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論語 Lun Yu (Analects)

By:孔夫子 Kong Fuzi
(Confucius)

子曰：「克己復禮，為仁。一日克己復禮，天下歸仁焉。...」「恭、寬、信、敏、惠。恭則不侮，寬則得，信則人任焉，敏則有功，惠則足以使人。」

Confucius said: Love is to conquer self and turn to courtesy. If we could conquer self and turn to courtesy for one day, all below heaven would turn to love. [Love is] modesty and bounty, truth, earnestness and kindness. Modesty escapes insult; bounty wins the many; truth gains men's trust; earnestness brings success; and kindness is enough to make men work.

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Chinese Classic Text

論語 Lun Yu (Analects)*

孔夫子 Kong Fuzi (Confucius)

ABSTRACT

論語 Lun Yu (Analects of Confucius) is attributed as the words and acts of 孔夫子 Kong Fuzi (Confucius) and his disciples including the discussions they held. It was written around 500 BC and is the essence of Confucianism which has influenced Chinese and Asia for over two thousand years. This Chinese-English version is compiled from the public domain Chinese and English texts available at Project Gutenberg. English translation was by Leonard A. Lyall.

Key Words: 論語, Lun Yu, Analects, 孔夫子, Kong Fuzi, Confucius, Chinese Classic text

學而第一

BOOK I

1. 子曰：「學而時習之，不亦說乎？有朋自遠方來，不亦樂乎？人不知而不慍，不亦君子乎？」

The Master said, To learn and then do, is not that a pleasure? When friends come from afar do we not rejoice? To live unknown and not fret, is not that to be a gentleman?

2. 有子曰：「其為人也孝弟，而好犯上者，鮮矣；不好犯上，而好作亂者，未之有也。君子務本，本立而道生。孝弟也者，其為仁之本與！」

Yu-tzu said. Few men that are good sons and good brothers are fond of withstanding those over them. A man that is not fond of withstanding those over him and is yet fond of broils is nowhere found. A gentleman heeds the roots. When the root has taken, the Way is born. And to be a good son and a good brother, is not that the root of love?

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3. 子曰：「巧言、令色，鮮矣仁！」

The Master said, Smooth words and fawning looks are seldom found with love.

4. 曾子曰：「吾日三省吾身，為人謀而不忠乎？與朋友交而不信乎？傳不習乎？」

Tseng-tzu said, Thrice daily I ask myself: In dealing for others, have I been unfaithful? Have I been untrue to friends? Do I practise what I preach?

5. 子曰：「道千乘之國，敬事而信，節用而愛人，使民以時。」

The Master said, To guide a land of a thousand chariots, honour business and be true; spend little and love men; time thy calls on the people.

6. 子曰：「弟子入則孝，出則弟，謹而信，汎愛眾，而親仁。行有餘力，則以學文。」

The Master said, The young should be dutiful at home, modest abroad, careful and true, overflowing in kindness for all, but in brotherhood with love. And if they have strength to spare they should spend it on the arts.

7. 子夏曰：「賢賢易色，事父母能竭其力，事君能致其身，與朋友交言而有信，雖曰未學，吾必謂之學矣。」

Tzu-hsia said, If a man eschews beauty and honours worth, if he serves his father and mother with all his strength, if he is ready to give his life for his lord, and keeps faith with his friends, though others may say he has no learning, I must call him learned.

8. 子曰：「君子不重，則不威，學則不固。主忠信，無友不如己者，過則勿憚改。」

The Master said, A gentleman will not be looked up to unless he is staid, nor will his learning be sound. Put faithfulness and truth first; have no friends unlike thyself; be not ashamed to mend thy faults.

9. 曾子曰：「慎終追遠，民德歸厚矣。」

Tseng-tzu said, Heed the dead, follow up the past, and the soul of the people will again grow great.

10. 子禽問於子貢曰：「夫子至於是邦也，必聞其政，求之與？抑與之與？子貢曰：「夫
子溫良恭儉讓以得之，夫子之求之也，其諸異乎人之求之與？」

Tzu-ch'in said to Tzu-kung, When he comes to a country the Master always hears how it is governed; does he ask, or is it told him?

Tzu-kung said, The Master gets it by his warmth and honesty, by politeness, modesty and yielding. The way the Master asks is unlike other men's asking.

11. 子曰：「父在觀其志，父沒觀其行，三年無改於父之道，可謂孝矣。」

The Master said, Whilst thy father lives look for his purpose; when he is gone, look how he walked. To change nothing in thy father's ways for three years may be called pious.

12. 有子曰：「禮之用，和為貴。先王之道，斯為美，小大由之，有所不行，知和而和，
不以禮節之，亦不可行也。」

Yu-tzu said, To behave with ease is the best part of courtesy. This was the beauty of the old kings' ways; this they followed in small and great. But knowing this, it will not do to give way to ease, unchecked by courtesy. This too is wrong.

13. 有子曰：「信近於義，言可復也。恭近於禮，遠恥辱也。因不失其親，亦可宗也。」

Yu-tzu said, If pledges are close to right, word can be kept. If attentions are close to courtesy, shame will be kept far. If we do not choose our leaders wrong, we may worship them too.

14. 子曰：「君子食無求飽，居無求安，敏於事而慎於言，就有道而正焉，可謂好學也
已。」

The Master said, A gentleman that does not seek to eat his fill, nor look for ease in his home, who is earnest at work and careful of speech, who walks with those that keep the Way, and is guided by them, may be said to love learning.

15. 子貢曰：「貧而無諂，富而無驕，何如？」子曰：「可也，未若貧而樂，富而好禮者也。」子貢曰：「詩云：『如切如磋，如琢如磨』，其斯之謂與？」子曰：「賜也，始可與言詩已矣，告諸往而知來者。」

Tzu-kung said, Poor, but no flatterer; rich, but not proud: how would that be?

It would do, said the Master; but better still were poor but merry; rich, but loving courtesy.

Tzu-kung said, When the poem says:

If ye cut, if ye file, If ye polish and grind,

is that what is meant?

The Master said, Now I can begin to talk of poetry to Tz'u. Tell him what is gone, and he knows what shall come.

16. 子曰：「不患人之不己之，患不知人也。」

The Master said, Not to be known is no sorrow. My sorrow is not knowing men.

為政第二

BOOK II

1. 子曰：「為政以德，譬如北辰，居其所而眾星共之。」

The Master said, He that rules by mind is like the north star, steady in his seat, whilst the stars all bend to him.

2. 子曰：「詩三百，一言以蔽之，曰：思無邪。」

The Master said, The three hundred poems are summed up in the one line, Think no evil.

3. 子曰：「道之以政，齊之以刑，民免而無恥；道之以德，齊之以禮，有恥且格。」

The Master said, Guide the people by law, align them by punishment; they may shun crime, but they will want shame. Guide them by mind, align them by courtesy; they will learn shame and grow good.

4. 子曰：「吾十有五而志于學，三十而立，四十而不惑，五十而知天命，六十而耳順，七十而從心所欲，不踰矩。」

The Master said, At fifteen, I had the will to learn; at thirty, I could stand; at forty, I had no doubts; at fifty, I understood the heavenly Bidding; at sixty, my ears were opened; at seventy, I could do as my heart lusted without trespassing from the square.

5. 孟懿子問孝。子曰：「無違。」樊遲御，子告之曰：「孟孫問孝於我，我對曰，『無違。』」樊遲曰：「何謂也？」子曰：「生，事之以禮；死，葬之以禮，祭之以禮。」

Meng Yi asked the duty of a son.

The Master said, Not to transgress.

As Fan Chi'ih was driving him, the Master said, Meng-sun asked me the duty of a son; I answered, Not to transgress.

What did ye mean? said Fan Chi'ih.

To serve our father and mother with courtesy whilst they live; to bury them with courtesy when they die, and to worship them with courtesy.

6. 孟武伯問孝。子曰：「父母唯其疾之憂。」

Meng Wu asked the duty of a son.

The Master said, He should not grieve his father and mother by anything but illness.

7. 子游問孝。子曰：「今之孝者，是謂能養。至於犬馬，皆能有養；不敬，何以別乎。」

Tzu-yu asked the duty of a son.

The Master said, He that can feed his parents is now called a good son. But both dogs and horses are fed, and unless we honour our parents, what is the difference?

8. 子夏問孝。子曰：「色難。有事，弟子服其勞；有酒食，先生饌，曾是以為孝乎？」

Tzu-hsia asked the duty of a son.

The Master said, Our manner is the hard part. For the young to be a stay in toil and leave the wine and food to their elders, is this to fulfill their duty?

9. 子曰：「吾與回言終日，不違如愚。退而省其私，亦足以發，回也不愚。」

The Master said, If I talk all day to Hui, like a dullard, he never differs from me. But when he is gone, if I watch him when alone, he can carry out what I taught. No, Hui is no dullard!

10. 子曰：「視其所以，觀其所由，察其所安。人焉廋哉？人焉廋哉？」

The Master said, See what he does; watch what moves him; search what pleases him: can the man lie hidden? Can the man lie hidden?

11. 子曰：「溫故而知新，可以為師矣。」

The Master said, To keep old knowledge warm and get new makes the teacher.

12. 子曰：「君子不器。」

The Master said, A gentleman is not a vessel.

13. 子貢問君子。子曰：「先行其言，而後從之。」

Tzu-kung asked, What is a gentleman?

The Master said, He puts words into deeds first, and follows these up with words.

14. 子曰：「君子周而不比，小人比而不周。」

The Master said, A gentleman is broad and fair; the small man takes sides and is narrow.

15. 子曰：「學而不思則罔，思而不學則殆。」

The Master said, Learning without thought is naught; thought without learning is dangerous.

16. 子曰：「攻乎異端，斯害也已。」

The Master said, To fight strange doctrines does harm.

17. 子曰：「由！誨女知之乎！知之為知之，不知為不知，是知也。」

The Master said, Yu, shall I teach thee what is wisdom? To know what we know, and know what we do not know, is wisdom.

18. 子張學干祿。子曰：「多聞闕疑，慎言其餘，則寡尤。多見闕殆，慎行其餘，則寡悔。言寡尤，行寡悔，祿在其中矣。」

Tsu-chang learned with an eye to pay.

The Master said, Hear much, leave all that is doubtful alone, speak warily of everything else, and few will be offended. See much, leave all that is dangerous alone, deal warily with everything else, and thou wilt have little to rue. If thy words seldom give offence, and thy deeds leave little to rue, pay will follow.

19. 哀公問曰：「何為則民服？」孔子對曰：「舉直錯諸枉，則民服；舉枉錯諸直，則民不服。」

Duke Ai asked, What should I do to win the people?

Confucius answered, Lift up the straight, put away the crooked; and the people will be won. Lift up the crooked, put away the straight; and the people will not be won.

20. 季康子問：「使民敬忠以勸，如之何？」子曰：「臨之以莊則敬，孝慈則忠，舉善而教不能則勸。」

Chi K'ang asked how to make the people lowly, faithful and painstaking.

The Master said, Meet them with dignity, they will be lowly; be a good son and merciful, they will be faithful; lift up the good and teach the unskilled, and they will take pains.

21. 或謂孔子曰：「子奚不為政？」子曰：「書云：『孝乎惟孝，友于兄弟，施於有政。』是亦為政，奚其為為政？」

One said to Confucius, Why do ye not govern, Sir?

The Master said, What does the Book say of a good son? 'To be a good son and a friend to thy brothers is to show how to govern.' This, too, is to govern. Must one be in office to govern?

22. 子曰：「人而無信，不知其可也。大車無輓，小車無軌，其何以行之哉？」

The Master said, A man without truth, I know not what good he is! A cart without a crosspole, a carriage without a yoke, how can they be moved?

23. 子張問：「十世可知也？」子曰：「殷因於夏禮，所損益可知也；周因於殷禮，所損益可知也。其或繼周者，雖百世，可知也。」

Tzu-chang asked whether we can know what is to be ten generations hence.

The Master said, The Yin took over the manners of the Hsia; the harm and the good that they did them can be known. The Chou took over the manners of the Yin; the harm and the good that they did them can be known. And we may know what shall be, even an hundred generations hence, whoever follows Chou.

24. 子曰：「非其鬼而祭之，諂也。見義不為，無勇也。」

The Master said, To worship the ghosts of men not akin to us is fawning. To see the right and not do it is want of courage.

八佾第三

BOOK III

1. 孔子謂季氏，「八佾舞於庭，是可忍也，孰不可忍也？」

Of the Chi having eight rows of dancers in his courtyard, Confucius said, If this is to be borne, what is not to be borne?

2. 三家者以雍徹。子曰：「『相維辟公，天子穆穆』，奚取於三家之堂？」

When the sacrifice was ended, the Three Clans had the Yung hymn sung.

The Master said,

Princes and dukes assist. Solemn is the Son of heaven;

what meaning has this in the courtyard of the Three Clans?

3. 子曰：「人而不仁，如禮何？人而不仁，如樂何？」

The Master said, A man without love, what is courtesy to him? A man without love, what is music to him?

4. 林放問禮之本。子曰：「大哉問！禮，與其奢也，寧儉；喪，與其易也，寧戚。」

Lin Fang asked what good form is at root.

The Master said, A big question! At high-tides, thrift is better than waste; at burials, grief is worth more than nicety.

5. 子曰：「夷狄之有君，不如諸夏之亡也。」

The Master said, Every wild tribe has its lord, whereas the lands of Hsia have none!

6. 季氏旅於泰山，子謂冉有曰：「女弗能救與？」對曰：「不能。」子曰：「嗚呼！曾謂泰山不如林放乎？」

The Chi sacrificed to Mount T'ai.

The Master said to Jan Yu, Canst thou not stop this?

He answered, I cannot.

Alas! said the Master; dost thou think Mount T'ai less wise than Lin Fang?

7. 子曰：「君子無所爭，必也射乎！揖讓而升，下而飲。其爭也君子。」

The Master said, A gentleman never strives with others. Or must he, perhaps, in shooting? But then, as he bows and makes way in going up or steps down to drink, his strife is that of a gentleman.

8. 子夏問曰：「巧笑倩兮，美目盼兮，素以為絢兮。何謂也？」子曰：「繪事後素。」曰：「禮後乎？」子曰：「起予者商也！始可與言詩矣。」

Tzu-hsia asked, What is the meaning of:

Her cunning smiles, Her dimples light, Her lovely eyes, So clear and bright, All unadorned, The background white.

Colouring, said the Master, is second to the plain ground.

Then good form is second, said Tzu-hsia.

Shang, said the Master, thou hast hit my meaning! Now I can talk of poetry to thee.

9. 子曰：「夏禮，吾能言之，杞不足徵也；殷禮，吾能言之，宋不足徵也。文獻不足故也。足，則吾能徵之矣。」

The Master said, I can speak of the manners of Hsia; but as proof of them Chi is not enough. I can speak of the manners of Yin; but as proof of them Sung is not enough. This is due to their dearth of books and great men. If there were enough of these, I could use them as proofs.

10. 子曰：「禘自既灌而往者，吾不欲觀之矣。」

The Master said, After the drink offering at the Great Sacrifice, I have no wish to see more.

11. 或問禘之說。子曰：「不知也。知其說者之於天下也，其如示諸斯乎！」指其掌。

One asked the meaning of the Great Sacrifice.

The Master said, I do not know. He that knew the meaning would overlook all below heaven as I do this—and he pointed to his palm.

12. 祭如在，祭神如神在。子曰：「吾不與祭，如不祭。」

He worshipped as if those whom he worshipped were before him; he worshipped the spirits as if they were before him.

The Master said: For me, to take no part in the sacrifice is the same as not sacrificing.

13. 王孫賈問曰：「與其媚於奧，寧媚於灶，何謂也？」子曰：「不然，獲罪於天，吾所禱也。」

Wang-sun Chia said, What is the meaning of, It is better to court the hearth-god than the god of the home?

Not so, said the Master. A sin against Heaven leaves no room for prayer.

14. 子曰：「周監於二代，郁郁乎文哉！吾從周。」

The Master said, Chou looks back on two lines of kings. How rich, how rich it is in art! I follow Chou.

15. 子入太廟，每事問。或曰：「孰謂鄒人之子知禮乎？入太廟，每事問。」子聞之，曰：「是禮也。」

On going into the Great Temple the Master asked about everything.

One said, Who says that the Tsou man's son knows the rites? On going into the Great Temple he asked about everything.

When he heard this, the Master said, Such is the rite.

16. 子曰：「射不主皮，為力不同科，古之道也。」

The Master said, In shooting, the arrow need not go right through the target, for men are not the same in strength. This was the old rule.

17. 子貢欲去告朔之餼羊。子曰：「賜也！爾愛其羊，我愛其禮。」

Tzu-kung wished to do away with the sheep offering at the new moon.

The Master said, Thou lovest the sheep, Tz'u: I love the rite.

18. 子曰：「事君盡禮，人以為諂也。」

The Master said: Serve the king with all courtesy, men call it fawning.

19. 定公問：「君使臣，臣事君，如之何？」孔子對曰：「君使臣以禮，臣事君以忠。」

Duke Ting asked how a lord should treat his lieges, and how lieges should serve their lord.

Confucius answered, The lord should treat his lieges with courtesy; lieges should serve their lord faithfully.

20. 子曰：「關雎，樂而不淫，哀而不傷。」

The Master said, The poem *The Osprey* is glad, but not wanton; it is sad, but not morbid.

21. 哀公問社於宰我。宰我对曰：「夏后氏以松，殷人以柏，周人以栗，曰，使民戰栗。」子聞之，曰：「成事不說，遂事不諫，既往不咎。」

Duke Ai asked Tsai Wo about the earth-altars.

Tsai Wo answered, The Emperors of the house of Hsia grew firs round them; the men of Yin grew cypress; the men of Chou grew chestnut, which was to say, Let the people tremble.

On hearing this, the Master said, I do not speak of what is ended, chide what is settled, or find fault with what is past.

22. 子曰：「管仲之器小哉。」或曰：「管仲儉乎？」曰：「管氏有三歸，官事不攝，焉得儉？然則管仲知禮乎？」曰：「邦君樹塞門，管氏亦樹塞門。邦君為兩君之好，有反坫，管氏亦有反坫。管氏而知禮，孰不知禮？」

The Master said, How shallow was Kuan Chung!

But, said one, was not Kuan Chung thrifty?

The Kuan, said the Master, owned San Kuei, and no one of his household held two posts: was that thrift?

At least Kuan Chung knew good form.

The Master said, Kings screen their gates with trees; the Kuan, too, had trees to screen his gate. When two kings are carousing, they have a stand for the turned-down cups; the Kuan had a turned-down cup-stand, too! If the Kuan knew good form, who does not know good form?

23. 子語魯大師樂，曰：「樂其可知也：始作，翕如也；從之，純如也，皦如也，繹如也，以成。」

The Master said to the Great Master of Lu, We can learn how to play music; at first each part in unison; then a swell of harmony, each part distinct, rolling on to the finish.

24. 儀封人請見，曰：「君子之至於斯也，吾未嘗不得見也。」從者見之。出曰：「二三子何患於喪乎？天下之無道也久矣，天將以夫子為木鐸。」

The warden of Yi asked to see Confucius, saying, No gentleman has ever come here whom I have failed to see.

The followers took him in.

On leaving he said, My two-three boys, why lament your fall? The Way has long been lost below heaven! Now Heaven shall make the Master into a warning bell.

25. 子謂韶，「盡美矣，又盡善也。」謂武，「盡美矣，未盡善也。」

The Master said of the music of Shao, It is thoroughly beautiful, and thoroughly good, too. Of the music of Wu, he said, It is thoroughly beautiful, but not thoroughly good.

26. 子曰：「居上不寬，為禮不敬，臨喪不哀，吾何以觀之哉？」

The Master said, Rank without beauty; ceremony without reverence; mourning without grief, why should I cast them a glance?

里仁第四

BOOK IV

1. 子曰：「里仁為美。擇不處仁，焉得知？」

The Master said, Love makes a spot beautiful: who chooses not to dwell in love, has he got wisdom?

2. 子曰：「不仁者，不可以久處約，不可以長處樂。仁者安仁，知者利仁。」

The Master said, Loveless men cannot bear need long, they cannot bear fortune long. Loving men find peace in love, the wise find profit in it.

3. 子曰：「惟仁者，能好人，能惡人。」

The Master said, Love alone can love others, or hate others.

4. 子曰：「苟志於仁矣，無惡也。」

The Master said, A will set on love is free from evil.

5. 子曰：「富與貴，是人之所欲也，不以其道得之，不處也。貧與賤，是人之惡也，不以其道得之，不去也。君子去仁，惡乎成名。君子無終食之間違仁，造次必於是，顛沛必於是。」

The Master said, Wealth and honours are what men desire; but do not go from the Way, to keep them. Lowliness and want are hated by men; but do not go from the Way, to escape them.

Shorn of love, is a gentleman worthy of the name? Not for one moment may a gentleman sin against love; he must not do so in flurry and haste, nor do so in utter overthrow.

6. 子曰：「我未見好仁者，惡不仁者。好仁者，無以尚之；惡不仁者，其為仁矣，不使不仁者加乎其身。有能一日用其力於仁矣乎？我未見力不足者。蓋有之矣，我未之見也。」

The Master said, I have seen no one that loves love and hates uncharity. He that loves love will set nothing higher. The hater of uncharity is so given to love that no uncharity can enter into his life. If a man were to give his strength to love for one day, I have seen no one whose strength would fail him. There may be such men, but I have not seen one.

7. 子曰：「人之過也，各於其黨。觀過，斯知仁矣。」

The Master said, A man and his faults are of a piece. By watching his faults we learn whether love be his.

8. 子曰：「朝聞道，夕死可矣！」

The Master said, To learn the Way at daybreak and die at eve were enough.

9. 子曰：「士志於道，而恥惡衣惡食者，未足與議也！」

The Master said, A knight in quest of the Way, who is ashamed of bad clothes and bad food, it is idle talking to.

10. 子曰：「君子之於天下也，無適也，無莫也，義之於比。」

The Master said, A gentleman has no likes or dislikes below heaven. He follows right.

11. 子曰：「君子懷德，小人懷土；君子懷刑，小人懷惠。」

The Master said, The gentleman cherishes mind, the small man cherishes dirt. Gentlemen trust in the law, the small man trusts in favour.

12. 子曰：「放於利而行，多怨。」

The Master said, The chase of gain is rich in hate.

13. 子曰：「能以禮讓為國乎，何有！不能以禮讓為國，如禮何！」

The Master said, What is it to sway a kingdom by courteous yielding? If we cannot sway a kingdom by courteous yielding, what is our courtesy worth?

14. 子曰：「不患無位，患所以立；不患莫己知，求為可知也。」

The Master said, Care not for want of place; care for thy readiness to fill one. Care not for being unknown, but seek to be worthy of note.

15. 子曰：「參乎！吾道一以貫之。」曾子曰：「唯。」子出。門人問曰：「何謂也？」曾子曰：「夫子之道，忠恕而已矣。」

The Master said, One line, Shen, runs through my Way.

Yes, said Tseng-tzu.

After the Master had left, the disciples asked what was meant.

Tseng-tzu said, The Master's Way is no more than faithfulness and fellow-feeling.

16. 子曰：「君子喻於義，小人喻於利。」

The Master said, The gentleman is learned in right; the small man is learned in gain.

17. 子曰：「見賢思齊焉，見不賢而內自省也。」

The Master said, At sight of worth, think to grow like it; at sight of baseness, search thyself within.

18. 子曰：「事父母幾諫，見志不從，又敬不違，勞而不怨。」

The Master said, A father or a mother may be gently chidden. If thou seest they have no will to follow thee, be the more lowly, but do not give way; nor murmur at the trouble they give thee.

19. 子曰：「父母在，不遠遊，遊必有方。」

The Master said, Whilst thy father and mother are living, do not wander afar. If thou must travel, hold a set course.

20. 子曰：「三年無改於父之道，可謂孝矣。」

The Master said, He that changes nothing in his father's ways for three years may be called pious.

21. 子曰：「父母之年，不可不知也：一則以喜，一則以懼。」

The Master said, A father and mother's years must be borne in mind; with gladness on the one hand and fear on the other.

22. 子曰：「古者言之不出，恥躬之不逮也。」

The Master said, The men of old were loth to speak, for not to live up to their words would have shamed them.

23. 子曰：「以約失之者，鮮矣。」

The Master said, We shall seldom get lost if we hold to main lines.

24. 子曰：「君子欲訥於言，而敏於行。」

The Master said, A gentleman wishes to be slow to speak and quick to do.

25. 子曰：「德不孤，必有鄰。」

The Master said, A great soul is never friendless: he has always neighbours.

26. 子游曰：「事君數，斯辱矣；朋友數，斯疏矣。」

Tzu-yu said, Nagging at kings brings disgrace, nagging at friends estrangement.

公冶長第五

BOOK V

1. 子謂公冶長，「可妻也。雖在縲紲之中，非其罪也。」以其子妻之。

Of Kung-yeh Ch'ang the Master said, A girl might be wedded to him. Though he has been in fetters that was not his crime.

He gave him his daughter to wed.

2. 子謂南容，「邦有道不廢，邦無道免於刑戮。」以其兄之子妻之。

Of Nan Jung the Master said, When the land keeps the Way he will not be neglected; and if the land loses the Way he will escape punishment and death.

He gave him his brother's daughter to wed.

3. 子謂子賤，「君子哉若人！魯無君子者，斯焉取斯？」

Of Tzu-chien the Master said, What a gentleman he is! But if there were no gentlemen in Lu, where could he have picked it up?

4. 子貢問曰：「賜也何如？」子曰：「女器也。」曰：「何器也？」曰：「瑚璉也。」

Tzu-kung asked, And what of me?

Thou art a vessel, said the Master.

What kind of vessel?

A rich temple vessel.

5. 或曰：「雍也仁而不佞。」子曰：「焉用佞？御人以口給，屢憎於人。不知其仁，焉用佞？」

One said, Yung has love, but he is not glib.

The Master said, What is the good of being glib? Fighting men with tongue-craft mostly makes men hate you. Whether love be his I do not know, but what is the good of being glib?

6. 子使漆雕開仕。對曰：「吾斯之未能信。」子說。

The Master moved Ch'i-tiao K'ai to take office.

He answered, For this I want confidence.

The Master was pleased.

7. 子曰：「道不行，乘桴浮於海。從我者，其由與？」子路聞之喜。子曰：「由也好勇過我，無所取材。」

The Master said, Forsaken is the Way! I must take ship and stem the seas; and Yu shall go with me.

When Tzu-lu heard this he was glad.

The Master said, Yu loves daring more than I do, but he is at a loss how to take things.

8. 孟武伯問：「子路仁乎？」子曰：「不知也。」又問。子曰：「由也，千乘之國，可使治其賦也，不知其仁也。」「求也何如？」子曰：「求也，千室之邑，百乘之家，可使為之宰也，不知其仁也。」「赤也何如？」子曰：「赤也，束帶立於朝，可使與賓客言也，不知其仁也。」

Meng Wu asked whether Tzu-lu had love.

I do not know, said the Master.

He asked again.

A land of a thousand chariots might give Yu charge of its levies; but whether love be his I do not know.

And how about Ch'iu?

A town of a thousand households, a clan of an hundred chariots might make Ch'iu governor; but whether love be his I do not know.

And how about Ch'ih?

Standing in the court, girt with his sash, Ch'ih might entertain the guests; but whether love be his I do not know.

9. 子謂子貢曰：「女與回也，孰愈？」對曰：「賜也，何敢望回？回也，聞一以知十，賜也聞一知二。」子曰：「弗如也，吾與女，弗如也。」

The Master said to Tzu-kung, Which is the better man, thou or Hui?

He answered, How dare I look as high as Hui? When Hui hears one thing, he understands ten; when I hear one thing I understand two.

The Master said, Thou art not his like. Neither art thou his like, nor am I.

10. 宰予晝寢。子曰：「朽木不可雕也，糞土之牆不可朽也。於予與何誅？」子曰：「始吾於人也，聽其言而信其行；今吾於人也，聽其言而觀其行。於予與改是。」

Tsai Yü slept in the daytime.

The Master said, Rotten wood cannot be carved, nor are dung walls plastered. Why chide with Yü?

The Master said, When I first met men I listened to their words and took their deeds on trust. When I meet them now, I listen to their words and watch their deeds. I righted this on Yü.

11. 子曰：「吾未見剛者。」或對曰：「申枲。」子曰：「枲也慾，焉得剛？」

The Master said, I have met no firm man.

One answered, Shen Ch'ang.

The Master said, Ch'ang is passionate; how can he be firm?

12. 子貢曰：「我不欲人之加諸我也，吾亦欲無加諸人。」子曰：「賜也，非爾所及也。」

Tzu-kung said, What I do not wish done to me, I likewise wish not to do to others.

The Master said, That is still beyond thee, Tz'u.

13. 子貢曰：「夫子之文章，可得而聞也；夫子之言性與天道，不可得而聞也。」

Tzu-kung said, To hear the Master on his art and precepts is granted us; but to hear him on man's nature and the Way of Heaven is not.

14. 子路有聞，未之能行，唯恐有聞。

Until Tzu-lu could do what he had heard, his only fear was to hear more.

15. 子貢問曰：「孔文子何以謂之文也？」子曰：「敏而好學，不恥下問，是以謂之文也。」

Tzu-kung asked, Why was K'ung-wen called cultured?

The Master said, He was quick and loved learning; he was not ashamed to ask those beneath him: that is why he was called cultured.

16. 子謂子產有君子之道四焉：其行己也恭，其事上也敬，其養民也惠，其使民也義。

The Master said, Of the ways of a gentleman Tzu-ch'an had four. His life was modest; he honoured those that he served. He was kind in feeding the people, and he was just in his calls upon them.

17. 子曰：「晏平仲善與人交，久而敬之。」

The Master said, Yen P'ing was a good friend. The longer he knew you, the more attentive he grew.

18. 子曰：「藏文仲居蔡，山節藻梲，何如其知也？」

The Master said, Tsang Wen lodged his tortoise with hills on the pillars and reeds on the uprights: was this his wisdom?

19. 子張問曰：「令尹子文三仕為令尹，無喜色；三已之，無愠色。舊令尹之政，必以告新令尹。何如？」子曰：「忠矣。」曰：「仁矣乎？」曰：「未知，焉得仁！」「崔子弑齊君，陳文子有馬十乘，棄而違之。至於他邦，則曰，『猶吾大夫崔子也。』違之，之一邦，則又曰：『猶吾大夫崔子也。』違之。何如？」子曰：「清矣。」曰：「仁矣乎？」子曰：「未知，焉得仁？」

Tzu-chang said, The chief minister, Tzu-wen, was thrice made minister without showing gladness, thrice he left office with unmoved looks. He always told the new ministers how the old ones had governed: how was that?

He was faithful, said the Master.

But was it love?

I do not know, said the Master: how should this amount to love?

When Ts'ui murdered the lord of Ch'i, Ch'en Wen threw up ten teams of horses and left the land. On coming to another kingdom he said, 'Like my lord Ts'ui,' and left it. On coming to a second kingdom he said again, 'Like my lord Ts'ui,' and left it: how was that?

He was clean, said the Master.

But was it love?

I do not know, said the Master: how should this amount to love?

20. 季文子三思而後行。子聞之，曰：「再斯可矣。」

Chi Wen thought thrice before acting.

On hearing this the Master said, Twice is enough.

21. 子曰：「甯武子，邦有道則知，邦無道則愚。其知可及也，其愚不可及也。」

The Master said, Whilst the land kept the Way Ning Wu showed wisdom; when his land lost the Way he grew simple. His wisdom we may come up to; such simplicity is beyond us.

22. 子在陳曰：「歸與！歸與！吾黨之小子狂簡，斐然成章，不知所以裁之。」

When he was in Ch'en the Master said, Home, I must go home! Zealous, or rash, or finished scholars, my young sons at home do not know what pruning they still need!

23. 子曰：「伯夷叔齊，不念舊惡，怨是用希。」

The Master said, Because Po-yi and Shu-ch'i never remembered old wickedness they made few enemies.

24. 子曰：「孰謂微生高直？或乞醯焉，乞諸其鄰而與之。」

The Master said, Who can call Wei-sheng Kao straight? A man begged him for vinegar: he begged it of a neighbour, and gave it.

25. 子曰：「巧言、令色、足恭，左丘明恥之，丘亦恥之。匿怨而友其人，左丘明恥之，丘亦恥之。」

The Master said, Smooth words, fawning looks, and overdone humility, Tso Ch'iu-ming thought shameful, and so do I. He thought it shameful to hide ill-will and ape friendship, and so do I.

26. 顏淵、季路侍。子曰：「盍各言爾志？」子路曰：「願車馬、衣輕裘，與朋友共，敝之而無憾。」顏淵曰：「願無伐善，無施勞。」子路曰：「願聞子之志。」子曰：「老者安之，朋友信之，少者懷之。」

As Yen Yüan and Chi-lu were sitting with him, the Master said, Why not each of you tell me thy wishes?

Tzu-lu said, I should like carriages and horses, and clothes of light fur to share with my friends, and, if they spoiled them, not to get angry.

Yen Yüan said, I should like to make no boast of talent or show or merit.

Tzu-lu said, We should like to hear your wishes, Sir.

The Master said, To give the old folk peace, to be true to friends, and to have a heart for the young.

27. 子曰：「已矣乎！吾未見能見其過，而內自訟者也。」

The Master said, It is finished! I have met no one that can see his own faults and arraign himself within.

28. 子曰：「十室之邑，必有忠信如丘者焉，不如丘之好學也。」

The Master said, In a hamlet of ten houses there must be men that are as faithful and true men as I, but they do not love learning as I do.

雍也第六

BOOK VI

1. 子曰：「雍也可使南面。」仲弓問子桑伯子。子曰：「可也簡。」仲弓曰：「居敬而行簡，以臨其民，不亦可乎？居簡而行簡，無乃大簡乎？」子曰：「雍之言然。」

The Master said, Yung might fill the seat of a prince.

And might Tzu-sang Po-tzu? asked Chung-kung.

Yes, said the Master; but he is slack.

To be stern to himself, said Chung-kung, and slack in his claims on the people, might do; but to be slack himself and slack with others must surely be too slack.

The Master said, What Yung says is true.

2. 哀公問：「弟子孰為好學？」孔子對曰：「有顏回者好學，不遷怒，不貳過。不幸短命死矣，今也則亡，未聞好學者也。」

Duke Ai asked which disciples loved learning.

Confucius answered, Yen Hui loved learning. He did not carry over anger; he made no mistake twice. Alas! his mission was short, he died. Now that he is gone, I hear of no one that loves learning.

3. 子華使於齊，冉子為其母請粟。子曰：「與之釜。」請益。曰：「與之庾。」冉子與之粟五秉。子曰：「赤之適齊也，乘肥馬，衣輕裘。吾聞之也：君子周急不繼富。」原思為之宰，與之粟九百，辭。子曰：「毋！以與爾鄰里鄉黨乎！」

When Tzu-hua was sent to Ch'i, the disciple Jan asked for grain for his mother.

The Master said, Give her six pecks.

He asked for more.

The Master said, Give her sixteen.

Jan gave her eight hundred.

The Master said, On his way to Ch'i, Ch'ih was drawn by sleek horses and clad in light furs. I have heard that gentlemen help the needy, not that they swell riches.

When Yüan Ssu was made governor he was given nine hundred measures of grain, which he refused.

Not so, said the Master: why not take it and give it to thy neighbours and countryfolk?

4. 子謂仲弓，曰：「犁牛之子騂且角，雖欲勿用，山川其舍諸？」

The Master said of Chung-kung, If the calf of a brindled cow be red and horned, though men be shy to offer him, will the hills and streams reject him?

5. 子曰：「回也，其心三月不違仁，其餘則日月至焉而已矣。」

The Master said, For three months together Hui's heart never sinned against love. The others may hold out for a day, or a month, but no more.

6. 季康子問：「仲由可使從政也與？」子曰：「由也果，於從政乎何有？」曰：「賜也可使從政也與？」曰：「賜也達，於從政乎何有？」曰：「求也可使從政也與？」曰：「求也藝，於從政乎何有？」

Chi K'ang asked whether Chung-yu was fit to govern.

The Master said, Yu is firm; what would governing be to him?

And is Tz'u fit to govern?

Tz'u is thorough; what would governing be to him?

And is Ch'iu fit to govern?

Ch'in is clever; what would governing be to him?

7. 季氏使閔子騫為費宰。閔子騫曰：「善為我辭焉！如有復我者，則吾必在汶上矣。」

The Chi sent to make Min Tzu-ch'ien governor of Pi.

Min Tzu-ch'ien said, Make some good excuse for me. If he sends again I must be across the Wen.

8. 伯牛有疾，子問之，自牖執其手，曰：「亡之，命矣夫！斯人也，而有斯疾也！斯人也，而有斯疾也！」

When Po-niu was ill the Master asked after him. Grasping his hand through the window, he said, He is going. It is the Bidding; but why this man of such an illness? Why this man of such an illness?

9. 子曰：「賢哉，回也！一簞食，一瓢飲，在陋巷，人不堪其憂，回也不改其樂。賢哉，回也！」

The Master said. What a man was Hui! A bowl of rice, a gourd of water, in a low alley; man cannot bear such misery! Yet Hui never fell from mirth. What a man he was!

10. 冉求曰：「非不說子之道，力不足也。」子曰：「力不足者，中道而廢。今女畫。」

Jan Ch'iu said, It is not that I take no pleasure in the Master's Way: I want strength.

The Master said, He that wants strength faints midway; but thou drawest a line.

11. 子謂子夏曰：「女為君子儒！無為小人儒！」

The Master said to Tzu-hsia, Study to be a gentleman, not as the small man studies.

12. 子游為武城宰。子曰：「女得人焉爾乎？」曰：「有澹臺滅明者，行不由徑，非公事，未嘗至於偃之室也。」

When Tzu-yu was governor of Wu-ch'eng, the Master said, Hast thou gotten any men?

He answered, I have Tan-t'ai Mieh-ming. He will not take a short cut when walking, and he has never come to my house except on business.

13. 子曰：「孟之反不伐，奔而殿，將入門，策其馬，曰：「『非敢後也，馬不進也。』」

The Master said, Meng Chih-fan never brags. He was covering the rear in a rout; but on coming to the gate he whipped his horse and cried, Not courage kept me behind; my horse won't go!

14. 子曰：「不有祝鮀之佞，而有宋朝之美，難乎免於今之世矣。」

The Master said, Unless we are glib as the reader T'o and fair as Chao of Sung, escape is hard in the times that be!

15. 子曰：「誰能出不由戶？何莫由斯道也？」

The Master said, Who can go out except by the door? Why is it no one keeps to the Way?

16. 子曰：「質勝文則野，文勝質則史。文質彬彬，然後君子。」

The Master said, Matter outweighing art begets roughness; art outweighing matter begets pedantry. Matter and art well blent make a gentleman.

17. 子曰：「人之生也直，罔之生也幸而免。」

The Master said, Man is born straight. If he grows crooked and yet lives, he is lucky to escape.

18. 子曰：「知之者不如好之者，好之者不如樂之者。」

The Master said, He that knows is below him that loves, and he that loves below him that delights therein.

19. 子曰：「中人以上，可以語上也；中人以下，不可以語上也。」

The Master said, To men above the common we can talk of higher things; to men below the common we must not talk of higher things.

20. 樊遲問知。子曰：「務民之義，敬鬼神而遠之，可謂知矣。」問仁。曰：「仁者先難而後獲，可謂仁矣。」

Fan Ch'ih asked, What is wisdom?

The Master said, To foster right among the people; to honour ghosts and spirits, and yet keep aloof from them, may be called wisdom.

He asked, What is love?

The Master said, To rank the effort above the prize may be called love.

21. 子曰：「知者樂水，仁者樂山。知者動，仁者靜。知者樂，仁者壽。」

The Master said, Wisdom delights in water; love delights in hills. Wisdom is stirring; love is quiet. Wisdom is merry; love grows old.

22. 子曰：「齊一變，至於魯；魯一變，至於道。」

The Master said, By one revolution Ch'i might grow to be Lu; by one revolution Lu might reach the Way.

23. 子曰：「觚不觚，觚哉！觚哉！」

The Master said, A drinking horn that is no horn! What a horn! What a drinking horn!

24. 宰我問曰：「仁者，雖告之曰，『井有仁焉。』其從之也？」子曰：「何為其然也？君子可逝也，不可陷也；可欺也，不可罔也。」

Tsai Wo said, If a man of love were told that a man is in a well, would he go in after him?

The Master said, Why should he? A gentleman might be got to the well, but not trapped into it, He may be cheated, but not fooled.

25. 子曰：「君子博學於文，約之以禮，亦可以弗畔矣夫！」

The Master said, By breadth of reading and the ties of courtesy, a gentleman is kept, too, from false paths.

26. 子見南子，子路不說。夫子矢之曰：「予所否者，天厭之！天厭之！」

The Master saw Nan-tzu. Tzu-lu was displeased.

The Master took an oath, saying, If I have done wrong, may Heaven forsake me, may Heaven forsake me!

27. 子曰：「中庸之為德也，其至矣乎！民鮮久矣。」

The Master said, The highest minds cleave to the Centre, the Common. They have long been rare among the people.

28. 子貢曰：「如有博施於民，而能濟眾，何如？可謂仁乎？」子曰：「何事於仁，必也聖乎！堯舜其猶病諸！夫仁者，己欲立而立人，己欲達而達人。能近取譬，可謂仁之方也已。」

Tzu-kung said, To treat the people with bounty and help the many, how were that? Could it be called love?

The Master said, What has this to do with love? Must it not be holiness? Yao and Shun still yearned for this. Seeking a foothold for self, love finds a foothold for others; seeking light for itself, it enlightens others too. To learn from the near at hand may be called the clue to love.

述而第七

BOOK VII

1. 子曰：「述而不作，信而好古，竊比於我老彭。」

The Master said, A teller and not a maker, one that trusts and loves the past; I might liken myself to our old P'eng.

2. 子曰：「默而識之，學而不厭，誨人不倦，何有於我哉？」

The Master said, To think things over in silence, to learn and be always hungry, to teach and never weary; is any of these mine?

3. 子曰：「德之不修，學之不講，聞義不能徙，不善不能改，是吾憂也。」

The Master said, Not making the most of my mind, want of thoroughness in learning, failure to do the right when told it, lack of strength to overcome faults; these are my sorrows.

4. 子之燕居，申申如也，夭夭如也。」

In his free moments the Master was easy and cheerful.

5. 子曰：「甚矣吾衰也！久矣吾不復夢見周公！」

The Master said, How deep is my decay! It is long since I saw the Duke of Chou in a dream.

6. 子曰：「志於道，據於德，依於仁，游於藝。」

The Master said, Keep thy will on the Way, lean on mind, rest in love, move in art.

7. 子曰：「自行束修以上，吾未嘗無誨焉。」

The Master said, From the man that paid in dried meat upwards, I have withheld teaching from no one.

8. 子曰：「不憤不啟，不悱不發。舉一隅不以三隅反，則不復也。」

The Master said, Only to those fumbling do I open, only for those stammering do I find the word.

If I lift one corner and the other three are left unturned, I say no more.

9. 子食於有喪者之側，未嘗飽也。子於是日哭，則不歌。

When eating beside a mourner the Master never ate his fill. On days when he had been wailing, he did not sing.

10. 子謂顏淵曰：「用之則行，舍之則藏，惟我與爾有是夫。」子路曰：「子行三軍，則誰與？」子曰：「暴虎馮河，死而不悔者，吾不與也。必也臨事而懼，好謀而成者也。」

The Master said to Yen Yüan, To go forward when in office and lie quiet when not; only I and thou can do that.

Tzu-lu said, If ye had to lead three armies, Sir, whom would ye have with you?

No man, said the Master, that would face a tiger bare-fisted, or plunge into a river and die without a qualm; but one, indeed, who, fearing what may come, lays his plans well and carries them through.

11. 子曰：「富而可求也，雖執鞭之士，吾亦為之。如不可求，從吾所好。」

The Master said, If shouldering a whip were a sure road to riches I should turn carter; but since there is no sure road, I tread the path I love.

12. 子之所慎：齊，戰，疾。

The Master gave heed to abstinence, war and sickness.

13. 子在齊聞韶，三月不知肉味，曰：「不圖為樂之至於斯也。」

When he was in Ch'i, for three months after hearing the Shao played, the Master knew not the taste of flesh.

I did not suppose, he said, that music could reach such heights.

14. 冉有曰：「夫子為衛君乎？」子貢曰：「諾，吾將問之。」入曰：「伯夷、叔齊何人也？」曰：「古之賢人也。」曰：「怨乎？」曰：「求仁而得仁，又何怨？」出曰：「夫子不為也。」

Jan Yu said, Is the Master for the lord of Wei?

I shall ask him, said Tzu-kung.

He went in, and said, What kind of men were Po-yi and Shu-ch'i?

Worthy men of yore, said the Master.

Did they rue the past?

They sought love and found it; what had they to rue?

Tzu-kung went out, and said, The Master is not for him.

15. 子曰：「飯疏食，飲水，曲肱而枕之，樂亦在其中矣。不義而富且貴，於我如浮雲。」

The Master said, Eating coarse rice and drinking water, with bent arm for pillow, we may be merry; but ill-gotten wealth and honours are to me a wandering cloud.

16. 子曰：「加我數年，五十以學易，可以無大過矣。」

The Master said, Given a few more years, making fifty for learning the Yi, I might be freed from gross faults.

17. 子所雅言，詩、書、執禮，皆雅言也。

The Master liked to talk of poetry, history, and the upkeep of courtesy. Of all these he liked to talk.

18. 葉公問孔子於子路，子路不對。子曰：「女奚不曰，其為人也，發憤忘食，樂以忘憂，不知老之將至云爾。」

The Duke of She asked Tzu-lu about Confucius.

Tzu-lu did not answer.

The Master said, Why didst thou not say, He is a man that forgets to eat in his eagerness, whose sorrows are forgotten in gladness, who knows not that age draws near?

19. 子曰：「我非生而知之者，好古，敏以求之者也。」

The Master said, I was not born to wisdom: I loved the past, and sought it earnestly there.

20. 子不語怪力亂神。

The Master never talked of goblins, strength, disorder, or spirits.

21. 子曰：「三人行，必有我師焉：擇其善者而從之，其不善者而改之。」

The Master said, Walking three together I am sure of teachers. I pick out the good and follow it; I see the bad and shun it.

22. 子曰：「天生德於予，桓魋其如予何？」

The Master said, Heaven begat the mind in me; what can Huan T'ui do to me?

23. 子曰：「二三子以我為隱乎？吾無隱乎爾。吾無行而不與二三子者，是丘也。」

The Master said, My two-three boys, do ye think I hide things? I hide nothing from you. I am a man that keeps none of his doings from his two-three boys.

24. 子以四教：文，行，忠，信。

The Master taught four things: art, conduct, faithfulness and truth.

25. 子曰：「聖人，吾不得而見之矣，得見君子者，斯可矣。」子曰：「善人，吾不得而見之矣，得見有恒者，斯可矣。亡而為有，虛而為盈，約而為泰，難乎有恒矣。」

The Master said, A holy man I shall not live to see; enough could I find a gentleman! A good man I shall not live to see; enough could I find a steadfast one! But when nothing poses as something, cloud as substance and want as riches, it is hard indeed to be steadfast!

26. 子釣而不綱，弋不射宿。

The Master angled, but he did not fish with a net; he shot, but not at birds sitting.

27. 子曰：「蓋有不知而作之者，我無是也。多聞，擇其善者而從之。多見而識之，知之次也。」

The Master said, There may be men that do things without knowing why. I do not. To hear much, pick out the good and follow it; to see much and think it over; this comes next to wisdom.

28. 互鄉難與言，童子見，門人惑。子曰：「與其進也，不與其退也，唯何甚？人潔己以進，與其潔也，不保其往也。」

To talk to the Hu village was hard. When a lad was seen by the Master, the disciples doubted.

The Master said, I allow his coming, not what he does later. Why be so harsh? If a man cleans himself to come in, I admit his cleanness, but do not warrant his past.

29. 子曰：「仁遠乎哉？我欲仁，斯仁至矣。」

The Master said, Is love so far a thing? I long for love, and lo! love is come.

30. 陳司敗問昭公知禮乎，孔子曰：「知禮。」孔子退，揖巫馬期而進之曰：「吾聞君子不黨，君子亦黨乎？君取於吳，為同姓，謂之吳孟子。君而知禮，孰不知禮？」巫馬期以告。子曰：「丘也幸，苟有過，人必知之。」

A judge of Ch'en asked whether Duke Chao knew good form.

Confucius answered, He knew good form.

After Confucius had left, the judge beckoned Wu-ma Ch'i to him, and said, I had heard that gentlemen are of no party, but do they, too, take sides? This lord married a Wu, whose name was the same as his, and called her Miss Tzu of Wu: if he knew good form, who does not know good form?

When Wu-ma Ch'i told the Master this he said, How lucky I am! If I go wrong, men are sure to know it!

31. 子與人歌而善，必使反之，而後和之。

When anyone sang to the Master, and sang well, he made him sing it again and joined in.

32. 子曰：「文，莫吾猶人也。躬行君子，則吾未之有得。」

The Master said, I have no more reading than others; to live as a gentleman is not yet mine.

33. 子曰：「若聖與仁，則吾豈敢？抑為之不厭，誨人不倦，則可謂云爾已矣。」公西華曰：「正唯弟子不能學也。」

The Master said, How dare I lay claim to holiness or love? A man of endless craving, who never tires of teaching, I might be called, but that is all.

That is just what we disciples cannot learn, said Kung-hsi Hua.

34. 子疾病，子路請禱。子曰：「有諸？」子路對曰：「有之。誄曰：『禱爾于上下神祇』」子曰：「丘之禱久矣。」

When the Master was very ill, Tzu-lu asked leave to pray.

Is it done? said the Master.

It is, answered Tzu-lu. The Memorials say, Pray to the spirits above and to the Earth below.

The Master said, Long-lasting has my prayer been.

35. 子曰：「奢則不孫，儉則固。與其不孫也，寧固。」

The Master said, Waste makes men unruly, thrift makes them mean; but they are better mean than unruly.

36. 子曰：「君子坦蕩蕩，小人長戚戚。」

The Master said, A gentleman is calm and spacious; the small man is always fretting.

37. 子溫而厲，威而不猛，恭而安。

The Master's manner was warm yet dignified. He was stern, but not fierce; humble, yet easy.

泰伯第八

BOOK VIII

1. 子曰：「泰伯其可謂至德也已矣。三以天下讓，民無得而稱焉。」

The Master said, T'ai-po may be said to have carried nobility furthest. Thrice he refused all below heaven. Men were at a loss how to praise him.

2. 子曰：「恭而無禮則勞，慎而無禮則憊，勇而無禮則亂，直而無禮則絞。君子篤於親，則民興於仁。故舊不遺，則民不偷。」

The Master said, Without good form attentions grow into fussiness, heed becomes fearfulness, daring becomes unruliness, frankness becomes rudeness. When gentlemen are true to kinsfolk, love will thrive among the people; if they do not forsake old friends, the people will not steal.

3. 曾子有疾，召門弟子曰：「啟予足！啟予手！詩云：『戰戰兢兢，如臨深淵，如履薄冰。』而今而後，吾知免夫！小子！」

When Tseng-tzu lay sick he called his disciples and said, Uncover my feet, uncover my arms. The poem says,

As if a deep gulf Were yawning below, As crossing thin ice, Take heed how ye go.

My little children, I have known how to keep myself unhurt until now and hereafter.

4. 曾子有疾，孟敬子問之。曾子言曰：「鳥之將死，其鳴也哀；人之將死，其言也善。君子所貴乎道者三：動容貌，斯遠暴慢矣；正顏色，斯近信矣；出辭氣，斯遠鄙倍矣。籩豆之事，則有司存。」

When Tseng-tzu was sick Meng Ching came to ask after him.

Tseng-tzu said, When a bird is dying his notes are sad; when man is dying his words are good. Three branches of the Way are dear to a gentleman: To banish from his bearing violence and disdain; to sort his face to the truth, and to banish from his speech what is low or unseemly. The ritual of chalice and platter has servitors to see to it.

5. 曾子曰：「以能問於不能，以多問於寡，有若無，實若虛，犯而不校，昔者吾友，嘗從事於斯矣。」

Tseng-tzu said, When we can, to ask those that cannot; when we are more, to ask those that are less; having, to seem wanting; real, to seem shadow; when gainsaid, never answering back; I had a friend once that could do thus.

6. 曾子曰：「可以託六尺之孤，可以寄百里之命，臨大節而不可奪也，君子人與，君子人也。」

Tseng-tzu said, A man to whom an orphan, a few feet high, or the fate of an hundred towns, may be entrusted, and whom no crisis can corrupt, is he not a gentleman, a gentleman indeed?

7. 曾子曰：「士不可以不弘毅，任重而道遠。仁以為己任，不亦重乎，死而後已，不亦遠乎。」

Tseng-tzu said, The knight had need be strong and bold; for his burden is heavy, the way is far. His burden is love, is it not a heavy one? No halt before death, is that not far?

8. 子曰：「興於詩，立於禮，成於樂。」

The Master said, Poetry rouses us, we stand upon courtesy, music is our crown.

9. 子曰：「民可使由之，不可使知之。」

The Master said, The people may be made to follow, we cannot make them understand.

10. 子曰：「好勇疾貧，亂也。人而不仁，疾之已甚，亂也。」

The Master said, Love of daring and hatred of poverty lead to crime; a man without love, if he is sorely harassed, turns to crime.

11. 子曰：「如有周公之才之美，使驕且吝，其餘不足觀也已。」

The Master said, All the comely gifts of the Duke of Chou, coupled with pride and meanness, would not be worth a glance.

12. 子曰：「三年學，不至於穀，不易得也。」

The Master said, A man to whom three years of learning have borne no fruit would be hard to find.

13. 子曰：「篤信好學，守死善道。危邦不入，亂邦不居，天下有道則見，無道則隱。邦有道，貧且賤焉，恥也，邦無道，富且貴焉，恥也。」

The Master said, A man of simple faith, who loves learning, who guards and betters his way unto death, will not enter a tottering kingdom, nor stay in a lawless land. When all below heaven follows the Way, he is seen; when it loses the Way, he is unseen. While his land keeps the Way, he is ashamed to be poor and lowly; but when his land has lost the Way, wealth and honours shame him.

14. 子曰：「不在其位，不謀其政。」

The Master said, When out of place, discuss not policy.

15. 子曰：「師摯之始，關雎之亂，洋洋乎盈耳哉。」

The Master said, In the first days of the music-master Chih how the hubbub of the Kuan-chü rose sea beyond sea! How it filled the ear!

16. 子曰：「狂而不直，侗而不愿，忼忼而不信，吾不知之矣。」

The Master said, Of men that are zealous, but not straight; dull, but not simple; helpless, but not truthful, I will know nothing.

17. 子曰：「學如不及，猶恐失之。」

The Master said, Learn as though the time were short, like one that fears to lose.

18. 子曰：「巍巍乎，舜禹之有天下也，而不與焉。」

The Master said, How wonderful were Shun and Yü! To have all below heaven was nothing to them!

19. 子曰：「大哉堯之為君也，巍巍乎，唯天為大，唯堯則之，蕩蕩乎，民無能名焉。巍巍乎，其有成功也，煥乎，其有文章。」

The Master said, How great a lord was Yao! Wonderful! Heaven alone is great; Yao alone was patterned on it. Vast, boundless! Men's words failed them. The wonder of the work done by him! The flame of his art and precepts!

20. 舜有臣五人，而天下治。武王曰：「予有亂臣十人。」孔子曰：「才難，不其然乎，唐虞之際，於斯為盛，有婦人焉，九人而已。三分天下有其二，以服事殷，周之德，其可謂至德也已矣。」

Shun had five ministers, and there was order below heaven.

King Wu said, I have ten uncommon ministers.

Confucius said, 'The dearth of talent,' is not that the truth? When Yü followed T'ang the times were rich in talent; yet there were but nine men in all, and one woman. In greatness of soul we may say that Chou was highest: he had two-thirds of all below heaven and bent it to the service of Yin.

21. 子曰：「禹吾無間然矣，菲飲食，而致孝乎鬼神，惡衣服，而致美乎黻冕，卑宮室，而盡力乎溝洫，禹吾無間然矣。」

The Master said, I see no flaw in Yü. He ate and drank little, yet he was lavish in piety to the ghosts and spirits. His clothes were bad, but in his cap and gown he was fair indeed. His palace buildings were poor, yet he gave his whole strength to dykes and ditches. No kind of flaw can I see in Yü.

子罕第九

BOOK IX

1. 子罕言利，與命與仁。

The Master seldom spoke of gain, or love, or the Bidding.

2. 達巷黨人曰，「大哉孔子，博學而無所成名。」子聞之，謂門弟子曰，「吾何執？執御乎，執射乎？吾執御矣。」

A man of the village of Ta-hsiang said, The great Confucius, with his vast learning, has made no name in anything.

When the Master heard this, he said to his disciples, What shall I take up? Shall I take up driving, or shall I take up shooting? I shall take up driving.

3. 子曰：「麻冕，禮也。今也純儉，吾從眾。拜下，禮也。今拜乎上，泰也，雖違眾，吾從下。」

The Master said, A linen cap is good form; now silk is worn. It is cheap, so I follow the many. To bow below is good form; now it is done above. This is arrogance, so, breaking with the many, I still bow below.

4. 子絕四，毋意，毋必，毋固，毋我。

From four things the Master was quite free: by-ends and 'must' and 'shall' and 'I.'

5. 子畏於匡。曰：「文王既沒，文不在茲乎，天之將喪斯文也。後死者不得與於斯文也。天之未喪斯文也。匡人其如予何。」

When he was afraid in K'uang, the Master said, Since the death of King Wen, is not the seat of culture here? If Heaven had meant to destroy our culture, a later mortal would have had no part in it. Until Heaven condemns our culture, what can the men of K'uang do to me?

6. 大宰問於子貢曰：「夫子聖者與！何其多能也？」子貢曰：「固天縱之將聖，又多能也。」子聞之曰：「大宰知我乎？吾少也賤，故多能鄙事。君子多乎哉？不多也！」牢曰：「子云：『吾不試，故藝。』」

A high minister said to Tzu-kung, The Master must be a holy man, he can do so many things!

Tzu-kung said, Heaven has, indeed, given him so much that he is almost holy, and he can do many things, too.

When the Master heard this, he said, Does the minister know me? Because I was poor when young, I can do many paltry things. But does doing many things make a gentleman? No, not doing many does.

Lao said, The Master would say, As I had no post I learned the crafts.

7. 子曰：「吾有知乎哉？無知也。有鄙夫問於我，空空如也；我叩其兩端而竭焉。」

The Master said, Have I in truth wisdom? I have no wisdom. But when a common fellow emptily asks me anything, I tap it on this side and that, and sift it to the bottom.

8. 子曰：「鳳鳥不至，河不出圖，吾已矣乎！」

The Master said, The phoenix comes not, the River gives forth no sign: all is over with me!

9. 子見齊衰者，冕衣裳者，與瞽者見之，雖少必作，過之必趨。」

When the Master saw folk clad in mourning, or in cap and gown, or a blind man, he always rose—even for the young,—or, if he was passing them, he quickened his step.

10. 顏淵喟然嘆曰：「仰之彌高，鑽之彌堅，瞻之在前，忽焉在後！夫子循循然善誘人，博我以文，約我以禮。欲罷不能，既竭吾才，如有所立，卓爾。雖欲從之，末由也已！」

Yen Yüan heaved a sigh, and said, As I look up it grows higher, deeper as I dig! I catch sight of it ahead, and on a sudden it is behind me! The Master leads men on, deftly bit by bit. He widens me with culture, he binds me with courtesy. If I wished to stop I could not until my strength were spent. What seems the mark stands near; but though I long to reach it, I find no way.

11. 子疾病，子路使門人為臣，病間曰：「久矣哉，由之行詐也！無臣而為有臣，吾誰欺？欺天乎？且予與其死於臣之手也，無寧死於二三子之手乎？且予縱不得大葬，予死於道路乎？」

When the Master was very ill, Tzu-lu made the disciples act as ministers.

During a better spell the Master said, Yu has long been feigning. This show of ministers, when I have no ministers, whom will it take in? Will Heaven be taken in? And is it not better to die in the arms of my two-three boys than to die in the arms of ministers? And, if I miss a big burial, shall I die by the roadside?

12. 子貢曰：「有美玉於斯，韞而藏諸？求善賈而沽諸？」子曰：「沽之哉！沽之哉！我待賈者也！」

Tzu-kung said, If I had here a fair piece of jade, should I hide it away in a case, or seek a good price and sell it?

Sell it, sell it! said the Master. I tarry for my price.

13. 子欲居九夷。或曰：「陋，如之何？」子曰：「君子居之，何陋之有！」

The Master wished to dwell among the nine tribes.

One said, They are low; how could ye?

The Master said, Wherever a gentleman lives, will there be anything low?

14. 子曰：「吾自衛反魯，然後樂正，雅頌，各得其所。」

The Master said. After I came back from Wei to Lu the music was set straight and each song found its place.

15. 子曰：「出則事公卿，入則事父兄，喪事不敢不勉，不為酒困，何有於我哉！」

The Master said, To serve dukes and ministers abroad and father and brothers at home; in matters of mourning not to dare to be slack; and to be no thrall to wine: to which of these have I won?

16. 子在川上曰：「逝者如斯夫！不舍晝夜。」

As he stood by a stream, the Master said, Hasting away like this, day and night, without stop!

17. 子曰：「吾未見好德如好色者也。」

The Master said, I have seen no one that loves mind as he loves looks.

18. 子曰：「譬如為山，未成一簣，止，吾止也！譬如平地，雖覆一簣，進，吾往也！」

The Master said, In making a mound, if I stop when one more basket would finish it, I stop. When flattening ground, if, after overturning one basket, I go on, I go ahead.

19. 子曰：「語之而不惰者，其回也與？」

The Master said, Never listless when spoken to, such was Hui.

20. 子謂顏淵曰：「惜乎！吾見其進也，吾未見其止也！」

Speaking of Yen Yüan, the Master said, The pity of it! I saw him go on, but I never saw him stop!

21. 子曰：「苗而不秀者，有矣夫！秀而不實者，有矣夫！」

The Master said, Some sprouts do not blossom, some blossoms bear no fruit!

22. 子曰：「後生可畏，焉知來者之不如今也？四五十而無聞焉，斯亦不足畏也已！」

The Master said, Awe is due to youth. May not to-morrow be bright as to-day? To men of forty or fifty, who are still unknown, no awe is due.

23. 子曰：「法語之言，能無從乎？改之為貴！異與之言，能無說乎？繹之為貴！說而不繹，從而不改，吾末如之何也已矣！」

The Master said, Who would not give ear to a downright word? But to mend is better. Who would not be pleased by a guiding word? But to think it out is better. With such as are pleased but do not think out, or who listen but do not mend, I can do nothing.

24. 子曰：「主忠信，毋友不如己者，過則勿憚改。」

The Master said, Put faithfulness and truth first; have no friends unlike thyself; be not ashamed to mend thy faults.

25. 子曰：「三軍可奪帥也，匹夫不可奪志也。」

The Master said, Three armies may be robbed of their leader, no wretch can be robbed of his will.

26. 子曰：「衣敝緼袍，與衣狐貉者立，而不恥者，其由也與！不佞不求，何用不臧？」子路終身誦之。子曰：「是道也，何足以臧！」

The Master said, Yu is the man to stand, clad in a worn-out quilted gown, unashamed, amid robes of fox and badger!

Without hatred or greed, What but good does he do?

But when Tzu-lu was everlastingly humming these words, the Master said, This is the way towards it, but how much short of goodness itself!

27. 子曰：「歲寒，然後知松柏之後彫也。」

The Master said, Erst the cold days show how fir and cypress are last to fade.

28. 子曰：「知者不惑，仁者不憂，勇者不懼。」

The Master said, Wisdom has no doubts; love does not fret; the bold have no fears.

29. 子曰：「可與共學，未可與適道；可與適道，未可與立；可與立，未可與權。」

The Master said, With some we can learn together, but we cannot go their way; we can go the same way with others, though our standpoint is not the same; and with some, though our standpoint is the same our weights and scales are not.

30. 「唐棣之華，偏其反而，豈不爾思？室是遠而。」子曰：「未之思也，未何遠之有？」

The blossoms of the plum tree

Are dancing in play;

My thoughts are with thee,

In thy home far away.

The Master said, Her thoughts were not with him, or how could he be far away?

鄉黨第十

1. 孔子於鄉黨，恂恂如也，似不能言者。其在宗廟朝廷，便便言，唯謹爾。

Among his own country folk Confucius wore a homely look, like one that has no word to say.

In the ancestral temple and at court his speech was full, but cautious.

2. 朝與下大夫言，侃侃如也；與上大夫言，誾誾如也。君在，蹶蹶如也，與與如也。

At court he talked frankly to men of low rank, winningly to men of high rank. When the king was there, he looked intent and solemn.

3. 君召使擯，色勃如也。足躩如也，揖所與立，左右手，衣前後，檐如也。趨進，翼如也。賓退，必復命，曰：「賓不顧矣。」

When the king bade him receive guests, his face seemed to change and his legs to bend. He bowed left and right to those beside him, straightened his robes in front and behind, and swept forward, with arms spread like wings. When the guest had left, he brought back word, saying, The guest is no longer looking.

4. 入公門，鞠躬如也，如不容。立不中門，行不履闕。過位，色勃如也，足躩如也，其言似不足者。攝齊升堂，鞠躬如也，屏氣似不息者。出，降一等，逞顏色，怡怡如也；沒階趨進，翼如也；復其位，蹶蹶如也。

As he went in at the palace gate he stooped, as though it were too low for him. He did not stand in the middle of the gate, or step on the threshold.

When he passed the throne, his face seemed to change and his legs to bend: he spake with bated breath. As he went up the hall to audience, he lifted his robes, bowed his back, and masked his breathing till it seemed to stop. As he came down, he relaxed his face below the first step and looked pleased. From the foot of the steps he swept forward with arms spread like wings; and when he was back in his seat, he looked intent as before.

5. 執圭，鞠躬如也；如不勝。上如揖，下如授，勃如戰色，足縮縮如有循。享禮有容色，私覲愉愉如也。

When he carried the sceptre, his back bent, as under too heavy a burden; he lifted it no higher than in bowing and no lower than in making a gift. His face changed, as it will with fear, and he dragged his feet, as though they were fettered.

When he offered his present his manner was formal; but at the private audience he was cheerful.

6. 君子不以以紺緌飾，紅紫不以為褻服；當暑，衫絺綌，必表而出之。緇衣羔裘，素衣麕裘，黃衣狐裘。褻裘長，短右袂。必有寢衣，長一身有半。狐貉之厚以居。去喪無所不佩。非帷裳，必殺之。羔裘玄冠，不以弔。吉月，必朝服而朝。

The gentleman was never decked in violet or mauve; even at home he would not wear red or purple.

In hot weather he wore an unlined linen gown, but always over other clothes.

With lamb-skin he wore black, with fawn, white, and with fox-skin, yellow. At home he wore a long fur gown, with the right sleeve short.

His nightgown was always half as long again as his body.

In the house he wore thick fur, of fox or badger.

When he was not in mourning there was nothing missing from his girdle.

Except for sacrificial dress, he was sparing of stuff.

He did not wear lamb's fur, or a black cap, on a mourning visit.

At the new moon he always put on court dress and went to court.

7. 齊，必有明衣布。齊，必變食。居，必遷坐。

On his days of abstinence he always wore linen clothes of a pale colour; and he changed his food and moved from his wonted seat.

8. 食不厭精，膾不厭細。食饁而餲，魚餒而肉敗不食，色惡不食，臭惡不食，失飪不食，不時不食，割不正不食，不得其醬不食。肉雖多，不使勝食氣。惟酒無量，不及亂。沽酒，市脯，不食。不撤薑食。不多食。祭於公，不宿肉。祭肉，不出三日；出三日，不食之矣。食不語，寢不言。雖疏食，菜羹，瓜祭，必齊如也。

He did not dislike well-cleaned rice or hash chopped small. He did not eat sour or mouldy rice, bad fish, or tainted flesh. He did not eat anything that had a bad colour or that smelt bad, or food that was badly cooked or out of season. Food that was badly cut or served with the wrong sauce he did not eat. However much flesh there might be, it could not conquer his taste for rice. To wine alone he set no limit, but he did not drink enough to muddle him. He did not drink bought

wine, or eat ready-dried market meat. He never went without ginger at a meal. He did not eat much.

After a sacrifice at the palace he did not keep the flesh over-night. He never kept sacrificial flesh more than three days. If it had been kept longer it was not eaten.

He did not talk at meals, nor speak when he was in bed.

Even at a meal of coarse rice, or herb broth, or gourds, he made his offering with all reverence.

9. 席不正不坐。

If his mat was not straight, he would not sit down.

10. 鄉人飲酒，杖者出，斯出矣。鄉人儻，朝服而立於阼階。

When the villagers were drinking wine, as those that walked with a staff left, he left too.

At the village exorcisms he put on court dress and stood on the east steps.

11. 問人於他邦，再拜而送之。康子饋藥，拜而受之，曰：「丘未達，不敢嘗。」

When sending a man with enquiries to another land, he bowed twice to him and saw him out.

When K'ang gave him some drugs, he bowed, accepted them, and said, I have never taken them; I dare not taste them.

12. 廄焚，子退朝，曰：「傷人乎？」不問馬。

On coming back from court after his stables had been burnt, the Master said, Is anyone hurt? He did not ask about the horses.

13. 君賜食，必正席先嘗之。君賜腥，必熟而薦之。君賜生，必畜之。侍食於君，君祭先飯。疾君視之，東首，加朝服拖紳。君命召，不俟駕行矣。

When the king sent him cooked meat, he put his mat straight, and tasted it first; when he sent him raw flesh, he had it cooked, and offered it to the spirits; when he sent him a live beast, he kept it alive.

When he ate in attendance on the king, the king made the offering, he tasted things first.

When he was sick and the king came to see him, he lay with his head to the east, with his court dress over him and his girdle across it.

When he was called by the king's bidding, he walked, without waiting for his carriage.

14. 入大廟，每事問。

On going into the Great Temple he asked about everything.

15. 朋友死，無所歸，曰：「於我殯。」朋友之饋，雖車馬，非祭肉，不拜。

When a friend died, who had no home to go to, he said, It is for me to bury him.

When friends sent him anything, even a carriage and horses, he never bowed, unless the gift was sacrificial flesh.

16. 寢不尸，居不容。見齊衰者，雖狎必變。見冕者與瞽者，雖褻必以貌。凶服者式之；式負版者，有盛饌，必變色而作。迅雷風烈必變。

He did not sleep like a corpse. At home he unbent.

Even if he knew him well, his face changed when he saw a mourner. Even when he was in undress, if he saw anyone in full dress, or a blind man, he looked grave.

To men in deep mourning and to the census-bearers he bowed over the cross-bar.

Before choice meats he rose with changed look. At sharp thunder, or a fierce wind, his look changed.

17. 升車，必正立執綏。車中不內顧，不疾言，不親指。

When mounting his carriage he stood straight and grasped the cord. When he was in it, he did not look round, or speak fast, or point.

18. 色斯舉矣，翔而後集。曰：「山梁雌雉，時哉時哉！」子路共之，三嗅而作。

Seeing a man's face, she rose, flew round and settled. The Master said, Hen pheasant on the ridge, it is the season, it is the season.

Tzu-lu went towards her: she sniffed thrice and rose.

先進第十一

BOOK XI

1. 子曰：「先進於禮樂，野人也；後進於禮樂，君子也。如用之，則吾從先進。」

The Master said, Savages! the men that first went into courtesy and music! Gentlemen! those that went into them later! My use is to follow the first lead in both.

2. 子曰：「從我於陳蔡者，皆不及門也。」德行：顏淵、閔子騫、冉伯牛、仲弓；言語：宰我、子貢；政事：冉有、季路；文學：子游、子夏。

The Master said, Not one of my followers in Ch'en or Ts'ai comes any more to my door! Yen Yüan, Min Tzu-ch'ien, Jan Po-niu and Chung-kung were men of noble life; Tsai Wo and Tzu-kung were the talkers; Jan Yu and Chi-lu were statesmen; Tzu-yu and Tzu-hsia, men of arts and learning.

3. 子曰：「回也，非助我者也！於吾言，無所不說。」

The Master said, I get no help from Hui. No word I say but delights him!

4. 子曰：「孝哉閔子騫，人不間於其父母昆弟之言。」

The Master said, How good a son is Min Tzu-ch'ien! No one finds fault with anything that his father, or his mother, or his brethren say of him.

5. 南容三復白圭，孔子以其兄之子妻之。

Nan Jung would thrice repeat *The Sceptre White*. Confucius gave him his brother's daughter for wife.

6. 季康子問：「弟子孰為好學？」孔子對曰：「有顏回者好學，不幸短命死矣！今也則亡。」

Chi K'ang asked which disciples loved learning. Confucius answered, There was Yen Hui loved learning. Alas! his mission was short, he died. Now there is no one.

7. 顏淵死，顏路請子之車以為之。子曰：「才不才，亦各言其子也。鯉也死，有棺而無；吾不徒行，以為之，以吾從大夫之後，不可徒行也。」

When Yen Yüan died, Yen Lu asked for the Master's carriage to furnish an outer coffin.

The Master said, Brains or no brains, each of us speaks of his son. When Li died he had an inner but not an outer coffin: I would not go on foot to furnish an outer coffin. As I follow in the wake of the ministers I cannot go on foot.

8. 顏淵死，子曰：「噫！天喪予！天喪予！」

When Yen Yüan died the Master said, Woe is me! Heaven has undone me! Heaven has undone me!

9. 顏淵死，子哭之慟。從者曰：「子慟矣！」曰：「有慟乎！非夫人之為慟而誰為！」

When Yen Yüan died the Master gave way to grief.

His followers said, Sir, ye are giving way.

The Master said, Am I giving way? If I did not give way for this man, for whom should I give way to grief?

10. 顏淵死，門人欲厚葬之，子曰：「不可。」門人厚葬之。子曰：「回也，視予猶父也，予不得視猶子也。非我也，夫二三子也。」

When Yen Yüan died the disciples wished to bury him in pomp.

The Master said, This must not be.

The disciples buried him in pomp.

The Master said, Hui treated me as his father. I have failed to treat him as a son. No, not I; but ye, my two-three boys.

11. 季路問事鬼神。子曰：「未能事人，焉能事鬼？」「敢問死？」曰：「未知生，焉知死？」

Chi-lu asked what is due to the ghosts of the dead?

The Master said, When we cannot do our duty to the living, how can we do it to the dead?

He dared to ask about death.

We know not life, said the Master, how can we know death?

12. 閔子侍側，閎閎如也；子路，行行如也；冉有、子貢，侃侃如也。子樂。若由也，不得其死然。

Seeing the disciple Min standing at his side with winning looks, Tzu-lu with warlike front, Jan Yu and Tzu-kung frank and free, the Master's heart was glad.

A man like Yu, he said, dies before his day.

13. 魯人為長府。閔子騫曰：「仍舊貫，如之何？何必改作！」子曰：「夫人不言，言必有中。」

The men of Lu were building the Long Treasury.

Min Tzu-ch'ien said, Would not the old one do? Why must it be rebuilt?

The Master said, That man does not talk, but when he speaks he hits the mark.

14. 子曰：「由之瑟，奚為於丘之門？」門人不敬子路。子曰：「由也升堂矣！未入於室也！」

The Master said, What has the lute of Yu to do, twanging at my door?

But when the disciples looked down on Tzu-lu, the Master said, Yu has come up into hall, but he has not yet entered the inner rooms.

15. 子貢問：「師與商也孰賢？」子曰：「師也過，商也不及。」曰：「然則師愈與？」子曰：「過猶不及。」

Tzu-kung asked, Which is the better, Shih or Shang?

The Master said, Shih goes too far, Shang not far enough.

Then is Shih the better? said Tzu-kung.

Too far, said the Master, is no nearer than not far enough.

16. 季氏富於周公，而求也為之聚斂而附益之。子曰：「非吾徒也，小子鳴鼓而攻之可也！」

The Chi was richer than the Duke of Chou; yet Ch'iu became his tax-gatherer and made him still richer.

He is no disciple of mine, said the Master. My little children, ye may beat your drums and make war on him.

17. 柴也愚，參也魯，師也辟，由也喭。

Ch'ai is simple, Shen is dull, Shih is smooth, Yu is coarse.

18. 子曰：「回也其庶乎！屢空，賜不受命，而貨殖焉；億則屢中。」

The Master said, Hui is almost faultless, and he is often empty. Tz'u will not bow to the Bidding, and he heaps up riches; but his views are often sound.

19. 子張問善人之道。子曰：「不踐跡，亦不入於室。」

Tzu-chang asked, What is the way of a good man?

The Master said, He does not tread the beaten track; and yet he does not enter the inner rooms.

20. 子曰：「論篤是與，君子者乎？色莊者乎？」

The Master said, Commend a man for plain speaking: he may prove a gentleman, or else but seeming honest.

21. 子路問：「聞斯行諸？」子曰：「有父兄在，如之何其聞斯行之！」冉有問：「聞斯行諸？」子曰：「聞斯行之！」公西華曰：「由也問『聞斯行諸？』，子曰：『有父兄在』；求也問，『聞斯行諸？』子曰：『聞斯行之』。赤也惑，敢問？」子曰：「求也退，故進之；由也兼人，故退之。」

Tzu-lu said, Shall I do all I am taught?

The Master said, Whilst thy father and elder brothers live, how canst thou do all thou art taught?

Jan Yu asked, Shall I do all I am taught?

The Master said, Do all thou art taught.

Kung-hsi Hua said, Yu asked, Shall I do all I am taught? and ye said, Sir, Whilst thy father and elder brothers live. Ch'iu asked, Shall I do all I am taught? and ye said, Sir, Do all thou art taught. I am in doubt, and dare to ask you, Sir.

The Master said, Ch'iu is bashful, so I egged him on; Yu is twice a man, so I held him back.

22. 子畏於匡，顏淵後。子曰：「吾以女為死矣！」曰：「子在，回何敢死！」

When the Master was in fear in K'uang, Yen Yüan fell behind.

The Master said, I held thee for dead.

He answered, Whilst my Master lives how should I dare to die?

23. 季子然問：「仲由、冉求，可謂大臣與？」子曰：「吾以子為異之間，曾由與求之間。所謂大臣者，以道事君，不可則止；今由與求也，可謂具臣矣。」曰：「然則從之者與？」子曰：「弑父與君，亦不從也。」

Chi Tzu-jan asked whether Chung Yu or Jan Ch'iu could be called a great minister.

The Master said, I thought ye would ask me a riddle, Sir, and ye ask about Yu and Ch'iu. He that holds to the Way in serving his lord and leaves when he cannot do so, we call a great minister. Now Yu and Ch'iu I should call tools.

Who are just followers then?

Nor would they follow, said the Master, if told to kill their lord or father.

24. 子路使子羔為費宰。子曰：「賊夫人之子！」子路曰：「有民人焉，有社稷焉，何必讀書，然後為學？」子曰：「是故惡夫佞者。」

Tzu-lu made Tzu-kao governor of Pi.

The Master said, Thou art undoing a man's son.

Tzu-lu said, What with the people and the spirits of earth and corn, must a man read books to become learned?

The Master said, This is why I hate a glib tongue.

25. 子路、曾皙、冉有、公西華侍坐。子曰：「以吾一日長乎爾，毋吾以也。居則曰：『不吾知也！』如或知爾，則何以哉？」子路率爾而對曰：「千乘之國，攝乎大國之間，加之以師旅，因之以饑饉，由也為之，比及三年，可使有勇，且知方也。」夫子哂之。「求，爾何如？」對曰：「方六七十，如五六十，求也為之，比及三年，可使足民；如其禮樂，以俟君子。」「赤，爾何如？」對曰：「非曰能之，願學焉！宗廟之事，如會同，端章甫，願為小相焉。」「點，爾何如？」鼓瑟希，鏗爾，舍瑟而作。對曰：「異乎三子者之撰。」子曰：「何傷乎？亦各言其志也。」曰：「莫春者，春服既成；冠者五六人，童子六七人，浴乎沂，風乎舞雩，詠而歸。」夫子喟然嘆曰：「吾與點也！」三子者出，曾皙後。曾皙曰：「夫三子者之言何如？」子曰：「亦各言其志也已矣！」曰：「夫子何哂由也？」曰：「為國以禮，其言不讓，是故哂之。」「唯求則非邦也與？」「安見方六七十，如五六十，而非邦也者。」「唯赤，非邦也與？」「宗廟會同，非諸侯而何？赤也為之小，孰能為之大！」

The Master said to Tzu-lu, Tseng Hsi, Jan Yu and Kung-hsi Hua as they sat beside him, I may be a day older than you, but forget that. Ye are wont to say, I am unknown. Well, if ye were known, what would ye do?

Tzu-lu answered lightly. Give me a land of a thousand chariots, crushed between great neighbours, overrun by soldiers and searched by famine, and within three years I could put courage into it and high purpose.

The Master smiled.

What wouldst thou do, Ch'iu? he said.

He answered, Give me a land of sixty or seventy, or fifty or sixty square miles, and within three years I could give the people plenty. As for courtesy and music, they would wait the coming of a gentleman.

And what wouldst thou do, Ch'ih?

He answered, I do not speak of what I can do, but of what I should like to learn. At services in the Ancestral Temple, or at the Grand Audience, I should like to fill a small part.

And what wouldst thou do, Tien?

Tien stopped playing, pushed his still sounding lute aside, rose and answered, My choice would be unlike those of the other three.

What harm in that? said the Master. Each but spake his mind.

In the last days of spring, all clad for the springtime, with five or six young men and six or seven lads, I would bathe in the Yi, be fanned by the wind in the Rain God's glade, and go back home singing.

The Master said with a sigh, I side with Tien.

Tseng Hsi stayed after the other three had left, and said, What did ye think, Sir, of what the three disciples said?

Each but spake his mind, said the Master.

Why did ye smile at Yu, Sir?

Lands are swayed by courtesy, but what he said was not modest. That was why I smiled. Yet did not Ch'iu speak of a state? Where would sixty or seventy, or fifty or sixty, square miles be found that are not a state? And did not Ch'ih too speak of a state? Who but great vassals are there in the Ancestral Temple, or at the Grand Audience? But if Ch'ih were to take a small part, who could fill a big one?

顏淵第十二

BOOK XII

1. 顏淵問仁。子曰：「克己復禮，為仁。一日克己復禮，天下歸仁焉。為仁由己，而由仁乎哉？」顏淵曰：「請問其目？」子曰：「非禮勿視，非禮勿聽，非禮勿言，非禮勿動。」顏淵曰：「回雖不敏，請事斯語矣！」

Yen Yüan asked, What is love?

The Master said, Love is to conquer self and turn to courtesy. If we could conquer self and turn to courtesy for one day, all below heaven would turn to love. Does love flow from within, or does it flow from others?

Yen Yüan said, May I ask what are its signs?

The Master said, To be always courteous of eye and courteous of ear; to be always courteous in word and courteous in deed.

Yen Yüan said, Though I am not clever, I hope to live by these words.

2. 仲弓問仁。子曰：「出門如見大賓，使民如承大祭。己所不欲，勿施於人。在邦無怨，在家無怨。」仲弓曰：「雍雖不敏，請事斯語。」

Chung-kung asked, What is love?

The Master said, Without the door to behave as though a great guest were come; to treat the people as though we tendered the great sacrifice; not to do unto others what we would not they should do unto us; to breed no wrongs in the state and breed no wrongs in the home.

Chung-kung said, Though I am not clever, I hope to live by these words.

3. 司馬牛問仁。子曰：「仁者，其言也訥。」曰：「斯言也訥，斯謂之仁矣乎？」子曰：「為之難，言之得無訥乎？」

Ssu-ma Niu asked, What is love?

The Master said, Love is slow to speak.

To be slow to speak! Can that be called love?

The Master said, Can that which is hard to do be lightly spoken?

4. 司馬牛問君子。子曰：「君子不憂不懼。」曰：「不憂不懼，斯謂之君子矣乎？」子曰：「內省不疚，夫何憂何懼？」

Ssu-ma Niu asked, What is a gentleman?

The Master said, A gentleman knows neither sorrow nor fear.

No sorrow and no fear! Can that be called a gentleman?

The Master said. He searches his heart: it is blameless; so why should he sorrow, what should he fear?

5. 司馬牛憂曰：「人皆有兄弟，我獨亡！」子夏曰：「商聞之矣：『死生有命，富貴在天』。君子敬而無失，與人恭而有禮；四海之內，皆兄弟也。君子何患乎無兄弟也？」

Ssu-ma Niu cried sadly, All men have brothers, I alone have none!

Tzu-hsia said, I have heard that life and death are allotted, that wealth and honours are in Heaven's hand. A gentleman is careful and does not trip; he is humble towards others and courteous. All within the four seas are brethren; how can a gentleman lament that he has none?

6. 子張問「明」。子曰：「浸潤之譖，膚受之愬，不行焉，可謂明也已矣。浸潤之譖，膚受之愬，不行焉，可謂遠也已矣。」

Tzu-chang asked, What is insight?

The Master said, Not to be moved by lap and wash of slander, or by complaints that pierce to the quick, may be called insight. Yea, whom lap and wash of slander, or complaints that pierce to the quick cannot move may be called far-sighted.

7. 子貢問「政」。子曰：「足食，足兵，民信之矣。」子貢曰：「必不得已而去，於斯三者何先？」曰：「去兵。」子貢曰：「必不得已而去，於斯二者何先？」曰：「去食。自古皆有死，民無信不立。」

Tzu-kung asked, What is kingcraft?

The Master said, Food enough, troops enough, and the trust of the people.

Tzu-kung said, If it had to be done, which could best be spared of the three?

Troops, said the Master.

And if we had to, which could better be spared of the other two?

Food, said the Master. From of old all men die, but without trust a people cannot stand.

8. 棘子成曰：「君子質而已矣，何以文為？」子貢曰：「惜乎，夫子之說君子也，駟不及舌！文猶質也，質猶文也；虎豹之鞞，猶犬羊之鞞。」

Chi Tzu-ch'eng said, It is the stuff alone that makes a gentleman; what can art do for him?

Alas! my lord, said Tzu-kung, how ye speak of a gentleman! No team overtakes the tongue! The art is no less than the stuff, the stuff is no less than the art. Without the fur, a tiger or a leopard's hide is no better than the hide of a dog or a goat.

9. 哀公問於有若曰：「年饑，用不足，如之何？」有若對曰：「盍徹乎！」曰：「二，吾猶不足，如之何其徹也？」對曰：「百姓足，君孰與不足？百姓不足，君孰與足？」

Duke Ai said to Yu Jo, In this year of dearth I have not enough for my wants; what should be done?

Ye might tithe the people, answered Yu Jo.

A fifth is not enough, said the Duke, how could I do with a tenth?

When all his folk have enough, answered Yu Jo, shall the lord alone not have enough? When none of his folk have enough, shall the lord alone have enough?

10. 子張問「崇德，辨惑。」子曰：「主忠信，徒義崇德也。愛之欲其生，惡之欲其死；既欲其生，又欲其死，是惑也！」誠不以富，亦祇以異。

Tzu-chang asked how to raise the mind and scatter delusions.

The Master said, Put faithfulness and truth first, and follow the right; the mind will be raised. We wish life to what we love and death to what we hate. To wish it both life and death is a delusion.

Whether prompted by wealth, or not, Yet ye made a distinction.

11. 齊景公問政於孔子。孔子對曰：「君君，臣臣，父父，子子。」公曰：「善哉！信如君不君，臣不臣，父不父，子不子，雖有粟，吾得而食諸？」

Ching, Duke of Ch'i, asked Confucius, What is kingcraft?

Confucius answered. For the lord to be lord and the liege, liege, the father to be father and the son, son.

True indeed! said the Duke. If the lord were no lord and the liege no liege, the father no father and the son no son, though the grain were there, could I get anything to eat?

12. 子曰：「片言可以折獄者，其由也與！」子路無宿諾。

The Master said, To stint a quarrel with half a word Yu is the man.

Tzu-lu never slept over a promise.

13. 子曰：「聽訟，吾猶人也，必也使無訟乎！」

The Master said, At hearing lawsuits I am no better than others. What is needed is to stop lawsuits.

14. 子張問「政」。子曰：「居之無倦，行之以忠。」

Tzu-chang asked, What is kingcraft?

The Master said, To be tireless of thought and faithful in doing.

15. 子曰：「博學於文，約之以禮，亦可以弗畔矣夫。」

The Master said, Breadth of reading and the ties of courtesy will keep us, too, from false paths.

16. 子曰：「君子成人之美，不成人之惡。小人反是。」

The Master said, A gentleman shapes the good in man, he does not shape the bad in him. The small man does the contrary.

17. 季康子問政於孔子，孔子對曰：「政者正也，子帥以正，孰敢不正？」

Chi K'ang asked Confucius how to rule.

Confucius answered, To rule is to set straight. If ye give a straight lead, Sir, who will dare not go straight?

18. 季康子患盜，問於孔子。孔子對曰：「苟子之不欲，雖賞之不竊。」

Chi K'ang being troubled by robbers asked Confucius about it.

Confucius answered, If ye did not wish it, Sir, though ye rewarded him no man would steal.

19. 季康子問政於孔子曰：「如殺無道，以就有道，何如？」孔子對曰：「子為政，焉用殺？子欲善，而民善矣！君子之德風，小人之德草，草上之風必偃。」

Chi K'ang, speaking of kingcraft to Confucius, said, To help those that follow the Way, should we kill the men that will not?

Confucius answered, Sir, what need has a ruler to kill? If ye wished for goodness, Sir, the people would be good. The gentleman's mind is the wind, and grass are the minds of small men: as the wind blows, so must the grass bend.

20. 子張問士：「何如斯可謂之達矣？」子曰：「何哉？爾所謂達者！」子張對曰：「在邦必聞，在家必聞。」子曰：「是聞也，非達也。夫達也者，質直而好義，察言而觀色，慮以下人；在邦必達，在家必達。夫聞也者：色取仁而行違，居之不疑；在邦必聞，在家必聞。」

Tzu-chang asked, What must a knight be, for him to be called eminent?

The Master said, What dost thou mean by eminence?

Tzu-chang answered, To be famous in the state and famous in his home.

That is fame, not eminence, said the Master. The eminent man is plain and straight, and loves right. He weighs words and scans looks; he takes pains to come down to men. And he shall be eminent in the state and eminent in his house. The famous man wears a mask of love, but his deeds belie it. Self-confident and free from doubts, fame will be his in the state and fame be his in his home.

21. 樊遲從遊於舞雩之下。曰：「敢問崇德、修慝、辨惑？」子曰：「善哉問！先事後得，非崇德與？攻其惡，無攻人之惡，非修慝與？一朝之忿，忘其身以及其親，非惑與？」

Whilst walking with the Master in the Rain God's glade Fan Ch'ih said to him, May I ask how to raise the mind, amend evil and scatter errors?

Well asked! said the Master. Rank thy work above success, will not the mind be raised? Fight the bad in thee, not the bad in other men, will not evil be mended? One angry morning to forget both self and kin, is that no error?

22. 樊遲問「仁」。子曰：「愛人。」問「知」。子曰：「知人。」樊遲未達。子曰：「舉直錯諸枉，能使枉者直。」樊遲退，見子夏曰：「鄉也，吾見於夫子而問『知』。子曰：『舉直錯諸枉，能使枉者直。』何謂也？」子夏曰：「富哉言乎！舜有天下，選於眾，舉皋陶，不仁者遠矣；湯有天下，選於眾，舉伊尹，不仁者遠矣。」

Fan Ch'ih asked, What is love?

The Master said, To love men.

He asked, What is wisdom?

The Master said, To know men.

Fan Ch'ih did not understand.

The Master said, Lift up the straight, put by the crooked, and crooked men will grow straight.

Fan Ch'ih withdrew, and seeing Tzu-hsia, said to him, The Master saw me and I asked him what wisdom is. He answered, Lift up the straight, put by the crooked, and crooked men will grow straight. What did he mean?

How rich a saying! said Tzu-hsia. When Shun had all below heaven he chose Kao-yao from the many, lifted him up, and the men without love fled. When T'ang had all below heaven, he chose Yi-yin from the many, lifted him up, and the men without love fled.

23. 子貢問「友」。子曰：「忠告而善道之，不可則止，毋自辱焉。」

Tzu-kung asked about friends.

The Master said, Talk faithfully to them, and guide them well. If this is no good, stop. Do not bring shame upon thee.

24. 曾子曰：「君子以文會友，以友輔仁。」

Tseng-tzu said, A gentleman gathers friends by culture, and stays love with friendship.

子路第十三

BOOK XIII

1. 子路問「政」。子曰：「先之，勞之。」請益。曰：「無倦。」

Tzu-lu asked how to rule.

The Master said, Go before; work hard.

When asked to say more, he said, Never flag.

2. 仲弓為季氏宰，問「政」。子曰：「先有司，赦小過，舉賢才。」曰：「焉知賢才而舉之？」曰：「舉爾所知，爾所不知，人其舍諸！」

When he was steward of the Chi, Chung-kung asked how to rule.

The Master said, Let officers act first; overlook small faults, lift up brains and worth.

Chung-kung said, How shall I get to know brains and worth to lift them up?

Lift up those thou dost know, said the Master; and those thou dost not know, will other men pass by?

3. 子路曰：「衛君待子而為政，子將奚先？」子曰：「必也正名乎！」子路曰：「有是哉？子之迂也！奚其正？」子曰：「野哉，由也！君子於其所不知，蓋闕如也。名不正，則言不順；言不順，則事不成；事不成，則禮樂不興；禮樂不興，則刑罰不中；刑罰不中，則民無所措手足。故君子名之必可言也，言之必可行也。君子於其言，無所苟而已矣！」

Tzu-lu said, The lord of Wei waits for you, Sir, to govern. How shall ye begin?

Surely, said the Master, by putting names right.

Indeed, said Tzu-lu, that is far-fetched, Sir. Why put them right?

What a savage Yu is! said the Master. A gentleman is tongue-tied when he does not understand. If names are not right, words do not fit. If words do not fit, affairs go wrong. If affairs go wrong,

neither courtesy nor music thrive. If courtesy and music do not thrive, law and justice fail. And if law and justice fail them, the people can move neither hand nor foot. So a gentleman must be ready to put names into speech and words into deed. A gentleman is nowise careless of his words.

4. 樊遲請學稼，子曰：「吾不如老農。」請學為圃，曰：「吾不如老圃。」樊遲出，子曰：「小人哉，樊須也！上好禮，則民莫敢不敬；上好義，則民莫敢不服；上好信，則民莫敢不用情。夫如是，則四方之民，襁負其子而至矣；焉用稼！」

Fan Ch'ih asked to be taught husbandry.

The Master said. An old husbandman knows more than I do.

He asked to be taught gardening.

The Master said. An old gardener knows more than I do.

After Fan Ch'ih had gone, the Master said, How small a man! If those above love courtesy, no one will dare to slight them; if they love right, no one will dare to disobey; if they love truth, no one will dare to hide the heart. Then, from the four corners of the earth, folk will gather with their children on their backs; and what need will there be for husbandry?

5. 子曰：「誦詩三百，授之以政，不達；使於四方，不能專對。雖多，亦奚以為？」

The Master said, Though a man have conned three hundred poems, if he stands helpless when put to govern, if he cannot answer for himself when he is sent to the four corners of the earth, many as they are, what have they done for him?

6. 子曰：「其身正，不令而行；其身不正，雖令不從。」

The Master said, The man of upright life is obeyed before he speaks; commands even go unheeded when the life is crooked.

7. 子曰：「魯衛之政，兄弟也。」

The Master said, The governments of Lu and Wei are brothers.

8. 子謂衛公子荆善居室：「始有，曰『苟合矣』；少有，曰『苟完矣』；富有，曰『苟美矣。』」

Speaking of Ching, of the ducal house of Wei, the Master said, He was wise in his private life. When he had begun to save, he said, This seems enough. When he grew better off, he said, This seems plenty. When he had grown rich, he said. This seems splendour.

9. 子適衛，冉有僕。子曰：「庶矣哉！」冉有曰：「既庶矣，又何加焉？」曰：「富之。」曰：「既富矣，又何加焉？」曰：「教之。」

When Jan Yu was driving him to Wei, the Master said. What numbers!

Jan Yu said, Since numbers are here, what next is needed?

Wealth, said the Master.

And what comes next after wealth?

Teaching, said the Master.

10. 子曰：「苟有用我者，期月而已可也，三年有成。」

The Master said, If I were employed for a twelve-month, much could be done. In three years all would be ended.

11. 子曰：「『善人為邦百年，亦可以勝殘去殺矣。』誠哉是言也！」

The Master said, If good men were to govern a land for an hundred years, cruelty would be conquered and putting to death done away with. How true are these words!

12. 子曰：「如有王者，必世而後仁。」

The Master said, Even if a king were to govern, a lifetime would pass before love dawned!

13. 子曰：「苟正其身矣，於從政乎何有？不能正其身，如正人何？」

The Master said, What is governing to a man that can rule himself? If he cannot rule himself, how shall he rule others?

14. 冉子退朝，子曰：「何晏也？」對曰：「有政。」子曰：「其事也！如有政，雖不吾以，吾其與聞之！」

As the disciple Jan came back from court, the Master said to him. Why so late?

I had business of state, he answered.

Household business, said the Master. If it had been business of state, though I am out of office, I should have heard of it.

15. 定公問：「一言而可以興邦，有諸？」孔子對曰：「言不可以若是其幾也！人之言曰：『為君難，為臣不易。』如知為君之難也，不幾乎一言而興邦乎？」曰：「一言而喪邦，有諸？」孔子對曰：「言不可以若是其幾也！人之言曰：『予無樂乎為君，唯其言而莫予違也。』如其善而莫之違也，不亦善乎？如不善而莫之違也，不幾乎一言而喪邦乎？」

Duke Ting asked, Is there any one saying that can bless a kingdom?

Confucius answered, That is more than words can do. But men have a saying, To be lord is hard and to be minister is not easy. And if one knew how hard it is to be lord, might not this one saying almost bless a kingdom?

And is there any one saying that can wreck a kingdom?

That is more than words can do, Confucius answered. But men have a saying, My only delight in being lord is that no one withstands what I say. Now if what he says is good, and no one withstands him, is not that good too? But if it is not good, and no one withstands him, might not this one saying almost wreck a kingdom?

16. 葉公問政。子曰：「近者說，遠者來。」

The Duke of She asked, What is kingcraft?

The Master answered, For those near us to be happy and those far off to come.

17. 子夏為莒父宰問政。子曰：「無欲速，無見小利。欲速則不達，見小利則大事不成。」

When he was governor of Chü-fu, Tzu-hsia asked how to rule.

The Master said, Be not eager for haste; look not for small gains. Nothing done in haste is thorough, and looking for small gains big things are left undone.

18. 葉公語孔子曰：「吾黨有直躬者，其父攘羊而子證之。」孔子曰：「吾黨之直者異於是，父為子隱，子為父隱，直在其中矣。」

The Duke of She told Confucius, Among the upright men of my clan if the father steals a sheep his son bears witness.

Confucius answered, Our clan's uprightness is unlike that. The father screens his son and the son screens his father. There is uprightness in this.

19. 樊遲問仁。子曰：「居處恭，執事敬，與人忠，雖之夷狄，不可棄也。」

Fan Ch'ih asked, What is love?

The Master said, To be humble at home, earnest at work, and faithful to all. Even among wild tribes none of this must be dropped.

20. 子貢問曰：「何如斯可謂之士矣？」子曰：「行己有恥，使於四方，不辱君命，可謂士矣。」曰：「敢問其次？」曰：「宗族稱孝焉，鄉黨稱弟焉。」曰：「敢問其次？」曰：「言必信，行必果；硜硜然，小人哉！抑亦可以為次矣。」曰：「今之從政者何如？」子曰：「噫！斗筲之人，何足算也！」

Tzu-kung asked, What is it that we call knighthood?

The Master said, To be called a knight, a man must be shame fast in all that he does, if he is sent to the four corners of the earth he must not disgrace his lord's commands.

May I ask who would come next?

He that his clansmen call a good son and his neighbours call modest.

And who would come next?

A man that clings to his word and sticks to his course, a flinty little fellow, would perhaps come next.

And how are the crown servants of to-day?

What! The weights and measures men! said the Master. Are they worth reckoning?

21. 子曰：「不得中行而與之，必也狂狷乎？狂者進取，狷者有所不為也。」

The Master said, As I cannot get men of the middle way I have to fall back on zealous and austere men. Zealous men push ahead and take things up, and there are things that austere men will not do.

22. 子曰：「南人有言曰：『人而無恒，不可以作巫醫。』善夫！『不恒其德，或承之羞。』」子曰：「不占而已矣。」

The Master said, The men of the south have a saying, 'Unless he is stable a man will make neither a wizard nor a leech.' This is true. 'His instability of mind may disgrace him.'

The Master said, Neglect of the omens, that is all.

23. 子曰：「君子和而不同，小人同而不和。」

The Master said, Gentlemen unite, but are not the same. Small men are all the same, but each for himself.

24. 子貢問曰：「鄉人皆好之，何如？」子曰：「未可也。」「鄉人皆惡之，何如？」子曰：「未可也。不如鄉人之善者好之，其不善者惡之。」

Tzu-kung said, If the whole countryside loved a man, how would that be?

It would not do, said the Master.

And how would it be, if the whole countryside hated him?

It would not do, said the Master. It would be better if all the good men of the countryside loved him and all the bad men hated him.

25. 子曰：「君子易事而難說也，說之不以道，不說也，及其使人也，器之。小人難事而易說也，說之雖不以道，說也，及其使人也，求備焉。」

The Master said, A gentleman is easy to serve and hard to please. If we go from the Way to please him, he is not pleased; but his commands are measured to the man. A small man is hard to serve and easy to please. Though we go from the Way to please him, he is pleased; but he expects everything of his men.

26. 子曰：「君子泰而不驕，小人驕而不泰。」

The Master said, A gentleman is high-minded, not proud; the small man is proud, but not high-minded.

27. 子曰：「剛毅木訥，近仁。」

The Master said, Strength and courage, simplicity and modesty are akin to love.

28. 子路問曰：「何如斯可謂之士矣？」子曰：「切切偲偲，怡怡如也，可謂士矣。朋友切切偲偲，兄弟怡怡。」

Tzu-lu asked, When can a man be called a knight?

The Master said, To be earnest, encouraging and kind may be called knighthood: earnest and encouraging with his friends, and kind to his brothers.

29. 子曰：「善人教民七年，亦可以即戎矣。」

The Master said, If a good man taught the people for seven years, they would be fit to bear arms too.

30. 子曰：「以不教民戰，是謂棄之。」

The Master said, To take untaught men to war is called throwing them away.

憲問第十四

BOOK XIV

1. 憲問恥。子曰：「邦有道穀，邦無道穀，恥也。」

Hsien asked, What is shame?

The Master said, To draw pay when the land keeps the Way and to draw pay when it has lost the Way, is shame.

2. 「克伐怨欲，不行焉，可以為仁矣。」子曰：「可以為難矣，仁則吾不知也。」

To eschew strife and bragging, spite and greed, would that be love?

The Master said, That may be hard to do; but I do not know that it is love.

3. 子曰：「士而懷居，不足以為士矣！」

The Master said, A knight that is fond of ease does not amount to a knight.

4. 子曰：「邦有道，危言危行；邦無道，危行言孫。」

The Master said, Whilst the land keeps the Way, be fearless of speech and fearless in deed; when the land has lost the Way, be fearless in deed but soft of speech.

5. 子曰：「有德者必有言，有言者不必有德。仁者必有勇，勇者不必有仁。」

The Master said, A man of mind can always talk, but talkers are not always men of mind. Love is always bold, though boldness is found without love.

6. 南宮适問於孔子曰：「羿善射，奭盪舟，俱不得其死然。禹稷躬稼而有天下。」夫子不答。南宮适出，子曰：「君子哉若人！尚德哉若人！」

Nan-kung Kuo said to Confucius, Yi shot well, Ao pushed a boat over land: each died before his time. Yü and Chi toiled at their crops, and had all below heaven.

The Master did not answer. But when Nan-kung Kuo had gone, he said, What a gentleman he is! How he honours mind!

7. 子曰：「君子而不仁者有矣夫，未有小人而仁者也。」

The Master said, Alas! there have been gentlemen without love! But there has never been a small man that was not wanting in love.

8. 子曰：「愛之，能勿勞乎？忠焉，能勿誨乎？」

The Master said, Can he love thee that never tasks thee? Can he be faithful that never chides?

9. 子曰：「為命：裨諶草創之，世叔討論之，行人子羽修飾之，東里子產潤色之。」

The Master said, The decrees were drafted by P'i Shen, criticised by Shih-shu, polished by the Foreign Minister Tzu-yü, and given the final touches by Tzu-ch'an of Tung-li.

10. 或問「子產」，子曰：「惠人也。」問「子西」，曰：「彼哉彼哉！」問「管仲」，曰：「人也，奪伯氏駢邑三百，飯疏食，沒齒無怨言。」

When he was asked what he thought of Tzu-ch'an, the Master said, A kind-hearted man.

Asked what he thought of Tzu-hsi, the Master said, Of him! What I think of him!

Asked what he thought of Kuan Chung, the Master said, He was the man that drove the Po from the town of Pien with its three hundred households to end his days on coarse rice, without his muttering a word.

11. 子曰：「貧而無怨難，富而無驕易。」

The Master said, Not to grumble at being poor is hard, not to be proud of wealth is easy.

12. 子曰：「孟公綽為趙魏老則優，不可以為滕薛大夫。」

The Master said, Meng Kung-ch'o is more than fit to be steward of Chao or Wei, but he could not be minister of T'eng or Hsieh.

13. 子路問「成人」。子曰：「若臧武仲之知，公綽之不欲，卞莊子之勇，冉求之藝，文之以禮樂，亦可以為成人矣！」曰：「今之成人者，何必然？見利思義，見危授命，久要不忘平生之言，亦可以為成人矣！」

Tzu-lu asked what would make a full-grown man.

The Master said, The wisdom of Tsang Wu-chung, Kung-ch'o's lack of greed, Chuang of Pien's boldness and the skill of Jan Ch'iu, graced by courtesy and music, might make a full-grown man.

But now, he said, who asks the like of a full-grown man? He that in sight of gain thinks of right, who when danger looms stakes his life, who, though the bond be old, does not forget what he has been saying all his life, might make a full-grown man.

14. 子問「公叔文子」於公明賈，曰：「信乎？夫子不言不笑不取乎？」公明賈對曰：「以告者過也！夫子時然後言，人不厭其言；樂然後笑，人不厭其笑；義然後取，人不厭其取。」子曰：「其然！豈其然乎？」

Speaking of Kung-shu Wen, the Master said to Kung-ming Chia, Is it true that thy master does not speak, nor laugh, nor take a gift?

Kung-ming Chia answered, That is saying too much. My master only speaks when the time comes, so no one tires of his speaking; he only laughs when he is merry, so no one tires of his laughter; he only takes when it is right to take, so no one tires of his taking.

It may be so, said the Master; but is it?

15. 子曰：「臧武仲以防，求為後於魯，雖曰不要君，吾不信也。」

The Master said, When he held Fang and asked Lu to appoint an heir, though Tsang Wu-chung said he was not forcing his lord, I do not believe it.

16. 子曰：「晉文公譎而不正，齊桓公正而不譎。」

The Master said, Duke Wen of Chin was deep, but dishonest; Duke Huan of Ch'i was honest, but shallow.

17. 子路曰：「桓公殺公子糾，召忽死之，管仲不死。」曰：「未仁乎！」子曰：「桓公九合諸侯，不以兵車，管仲之力也。如其仁！如其仁！」

Tzu-lu said, When Duke Huan slew the young duke Chiu, and Shao Hu died with him, but Kuan Chung did not, was not this want of love?

The Master said, Duke Huan gathered the great vassals round him, not by chariots of war, but through the might of Kuan Chung. What can love do more? What can love do more?

18. 子貢曰：「管仲非仁者與？桓公殺公子糾，不能死，又相之。」子曰：「管仲相桓公，霸諸侯，一匡天下，民到于今受其賜。微管仲，吾其被髮左衽矣！豈若匹夫匹婦之為諒也，自經於溝瀆，而莫之知也！」

Tzu-kung said, When Duke Huan slew the young duke Chiu, and Kuan Chung could not face death and even became his minister, surely he showed want of love?

The Master said, By Kuan Chung helping Duke Huan to put down the great vassals and make all below heaven one, men have fared the better from that day to this. But for Kuan Chung our hair would hang down our backs and our coats would button to the left; or should he, like the bumpkin and his lass, their troth to keep, have drowned in a ditch, unknown to anyone?

19. 公叔文子之臣大夫僎，與文子同升諸公。子聞之曰：「可以為文矣！」

The minister Hsien, who had been steward to Kung-shu Wen, went to audience of the Duke together with Wen.

When the Master heard of it, he said, He is rightly called Wen (well-bred).

20. 子言衛靈公之無道也，康子曰：「夫如是，奚而不喪？」孔子曰：「仲叔圉治賓客，祝鮀治宗廟，王孫賈治軍旅，夫如是，奚其喪？」

The Master spoke of Ling Duke of Wei's contempt for the Way.

K'ang said, If this be so, how does he escape ruin?

Confucius answered, With Chung-shu Yü in charge of the guests, the reader T'o in charge of the Ancestral Temple, and Wang-sun Chia in charge of the troops, how should he come to ruin?

21. 子曰：「其言之不作，則為之也難！」

The Master said, When words are unblushing, they are hard to make good.

22. 陳成子弑簡公。孔子沐浴而朝，告於哀公曰：「陳恒弑其君，請討之。」公曰：「告夫三子。」孔子曰：「以吾從大夫之後，不敢不告也！」君曰：「告夫三子者！之三子告，不可。」孔子曰：「以吾從大夫子後，不敢不告也！」

Ch'en Ch'eng murdered Duke Chien.

Confucius bathed, and went to court and told Duke Ai, saying, Ch'en Heng has murdered his lord: pray, punish him.

The Duke said, Tell the three chiefs.

Confucius said, As I follow in the wake of the ministers, I dared not leave this untold; but the lord says, Tell the three chiefs.

He told the three chiefs. It did no good.

Confucius said, As I follow in the wake of the ministers, I dared not leave this untold.

23. 子路問「事君」。子曰：「勿欺也，而犯之。」

Tzu-lu asked how to serve a lord.

The Master said, Never cheat him; stand up to him.

24. 子曰：「君子上達，小人下達。」

The Master said, A gentleman's life leads upwards; the small man's life leads down.

25. 子曰：「古之學者為己，今之學者為人。」

The Master said, The men of old learned for their own sake; to-day men learn for show.

26. 蘧伯玉使人於孔子，孔子與之坐而問焉。曰：「夫子何為？」對曰：「夫子欲寡其過而未能也。」使者出。子曰：「使乎！使乎！」

Ch'ü Po-yü sent a man to Confucius.

As they sat together, Confucius asked him, What does your master do?

He answered, My master wishes to make his faults fewer, but cannot.

When the messenger had left, the Master said, A messenger, a messenger indeed!

27. 子曰：「不在其位，不謀其政。」

The Master said, When not in office discuss not policy.

28. 曾子曰：「君子思不出其位。」

Tseng-tzu said, Even in his thoughts, a gentleman does not outstep his place.

29. 子曰：「君子恥其言而過其行。」

The Master said, A gentleman is shamefast of speech: his deeds go further.

30. 子曰：「君子道者三，我無能焉：仁者不憂，知者不惑，勇者不懼。」子貢曰：「夫子自道也！」

The Master said, In the way of the gentleman there are three things that I cannot achieve. Love is never troubled; wisdom has no doubts; courage is without fear.

That is what ye say, Sir, said Tzu-kung.

31. 子貢方人。子曰：「賜也，賢乎哉？夫我則不暇！」

Tzu-kung would liken this man to that.

The Master said, What talents Tz'u has! Now I have no time for this.

32. 子曰：「不患人之不己知，患其不能也。」

The Master said, Sorrow not at being unknown; sorrow for thine own shortcomings.

33. 子曰：「不逆詐，不億不信。抑亦先覺者，是賢乎？」

The Master said, Not to expect to be cheated, nor to look for falsehood, and yet to see them coming, shows worth in a man.

34. 微生畝謂孔子曰：「丘何為是栖栖者與？無乃為佞乎？」孔子曰：「非敢為佞也，疾固也。」

Wei-sheng Mou said to Confucius, How dost thou still find roosts to roost on, Ch'iu, unless by wagging a glib tongue?

Confucius answered, I dare not wag a glib tongue; but I hate stubbornness.

35. 子曰：「驥不稱其力，稱其德也。」

The Master said, A steed is not praised for his strength, but praised for his mettle.

36. 或曰：「以德報怨，何如？」子曰：「何以報德？以直報怨，以德報德。」

One said, To mete out good for evil, how were that?

And how would ye meet good? said the Master. Meet evil with justice; meet good with good.

37. 子曰：「莫我知也夫！」子貢曰：「何為其莫知子也？」子曰：「不怨天，不尤人，下學而上達。知我者，其天乎！」

The Master said, Alas! no man knows me! Tzu-kung said, Why do ye say, Sir, that no man knows you?

The Master said, Never murmuring against Heaven, nor finding fault with men; learning from the lowest, cleaving the heights. I am known but to one, but to Heaven.

38. 公伯寮愬子路於季孫，子服景伯以告曰：「夫子固有惑志於公伯寮，吾力猶能肆諸市朝。」子曰：「道之將行也與？命也！道之將廢也與？命也！公伯寮其如命何！」

Liao, the duke's uncle, spake ill of Tzu-lu to Chi-sun.

Tzu-fu Ching-po told this to Confucius, saying, My master's mind is surely being led astray by the duke's uncle, but I have still the strength to expose his body in the market-place.

The Master said, If the Way is to be kept, that is the Bidding, and if the Way is to be lost, this is the Bidding. What can the duke's uncle do against the Bidding?

39. 子曰：「賢者辟世，其次辟地，其次辟色，其次辟言。」

The Master said, Men of worth flee the world; the next best flee the land. Then come those that go at a look, then those that go at words.

40. 子曰：「作者七人矣！」

The Master said, Seven men did so.

41. 子路宿於石門。晨門曰：「奚自？」子路曰：「自孔氏。」曰：「是知其不可而為之者與？」

Tzu-lu spent a night at Shih-men.

The gate-keeper asked him, Whence comest thou?

From Confucius, answered Tzu-lu.

The man that knows it is no good and yet must still be doing? said the gate-keeper.

42. 子擊磬於衛。有荷蕢而過孔氏之門者，曰：「有心哉，擊磬乎！」既而曰：「鄙哉，硜硜乎！莫己知也，斯已而已矣！『深則厲，淺則揭。』」子曰：「果哉！末之難矣！」

When the Master was chiming his sounding stones in Wei, a basket-bearer said, as he passed the door, The heart is full that chimes those stones! But then he said, For shame! What a tinkling sound! If no one knows thee, have done!

Wade the deep places, Lift thy robe through the shallows!

The Master said, Where there's a will, that is nowise hard.

43. 子張曰：「書云：『高宗諒陰，三年不言』何謂也？」子曰：「何必高宗？古之人皆然。君薨，百官總已以聽於冢宰三年。」

Tzu-chang said, What does the Book mean by saying that Kao-tsung in his mourning shed did not speak for three years?

Why pick out Kao-tsung? said the Master. The men of old were all thus. For three years after their lord had died, the hundred officers did each his duty and hearkened to the chief minister.

44. 子曰：「上好禮，則民易使也。」

The Master said, When those above love courtesy, the people are easy to lead.

45. 子路問「君子」。子曰：「修己以敬。」曰：「如斯而已乎？」曰：「修己以安人。」曰：「如斯而已乎？」曰：「修己以安百姓。修己以安百姓，堯舜其猶病諸。」

Tzu-lu asked, What makes a gentleman?

The Master said, To be bent on becoming better.

Is that all? said Tzu-lu.

By becoming better to bring peace to men.

And is that all?

By becoming better to bring peace to all men, said the Master. Even Yao and Shun were still struggling to become better, and so bring peace to all men.

46. 原壤夷俟。子曰：「幼而不孫弟，長而無述焉，老而不死是為賊。」以杖叩其脛。

Yüan Jang awaited the Master squatting.

Unruly when young, unmentioned as man, undying when old, spells good-for-nothing! said the Master, and he hit him on the leg with his staff.

47. 闕黨，童子將命。或問之曰：「益者與？」子曰：「吾見其居於位也，見其與先生並行也；非求益者也，欲速成者也。」

When a lad from the village of Ch'üeh was made messenger, someone asked, saying, Is it because he is doing well?

The Master said, I have seen him sitting in a man's seat, and seen him walking abreast of his elders. He does not try to do well: he wishes to be quickly grown up.

衛靈公第十五

BOOK XV

1. 衛靈公問陳於孔子，孔子對曰：「俎豆之事，則嘗聞之矣；軍旅之事，未之學也。」明日遂行。在陳絕糧。從者病，莫能興。子路慍見曰：「君子亦有窮乎？」子曰：「君子固窮，小人窮斯濫矣。」

Ling, Duke of Wei, asked Confucius about the line of battle.

Confucius answered. Of the ritual of dish and platter I have heard somewhat: I have not learnt warfare.

He left the next day.

In Ch'en grain ran out. His followers were too ill to rise. Tzu-lu showed that he was put out.

Has a gentleman to face want too? he said.

Gentlemen have indeed to face want, said the Master. The small man, when he is in want, runs to excess.

2. 子曰：「賜也，女以予為多學而識之者與？」對曰：「然，非與？」曰：「非也！予一以貫之。」

The Master said, Tz'u, dost thou not take me for a man that has learnt much and thought it over?

Yes, he answered: is it not so?

No, said the Master. I string all into one.

3. 子曰：「由，知德者鮮矣！」

The Master said, Yu, how few men know great-heartedness!

4. 子曰：「無為而治者，其舜也與！夫何為哉？恭己正南面而已矣。」

The Master said, To rule doing nothing, was what Shun did. For what is there to do? Self-respect and to set the face to rule, is all.

5. 子張問「行」。子曰：「言忠信，行篤敬，雖蠻貊之邦行矣；言不忠信，行不篤敬，雖州里行乎哉？立則見其參於前也，在輿則見其倚於衡也，夫然後行！」子張書諸紳。

Tzu-chang asked how to get on.

The Master said, Be faithful and true of word, plain and lowly in thy walk; thou wilt get on even in tribal lands. If thy words be not faithful and true, thy walk not plain and lowly, wilt thou get on even in thine own town? Standing, see these words ranged before thee; driving, see them written upon the yoke. Then thou wilt get on.

Tzu-chang wrote them on his girdle.

6. 子曰：「直哉史魚！邦有道如矢，邦無道如矢。君子哉蘧伯玉！邦有道則仕，邦無道則可卷而懷之。」

The Master said, Straight indeed was the historian Yü! Like an arrow whilst the land kept the Way; and like an arrow when it lost the Way! What a gentleman was Ch'ü Po-yü! Whilst the land kept the Way he took office, and when the land had lost the Way he rolled himself up in thought.

7. 子曰：「可與言而不與之言，失人；不可與言而與之言，失言。知者不失人，亦不失言。」

The Master said, Not to speak to him that has ears to hear is to spill the man. To speak to a man without ears to hear is to spill thy words. Wisdom spills neither man nor words.

8. 子曰：「志士仁人，無求生以害仁，有殺身以成仁。」

The Master said, A high will, or a loving heart, will not seek life at cost of love. To fulfil love they will kill the body.

9. 子貢問為仁。子曰：「工欲善其事，必先利其器。居是邦也，事其大夫之賢者，友其士之仁者。」

Tzu-kung asked how to attain to love.

The Master said, A workman bent on good work must first sharpen his tools. In the land that is thy home, serve those that are worthy among the great and make friends with loving knights.

10. 顏淵問為邦。子曰：「行夏之時，乘殷之輅，服周之冕。樂則韶舞，放鄭聲，遠佞人。鄭聲淫，佞人殆。」

Yen Yüan asked how to rule a kingdom.

The Master said, Follow the Hsia seasons, drive in the chariot of Yin, wear the head-dress of Chou, take for music the Shao and its dance. Banish the strains of Cheng and flee men that are glib; for the strains of Cheng are wanton and glib speakers are dangerous.

11. 子曰：「人無遠慮，必有近憂。」

The Master said. Without thought for far off things, there shall be trouble near at hand.

12. 子曰：「已矣乎！吾未見好德如好色者也！」

The Master said, All is ended! I have seen no one that loves mind as he loves looks!

13. 子曰：「臧文仲，其竊位者與？知柳下惠之賢而不與立也。」

The Master said, Did not Tsang Wen filch his post? He knew the worth of Liu-hsia Hui, and did not stand by him.

14. 子曰：「躬自厚，而薄責於人，則遠怨矣！」

The Master said, By asking much of self and little of other men ill feeling is banished.

15. 子曰：「不曰：『如之何，如之何』者，吾末如之何也已矣？」

The Master said, Unless a man say, Would this do? Would that do? I can do nothing for him.

16. 子曰：「群居終日，言不及義，好行小慧，難矣哉！」

The Master said, When all day long there is no talk of right, and little wiles find favour, the company is in hard case.

17. 子曰：「君子義以為質，禮以行之，孫以出之，信以成之，君子哉！」

The Master said, Right is the stuff of which a gentleman is made. Done with courtesy, spoken with humility, rounded with truth, right makes a gentleman.

18. 子曰：「君子病無能焉，不病人之不己知也。」

The Master said, His shortcomings trouble a gentleman; to be unknown does not trouble him.

19. 子曰：「君子疾沒世而名不稱焉。」

The Master said, A gentleman fears that his name shall be no more heard when life is done.

20. 子曰：「君子求諸己，小人求諸人。」

The Master said, A gentleman asks of himself, the small man asks of others.

21. 子曰：「君子矜而不爭，群而不黨。」

The Master said, A gentleman is firm, not quarrelsome; a friend, not a partisan.

22. 子曰：「君子不以言舉人，不以人廢言。」

The Master said, A gentleman does not raise a man for his words, nor spurn the speech for the man.

23. 子貢問曰：「有一言而可以終身行之者乎？」子曰：「其恕乎！己所不欲，勿施於人。」

Tzu-kung said, Is there one word by which we may walk till life ends?

The Master said, Fellow-feeling, perhaps. Do not do unto others what thou wouldst not have done to thee.

24. 子曰：「吾之於人也，誰毀誰譽？如有所譽者，其有所試矣。斯民也，三代之所以直道而行也。」

The Master said, Of the men that I meet, whom do I cry down, whom do I overpraise? Or, if I overpraise them, it is after testing them. It was owing to this people that the three lines of kings went the straight way.

25. 子曰：「吾猶及史之闕文也。有馬者，借人乘之，今亡已夫！」

The Master said, I have still known historians that would leave a gap in their text, and men that would lend a horse to another to ride. Now it is so no more.

26. 子曰：「巧言亂德，小不忍則亂大謀。」

The Master said, Cunning words confound the mind; petty impatience confounds great projects.

27. 子曰：「眾惡之，必察焉；眾好之，必察焉。」

The Master said, The hatred of the many must be looked into; the love of the many must be looked into.

28. 子曰：「人能弘道，非道弘人。」

The Master said, The man can exalt the Way: it is not the Way that exalts the man.

29. 子曰：「過而不改，是謂過矣！」

The Master said, The fault is to cleave to a fault.

30. 子曰：「吾嘗終日不食，終夜不寢，以思。無益，不如學也。」

The Master said, I have spent whole days without food and whole nights without sleep, thinking, and gained nothing by it. Learning is better.

31. 子曰：「君子謀道不謀食。耕也，餒在其中矣；學也，祿在其中矣。君子憂道不憂貧。」

The Master said, A gentleman thinks of the Way; he does not think of food. Sow, and famine may follow; learn, and pay may come; but a gentleman grieves for the Way; to be poor does not grieve him.

32. 子曰：「知及之，仁不能守之，雖得之，必失之。知及之，仁能守之，不莊以之，則民不敬。知及之，仁能守之，莊以之，動之以禮，未善也。」

The Master said, What wisdom has got will be lost again, unless love hold it fast. Wisdom to get and love to hold fast, without dignity of bearing, will not be honoured among men. Wisdom to get, love to hold fast and dignity of bearing, without courteous ways are not enough.

33. 子曰：「君子不可小知，而可大受也。小人不可大受，而可小知也。」

The Master said, A gentleman has no small knowledge, but he can carry out big things: the small man can carry out nothing big, but he may be knowing in small things.

34. 子曰：「民之於仁也，甚於水火。水火，吾見蹈而死者矣，未見蹈仁而死者也。」

The Master said, Love is more to the people than fire and water. I have seen men come to their death by fire and water: I have seen no man that love brought to his death.

35. 子曰：「當仁不讓於師。」

The Master said, When love is at stake yield not to an army.

36. 子曰：「君子貞而不諒。」

The Master said, A gentleman is consistent, not changeless.

37. 子曰：「事君敬其事而後其食。」

The Master said, A servant of the king honours his work, and puts food after it.

38. 子曰：「有教無類。」

The Master said, Learning knows no rank.

39. 子曰：「道不同，不相為謀。」

The Master said, Mingle not in projects with a man whose way is not thine.

40. 子曰：「辭，達而已矣！」

The Master said, The whole end of speech is to be understood.

41. 師冕見。及階，子曰：「階也！」及席，子曰：「席也！」皆坐，子告之曰：「某在斯！某在斯！」師冕出，子張問曰：「與師言之道與？」子曰：「然，固相師之道也。」

When he saw the music-master Mien, the Master said, as they came to the steps, Here are the steps. On coming to the mat, he said, Here is the mat. When all were seated, the Master told him, He and he are here.

After the music-master had gone, Tzu-chang said, Is this the way to speak to a music-master?

The Master said, Surely it is the way to help a music-master.

季氏第十六

BOOK XVI

1. 季氏將伐顓臾。冉有季路見於孔子曰：「季氏將有事於顓臾。」孔子曰：「求，無乃爾是過與？夫顓臾，昔者先王以為東蒙主，且在邦域之中矣，是社稷之臣也，何以伐為？」冉有曰：「夫子欲之；吾二臣者，皆不欲也。」孔子曰：「求，周任有言曰：『陳力就列，不能者止。』危而不持，顛而不扶，則將焉用彼相矣？且爾言過矣。虎兕出於柙，龜玉毀於櫝中，是誰之過與？」冉有曰：「今夫顓臾，固而近於費，今不取，後世必為子孫憂。」孔子曰：「求，君子疾夫舍曰『欲之』，而必為之辭。丘也聞，有國有家者，不患寡而患不均，不患貧而患不安。蓋均無貧，和無寡，安無傾。夫如是，故遠人不服，則修文德以來之。既來之，則安之。今由與求也，相夫子，遠人不服而不能來也，邦分崩離析，而不能守也，而謀動干戈於邦內，吾恐季孫之憂，不在顓臾，而在蕭牆之內也！」

The Chi was about to make war on Chuan-yü.

When Confucius saw Jan Yu and Chi-lu, they said to him, The Chi is going to deal with Chuan-yü.

Confucius said, After all, Ch'iu, art thou not in the wrong? The kings of old made Chuan-yü lord of Tung Meng. Moreover, as Chuan-yü is inside our borders it is the liege of the spirits of earth and corn of our land; so how can ye make war upon it?

Jan Yu said, Our master wishes it. Tzu-lu and I, his two ministers, do not, either of us, wish it.

Confucius said, Ch'iu, Chou Jen used to say, 'He that can put forth his strength takes his place in the line; he that cannot stands back.' Who would take to help him a man that is no stay in danger and no support in falling? Moreover, what thou sayest is wrong. If a tiger or a buffalo escapes from his pen, if tortoiseshell or jade is broken in its case, who is to blame?

Jan Yu said, But Chuan-yü is now strong, and it is near to Pi; if it is not taken now, in days to come it will bring sorrow on our sons and grandsons.

Ch'iu, said Confucius, instead of saying 'I want it,' a gentleman hates to plead that he needs must. I have heard that fewness of men does not vex a king or a chief, but unlikeness of lot vexes him. Poverty does not vex him, but want of peace vexes him. For if wealth were even, no one would be poor. In harmony is number; peace prevents a fall. Thus, if far off tribes will not submit, bring them in by encouraging mind and art, and when they come in give them peace. But now, when far off tribes will not submit, ye two, helpers of your lord, cannot bring them in. The kingdom is split and falling, and ye cannot save it. Yet inside our land ye plot to move spear and shield! The sorrows of Chi's grandsons will not rise in Chuan-yü, I fear: they will rise within the palace wall.

2. 孔子曰：「天下有道，則禮樂征伐自天子出；天下無道，則禮樂征伐自諸侯出。自諸侯出，蓋十世希不失矣；自大夫出，五世希不失矣。陪臣執國命，三世希不失矣。天下有道，則政不在大夫。天下有道，則庶人不議。」

Confucius said, When the Way is kept below heaven, courtesy, music and punitive wars flow from the Son of heaven. When the Way is lost below heaven, courtesy, music and punitive wars flow from the great vassals. When they flow from the great vassals they will rarely last for ten generations. When they flow from the great ministers they will rarely last for five generations. When underlings sway the country's fate they will rarely last for three generations. When the Way is kept below heaven power does not lie with the great ministers. When the Way is kept below heaven common folk do not argue.

3. 孔子曰：「祿之去公室五世矣，政逮於大夫四世矣。故夫三桓之子孫微矣。」

Confucius said, For five generations its income has passed from the ducal house; for four generations power has lain with the great ministers: and humbled, therefore, are the sons and grandsons of the three Huan.

4. 孔子曰：「益者三友，損者三友。友直，友諒，友多聞，益矣。友便辟，友善柔，友便佞，損矣。」

Confucius said, There are three friends that help us, and three that do us harm. The friends that help us are a straight friend, an outspoken friend, and a friend that has heard much. The friends that harm us are plausible friends, friends that like to flatter, and friends with a glib tongue.

5. 孔子曰：「益者三樂，損者三樂。樂節禮樂，樂道人之善，樂多賢友，益矣。樂驕樂，樂佚遊，樂宴樂，損矣。」

Confucius said, There are three delights that do good, and three that do us harm. Those that do good are delight in dissecting good form and music, delight in speaking of the good in men, and delight in having many worthy friends. Those that do harm are proud delights, delight in idle roving, and delight in the joys of the feast.

6. 孔子曰：「侍於君子有三愆。言未及之而言謂之躁，言及之而不言謂之隱，未見顏色而言謂之瞽。」

Confucius said. Men that wait upon lords fall into three mistakes. To speak before the time has come is rashness. Not to speak when the time has come is secrecy. To speak heedless of looks is blindness.

7. 孔子曰：「君子有三戒。少之時，血氣未定，戒之在色；及其壯也，血氣方剛，戒之在鬥；及其老也，血氣既衰，戒之在得。」

Confucius said, A gentleman has three things to guard against.

In the days of thy youth, ere thy strength is steady, beware of lust. When manhood is reached, in the fulness of strength, beware of strife. In old age, when thy strength is broken, beware of greed.

8. 孔子曰：「君子有三畏：畏天命，畏大人，畏聖人之言。小人不知天命而不畏也，狎大人，侮聖人之言。」

Confucius said, A gentleman holds three things in awe. He is in awe of the Bidding of Heaven; he is in awe of great men; and he is awed by the words of the holy.

The small man knows not the Bidding of Heaven, and holds it not in awe. He is saucy towards the great; he makes game of holy men's words.

9. 孔子曰：「生而知之者，上也；學而知之者，次也；困而學之，又其次也。困而不學，民斯為下矣！」

Confucius said, The best men are born wise. Next come those that grow wise by learning; then those that learn from toil. Those that do not learn from toil are the lowest of the people.

10. 孔子曰：「君子有九思：視思明，聽思聰，色思溫，貌思恭，言思忠，事思敬，疑思問，忿思難，見得思義。」

Confucius said, A gentleman has nine aims. To see clearly; to understand what he hears; to be warm in manner, dignified in bearing, faithful of speech, keen at work; to ask when in doubt; in anger to think of difficulties; and in sight of gain to think of right.

11. 孔子曰：「見善如不及，見不善而探湯，吾見其人矣，吾聞其語矣！隱居以求其志，行義以達其道，吾聞其語矣，未見其人也！」

Confucius said, In sight of good to be filled with longing; to look on evil as scalding to the touch: I have seen such men, I have heard such words.

To live apart and search thy will; to achieve thy Way, by doing right: I have heard these words, but I have seen no such men.

12. 「齊景公有馬千駟，死之日，民無德而稱焉。伯夷、叔齊餓於首陽之下，民到于今稱之，其斯之謂與？」

Ching, Duke of Ch'i, had a thousand teams of horses; but the people, on his death day, found no good in him to praise. Po-yi and Shu-ch'I starved at the foot of Shou-yang, and to this day the people still praise them.

Is not this the clue to that?

13. 陳亢問於伯魚曰：「子亦有異聞乎？」對曰：「未也。嘗獨立，鯉趨而過庭。曰：『學詩乎？』對曰：『未也。』『不學詩，無以言。』鯉退而學詩。他日，又獨立，鯉趨而過庭。曰：『學禮乎？』對曰：『未也。』『不學禮，無以立。』鯉退而學禮。聞斯二者。」陳亢退而喜曰：「問一得三，聞詩、聞禮，又聞君子之遠其子也。」

Ch'en K'ang asked Po-yü, Apart from us, have ye heard anything, Sir?

He answered, No: once as my father stood alone and I sped across the hall, he said to me, Art thou learning poetry? I answered, No. He that does not learn poetry, he said, has no hold on words. I withdrew and learned poetry.

Another day, when he again stood alone and I sped across the hall, he said to me, Art thou learning courtesy? I answered, No. He that does not learn courtesy, he said, has no foothold. I withdrew and learned courtesy. These two things I have heard.

Ch'en K'ang withdrew, and cried gladly, I asked one thing, and I get three! I hear of poetry; I hear of courtesy; and I hear too that a gentleman stands aloof from his son.

14. 邦君子之妻，君稱之曰夫人，夫人自稱曰小童，邦人稱之曰君夫人，稱諸異邦曰寡小君，異邦人稱之亦曰君夫人。

A king speaks of his wife as 'my wife.' She calls herself 'handmaid.' Her subjects speak of her as 'our lord's wife,' but when they speak to foreigners, they say 'our little queen.' Foreigners speak of her, too, as 'the lord's wife.'

陽貨第十七

BOOK XVII

1. 陽貨欲見孔子，孔子不見，歸孔子豚。孔子時其亡也，而往拜之。遇諸塗。謂孔子曰：「來！予與爾言。」曰：「懷其寶而迷其邦，可謂仁乎？」曰：「不可。」「好從事而亟失時，可謂知乎？」曰：「不可。」「日月逝矣！歲不我與！」孔子曰：「諾，吾將仕矣！」

Yang Huo wished to see Confucius. Confucius did not go to see him. He sent Confucius a sucking pig. Confucius chose a time when he was out, and went to thank him. They met on the road.

He said to Confucius, Come, let us speak together. To cherish a gem, and undo the kingdom, can that be called love?

It cannot, said Confucius.

To love office, and miss the hour again and again, can that be called wisdom?

It cannot, said Confucius.

The days and months go by; the years do not wait for us.

True, said Confucius; I must take office.

2. 子曰：「性相近也，習相遠也。」

The Master said, Men are near to each other by nature; the lives they lead sunder them.

3. 子曰：「唯上知與下愚不移。」

The Master said, Only the wisest and stupidest of men never change.

4. 子之武城，聞弦歌之聲，夫子莞爾而笑曰：「割雞焉用牛刀？」子游對曰：「昔者，偃也聞諸夫子曰：『君子學道則愛人，小人學道則易使也。』」子曰：「二三子！偃之言是也，前言戲之耳！」

As the Master came to Wu-ch'eng he heard sounds of lute and song.

Why use an ox-knife to kill a fowl? said the Master, with a pleased smile.

Tzu-yu answered, Master, once I heard you say, A gentleman that has learnt the Way loves men; small folk that have learnt the Way are easy to rule.

My two-three boys, said the Master, what Yen says is true. I spake before in play.

5. 公山弗擾以費叛，召，子欲往。子路不說，曰：「末之也已，何必公山氏之之也？」子曰：「夫召我者，而豈徒哉？如有用我者，吾其為東周乎！」

Kung-shan Fu-jao held Pi in rebellion. He called the Master, who wished to go.

Tzu-lu said in displeasure. This cannot be! why must ye go to Kung-shan?

The Master said, He calls me, and would that be all? Could I not make an Eastern Chou of him that uses me?

6. 子張問「仁」於孔子。孔子曰：「能行五者於天下，為仁矣。」「請問之？」曰：「恭、寬、信、敏、惠。恭則不侮，寬則得眾，信則人任焉，敏則有功，惠則足以使人。」

Tzu-chang asked Confucius what is love.

Confucius said, Love is to mete out five things to all below heaven.

May I ask what they are?

Modesty and bounty, said Confucius, truth, earnestness and kindness. Modesty escapes insult; bounty wins the many; truth gains men's trust; earnestness brings success; and kindness is enough to make men work.

7. 佛肸召，子欲往。子路曰：「昔者由也聞諸夫子曰：『親於其身為不善者，君子不入也』。佛肸以中牟畔，子之往也，如之何？」子曰：「然，有是言也。不曰堅乎？磨而不磷；不曰白乎？涅而不緇。吾豈匏瓜也哉？焉能繫而不食！」

Pi Hsi called the Master, who wished to go.

Tzu-lu said, Master, I heard you say once, To men whose own life is evil, no gentleman will go. Pi Hsi holds Chung-mou in rebellion; how could ye go to him, Sir?

Yes, I said so, answered the Master. But is not a thing called hard that cannot be ground thin; white, if steeping will not turn it black? And am I a gourd? Can I hang without eating?

8. 子曰：「由也，女聞六言六蔽矣乎？」對曰：「未也。」「居！吾語女。好仁不好學，其蔽也愚；好知不好學，其蔽也蕩；好信不好學，其蔽也賊；好直不好學，其蔽也絞；好勇不好學，其蔽也亂；好剛不好學，其蔽也狂。」

The Master said, Hast thou heard the six words, Yu, and the six they sink into?

He answered. No.

Sit down, and I shall tell thee. The thirst for love, without love of learning, sinks into simpleness. Love of knowledge, without love of learning, sinks into vanity. Love of truth, without love of learning, sinks into cruelty. Love of straightness, without love of learning, sinks into rudeness. Love of daring, without love of learning, sinks into turbulence. Love of strength, without love of learning, sinks into oddity.

9. 子曰：「小子！何莫學夫詩？詩，可以興，可以觀，可以群，可以怨。邇之事父，遠之事君，多識於鳥獸草木之名。」

The Master said, My little children, why do ye not learn poetry? Poetry would ripen you; teach you insight, friendliness and forbearance; show you how to serve your father at home; and teach your lord abroad; and it would teach you the names of many birds and beasts, plants and trees.

10. 子謂伯魚曰：「女為周南召南矣乎？人而不為周南，召南，其猶正牆面而立也與？」

The Master said to Po-yü, Hast thou done the Chou-nan and Shao-nan? He that has not done the Chou-nan and Shao-nan is like a man standing with his face to the wall.

11. 子曰：「禮云禮云，玉帛云乎哉？樂云樂云，鐘鼓云乎哉？」

The Master said, 'Courtesy, courtesy,' is the cry; but are jade and silk the whole of courtesy? 'Music, music,' is the cry; but are bells and drums the whole of music?

12. 子曰：「色厲而內荏，譬諸小人，其猶穿窬之盜也與。」

The Master said, Fierce looks and weakness within are like the small man, like the thief that breaks through or clammers over a wall.

13. 子曰：「鄉原，德之賊也。」

The Master said, The plain townsman is the bane of mind.

14. 子曰：「道聽而塗說，德之棄也。」

The Master said, To tell unto the dust all that we hear upon the way is to lay waste the mind.

15. 子曰：「鄙夫可與事君也與？其未得之也，患得之；既得之，患失之。苟患失之，無所不至矣！」

The Master said, How can we serve the king with a low fellow, who is itching to get what he wants and trembling to lose what he has? This trembling to lose what he has may lead him anywhere.

16. 子曰：「古者民有三疾，今也或是之亡也。古之狂也肆，今之狂也蕩；古之矜也廉，今之矜也忿戾；古之愚也直，今之愚也詐而已矣。」

The Master said, Men of old had three failings, which have, perhaps, died out to-day. Ambitious men of old were not nice; now they are unprincipled. Stern men of old were hard; now they are quarrelsome. Ignorant men of old were straight; now they are false. That is all.

17. 子曰：「巧言令色鮮矣仁。」

The Master said, Smooth words and fawning looks are seldom found with love.

18. 子曰：「惡紫之奪朱也，惡鄭聲之亂雅樂也，惡利口之覆邦家者。」

The Master said, I hate the ousting of scarlet by purple. I hate the strains of Cheng, confounders of sweet music. I hate a sharp tongue, the ruin of kingdom and home.

19. 子曰：「予欲無言！」子貢曰：「子如不言，則小子何述焉？」子曰：「天何言哉！四時行焉，百物生焉，天何言哉？」

The Master said, I wish no word were spoken!

Tzu-kung said, Sir, if ye said no word, what could your little children write?

The Master said, What are the words of Heaven? The four seasons pass, the hundred things bear life. What are the words of Heaven?

20. 孺悲欲見孔子，孔子辭以疾，將命者出戶，取瑟而歌，使之聞之。

Ju Pei wished to see Confucius. Confucius pleaded sickness; but, as the messenger left his door, he took a lute and sang, so the messenger should hear.

21. 宰我問：「三年之喪，期已久矣！君子三年不為禮，禮必壞；三年不為樂，樂必崩。舊穀既沒，新穀既升；鑽燧改火，期可已矣。」子曰：「食夫稻，衣夫錦，於女安乎？」曰：「安！」「女安則為之。夫君子之居喪，食旨不甘，聞樂不樂，居處不安，故不為也。今女安，則為之。」宰我出。子曰：「予之不仁也！子生三年，然後免於父母之懷。夫三年之喪，天下之通喪也；予也，有三年之愛於其父母乎？」

Tsai Wo asked about mourning for three years. He thought that one was enough.

If for three years gentlemen forsake courtesy, courtesy must suffer. If for three years they forsake music, music must decay. The old grain passes, the new grain sprouts, the round of woods for the fire-drill is ended in one year.

The Master said, Feeding on rice, clad in brocade, couldst thou be at rest?

I could, he answered.

Then do what gives thee rest. But a gentleman, when he is mourning, has no taste for sweets and no ear for music; he cannot rest in his home. So he gives these up. Now, they give thee rest; then keep them.

After Tsai Wo had gone, the Master said, Yü's want of love! At the age of three a child first leaves the arms of his father and mother, and mourning lasts for three years everywhere below heaven. But did Yü have for three years the love of his father and mother?

22. 子曰：「飽食終日，無所用心，難矣哉！不有博弈者乎？為之猶賢乎已！」

The Master said, It is hard indeed when a man eats his fill all day, and has nothing to task the mind! Could he not play at chequers? Even that were better.

23. 子路曰：「君子尚勇乎？」子曰：「君子義以為上。君子有勇而無義為亂，小人有勇而無義為盜。」

Tzu-lu said, Do gentlemen honour daring?

They put right higher, said the Master. With daring and no sense of right gentlemen turn rebels and small men turn robbers.

24. 子貢曰：「君子亦有惡乎？」子曰：「有惡。惡稱人之惡者，惡居下流而訕上者，惡勇而無禮者，惡果敢而窒者。」曰：「賜也亦有惡乎？」「惡徼以為知者，惡不孫以為勇者，惡訐以為直者。」

Tzu-kung said, Do gentlemen hate too?

They do, said the Master. They hate the sounding of evil deeds; they hate men of low estate that slander those over them; they hate daring without courtesy; they hate men that are stout and fearless, but blind.

And Tz'u, he said, dost thou hate too?

I hate those that take spying for wisdom, who take want of manners for courage, and take tale-telling for honesty.

25. 子曰：「唯女子與小人為難養也！近之則不孫，遠之則怨。」

The Master said, Only maids and serving-lads are hard to train. If we draw near to them, they get unruly; if we hold them off, they grow spiteful.

26. 子曰：「年四十而見惡焉，其終也已。」

The Master said, When a man of forty is hated, he will be so to the end.

微子第十八

BOOK XVIII

1. 微子去之，箕子為之奴，比干諫而死。孔子曰：「殷有三仁焉！」

The lord of Wei left, the lord of Chi was made a slave, Pi-kan spake out, and died.

Confucius said, Three of the Yin had love.

2. 柳下惠為士師，三黜。人曰：「子未可以去乎？」曰：「直道而事人，焉往而不三黜！枉道而事人，何必去父母之邦！」

Whilst Liu-hsia Hui was Chief Knight he was dismissed thrice.

Men said. Is it not yet time to leave. Sir?

He answered, If I serve men the straight way, where can I go without being dismissed thrice? If I am to serve men the crooked way, why should I leave the land of my father and mother?

3. 齊景公待孔子曰：「若季氏則吾不能，以季、孟之間待之。」曰：「吾老矣。不能用也。」孔子行。

Speaking of how to treat Confucius, Ching, Duke of Ch'i, said, I cannot treat him as I do the Chi. I put him between Chi and Meng.

I am old, he said; I cannot use him.

Confucius left.

4. 齊人歸女樂，季桓子受之，三日不朝，孔子行。

The men of Ch'I sent a gift of music girls. Chi Huan accepted them, and for three days no court was held.

Confucius left.

5. 楚狂接輿，歌而過孔子曰：「鳳兮！鳳兮！何德之衰？往者不可諫，來者猶可追。已而！已而！今之從政者殆而！」孔子下，欲與之言。趨而辟之，不得與之言。

Chieh-yü, the mad-head of Ch'u, as he passed Confucius, sang,

Phoenix, bright phoenix, Thy glory is ended! Think of to-morrow; The past can't be mended. Up and away! The Court is today With danger attended.

Confucius alighted, for he wished to speak with him: but he hurried away, and he could not speak with him.

6. 長沮桀溺耦而耕。孔子過之，使子路問津焉。長沮曰：「夫執輿者為誰？」子路曰：「為孔丘。」曰：「是魯孔丘與？」曰：「是也。」曰：「是知津矣！」問於桀溺，桀溺曰：「子為誰？」曰：「為仲由。」曰：「是魯孔丘之徒與？」對曰：「然。」曰：「滔滔者，天下皆是也，而誰以易之？且而與其從辟人之士也，豈若從辟世之士哉？」耷而不輟。子路行以告，夫子憮然曰：「鳥獸不可與同群，吾非斯人之徒與而誰與？天下有道，丘不與易也。」

Ch'ang-chü and Chieh-ni were working in the fields. As Confucius passed them, he sent Tzu-lu to ask for the ford.

Ch'ang-chü said, Who is that holding the reins?

He is K'ung Ch'iu, said Tzu-lu.

Is he K'ung Ch'iu of Lu?

Yes, said Tzu-lu.

He knows the ford, said Ch'ang-chü.

Tzu-lu asked Chieh-ni.

Who are ye, Sir? he answered.

I am Chung Yu.

The disciple of K'ung Ch'iu of Lu?

Yes, he answered.

All below heaven is seething and boiling, said Chieh-ni, who can change it? How much better would it be to follow a knight that flees the world than to follow a knight that flees persons!

And he went on hoeing without stop.

Tzu-lu went and told the Master, whose face fell.

Can I herd with birds and beasts? he said. Whom but these men can I take as fellows? And if the Way were kept by all below heaven, I should not need to change them.

7. 子路從而後，遇丈人，以杖荷篠，子路問曰：「子見夫子乎？」丈人曰：「四體不勤，五穀不分，孰為夫子！」植其杖而芸。子路拱而立。止子路宿，殺雞為黍而食之，見其二子焉。明日，子路行以告。子曰：「隱者也。」使子路反見之。至，則行矣。子路曰：「不士無義，長幼之節，不可廢也。君臣之義，如之何其廢之？欲潔其身，而亂大倫。君子之仕也，行其義也，道之不行，已知之矣！」

Tzu-lu, who was following behind, met an old man carrying a basket on his staff.

Tzu-lu asked him, Have ye seen the Master, Sir?

The old man answered, Thy four limbs are idle, thou canst not sort the five seeds: who is thy Master?

And he planted his staff, and weeded.

Tzu-lu stood and bowed.

He kept Tzu-lu for the night, killed a fowl, made millet, gave them him to eat, and presented his two sons.

Tzu-lu left the next day, and told the Master.

The Master said, He is in hiding.

He sent Tzu-lu back to see him; but when he arrived he had gone.

Tzu-lu said, Not to take office is not right. If the ties of old and young cannot be thrown off, how can he throw off the liege's duty to his lord? He wishes to keep his life clean, but he is unsettling the bonds between men. To discharge that duty a gentleman takes office, though he knows beforehand that the Way will not be kept.

8. 逸民：伯夷、叔齊、虞仲、夷逸、朱張、柳下惠、少連。子曰：「不降其志，不辱其身，伯夷叔齊與？」謂柳下惠、少連：「降志辱身矣；言中倫，行中慮，其斯而已矣！」謂虞仲、夷逸：「隱居放言，身中清，廢中權。」「我則異於是，無可無不可。」

Po-yi, Shu-ch'i, Yü-chung, Yi-yi, Chu-chang, Liu-hsia Hui and Shao-lien were men that hid from the world.

The Master said, Po-yi and Shu-ch'i did not bend the will or shame the body.

We must say that Liu-hsia Hui and Shao-lien bent the will and shamed the body. Their words hit man's duty, their deeds hit our hopes. This we can say and no more.

We may say that Yü-chung and Yi-yi lived hidden, but were free of speech. Their lives were clean, their retreat was well weighed.

But I am unlike all of them: there is nothing I must, or must not, do.

9. 大師摯適齊，亞飯干適楚，三飯繚適蔡，四飯缺適秦；鼓方叔，入於河；播武，入於漢；少師陽，擊磬襄，入於海。

Chih, the Great Music-master, went to Ch'i; Kan, the conductor at the second meal, went to Ch'u; Liao, the conductor at the third meal, went to Ts'ai; Ch'ieh, the conductor at the fourth meal, went to Ch'in. The drum master Fang-shu crossed the River; the tambourine master Wu crossed the Han; Yang the second bandmaster and Hsiang, who played the sounding stones, crossed the sea.

10. 周公謂魯公曰：「君子不施其親，不使大臣，怨乎不以。故舊無大故，則不棄也。無求備於一人。」

The Duke of Chou said to the Duke of Lu, A gentleman does not forsake kinsmen, nor offend his great lieges by not using them. He will not cast off an old friend unless he have big cause; he does not ask everything of anyone.

11. 周有八士：伯達、伯适、仲突、仲忽、叔夜、叔夏、季隨、季騶。子張

Chou had eight knights: Po-ta and Po-kuo, Chung-tu and Chung-hu, Shu-yeh and Shu-hsia, Chi-sui and Chi-kua.

第十九

BOOK XIX

1. 子張曰：「士見危致命，見得思義，祭思敬，喪思哀，其可已矣。」

Tzu-chang said, The knight that stakes his life when he sees danger, who in sight of gain thinks of right, and whose thoughts are reverent at worship, and sad when he is in mourning, will do.

2. 子張曰：「執德不弘，信道不篤，焉能為有？焉能為亡？」

Tzu-hsia said, Goodness, clutched too narrowly; a belief in the Way which is not honest; can they be said to be, or said not to be?

3. 子夏之門人，問「交」於子張。子張曰：「子夏云何？」對曰：「子夏曰：『可者與之，其不可者拒之。』」子張曰：「異乎吾所聞：『君子尊賢而容眾，嘉善而矜不能。』我之大賢與，於人何所不容。我之不賢與，人將拒我，如之何拒人也！」

The disciples of Tzu-hsia asked Tzu-chang whom we should choose as our companions.

Tzu-chang said. What does Tzu-hsia say?

They answered, Tzu-hsia says, If the men be well for thee, go with them; if they be not well, push them off.

Tzu-chang said. This is not the same as what I had heard. A gentleman honours worth and bears with the many. He applauds goodness and pities weakness. If I were a man of great worth, what

could I not bear with in others? If I am without worth, men will push me off: why should I push other men off?

4. 子夏曰：「雖小道，必有可觀者焉；致遠恐泥，是以君子不為也。」

Tzu-hsia said, Though there must be things worth seeing along small ways, a gentleman does not follow them, for fear of being left at last in the mire.

5. 子夏曰：「日知其所亡，月無忘其所能，可謂好學也已矣！」

Tzu-hsia said, He that each day remembers his failings and each month forgets nothing won may be said to love learning indeed!

6. 子夏曰：「博學而篤志，切問而近思，仁在其中矣。」

Tzu-hsia said, By wide learning and singleness of will, by keen questions and home thinking we reach love.

7. 子夏曰：「百工居肆，以成其事，君子學以致其道。」

Tzu-hsia said, To master the hundred trades, apprentices work in a shop; by learning, a gentleman finds his way.

8. 子夏曰：「小人之過也必文。」

Tzu-hsia said, The small man must always gloss his faults.

9. 子夏曰：「君子有三變：望之儼然，即之也溫，聽其言也厲。」

Tzu-hsia said, A gentleman changes thrice. Looking up to him he seems stern; as we draw near, he warms; but his speech, when we hear it, is sharp.

10. 子夏曰：「君子信而後勞其民，未信則以為厲己也。信而後諫，未信則以為謗己也。」

Tzu-hsia said, Until they trust him, a gentleman lays no burdens on his people. If they do not trust him, they will think it cruel. Until they trust him, he does not chide them. Unless they trust him, it will seem fault-finding.

11. 子夏曰：「大德不踰閑，小德出入可也。」

Tzu-hsia said, If we keep within the bounds of honour, we can step to and fro through propriety.

12. 子游曰：「子夏之門人小子，當洒掃，應對，進退，則可矣。抑末也；本之則無，如之何？」子夏聞之曰：「噫！言游過矣！君子之道，孰先傳焉？孰後倦焉？譬諸草木，區以別矣。君子之道，焉可誣也？有始有卒者，其惟聖人乎！」

Tzu-yu said, The disciples, the little sons of Tzu-hsia, can sprinkle and sweep, attend and answer, come in and go out; but what can come of twigs without roots?

When Tzu-hsia heard this, he said, Yen Yu is wrong. If we teach one thing in the way of a gentleman first, shall we tire before reaching the next? Thus plants and trees differ in size. Should the way of a gentleman bewilder him? To learn it, first and last, none but the holy are fit.

13. 子夏曰：「仕而優則學，學而優則仕。」

Tzu-hsia said, A servant of the crown should give his spare strength to learning. With his spare strength a scholar should serve the crown.

14. 子游曰：「喪致乎哀而止。」

Tzu-yu said, Mourning should stretch to grief, and stop there.

15. 子游曰：「吾友張也，為難能也，然而未仁。」

Tzu-yu said, Our friend Chang can do hard things, but love is not yet his.

16. 曾子曰：「堂堂乎張也，難與并為仁矣。」

Tseng-tzu said, Chang is so spacious, so lordly, that at his side it is hard to do what love bids.

17. 曾子曰：「吾聞諸夫子：『人未有自致者也，必也親喪乎！』」

Tseng-tzu said, I have heard the Master say, Man never shows what is in him unless it be in mourning those dear to him.

18. 曾子曰：「吾聞諸夫子：『孟莊子之孝也，其他可能也，其不改父之臣與父之政，是難能也。』」

Tseng-tzu said, I have heard the Master say, In all else we may be as good a son as Meng Chuang, but in not changing his father's ministers, or his father's rule, he is hard to match.

19. 孟氏使陽膚為士師，問於曾子。曾子曰：「上失其道，民散久矣！如得其情，則哀矜而勿喜。」

The Meng made Yang Fu Chief Knight, who spake to Tseng-tzu about it.

Tseng-tzu said, Those above have lost their way, the people have long been astray. When thou dost get at the truth, be moved to pity, not puffed with joy.

20. 子貢曰：「紂之不善，不如是之甚也。是以君子惡居下流，天下之惡皆歸焉。」

Tzu-kung said, Chou was not so very wicked! Thus a gentleman hates to live in a hollow, down into which runs all that is foul below heaven.

21. 子貢曰：「君子之過也，如日月之食焉。過也，人皆見之；更也，人皆仰之。」

Tzu-kung said, A gentleman's faults are like the eating of sun or moon. All men see them, and when he mends all men look up to him.

22. 衛公孫朝問於子貢曰：「仲尼焉學？」子貢曰：「文武之道，未墜於地，在人。賢者識其大者，不賢者識其小者，莫不有文武之道焉。夫子焉不學，而亦何常師之有！」

Kung-sun Ch'ao of Wei asked Tzu-kung, From whom did Chung-ni learn?

Tzu-kung said, The Way of Wen and Wu has not fallen into ruin. It lives in men: the big in big men, the small in small men. In none of them is the Way of Wen and Wu missing. How should the Master not learn it? What need had he for a set teacher?

23. 叔孫武叔語大夫於朝曰：「子貢賢於仲尼。」子服景伯以告子貢。子貢曰：「譬之宮牆。賜之牆也及肩，窺見屋家之好；夫子之牆數仞，不得其門而入，不見宗廟之美，百官之富。得其門者或寡矣！夫子之云，不亦宜乎！」

In talk with the great men of the court Shu-sun Wu-shu said, Tzu-kung is worthier than Chung-ni.

Tzu-fu Ching-po told this to Tzu-kung.

Tzu-kung said, This is like the palace wall. My wall reaches to the shoulder: peeping over you see the good home within. The Master's wall is several fathoms high: no one can see the beauty of the Ancestral Temple and the wealth of its hundred officers, unless he gets in by the gate. And if only a few men find the gate, may not my lord have spoken the truth?

24. 叔孫武叔毀仲尼。子貢曰：「無以為也！仲尼不可毀也。他人之賢者，丘陵也，猶可踰也。仲尼，日月也，無得而踰焉。人雖欲自絕，其何傷於日月乎？多見其不知自量也！」

Shu-sun Wu-shu cried down Chung-ni.

Tzu-kung said, It is labour lost. Chung-ni cannot be cried down. The greatness of other men is a hummock, over which we can still leap. Chung-ni is the sun or moon, which no one can overleap. Though the man were willing to kill himself, how could he hurt the sun or moon? That he does not know his own measure would only be seen the better!

25. 陳子禽謂子貢曰：「子為恭也，仲尼豈賢於子乎？」子貢曰：「君子一言以為知，一言以為不知，言不可不慎也！夫子之不可及也，猶天之不可階而升也。夫子之得邦家者，

所謂立之斯立，道之斯行，綏之斯來，動之斯和。其生也榮，其死也哀，如之何其可及也？」

Ch'en Tzu-ch'in said to Tzu-kung, Ye humble yourself, Sir. In what is Chung-ni your better?

Tzu-kung said, By one word a gentleman shows wisdom, by one word want of wisdom. Words must not be lightly spoken. No one can come up to the Master, as heaven is not to be climbed by steps. If the Master had power in a kingdom, or a clan, the saying would come true, 'What he sets up stands; he shows the way and men go it, he brings peace and they come, he stirs them and they are at one. Honoured in life, he is mourned when dead!' Who can come up to him?

堯曰第二十

BOOK XX

1. 堯曰：「咨！爾舜！天之歷數在爾躬，允執其中！四海困窮，天祿永終。」舜亦以命禹。曰：「予小子履，敢用玄牡，敢昭告于皇皇后帝，有罪不敢赦，帝臣不蔽，簡在帝心！朕躬有罪，無以萬方；萬方有罪，罪在朕躬。」「周有大賚，善人是富。」「雖有周親，不如仁人；百姓有過，在予一人。謹權量，審法度，修廢官，四方之政行焉。興滅國，繼絕世，舉逸民，天下之民歸心焉。所重民，食喪祭。寬則得眾，信則民任焉。敏則有功，公則說。」

Yao said, Hail to thee, Shun! The count that Heaven is telling falls on thee. Keep true hold of the centre. If there be stress or want within the four seas, the gift of Heaven will pass for ever.

Shun laid the same commands on Yü.

T'ang said, I, Thy little child Li, dare to offer this black steer, and dare to proclaim before Thee, Almighty Lord, that I dare not forgive sin, nor keep down Thy ministers. Search them, O Lord, in Thine heart. If Our life be sinful, visit it not upon the ten thousand homesteads. If the ten thousand homesteads sin, the sin is on Our head.

Chou bestowed great gifts, and good men grew rich.

'Loving hearts are better than near kinsmen. All the people blame no one but me.'

He saw to weights and measures, revised the laws, and brought back broken officers. Order reigned everywhere. He revived ruined kingdoms and restored fiefs that had fallen in. All hearts below heaven turned to him. The people's food, burials and worship weighed most with him. His bounty gained the many, his truth won the people's trust, his earnestness brought success, his justice made men glad.

2. 子張問於孔子曰：「何如斯可以從政矣？」子曰：「尊五美，屏四惡，斯可以從政矣。」子張曰：「何謂五美？」子曰：「君子惠而不費，勞而不怨，欲而不貪，泰而不驕；威而不猛。」子張曰：「何謂惠而不費？」子曰：「因民之所利而利之，斯不亦惠而不費乎？擇可勞而勞之，又誰怨！欲仁而得仁，又焉貪！君子無眾寡，無小大，無敢慢，斯不亦泰而不驕乎！君子正其衣冠，尊其瞻視，儼然人望而畏之，斯不亦威而不猛乎！」子張曰：「何謂四惡？」子曰：「不教而殺謂之虐，不戒視成謂之暴，慢令致期謂之賊，猶之與人也，出納之吝，謂之有司。」

Tzu-chang asked Confucius, How should men be governed?

The Master said, To govern men we must honour five fair things and spurn four evil things.

Tzu-chang said, What are the five fair things?

The Master said, A gentleman is kind, but not wasteful; he burdens, but he does not embitter; he is covetous, but not greedy; high-minded, but not proud; stern, but not fierce.

Tzu-chang said, What is meant by kindness without waste?

The Master said, To further what furthers the people, is not that kindness without waste? If burdens be sorted to strength, who will grumble? To covet love and get love, is that greed? Few or many, small or great, all is one to a gentleman: he dares not slight any man. Is not this to be high-minded, but not proud? A gentleman straightens his robe and cap, and settles his look. He is severe, and men look up to him with awe. Is not this to be stern, but not fierce?

Tzu-chang said, What are the four evil things?

The Master said, To leave untaught and then kill is cruelty; not to give warning and to expect things to be done is tyranny; to give careless orders and be strict when the day comes is robbery; to be stingy in rewarding men is littleness.

3. 子曰：「不知命，無以為君子也。不知禮，無以立也。不知言，無以知人也。」

The Master said, He that does not know the Bidding cannot be a gentleman. Not to know good form is to have no foothold. Not to know words is to know nothing of men.

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