

THE CONFUCIAN BIBLE BOOK 1. ANALECTS

*The Non-Theocentric Code
for Concerned Humans*

论语

英译 ● 今译

English and Modern Chinese Versions

authored, compiled and edited

by

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序

张岱年

孔子是中国历史上影响最大的思想家，记载孔子言行的《论语》是中国历史上影响最大的典籍。孔子是中国文化的象征，他的学说 2000 年来深入人心，成为中华民族精神文明的思想基础。

孔子的学说影响深远，这主要是因为孔子总结了夏商周三代的文化成就，提出了以“仁”为中心观念的伦理学说，从而为中华民族的精神文明奠定了思想基础。春秋战国时代，诸子竞起、百家争鸣，然而百家之中影响最大的还是孔子的学说。这不是偶然的，这是因为孔子提出了最根本的为人之道，即做人的道理。《中庸》说：“道不远人，人之为道而远人，不可以为道。”在诸子学说中，唯一的“不远人”之道是孔子之道。孔子所讲的是人人必须遵行的道理，因而最后赢得广大人民的赞扬。

《论语》是中国人民的“圣经”。西方的圣经是基督教

张岱年先生为北京大学教授，中华孔子学会会长。

的 Bible, 中国的圣经是《论语》。

从古至今,任何学说都不是完满无缺的,都有其不足之处。孔子学说亦是如此,也有其不足之处。但是,《论语》中所宣扬的以“仁者爱人”为中心的人生理想,直至今日仍有其重要意义。

《论语》一书不但为中国一般人民所传诵,也流传到高丽、日本等东亚国家。到 18 世纪,也被介绍到欧洲。孔子的思想受到 18 世纪启蒙思想家伏尔泰等的赞扬。近百年来,西方汉学家将《论语》译为西文。由于对于许多问题的理解不同,西译《论语》也不无缺欠。近年菲律宾儒学基金会丘文郊、丘文祁、丘文明、丘文星昆仲有鉴于此,为弘扬中华文化,促进儒学研究的不断发展,於是将《论语》重新译译为英译新本,对于书中的一些疑难问题加上注释,并附有中文今译。这是《论语》的英语新译本,内容准确明晰,文笔优美通畅,达到很高的学术水平。世界知识出版社刊布此书,邀余写一序文,我看到这个新译本很高兴,于是略述《论语》的历史地位作为序言。

1995 年 8 月于北京大学

MESSAGE



ALFONSO T. YUCHENGGCO

One of the greatest gifts of man is the capability—and often passion—to look back into the past in search of those imperishable gems of thought that make humanity a perpetually reforming mass, an evolution that continually challenges his genius to set a vision and prepare the pathways to a better, kinder future. It is not, therefore, outside the realm of conjecture and reality that, in the core of man's being, there is in this constant reformation a manifest good, moving inexorably towards mankind's ultimate refinement and orderly unity.

Alfonso T. Yuchengco 即杨应琳先生,是菲律宾著名的政治家、企业家,1986-1988年曾任菲律宾驻华大使。1995年10月调任菲律宾驻日本大使。在1995年6月15日致本书作者的信中,同意将1991年9月14日在菲律宾马尼拉举行的*Confucian Bible, Book I, Analects*一书首发式上的演说稿,收入中国北京出版的本书,是为 message 祝词。

Clearly a graphic demonstration of this perception is the single-mindedness of the Khu brothers, together with their progeny, to show a measure of reverence to their beloved late father and brother by embarking on a major attempt to transcribe into less cumbersome language the often involved teachings and preachings of a famous Chinese sage, Confucius. Theirs may be an isolated, lonely journey, but theirs, too, is a palpable self-imposed hopeful participation towards the desirable development of man.

No doubt, theirs is a daring enterprise worthy of high praise, even if almost certainly it would provoke, if not incense, the sensitivity of the pious and the learned, or even invite the hackles and derision of the bigoted, the conscientious objectors and non-conformists, or the scathing criticism of the disinterested who can only find futility in this intensely demanding exercise in this day and age.

Yet, there ought to be solace for this difficult undertaking—the satisfying consideration that this task extends beyond merely the perpetuation of the memory of a thoughtful father, Khu Yek Chiong, who was my God-father, and one of the Khu brothers, Ramon, who

in their lifetime were imbued with preference to live by the Confucian philosophy. Ramon was my classmate and a close personal friend. He lost his life fighting the Japanese during the Japanese occupation so that the rest of us could survive and live in peace. For while the departed may eminently deserve remembering as indeed in this case they do, this work would diminish in luster were it merely for emulation's sake, or the personal satisfaction of its initiators. I would want to think that the Khu brothers' drive is being fueled by a genuinely higher motivation—to encourage others to learn more about the Confucian ethics and accordingly reform their lives and ensure a better society. Here is the humaneness and humanity of this project.

I cannot presume, even remotely, that I am versed in Confucianism, being a practicing practical Filipino Christian, who has lived my life in this predominantly Christian country, although I am proud to proclaim that my ancestral roots are in China. But I do revere my forefathers, whose lives were ordered in the Confucian ethics. Though not a theologian, I therefore find no conflict—nor desire any—between my religious upbringing in a Christian setting and the code which sustained my forefathers for so long and so well.

Moreover, it is my simple understanding that there are more reasons to agree with than to argue against the fact that Christianity and Confucianism complement and reinforce each other on a vital level of concern; how man must ideally comport himself, whether in the exercise of official authority or in private life, in treating and dealing with his fellowmen, with the society in which he lives, and with the world to which he belongs.

It is this point of agreement with Christianity and other religions, rather than the areas where divergence may lie and over which disputations may be inconclusive, that makes Confucianism relevant—without in any manner precluding or denigrating the relevance of other religious biases—today and in the future.

Were one, indeed, to read through the Analects and the Christian Bible, there arise the startling discovery that both contain numerous and parallel if not analogous preachings that may well be or even have been the bedrock of a universally accepted moral code of human conduct. Both Bibles commend in absolute terms, for instance, the need for discipline and uprightness, in thought and in deed, among other virtues, to serve as man's behavioral cornerstone, the

hallmark to distinguish him from other creatures of lesser order. Who would dispute the relevance and validity of this common advocacy?

Today, we see evidence of widespread indiscipline and lack of uprightness. The youth turning wayward. Lack of reverence for elders. Wanton disregard of illustrious traditions. Violence on and abuse of the dictum that a public office is public trust. The twisting and the bending and the breaking of laws. Absence of civic consciousness. The mad, uncaring rush and scheming for opulence and power. The plundering of mother nature. Apathy towards the promotion of the common weal. Deceit and deception. Injustice and oppression. The waning of honor, of the sense of propriety. Tension building within nations, and among nations.

And so we are prompted to ask this searching question: Why has man and the institutions he has built, like his government, become brazenly insensitive and callous, when it was—as it should always be—their primary business to be caring? Where lies the fault of mankind? Is this man's destiny?

I dare say, certainly not! For when it is only the

evil we see and perceive, then this may not be the kind of life, nor the kind of society, nor the kind of world we want to live in and want coming generations to inherit. I say this because, contrarily, we know by instinct, by intuition and by reason made amply clearer with the eyes of the sage, that beyond these trifles, however seemingly overwhelming, loom goodness after which man was patterned, although that mold may every now and then be obscured from view by clashing, if transient, self-and vested interests.

Indeed, we deserve—as do future generations—a better social order, a better place where man's genius and resources could be put to wholesome creativity and productiveness, where man regards fellowmen as friends and co-workers in the common struggle to bring about harmony and progress. Certainly, we deserve a more beneficial deal in life. Certainly, we could—if, indeed, we work hard—make life much easier to tread for others and for ourselves. And the key to this is discipline and uprightness.

We can have all the laws, we can keep changing governments and those who govern, we could switch from one ideology to another, or even from one religion to another, but all these will be naught if there is no

change in the heart of man . Indeed, the life we seek can be that far to venture after or that near to grasp. It is all a matter of willingness and determination to internalize and institutionalize discipline and uprightness. Very Confucian, very Christian, indeed.

In this regard, I speak of discipline and uprightness not in the context of stifling rigidities. Rather, I would want to believe in their positivism—that man could have a disposition to be warm in the heart, to be appreciative of and inspiring to even the feeble yet sincere efforts of others in doing their work in their best light, to be more understanding and compassionate especially of the weak and wanting, to excel and draw from heretofore untapped resources that last ounce of courage and devotion to reach out for even an unreachable star.

Here lies the relevance of the moral code enunciated by Confucius. It is a code that stresses, like Christianity and other great religions, apart from what I have sketched, the urgency of goodness and goodwill among men. It calls for goodness and goodwill not just spoken of but one seen in the life and manifested first by anyone who seeks the goodwill and the goodness of others. It is goodness and goodwill that start in us as a consequence of our discipline and uprightness.

This is the clarion call of this code, a signal for the stemming of the erosion of the good in man and society, and the imperative of the continued replenishment and enrichment of the vacuum thus created. This code wants us to be aware of and be sensitive to people around us. Its penetrating message, mind you, is as much addressed to you and as it is to myself.

In loving memory of
our father
KHU YEK CHIONG
丘 奕 从

and
our brother
RAMON KHU
丘 文 华

FOREWORD

The devout Christian who picks up this book may raise the question indignantly: "how dare these people appropriate the sacred word Bible to a collection of heathen writings!" To one imbued with Chinese culture and tradition, the application of *Bible* to the foremost among the Confucian Classics is not only proper but thoroughly justifiable. For according to the Encyclopedia Britannica, the English word *Bible* is derived through Medieval Latin from a Greek word which simply means *the books*. After all, Confucianism is oftentimes regarded as a religion in China and, as such, there is no reason why its core writing—the Analects—may not take its place as one among the many bibles of world religions. In fact, since the time of Zhu Xi (朱熹, 1130–1200 A. D., a Confucian scholar in the Song Dynasty) the Analects and three other related classics were combined to form what became known in China as the Four Books. What better reason than this to name these four classics as the Four Books of the

Confucian Bible! Besides, stripped of its mysticism, rituals, icons, hierarchy and dogmas, Christian religion is surprisingly similar to Confucian philosophy and has as much or as little real success in modifying human nature as Confucius had in influencing his listeners during his lifetime; and it seems the parallel still persists to this day.

Our father (with the small *f*), in his worldly wisdom, took positive steps to ensure that we memorized the sayings of Confucius when we were young and impressionable. There was no way that we could have appreciated their value then, but we were consoled with another old saying that one fine day everything will become crystal clear. He had been educated at St. Stephen's College in Hongkong where the Christian Bible was taught side by side with the Analects. He had the chance to compare the two, but being unswervingly singleminded in his *Chineseness* both literally and figuratively, he felt that Chinese culture was more important than Christian religion and he wisely gave us the opportunity to acquire the benefits of both by sending his then young children to Catholic schools in the Philippines while making them study Chinese classics during weekends and school holidays. Although this training may appear Spartan, we have no regrets. On the contrary, we are grateful that he had