of Confucius' teaching are Chinese traditional culture (mostly historical records), conduct (social behavior), *zhong* 忠 and *xin* 信 (VII-24). He teaches his students to be *junzi* 君子, which is not an objective goal. There is no “-ism” in his teaching. Confucius simply teaches knowledge and behavior (*li* 禮) to inspire his students to see the innate goodness (*ren* 仁) which is the essence of his teaching or philosophy. Knowledge and *li* 禮 are numerous and ever changing. It is impossible to acquire all the knowledge so one has to be selective; in different times and different places, there are different *li* 禮. (See: II -23, III -4, VIII-2, 8, XVI -13.) His teaching is centered upon life: a happy life for everyone and a better world which can be realized only through government and education.

Confucius wanted to serve the people, so he tried to join a

government and traveled to different states to find employment. He loved politics, not to seize power, but to actualize a better society and provide a better life for the people; not to serve the duke, the prince, or the king, but to serve the people. While he was not employed, he taught and edited the books of poetry, history, music, *yi* 易, *li* 禮 and wrote *Chunqiu* 春秋.

Political systems are always evolving to meet the needs of practical situations. The principle of any good political system is to serve its people and the formation of a government must be developed from the practical necessity. Since a government is executed by members of the society, if the people who run the government are corrupt and selfish, then the people will suffer. No matter how good a political system is, it is more important to have good and capable people to run it. So, if the majority of the people received good education, even if there are a few clever, vicious dictators they will not be able to manipulate the system to enslave the people. If public education is not good, then the majority of the people can be herded like animals by a few clever lunatics.

### The Time of Confucius

According to the *Book of History* (*Shiji* 史記), the beginning of Chinese history was traced back to Huangdi 黃帝, approximately 4,600 years ago, but human life existed in many parts of China. The earliest human remains discovered in China is the Yuanmou Man 元謀猿人, who lived roughly 1,700,000 years ago. The famous Peking Man 北京猿人, who lived some 500,000 years ago, was discovered at Zhoukoudian 周口店, outside Beijing 北京. According to the *Book of History* there were Yao 堯 and Shun 舜, who were the ideal emperors mentioned also in the *Analects*. Shun abdicated the throne to Yu 禹, who was the founder of the Xia 夏 Dynasty, which lasted approximately four hundred years. The last emperor of that dynasty, Xia Jie 夏桀, a bad ruler, was banished by Tang 湯 who founded the Yin Dynasty, which lasted about five hundred years. King Wu 武王 conquered the

last emperor, Zhou 紂 of Yin, and established the Zhou 周 Dynasty.

In the Zhou Dynasty, the cultural life and the governments were very much strengthened and enriched after their new political system of *fengjian*<sup>3</sup> 封建. Though we do not know exactly how many autonomies there were, it is said that there were 1, 800 states under the Western Zhou and we do know that after 800 B.C. some of the autonomies had taken over tens and even a hundred of the smaller ones. The major autonomies first granted by King Wu were the descendants of the former's kings, Shennong 神農, Huangdi 黃帝, Di Yao 帝堯, Dishun 帝舜 and Daiyu 大禹 at Jiao, Zhu, Ji, Chen and Qi respectively and the son of Zhou, Lufu 祿父 to govern the people of Yin; then his Prime Minister Lu Shang 呂尚 at Yingqiu with the Title Qi 齊, younger brothers Zhou Gong Dan 周公旦 at Qufu with the Title Lu, Shao Gong at Yan, Shu Xian at Guan, Shu Du at Cai. King Wu died five years after he took the throne, Zhou Gong Dan had his nephew, Prince Cheng, who was still very young, enthroned as King Cheng, and took charge of the government.

The tenth king, King Li 厲王, who was not a good ruler, exploited the capital's residents more and more mercilessly, arousing general opposition. His ministers advised him to stop his oppression, but he refused to listen. Instead, he suppressed all public discussion and continued his tyranny. Finally, the residents of the capital could tolerate matters no longer and rose up in armed revolt and attacked the royal palace, forcing the king to flee. After King Li fled, the administration was taken over by the Duke of Zhou 周公 and the Duke of Shao 召公 in 841 B.C. and the period was named *Gonghe* 共和. From that year on, China has had accurate dates of recorded history.

King Li died fourteen years (828 B.C.) later in Zhi 熒 (now

<sup>3</sup> Literally *fengjian* means: to grant, to establish; to grant titles and certain areas of land to family members or members of the administration's small circle to be autonomies and to accept and reaffirm those established groups who would be loyal to the throne. This system has been misunderstood as well as wrongly translated as feudalism.

Huoxian, Shanxi 山西霍縣), after his flight. Prince Jing 公子靜 was enthroned by the Dukes of Zhou and Zhao as King Xuan 宣王. In the year of 782 B.C., King Xuan passed away and his son succeeded him as King You 幽王. In the third year after King You took the throne, there was a big earthquake. It was said King You was a very bad ruler, so the decline continued and grew worse until finally, in the year 771 B.C., he was killed by the Quan Rong 犬戎 at Mount Li 驪山. After the death of King You, the Zhou Dynasty was been divided by two kings, King Ping 平王 and King Xie 攜王. The power struggles were growing worse among the different autonomies as well as the Rong and Di tribes while the King of Zhou was powerless. Later, King Xie was killed by Jin Wen Gong 晉文公 and King Ping lost control of the old capital and moved to Luoyi 洛邑, with the support of some of the nobles and vassals. From this year onward, the dynasty is known as Eastern Zhou. King Ping was, in some way, a suspect related to the death of his father, King You, so he was not supported by most of the righteous nobles and vassals. The Zhou Dynasty was thus only a name with little credential, and since then the powerful autonomies struggled to control more and more of the smaller and weaker autonomies. That period, from 770 B.C. – 403 B.C., was called the Spring Autumn hegemonical state affairs, or simply the Spring Autumn Period.

Confucius was living in a politically chaotic time. Although in general, under the influence of the Zhou culture, many of the powerful lords still followed some civilities and accepted the King of Zhou as their leader in name, the corruption and decadence of dukes and the noble families was getting increasingly worse, so most of the common people were living in hardship. Despite all this, Confucius traveled around from one state to another hoping to be employed so that he could serve the people.

### How to Read *Lun Yu*

Every good reader knows that different books must be read differently.



*Lun Yu* is a very old book compiled more than two thousand years ago by a few students of Master Kong's students based on the notes they had of their teachers and what they had heard from their teachers after the death of Master Kong. Later, the book was edited in different ways by other fellow students. Its contents are mostly sayings and comments of Master Kong and his conversations with dukes, ministers, his students, and others, as well as some of his students' sayings and comments. The first half of the book has generally been considered the more authentic by most of the Confucian scholars.

From the Western Han Dynasty 西漢 (206 B.C. to 8 A.D.) until the end of the Qing Dynasty 清 (1644–1911) *Lun Yu* was read by every Chinese who could read.

Many scholars who have written about Confucius do not understand his teaching. Confucius' teaching is to inspire a student to be himself – to improve himself through the practice of *li* 禮 to realize *ren* 仁, but many scholars have written books about Confucius to impress others. The Master said: “A true scholar studies to complete himself. A fashionable scholar studies to impress others.” (XIV–24) You are reading *Lun Yu* while learning to complete yourself as a true human being, not to impress others, so you must refer what you read to your living experience without any preconceived ideas. You should not judge, evaluate, or grade his sayings, but see if his simple sayings make sense to you. Just put aside what does not make sense to you, and do practice what you see does make sense. Don't waste your energy and time to criticize him; it doesn't do you any good. You are reading his sayings to get inspired. You must be very calm, so you can read without any preconceived ideas.

Reading *Lun Yu* should not be done as data collection; to try to understand what you are reading is to understand with open-mindedness, not to compare with your preconceived ideas. Some of the language and the terms used in *Lun Yu* are different from the ones we are using today. Do not be trapped by them. Put aside what you do not