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華英對照四書

THE FOUR BOOKS

論語

CONFUCIAN ANALECTS

The International Publication Society  
SHANGHAI

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# CONFUCIAN ANALECTS

## 論語

### BOOK I HSIOR 學而第一

**第一章** 1. 子曰，學而時習之，不亦說乎。 2. 有朋自遠方來，不亦樂乎。 3. 人不知而不慍，不亦君子乎。

**Chap.** I. 1. The Master said, "Is it not pleasant to learn with a constant perseverance and application?"

2. "Is it not delightful to have friends coming from distant quarters?"

3. "Is he not a man of complete virtue, who feels no discomposure though men may take no note of him?"

**第二章** 1. 有子曰，其爲人也孝弟，而好犯上者鮮矣，不犯上而好作亂者，未之有也。 2. 君子務本，本立，而道生，孝弟也者，其爲仁之本與。

**Chap.** II. 1. The philosopher Yu said, "They are few who, being filial and fraternal, are fond of offending against their superiors. There have been none, who, not liking to offend against their superiors, have been fond of stirring up confusion."

"The superior man bends his attention to the radical. That being established, all courses naturally grow up. Filial



piety and fraternal submission!—are they not the root of all benevolent actions?”

**第三章** 子曰，巧言令色，鮮矣仁。

**Chap. III.** The Master said, “Fine words and an insinuating appearance are seldom associated with true virtue.”

**第四章** 曾子曰，吾日三省吾身，爲人謀，而不忠乎，與朋友交，而不信乎，傳不習乎。

**Chap. IV.** The philosopher Tsang said, “I daily examine myself on three points:—whether, in transacting business for others, I may have been not faithful;—whether, in intercourse with friends, I may have been not sincere;—whether I may have not mastered and practiced the instructions of my teacher.”

**第五章** 子曰，道千乘之國，敬事而信，節用而愛人，使民以時。

**Chap. V.** The Master said. “To rule a country of a thousand chariots, there must be reverent attention to business, and sincerity; economy in expenditure, and love for men; and the employment of the people at the proper seasons.”

**第六章** 子曰，弟子，入則孝，出則弟，謹而信，汎愛衆，而親仁，行有餘力，則以學文。

**Chap. VI.** The Master said, “A youth, when at home, should be filial, and, abroad,

respectful to his elders. He should be earnest and truthful. He should overflow in love to all, and cultivate the friendship of the good. When he has time and opportunity, after the performance of these things, he should employ them in polite studies."

**第七章** 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。

**Chap. VII.** Tsze-hsias said, "If a man with draws his mind from the love of beauty, and applies it as sincerely to the love of the virtuous; if, in serving his parents, he can exert his utmost strength; if, in serving his prince, he can devote his life; if, in his intercourse with his friends, his words are sincere:—although men say that he has not learned, I will certainly say that he has."

**第八章** 1. 子曰，君子不重，則不威，學則不固。 2. 主忠信。  
3. 無友不如己者。 4. 過則勿憚改。

**Chap. VIII.** 1. The Master said, "If the scholar be not grave, he will not call forth any veneration, and his learning will not be solid.  
2. "Hold faithfulness and sincerity as first principles.  
3. "Have no friends not equal to yourself.  
4. "When you have faults, do not fear to abandon them."

**第九章** 曾子曰，慎終追遠，民德歸厚矣。

**Chap. IX.** The philosopher Tsang said, "Let there be a careful attention to *perform the funeral rites* to parents, and let them be followed when long gone *with the ceremonies of sacrifice*;—then the virtue of the people will resume its proper excellence."

**第十章** 1. 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。 2. 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。

**Chap. X. 1.** Tsze-ch'in asked Tsze-kung, saying, "When our master comes to any country, he does not fail to learn all about its government. Does he ask his information? or is it given to him?"

2. Tsze-kung said, "Our master is benign, upright, courteous, temperate, and complaisant, and thus he gets his information. The master's mode of asking information!—is it not different from that of other men?"

**第十一章** 子曰，父在觀其志，父沒觀其行，三年無改於父之道，可謂孝矣。

**Chap. XI.** The Master said, "While a man's father is alive, look at the bent of his will; when his father is dead, look at his conduct. If for three years he does not alter from the way of his father, he may be called filial."

**第十二章** 1. 有子曰，禮之用，和爲貴，先王之道，斯爲美，小

大由之。 2. 有所不行，知和而和，不以禮節之，亦不可行也。

**Chap. XII.** 1. The philosopher Yu said, "In practicing the rules of propriety, a natural ease is to be prized. In the ways prescribed by the ancient kings, this is the excellent quality, and in things small and great we follow them.

2. "Yet it is not to be observed in all cases. If one, knowing *how* such ease *should be prized*, manifests it without regulating it by the rules of propriety, this likewise is not to be done."

**第十三章** 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。

**Chap. XIII.** The philosopher Yu said, "When agreements are made according to what is right, what is spoken can be made good. When respect is shown according to what is proper, one keeps far from shame and disgrace. When the parties upon whom a man leans are proper persons to be intimate with, he can make them his guides and masters."

**第十四章** 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。

**Chap. XIV.** The Master said, "He who aims to be a man of complete virtue in his food does not seek to gratify his appetite, nor in his dwelling place does he seek the appliances of

ease; he is earnest in what he is doing, and careful in his speech he frequents the company of men of principle that he may be rectified:—such a person may be said indeed to love to learn.”

**第十五章** 1. 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。 2. 子貢曰，詩云，如切如磋，如琢如磨，其斯之謂與。 3. 子曰，賜也，始可與言詩已矣，告諸往而知來者。

**Chap. XV.** 1. Tsze-kung said, “What do you pronounce concerning the poor man who yet does not flatter, and the rich man who is not proud?” The Master replied, “They will do; but they are not equal to him, who though poor, is yet cheerful, and to him, who, though rich, loves the rules of propriety.”

2. Tsze-kung replied, “It is said in the Book of Poetry, ‘As you cut and then file, as you carve and then polish.’—The meaning is the same, I apprehend, as that which you have just expressed.”

3. The Master said, “With one like Tsze, I can begin to talk about the odes. I told him one point, and he knew its proper sequence.”

**第十六章** 子曰，不患人之不己知，患不知人也。

**Chap. XVI.** The Master said, “I will not be afflicted at men’s not knowing me; I will be afflicted that I do not know men.”



## BOOK II. WEI CHANG 爲政 第二

第一章 子曰，爲政以德，譬如，北辰，居其所，而衆星共之。

**Chap. I.** The Master said, "He who exercises government by means of his virtue may be compared to the north polar star, which keeps its place and all the stars turn towards it."

第二章 子曰，詩三百，一言以蔽之，曰，思無邪。

**Chap. II.** The Master said, "In the Book of Poetry are three hundred pieces, but the design of them all may be embraced in one sentence—'Having no depraved thoughts.'"

第三章 1. 子曰，道之以政，齊之以刑，民免而無恥。 2. 道之以德，齊之以禮，有恥且格。

**Chap. III.** 1. The Master said, "If the people be led by laws, and uniformity sought to be given them by punishments, they will try to avoid *the punishment*, but have no sense of shame.

2. "If they be led by virtue, and uniformity sought to be given them by the rules of propriety, they will have the sense of shame, and moreover will become good."

第四章 1. 子曰，吾十有五，而志于學。 2. 三十而立。 3. 四十而不惑。 4. 五十而知天命。 5. 六十而耳順。 6. 七十章從心所欲，不踰矩。

- Chap. IV.** 1. The Master said, "At fifteen, I had my mind bent on learning.  
 2. "At thirty, I stood firm.  
 3. "At forty, I had no doubts.  
 4. "At fifty, I knew the decrees of Heaven.  
 5. "At sixty, my ear was an obedient organ for the reception of truth.  
 6. "At seventy, I could follow what my heart desired, without transgressing what was right."

**第五章** 1. 孟懿子問孝,子曰,無違。 2. 樊遲御,子告之曰,孟孫問孝於我,我對曰,無違。 3. 樊遲曰,何謂也,子曰,生事之以禮,死葬之以禮,祭之以禮。

- Chap. V.** 1. Mang I asked what filial piety was. The Master said, "It is not being disobedient."  
 2. *Soon after*, as Fan Ch'ih was driving him, the Master told him, saying, "Mang-sun asked me what filial piety was, and I answered him,—'not being disobedient.'"  
 3. Fan Ch'ih said, "What did you mean?" The Master replied, "That parents, when alive, should be served according to propriety; that, when dead, they should be buried according to propriety; and that they should be sacrificed to according to propriety."

**第六章** 孟武伯問孝,子曰,父母唯其疾之憂。

- Chap. VI.** Mang Wu asked what filial

piety was. The Master said, "Parents are anxious lest their children should be sick."

**第七章** 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。

**Chap. VII.** Tsze-vu asked what filial piety was. The Master said, "The filial piety of nowadays means the support of one's parents. But dogs and horses likewise are able to do something in the way of support;—without reverence, what is there to distinguish the one support given from the other?"

**第八章** 子夏問孝,子曰,色難,有事,弟子服其勞,有酒食,先生饌,曾是以爲孝乎。

**Chap. VIII.** Tsze-hsia asked what filial piety was. The Master said, "The difficulty is with the countenance. If, when *their elders* have any *troublesome* affairs, the young take the toil of them, and if, when *the young* have wine and food, they set them before their eldrs, is THIS to be considered filial piety?"

**第九章** 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。

**Chap. IX.** The Master said, "I have talked with Hui for a whole day, and he has not made any objection to anything I said;—as if he were stupid. He has retired, and I have examined his conduct when away from me, and found him able to illustrate *my*

*teachings.* Hui!—He is not stupid.”

第十章 1. 子曰，視其所以。 2. 觀其所由。 3. 察其所安。  
4. 人焉廋哉，人焉廋哉。

**Chap.** X. 1. The Master said, “See what a man does.  
2. “Mark his motives.  
3. “Examine in what things he rests.  
4. “How can a man conceal his character?  
How can a man conceal his character?”

第十一章 子曰，溫故而知新，可以為師矣。

**Chap.** XI. The Master said, “If a man keeps cherishing his old knowledge, so as continually to be acquiring new, he may be a teacher of others.”

第十二章 子曰，君子不器。

**Chap.** XII. The Master said, “The accomplished scholar is not a utensil.”

第十三章 子貢問君子，子曰先行其言，而後從之。

**Chap.** XIII. Tsze-kung asked what constituted the superior man. The Master said, “He acts before he speaks, and afterwards speaks according to his actions.”

第十四章 子曰，君子周而不比，小人比而不周。

**Chap.** XIV. The Master said. “The superior man is catholic and no partisan. The mean man is a partisan and not catholic.”

**第十五章** 子曰，學而不思則罔，思而不學則殆。

**Chap. XV.** The Master said, "Learning without thought is labor lost; thought without learning is perilous."

**第十六章** 子曰，攻乎異端，斯害也已。

**Chap. XVI.** The Master said, "The study of strange doctrines is injurious indeed!"

**第十七章** 子曰，由，誨女知之乎，知之爲知之，不知爲不知，是知也。

**Chap. XVII.** The Master said, "Yu, shall I teach you what knowledge is? When you know a thing, to hold that you know it; and when you do not know a thing, to allow that you do not know it;—this is knowledge."

**第十八章** 1. 子張學干祿。 2. 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。

**Chap. XVIII.** 1. Tsze-chang was learning with a view to official emolument.

2. The Master said, "Hear much and put aside the points of which you stand in doubt, while you speak cautiously at the same time of the others:—then you will afford few occasions for blame. See much and put aside the things which seem perilous, while you are cautious at the same time in carrying the others into practice:—then you will have few occasions

for repentance. When one gives few occasions for blame in his words, and few occasions for repentance in his conduct, he is in the way to get emolument."

**第十九章** 哀公問曰，何爲則民服。孔子對曰，舉直錯諸枉，則民服，舉枉錯諸直，則民不服。

**Chap. XIX.** The duke Ai asked, saying, "What should be done in order to secure the submission of the people?" Confucius replied, "Advance the upright and set aside the crooked, then the people will submit. Advance the crooked and set aside the upright, then the people will not submit."

**第二十章** 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。

**Chap. XX.** Chi K'ang asked how to cause the people to reverence *their ruler*, to be faithful to him, and to go on to nerve themselves to virtue. The Master said, "Let him preside over them with gravity;—then they will reverence him. Let him be filial and kind to all;—then they will be faithful to him. Let him advance the good and teach the incompetent;—then they will eagerly seek to be virtuous."

**第二十一章** 1. 或謂孔子曰，子奚不爲政。 2. 子曰書云孝乎，惟孝友于兄弟，施於有政，是亦爲政，奚其爲爲政。

**Chap. XXI.** 1. Some one addressed Con-

Confucius, saying, "Sir, why are you not engaged in the government?"

2. The Master said, "What does the Shu-ching say of filial piety?—'You are filial, you discharge your brotherly duties. These qualities are displayed in government.' This then also constitutes the exercise of government. Why must there be THAT—making one be in the government?"

第二十二章 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。

**Chap.** XXII. The Master said, "I do not know how a man without truthfulness is to get on. How can a large carriage be made to go without the crossbar for yoking the oxen to, or a small carriage without the arrangement for yoking the horses?"

第二十三章 1. 子張問十世，可知也。 2. 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。

**Chap.** XXIII. 1. Tsze-chan gasked whether *the affairs of ten ages after* could be known.

2. Confucius said, "The Yin dynasty followed the regulations of the Hsia: where in it took from or added to them may be known. The Chau dynasty has followed the regulations of the Yin: where in it took from or added to them may be known. Some other may follow

the Chau, but though it should be at the distance of a hundred ages, its affairs may be known."

**第二十四章** 1. 子曰，非其鬼而祭之，諂也。 2. 見義不爲，無勇也。

**Chap.** XXIV. 1. The Master said, "For a man to sacrifice to a spirit which does not belong to him is flattery.

2. "To see what is right and not to do it is want of courage."

### BOOK III PA YIH 八佾 第三

**第一章** 孔子謂季氏，八佾舞於庭，是可忍也，孰不可忍也。

**Chap.** I. Confucius said of the head of the Chi family, who had eight rows of pantomimes in his area, "If he can bear to do this, what may he not bear to do?"

**第二章** 三家者，以雍徹。子曰，相維辟公，天子穆穆，奚取於三家之堂。

**Chap.** II. The three families used the YUNG ode, while the vessels were being removed, *at the conclusion of the sacrifice*. The Master said, "Assisting are the princes;—the son of heaven looks profound and grave;—what application can these words have in the hall of the three families?"

**第三章** 子曰，人而不仁，如禮何，人而不仁，如樂何。

**Chap.** III. The Master said, "If a man be without the virtues proper to humanity, what



has he to do with the rites of propriety? If a man be without the virtues proper to humanity, what has he to do with music?"

第四章 1. 林放問禮之本。2. 子曰，大哉問。3. 禮，與其奢也，寧儉；喪，與其易也，寧戚。

**Chap.** IV. 1. Lin F'ang asked what was the first thing to be attended to in ceremonies.

2. The Master said, "A great question indeed!

3. "In *festive* ceremonies, it is better to be sparing than extravagant. In the ceremonies of mourning, it is better that there be deep sorrow than a minute attention to observances."

第五章 子曰，夷狄之有君，不如諸夏之亡也。

**Chap.** V. The Master said, "The rude tribes of the east and north have their princes, and are not like the States of our great land which are without them."

第六章 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。

**Chap.** VI. The chief of the Chi family was about to sacrifice to the T'ai mountain. The Master said to Zan Yu, "Can you not save him from this?" He answered, "I cannot." Confucius said, "Alas! will you say that the T'ai mountain is not so discerning as Lin F'ang?"

第七章 子曰，君子無所爭，必也射乎，揖讓而升，下而飲，其

爭也君子。

**Chap. VII.** The Master said, "The student of virtue has no contentions. If it be said he cannot avoid them, shall this be in archery? *But* he bows complaisantly *to his competitors*; thus he ascends *the hall*, descends, and exacts the forfeit of drinking. In his contention, he is still the Chun-tsze."

**第八章** 1. 子夏問曰，巧笑倩兮，美目盼兮，素以爲絢兮，何謂也。 2. 子曰，繪事後素。 3. 曰，禮後乎。子曰，起予者商也，始可與言詩已矣。

**Chap. VIII.** 1. Tsze-hsia asked, saying, "What is the meaning of the passage—'The pretty dimples of her artful smile! The well-defined black and white of her eye! The plain ground for the colors?'"

2. The Master said, "The business of laying on the colors follows (the preparation of) the plain ground."

3. "Ceremonies then are a subsequent thing?" The Master said, "It is Shang who can bring out my meaning. Now I can begin to talk about the odes with him."

**第九章** 子曰，夏禮吾能言之，杞不足徵也，魯禮吾能言之，宋不足徵也，文獻不足故也，足，則吾能徵之矣。

**Chap. IX.** The Master said, "I could describe the ceremonies of the Hsia dynasty, but Chi cannot sufficiently attest my words. I could

describe the ceremonies of the Yin dynasty, but Sung cannot sufficiently attest my words. (*They cannot do so*) because of the insufficiency of their records and wise men. If those were sufficient, I could adduce them in support of my words."

第十章 子曰，禘，自既灌而往者，吾不欲觀之矣。

**Chap. X.** The Master said, "At the great sacrifice, after the pouring out of the libation, I have no wish to look on."

第十一章 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。

**Chap. XI.** Some one asked the meaning of the great sacrifice. The Master said, "I do not know. He who knew its meaning would find it as easy to govern the kingdom as to look on teis;" —pointing to his palm.

第十二章 1. 祭如在，祭神如神在。 2. 子曰，吾不與祭，如不祭。

**Chap. XII.** 1. He sacrificed *to the dead*, as if they were present. He sacrificed to the spirits, as if the spirits were present.

2. The Master said, "I consider my not being present at the sacrifice, as if I did not sacrifice."

第十三章 1. 王孫賈問曰，與其媚於奧，寧媚於竈，何謂也。

2. 子曰，不然，獲罪於天，無所禱也。

**Chap. XIII.** 1. Wang-sun Chia asked saying, "What is the meaning of the saying, 'It is better to pay court to the furnace than to the south west corner?'"

2. The Master said, "Not so. He who offends against Heaven has none to whom he can pray."

**第十四章** 子曰，周監於二代，郁郁乎文哉，吾從周。

**Chap. XIV.** The Master said, "Chau had the advantage of viewing the two past dynasties. How complete and elegant are its regulations! I follow Chau."

**第十五章** 子入大廟，每事問。或曰，孰謂鄒人之子知禮乎，入大廟，每事問。子問之曰，是禮也。

**Chap. XV.** The Master, when he entered the grand temple, asked about everything. Some one said, "Who will say that the son of the man of Tsau knows the rules of propriety! He has entered the grand temple and asks about everything." The Master heard the remark, and said, "This is a rule of propriety."

**第十六章** 子曰，射不主皮，爲力不同科，古之道也。

**Chap. XVI.** The Master said, "In archery it is not *going through* the leather which is the principal thing;—because people's strength is not equal. This was the old way."

**第十七章** 1. 子貢欲去告朔之餼羊。 2. 子曰，賜也，爾愛其羊，我愛其禮。

**Chap.** XVII. 1. Tsze-kung wished to do away with the offering of a sheep connected with the inauguration of the first day of each month.

2. The Master said, "Ts'ze, you love the sheep; I love the ceremony."

**第十八章** 子曰,事君盡禮,人以爲諂也。

**Chap.** XIII. The Master said, "The full observance of the rules of propriety in serving one's prince is accounted by people to be flattery."

**第十九章** 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。

**Chap.** XIX. The duke Ting asked how a prince should employ his ministers, and how ministers should serve their prince. Confucius replied, "A prince should employ his minister according to the rules of propriety; ministers should serve their prince with faithfulness."

**第二十章** 子曰,關雎樂而不淫,哀而不傷。

**Chap.** XX. The Master said, "The Kwan Tsu is expressive of enjoyment without being licentious, and of grief without being hurtfully excessive."

**第二十一章** 1. 哀公問社於宰我,宰我對曰,夏后氏以松,殷人以柏,周人以栗,曰,使民戰栗。 2. 子聞之曰,成事不說,遂事不諫,既往不咎。

**Chap.** XXI. 1. The duke Ai asked Tsai Wo about the altars of the spirits of the land. Tsai Wo replied, "The Hsia sovereign planted the pine tree about them; the men of the Yin planted the cypress; and the men of the Chau planted the chestnut tree, meaning thereby to cause the people to be in awe."

2. When the Master heard it, he said, "Things that are done, it is needless to speak about; things that have had their course, it is needless to remonstrate about; things that are past, it is needless to blame."

**第二十二章** 1. 子曰,管仲之器小哉。 2. 或曰,管仲儉乎。 3. 曰,管氏有三歸,官事不攝,焉得儉。 4. 然則管仲知禮乎。 5. 曰,邦君樹塞門,管氏亦樹塞門,邦君爲兩君之好有反坫,管氏亦有反坫,管氏而知禮,孰不知禮。

**Chap.** XXII. 1. The Master said, "Small indeed was the capacity of Kwan Chung!"

2. Some one said, "Was Kwan Chung parsimonious?" "Kwan," was the reply, "had the *San Kwei*, and his officers performed no double duties; how can he be considered parsimonious?"

3. "Then, did Kwan Chung know the rules of propriety?" The Master said, "The princes of States have a screen intercepting the view at their gates. Kwan had likewise a screen at his gate. The princes of States on any friendly meeting

between two of them, had a stand on which to place their inverted cups. Kwan had also such a stand. If Kwan knew the rules of propriety, who does not know them?"

**第二十三章** 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。

**Chap. XXIII.** The Master instructing the Grand music master of Lu said, "How to play music may be known. At the commencement of the piece, all the parts should sound together. As it proceeds, they should be in harmony *while* severally distinct and flowing without break, and thus on to the conclusion."

**第二十四章** 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，天將以夫子爲木鐸。

**Chap. XXIV.** The border warden at I requested to be introduced to the Master, saying, "When men of superior virtue have come to this, I have never been denied the privilege of seeing them." The followers of the sage introduced him, and when he came out from the interview, he said, "My friends, why are you distressed by your master's loss of office? The kingdom has long been without the principles of truth and right; Heaven is going to use your master as a bell with its wooden tongue."

**第二十五章** 子謂韶，盡美矣，又盡善也，謂武，盡美矣，未盡善也。

**Chap. XXV.** The Master said of the Shao that it was perfectly beautiful and also perfectly good. He said of the Wu that it was perfectly beautiful but not perfectly good.

**第二十六章** 子曰，居上不寬，爲禮不敬，臨喪不哀，吾何以觀之哉。

**Chap. XXVI.** The Master said, "High station filled without indulgent generosity; ceremonies performed without reverence; mourning conducted without sorrow;—where with should I contemplate such way?"

#### BOOK IV. LE JIN 里仁 第四

**第一章** 子曰，里仁爲美，擇不處仁，焉得知。

**Chap. I.** The Master said, "It is virtuous manners which constitute the excellency of a neighborhood. If a man in selecting a residence, do not fix on one where such prevail, how can he be wise?"

**第二章** 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。

**Chap. II.** The Master said, "Those who are without virtue cannot abide long either in a condition of poverty and hardship, or in a condition of enjoyment. The virtuous rest in virtue; the wise desire virtue."

**第三章** 子曰，惟仁者，能好人，能惡人。

**Chap. III.** The Master said, "It is only the (*truly*) virtuous man, who can love, or who can



hate, others.”

第四章 子曰，苟志於仁矣，無惡也。

Chap. IV. The Master said, “If the will be set on virtue, there will be no practice of wickedness.”

第五章 1. 子曰，富與貴，是人之所欲也，不以其道得之，不處也。貧與賤，是人之所惡也，不以其道得之，不去也。 2. 君子去仁，惡乎成名。 3. 君子無終食之間違仁，造次必於是，顛沛必於是。

Chap. V. 1. The Master said, “Riches and honors are what men desire. If it cannot be obtained in the proper way, they should not be held. Poverty and meanness are what man dislike. If it cannot be obtained in the proper way, they should not be avoided.

2. “If a superior man abandon virtue, how can he fulfill the requirements of that name?

3. “The superior man does not, even for the space of a single meal, act contrary to virtue. In moments of haste, he cleaves to it. In seasons of danger, he cleaves to it.”

第六章 1. 子曰，我未見好仁者，惡不仁者，好仁者，無以尚之，惡不仁者，其爲仁矣，不使不仁者，加乎其身。 2. 有能一日用其力於仁矣乎，我未見力不足者。 3. 蓋有之矣，我未之見也。

Chap. VI. 1. The Master said, “I have not seen a person who loved virtue, or one who hated what was not virtuous. He who loved

virtue, would esteem nothing above it. He who hated what is not virtuous, would practice virtue in such a way that he would not allow anything that is not virtuous to approach his person.

2. "Is any one able for one day to apply his strength to virtue? I have not seen the case in which his strength would be insufficient.

3. "Should there possibly be any such case, I have not seen it."

**第七章** 子曰，人之過也，各於其黨，觀過，斯知仁矣。

**Chap. VII.** The Master said, "The faults of men are characteristic of the class to which they belong. By observing a man's faults, it may be known that he is virtuous."

**第八章** 子曰，朝聞道，夕死，可矣。

**Chap. VIII.** The Master said, "If a man in the morning hear the right way, he may die in the evening without regret."

**第九章** 子曰，士志於道，而恥惡衣惡食者，未足與議也。

**Chap. XI.** The Master said, "A scholar, whose mind is set on truth, and who is ashamed of bad clothes and bad food, is not fit to be discoursed with."

**第十章** 子曰，君子之於天下也，無適也，無莫也，義之與比。

**Chap. X.** The Master said, "The superior man, in the world, does not set his mind either

for anything, or against anything; what is right he will follow,"

第十一章 子曰,君子懷德,小人懷土,君子懷刑,小人懷惠。

**Chap. XI.** The Master said, "The superior man thinks of virtue; the small man thinks of comfort. The superior man thinks of the sanctions of law; the small man thinks of favors which he may receive."

第十二章 子曰,放於利而行,多怨。

**Chap. XII.** The Master said, "He who acts with a constant view to his own advantages will be much murmured against."

第十三章 子曰,能以禮讓爲國乎,何有,不能以禮讓爲國,如禮何。

**Chap. XIII.** The Master said, "Is a prince able to govern his kingdom with the complaisance proper to the rules of propriety, what difficulty will he have? If he cannot govern it with that complaisance, what has he to do with the rules of propriety?"

第十四章 子曰,不患無位,患所以立,不患莫己知,求爲可知也。

**Chap. XIV.** The Master said, "A man should say, I am not concerned that I have no place, I am concerned how I may fit myself for one. I am not concerned that I am not known, I seek to be worthy to be known."

**第十五章** 1. 子曰，參乎，吾道一以貫之。曾子曰，唯。 2. 子出，門人問曰，何謂也。曾子曰，夫子之道，忠恕而已矣。

**Chap. XV.** 1. The Master said, "Shan, my doctrine is that of an all-pervading unity." The disciple Tsang replied, "Yes."

2. The Master went out, and the *other* disciples asked, saying, "What do his words mean?" Tsang said, "The doctrine of our master is to be true to the principles of our nature and the benevolent exercise of them to others,—this and nothing more."

**第十六章** 子曰，君子喻於義，小人喻於利。

**Chap. XVI.** The Master said, "The mind of the superior man is conversant with righteousness; the mind of the mean man is conversant with gain."

**第十七章** 子曰，見賢思齊焉，見不賢而內自省也。

**Chap. XVII.** The Master said, "When we see men of worth, we should think of equaling them; when we see men of a contrary character we should turn inwards and examine ourselves."

**第十八章** 子曰，事父母幾諫，見志不從，又敬不違，勞而不怨。

**Chap. XVIII.** The Master said, "In serving his parents, a son may remonstrate with them, but gently; when he sees that they do not incline to follow *his advice*, he shows an increased degree of reverence, but does not abandon *his*

*purpose*; and should they punish him, he does not allow himself to murmur."

第十九章 子曰,父母在,不遠遊,遊必有方。

**Chap.** XIX. The Master said, "While his parents are alive, *the son* may not go abroad to a distance. If he does go abroad, he must have a fixed place to which he goes."

第二十章 子曰,三年無改於父之道,可謂孝矣。

**Chap.** XX. The Master said, "If the son for three years does not alter from the way of his father, he may be called filial."

第二十一章 子曰,父母之年,不可不知也,一則以喜,一則以懼。

**Chap.** XXI. The Master said, "The years of parents may by no means not be kept in the memory, as an occasion at once for joy and for fear."

第二十二章 子曰,古者言之不出,恥躬之不逮也。

**Chap.** XXII. The Master said, "The reason why the ancients did not readily give utterance to their words, was that they feared lest their actions should not come up to them."

第二十三章 子曰,以約,失之者鮮矣。

**Chap.** XXIII. The Master said, "The cautious seldom err."

第二十四章 子曰,君子欲訥於言,而敏於行。

**Chap.** XXIV. The Master said, "The superior

man wishes to be slow in his speech and earnest in his conduct."

**第二十五章** 子曰,德不孤,必有鄰。

**Chap. XXV.** The Master said, "Virtue is not left to stand alone. *He who practices it will have neighbors.*"

**第二十六章** 子游曰,事君數,斯辱矣,朋友數,斯疏矣。

**Chap. XXVI.** T'sze-yu said, "In serving a prince, frequent remonstrances lead to disgrace. Between friends, frequent reproofs make the friendship distant."

## BOOK V. KUNG-YE CH'ANG

### 公冶長 第五

**第一章** 1. 子謂公冶長,可妻也,雖有繯綆之中,非其罪也,以其子妻之。 2. 子謂南容,邦有道不廢,邦無道免於刑戮,以其兄之子妻之。

**Chap. I.** 1. The Master said of Kung-ye Ch'ang that he might be wived; although he was put in bonds, he had not been guilty of any crime. *Accordingly*, he gave him his own daughter to wife."

2. Of Nan Yung he said that if the country were well governed he would not be out of office, and if it were ill governed, he would escape punishment and disgrace. He gave him the daughter of his own elder brother to wife."

第二章 子謂子賤，君子哉若人，魯無君子者，斯焉取斯。

**Chap. II.** The Master said of Tsze-chien, "Of superior virtue indeed is such a man! If there were not virtuous men in Lu, how could this man have acquired this character?"

第三章 子貢問曰，賜也何如。子曰，女器也。曰，何器也。曰，璣璠也。

**Chap. III.** Tsze-kung asked, "What do you say of me, Ts'ze?" The Master said, "You are a utensil." "What utensil?" A gemmed sacrificial utensil."

第四章 1. 或曰，雍也仁，而不佞。2. 子曰，焉用佞，禦人以口給，屢憎於人，不知其仁，焉用佞。

**Chap. IV.** 1. Some one said, "Yung is truly virtuous, but he is not ready with his tongue."  
2. The Master said, "What is the good of being ready with the tongue? They who encounter men with smartnesses of speech for the most part procure themselves hatred. I know not whether he be truly virtuous, but why should he show readiness of the tongue?"

第五章 子使漆雕開仕，對曰，吾斯之未能信。子說。

**Chap. V.** The Master was wishing Ch'i-tiao K'ai to enter on official employment. He replied, "I am not yet able to rest in the assurance of THIS." The Master was pleased.

第六章 子曰，道不行，乘桴浮于海，從我者，其由與。子路聞之喜。子曰，由也，好勇過我，無所取材。

**Chap. VI.** The Master said, "My doctrines make no way. I will get upon a raft, and float about on the sea. He that will accompany me will be Yu, I dare to say." Tsze-lu hearing this was glad, upon which the Master said, "Yu is fonder of daring than I am. He does not exercise his judgment upon matters."

**第七章** 1. 孟武伯問子路仁乎。子曰，不知也。 2. 又問。子曰，由也，千乘之國，可使治其賦也，不知其仁也。 3. 求也何如。子曰，求也，千室之邑，百乘之家，可使爲之宰也，不知其仁也。 4. 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。

**Chap. VII.** 1. Mang Wu asked about Tsze-lu, whether he was perfectly virtuous. The Master said, "I do not know."

2. He asked again, when the Master replied, "In a kingdom of a thousand chariots, Yu might be employed to manage the military levies, but I do not know whether he be perfectly virtuous."

3. "And what do you say of Ch'iu?" The Master replied, "In a city of a thousand families, or a clan of a hundred chariots, Ch'iu might be employed as governor, but I do not know whether he is perfectly virtuous."

4. "What do you say of Ch'ih?" The Master replied, "With his sash girt and standing in a court, Ch'ih might be employed to converse with the visitors and guests, but I do not know



whether he is perfectly virtuous."

第八章 1. 子謂子貢曰，女與回也，孰愈。 2. 對曰，賜也，何敢望回，回也，聞一以知十，賜也，聞一以知二。 3. 子曰，弗如也，吾與女，弗如也。

**Chap.** VIII. 1. The Master said to Tsze-kung, "Which do you consider superior, yourself or Hui?"

2. Tsze-kung replied, "How dare I compare myself with Hui? Hui hears one point and knows all about a subject; I hear one point and know a second."

3. The Master said, "You are not equal to him. I grant you, you are not equal to him."

第九章 1. 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。 2. 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。

**Chap.** IX. 1. Tsai Yu being asleep during the daytime, the Master said, "Rotten wood cannot be carved; a wall of dirty earth will not receive the trowel. This Yu!—what is the use of my reproving him?"

2. The Master said, "At first, my way with men was to hear their words, and give them credit for their conduct. Now my way is to hear their words, and look at their conduct. It is from Yu that I have learned to make this change."

第十章 子曰，吾未見剛者，或對曰，申根，子曰，根也慾，焉得

剛。

**Chap. X.** The Master said, "I have not seen a firm and unbending man." Some one replied, "There is Shan Ch'ang." "Ch'ang," said the Master, "is under the influence of his passions; how can he be pronounced firm and unbending?"

**第十一章** 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。

**Chap. XI.** Tsze-kung said, "What I do not wish men to do to me, I also wish not to do to men." The Master said, "Ts'ze, you have not attained to that."

**第十二章** 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。

**Chap. XII.** Tsze-kung said, "The Master's *personal displays of his principles* and *ordinary descriptions of them* may be heard. His discourses about *man's nature*, and the way of Heaven, cannot be heard."

**第十三章** 子路有聞,未之能行,唯恐有聞。

**Chap. XIII.** When Tsze-lu heard anything, if he had not yet succeeded in carrying it into practice, he was only afraid lest he should hear *something else*.

**第十四章** 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。

**Chap. XIV.** Tsze-kung asked, saying, "On what ground did Kung-wan get that title of WAN?" The Master said, "He was of an active nature and yet fond of learning, and he was not ashamed to ask *and learn of* his inferiors!—On these grounds he has been styled WAN."

第十五章 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。

**Chap. XV.** The Master said of Tsze-ch'an that he had four of the characteristics of a superior man—in his conduct of himself, he was humble; in serving his superior, he was respectful; in nourishing the people, he was kind; in ordering the people, he was just."

第十六章 子曰，晏平仲，善與人交，久而敬之。

**Chap. XVI.** The Master said, "Yen P'ing knew well how to maintain friendly intercourse. The acquaintance might be long, but he showed the *same respect as at first.*"

第十七章 子曰，臧文仲，居蔡，山節藻梲，何如其知也。

**Chap. XVII.** The Master said, "Tsang Wan kept a large tortoise in a house on the capitals of the pillars of which he had hills made, with representations of duckweed on the small pillars *above the beams supporting the rafters.*—Of what sort was his wisdom?"

第十八章 1. 子張問曰，令尹子文，三仕爲令尹，無喜色，三

已之無慍色，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。 2. 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。曰，未知，焉得仁。

**Cha . XVIII.** 1. Tsze-chang asked, saying, "The minister Tsze-wan thrice took office, and manifested no joy in his countenance. Thrice he retired from office, and manifested no displeasure. He made it a point to inform the new minister of the way in which he had conducted the government;—what do you say of him?" The Master replied, "He was loyal." "Was he perfectly virtuous?" "I do not know. How can he be pronounced perfectly virtuous?"

2. *Tsze-chang* proceeded, "When the officer Ch'ui killed the prince of Ch'i, Ch'an Wan, though he was the owner of forty horses, abandoned them and left the country. Coming to another state, he said, 'They are here like our great officer, Ch'ui,' and left it. He came to a second state, and with the same observation left it also;—what do you say of him?" The Master replied, "He was pure." "Was he perfectly virtuous?" "I do not know. How can he be pronounced perfectly virtuous?"

**第十九章** 季文子三思而後行，子聞之曰，再，斯可矣！

**Chap. XIX.** Chi Wan thought thrice, and then acted. When the Master was informed of it, he said, "Twice may do."

**第二十章** 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。

**Chap. XX.** The Master said, "When good order prevailed in his country, Ning Wu acted the part of a wise man. When his country was in disorder, he acted the part of a stupid man. Others may equal his wisdom, but they cannot equal his stupidity."

**第二十一章** 子在陳曰，歸與歸與，吾黨之小子，狂簡，斐成然章，不知所以裁之。

**Chap. XXI.** When the Master was in Ch'an, he said, "Let me return! Let me return! The little children of my school are ambitious and too hasty. They are accomplished and complete so far, but they do not know how to restrict and shape themselves."

**第二十二章** 子曰，伯夷叔齊，不念舊惡，怨是用希。

**Chap. XXII.** The Master said, "Po-i and Shueh'i did not keep the former wickednesses of men in mind, and hence the resentments directed towards them were few."

**第二十三章** 子曰，孰謂微生高直，或乞醢焉，乞諸其鄰而與之。

**Chap. XXIII.** The Master said, "Who says

of Wei-shang Kao that he is upright? One begged some vinegar of him, and he begged it of a neighbor and gave it to the man.”

**第二十四章** 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。

**Chap. XXIV.** The Master said, “Fine words, an insinuating appearance, and excessive respect;—Tso Ch’iu-ming was ashamed of them. I also am ashamed of them. To conceal resentment against a person, and appear friendly with him;—Tso Ch’iu-ming was ashamed of such conduct. I am also ashamed of it.”

**第二十五章** 1. 顏淵季路侍。子曰，盍各言爾志。 2. 子路曰，願車馬，衣輕裘，與朋友共，敝之而無憾。 3. 顏淵曰，願無伐善，無施勞。 4. 子路曰，願聞子之志。子曰，老者安之，朋友信之，少者懷之。

**Chap. XXV.** 1. Yen Yuan and Chi Lu being by his side, the Master said to them, “Come, let each of you tell his wishes.”

2. Tsze-lu said, “I should like, having chariots and horses, and light fur dresses, to share them with my friends, and though they should spoil them, I would not be displeased.”

3. Yen Yuan said, “I should like not to boast of my excellence, nor to make a display of my meritorious deeds.”

4. Tsze-lu then said, “I should like sir,

to hear your wishes." The Master said, "*They are*, in regard to the aged, to give them rest; in regard to friends, to show them sincerity; in regard to the young, to treat them tenderly."

第二十六章 子曰，已矣乎，吾未見能見其過，而內自訟者也。

Chap. XXVI. The Master said, "It is all over. I have not yet seen one who could perceive his faults, and inwardly accuse himself."

第二十七章 子曰，十室之邑，必有忠信，如丘者焉，不如丘之好學也。

Chap. XXVII. The Master said, "In a hamlet of ten families, there may be found one honorable and sincere as I am, but not so fond of learning."

## BOOK VI YUNG YEY 雍也 第六

第一章 1. 子曰，雍也，可使南面。 2. 仲弓問子桑伯子。子曰，可也，簡。 3. 仲弓曰，居敬而行簡，以臨其民，不亦可乎，居簡而行簡，無乃太簡乎。 4. 子曰，雍之言然。

Chap. I. 1. The Master said, "There is Yung!—He might occupy the place of a prince."

2. Chung-kung asked about Tsze-sang Pottsze. The Master said, "He may pass. He does not mind small matters."

3. Chung-kung said, "If a man cherish in-

himself a reverential feeling *of the necessity of attention to business*, though he may be easy in small matters in his government of the people, that may be allowed. But if he cherish in himself that easy feeling, and also carry it out in his practice, is not such an easy mode of procedure excessive?’

4. The Master said, “Yung’s words are right.”

**第二章** 1. 哀公問弟子孰爲好學。 2. 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。

**Chap. II.** 1. The duke Ai asked which of the disciples loved to learn.

2. Confucius replied to him, “There was Yen Hui; HE loved to learn. He did not transfer his anger; he did not repeat a fault. Unfortunately, his appointed time was short and he died; and now there is not *such another*. I have not yet heard of any one who loves to learn *as he did*.”

**第三章** 1. 子華使於齊，冉子爲其母請粟。子曰，與之釜，請益，曰，與之庾，冉子與之粟五乘。 2. 子曰，赤之適齊也，乘肥馬，衣輕裘，吾聞之也，君子周急，不繼富。 3. 原思爲之宰，與之粟九百，辭。 4. 子曰，毋，以與爾鄰里鄉黨乎。

**Chap. III.** 1. Tsze-hwa being employed on a mission to Ch’i, the disciple Zan requested grain for his mother. The Master said, “Give



her a *fu*." Yen requested more. "Give her a *yu*," said the Master. Yen gave her five *ping*.

2. The Master said, "When Ch'ih was proceeding to Ch'i, he had fat horses to his carriage, and wore light furs. I have heard that a superior man helps the distressed, but does not add to the wealth of the rich."

3. Yuan Sze being made governor of his town by the Master, he gave him nine hundred measures of grain, but Sze declined them.

4. The Master said, "Do not decline them. May you not give them away in the neighborhoods, hamlets, towns, and villages?"

第四章 子謂仲弓曰，犁牛之子，騂且角，雖曰勿用，山川其舍諸。

**Chap.** IV. The Master, speaking of Chung-kung, said, "If the calf of a brindled cow be red and horned, although men may not wish to use it, would *the spirits of the mountains and rivers* put it aside?"

第五章 子曰，回也，其心三月不違仁，其餘，則日月至焉而已矣。

**Chap.** V. The Master said, "Such was Hui that for three months there would be nothing in his mind contrary to perfect virtue. The others may attain to this on some days or in some months, but nothing more."

**第六章** 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。

**Chap. VI.** Chi K'ang asked about Chung-yu, whether he was fit to be employed as an officer of government. The Master said, "Yu is a man of decision; what difficulty would he find in being an officer of government?" K'ang asked, "Is Ts'ze fit to be employed as an officer of government?" and was answered, "Ts'ze is a man of intelligence; what difficulty would he find in being an officer of government?" And to the same question about Ch'iu the Master gave the same reply, saying, "Ch'iu is a man of various ability."

**第七章** 季氏使閔子騫爲費宰，閔子騫曰，善爲我辭焉，如其復我者，則吾必在汶上矣。

**Chap. VII.** The chief of the Chi family sent to ask Min Tsze-ch'ien to be governor of Pi. Min Tsze-ch'ien said, "Decline the offer for me politely. If any one come again to me with a second invitation, I shall be *obliged to go and live* on the banks of the Wan."

**第八章** 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。

**Chap. VIII.** Po-niu being ill, the Master went to ask for him. He took hold of his hand through the window, and said, "It is killing:

him. It is the appointment of Heaven, alas!  
That such a man should have such a sickness!  
That such a man should have such a sickness!"

第九章 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。

**Chap. IX.** The Master said, "Admirable indeed was the virtue of Hui! With a single bamboo dish of rice, a single gourd dish of drink, and living in his mean narrow lane, while others could not have endured the distress, he did not allow his joy to be affected by it. Admirable indeed was the virtue of Hui!"

第十章 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。

**Chap. X.** Yen Ch'iu said, "It is not that I do not delight in your doctrines, but my strength is insufficient." The Master said, "Those whose strength is insufficient give over in the middle of the way but now you limit yourself."

第十一章 子謂子夏曰，女爲君子儒，無爲小人儒。

**Chap. XI.** The Master said to Tsze-hsia, "Do you be a scholar after the style of the superior man, and not after that of the mean man."

第十二章 子遊爲武城宰，子曰，女得人焉耳乎。曰，有澹臺澆明者，行不由徑，非公事，未嘗至於偃之室也。

**Chap. XII.** Tsze-yu being governor of Wuch'ang, the Master said to him, "Have you got good men there?" He answered, "There is

Tan-t'ai Miehming, who never in walking takes a short cut, and never comes to my office, excepting on public business."

**第十三章** 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。

**Chap. XIII.** The Master said, "Mang Chih-fan does not boast of his merit. Being in the rear on an occasion of flight, when they were about to enter the gate, he whipped up his horse, saying, "It is not that I dare to be last. My horse would not advance."

**第十四章** 子曰,不有祝鮀之佞,而有宋朝之美,難乎免於今之世矣。

**Chap. XIV.** The Master said, "Without the specious speech of the litanist T'oo and the beauty of *the prince* Chao of Sung, it is difficult to escape in the present age."

**第十五章** 子曰,誰能出不由戶,何莫由斯道也。

**Chap. XV.** The Master said, "Who can go out but by the door? How is it that men will not walk according to these ways?"

**第十六章** 子曰,質勝文則野,文勝質則史,文質彬彬,然後君子。

**Chap. XVI.** The Master said, "Where the solid qualities are in excess of accomplishments, we have rusticity; where the accomplishments are in excess of the solid qualities, we have the manners

of a clerk. When the accomplishments and solid qualities are equally blended, we then have the man of virtue."

第十七章 子曰，人之生也直，罔之生也，幸而免。

**Chap.** XVII. The Master said, "Man is born, for uprightness. If a man lose his uprightness and yet live his escape *from death* is the effect of mere good fortune."

第十八章 子曰，知之者，不如好之者，好之者，不如樂之者。

**Chap.** XVIII. The Master said, "They who know *the truth* are not equal to those who love it, and they who love it are not equal to those who delight in it."

第十九章 子曰，中人以上，可以語上也，中人以下，不可以語上也。

**Chap.** XIX. The Master said, "To those whose talents are above mediocrity, the highest subject smay be announced. To those who are below mediocrity, the highest subjects may not be announced."

第二十章 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。

**Chap.** XX. F'an Ch'ih asked what constituted wisdom. The Master said, To give one's self earnestly to the duties due to men, and, while respecting spiritual beings, to keep aloof from them, may be called wisdom." He asked about

perfect virtue. The Master said, "The man of virtue makes the difficulty *to be overcome* his first business, and success only a subsequent consideration;—this may be called perfect virtue."

**第二十一章** 子曰，知者樂水，仁者樂山，知者動，仁者靜，知者樂，仁者壽。

**Chap. XXI.** The Master said, "The wise find pleasure in water; the virtuous find pleasure in hills. The wise are active; the virtuous are tranquil. The wise are joyful; the virtuous are long-lived."

**第二十二章** 子曰，齊一變，至於魯，魯一變，至於道。

**Chap. XXII.** The Master said, "Ch'i, by one change, would come to the State of Lu. Lu, by one change, would come to a state where true principles predominated."

**第二十三章** 子曰，觚，不觚，觚哉觚哉。

**Chap. XXIII.** The Master said, "A cornered vessel without corners.—A strange cornered vessel! A strange cornered vessel!"

**第二十四章** 宰我問曰，仁者雖告之曰，井有仁焉，其從之也，子曰，何爲其然也，君子可逝也，不可陷也，可欺也，不可罔也。

**Chap. XXIV.** Tsai Wo asked, saying, "A benevolent man, though it be told him,—"there is a man in the well," will go in after him, I

suppose." Confucius said, "Why should he do so?" A superior man may be made to go *to the well*, but he cannot be made to go down into it. He may be imposed upon, but he cannot be befooled."

**第二十五章** 子曰，君子博學於文，約之以禮，亦可以弗畔矣夫。

**Chap. XXV.** The Master said, "The superior man, extensively studying all learning, and keeping himself under the restraint of the rules of propriety, may thus likewise not overstep what is right."

**第二十六章** 子見南子，子路不說，夫子矢之，曰，予所否者，天厭之，天厭之。

**Chap. XXVI.** The Master having visited Nantsze, Tsze-lu was displeased, on which the Master swore, saying, "Wherein I have done improperly, may Heaven reject me! may Heaven reject me!"

**第二十七章** 子曰，中庸之爲德也，其至矣乎，民鮮久矣。

**Chap. XXVII.** The Master said, "Perfect is the virtue which is according to the Constant Mean! Rare for a long time has been its practice among the people."

**第二十八章** 1. 子貢曰，如有博施於民，而能濟衆，何如，可謂仁乎。子曰，何事於仁，必也聖乎，堯舜其猶病諸。 2. 夫仁者，己欲立而立人，己欲達而達人。 3. 能近取譬，可謂

仁之方也已。

**Chap. XXVIII.** 1. Tsze-kung said, "Suppose the case of a man extensively conferring benefits on the people, and able to assist all, what would you say of him? Might he be called perfectly virtuous?" The Master said, "Why speak only of virtue in connection with him? Must he not have the qualities of a sage? Even Yao and Shun were still solicitous about this.

2. "Now the man of perfect virtue, wishing to be established himself, seeks also to establish others; wishing to be enlarged himself, he seeks also to enlarge others.

3. "To be able to judge *of others* by what is nigh *in ourselves*;—this may be called the art of virtue."

## BOOK VII. SHU R 述而 第七

**第一章** 子曰，述而不作，信而好古，竊比於我老彭。

**Chap. I.** The Master said, "A transmitter and not a maker, believing in and loving the ancients, I venture to compare myself with our old P'ang."

**第二章** 子曰，默而識之，學而不厭，誨人不倦，何有於我哉。

**Chap. II.** The Master said, "The silent treasuring up of knowledge; learning without satiety; and instructing others without being wearied:—which one of these things belongs to me?"



**第三章** 子曰，德之不脩，學之不講，聞義不能徙，不善不能改，是吾憂也。

**Chap. III.** The Master said, "The leaving virtue without proper cultivation; the not thoroughly discussing what is learned; not being able to move towards righteousness of which a knowledge is gained; and not being able to change what is not good:—these are the things which occasion me solicitude."

**第四章** 子之燕居，申申如也，天天如也。

**Chap. IV.** When the Master was unoccupied with business, his manner was easy, and he looked pleased.

**第五章** 子曰，甚矣，吾衰也，久矣，吾不復夢見周公。

**Chap. V.** The Master said, "Extreme is my decay. For a long time, I have not dreamed, as I was wont to do, that I saw the duke of Chau."

**第六章** 1. 子曰，志於道。 2. 據於德。 3. 依於仁。 4. 游於藝。

**Chap. VI. 1.** The Master said, "Let the will be set on the path of duty.

2. "Let every attainment in what is good be firmly grasped.

3. "Let perfect virtue be accorded with.

4. "Let relaxation and enjoyment be found in the polite arts."

**第七章** 子曰，自行束脩以上，吾未嘗無誨焉。

**Chap.** VII. The Master said, "From the man bringing his bundle of dried flesh *for my teaching* upwards, I have never refused instruction to any one."

**第八章** 子曰，不憤不啓，不悱不發，舉一隅，不以一隅反，則不復也。

**Chap.** VIII. The Master said, "I do not open up the truth to one who is not eager *to get knowledge*, nor help out any one who is not anxious to explain himself. When I have presented one corner of a subject to any one, and he cannot from it learn the other three, I do not repeat my lesson."

**第九章** 1. 子食於有喪者之側，未嘗飽也。 2. 子於是日哭，則不歌。

**Chap.** IX. 1. When the Master was eating by the side of a mourner, he never ate to the full.  
2. He did not sing on the same day in which he had been weeping.

**第十章** 1. 子謂顏淵曰，用之則行，舍之則藏，惟我與爾有是夫。 2. 子路曰，子行三軍則誰與。 3. 子曰，暴虎馮河，死而無悔者，吾不與也，必也臨事而懼，好謀而成者也。

**Chap.** X. 1. The Master said to Yen Yuan, "When called to office, to undertake its duties; when not so called, to lie retired;—it is only I and you who have attained to this."

2. Tsze-lu said, "If you had the conduct of

the armies of a great state, whom would you have to act with you?"

3. The Master said, "I would not have him to act with me, who will unarmed attack a tiger, or cross a river without a boat, dying without any regret. My associate must be the man who proceeds to action full of solicitude, who is fond of adjusting his plans, and then carries them into execution."

第十一章 子曰，富而可求也，雖執鞭之士，吾亦爲之，如不可求，從吾所好。

**Chap. XI.** The Master said, "If the search for riches is sure to be successful, though I should become a groom with whip in hand to get them, I will do so. As the search may not be successful, I will follow after that which I love."

第十二章 子之所慎，齊，戰，疾。

**Chap. XII.** The things in reference to which the Master exercised the greatest caution were—fasting, war, and sickness.

第十三章 子在齊聞韶，三月不知肉味，曰，不圖爲樂之至於斯也。

**Chap. XIII.** When the Master was in Ch'i, he heard the Shao, and for three months did not know the taste of flesh. "I did not think," he said, "that music could have been made so excellent as this."

**第十四章** 1. 冉有曰，夫子爲衛君乎。子貢曰，諾，吾將問之。  
2. 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，夫子不爲也。

**Chap. XIV.** 1. Yen Yu said, "Is our Master for the ruler of Wei?" Tsze-kung said, "Oh! I will ask him."

2. He went in *accordingly*, and said, "What sort of men were Po-i and Shu-ch'ip?" "They were ancient worthies," said the Master. "Did they have any repinings *because of their course?*" The Master again replied, "They sought to act virtuously, and they did so; what was there for them to repine about?" On this, *Tsze-kung* went out and said, "Our Master is not for him."

**第十五章** 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。

**Chap. XV.** The Master said, "With coarse rice to eat, with water to drink, and my bended arm for a pillow;—I have still joy in the midst of these things. Riches and honors acquired by unrighteousness are to me as a floating cloud."

**第十六章** 子曰，加我數年，五十以學易，可以無大過矣。

**Chap. XVI.** The Master said, "If some years were added to my life, I would give fifty to the study of the Yi, and then I might come to be without great faults."

第十七章 子所雅言，詩，書，執禮，皆雅言也。

**chap.** XVII. The Master's frequent themes of discourse were—the Odes, the History, and the maintenance of the Rules of Propriety. On all these he frequently discoursed.

第十八章 1. 葉公問孔子於子路：子路不對。 2. 子曰，女奚不曰，其爲人也，發憤忘食，樂以忘憂，不知老之將至云爾。

**Chap.** XVIII. 1. The duke of Sheh asked Tsze-lu about Confucius, and Tsze-lu did not answer him.

2. The Master said, "Why did you not say to him,—He is simply a man, who in his eager pursuit (of knowledge) forgets his food, who in the joy of *its attainment* forgets his sorrows, and who does not perceive that old age is coming on?"

第十九章 子曰，我非生而知之者，好古，敏以求之者也。

**Chap.** XIX. The Master said, "I am not one who was born in the possession of knowledge; I am one who is fond of antiquity, and earnest in seeking it *there*."

第二十章 子不語，怪，力，亂，神。

**Chap.** XX. The subjects on which the Master did not talk, were—extraordinary things, feats of strength, disorder, and spiritual beings.

第二十一章 子曰，三人行，必有我師焉，擇其善者而從之，其不善者而改之。

**Chap.** XXI. The Master said, "When I walk along with two others, they may serve me as my teachers. I will select their good qualities and follow them, their bad qualities and avoid them."

**第二十二章** 子曰，天生德於予，桓魋其如予何。

**Chap.** XXII. The Master said, "Heaven produced the virtue that is in me. Hwan T'ui—what can he do to me?"

**第二十三章** 子曰，二三子，以我爲隱乎，吾無隱乎爾，吾無行而不與二三子者，是丘也。

**Chap.** XXIII. The Master said, "Do you think, my disciples, that I have any concealments? I conceal nothing from you. There is nothing which I do that is not shown to you, my disciples;—that is my way."

**第二十四章** 子以四教，文，行，忠，信。

**Chap.** XXIV. There were four things which the Master taught,—letters, ethics, devotion of soul, and truthfulness.

**第二十五章** 1. 子曰，聖人吾不得而見之矣，得見君子者，斯可矣。 2. 子曰，善人吾不得而見之矣，得見有恆者，斯可矣。 3. 亡而爲有，虛而爲盈，約而爲泰，難乎有恆矣。

**Chap.** XXV. 1. The Master said, "A sage it is not mine to see; could I see a man of real talent and virtue, that would satisfy me."

2. The Master said, "A good man it is not

mine to see; could I see a man possessed of constancy, that would satisfy me.

3. "Having not and yet affecting to have, empty and yet affecting to be full, straitened and yet affecting to be at ease:—it is difficult with such characteristics to have constancy."

**第二十六章** 子釣而不網，弋不射宿。

**Chap. XXVI.** The Master angled,—but did not use a net. He shot,—but not at birds perching.

**第二十七章** 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。

**Chap. XXVII.** The Master said, "There may be those who act without knowing why. I do not do so. Hearing much and selecting what is good and following it; seeing much and keeping it in memory:—this is the second style of knowledge."

**第二十八章** 1. 互鄉難與言，童子見，門人惑。 2. 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。

**Chap. XXVIII.** 1. It was difficult to talk (profitably and reputably) with the people of Hu-hsiang, and a lad of that place having had an interview with the Master, the disciples doubted.

2. The Master said, "I admit people's approach to me without committing myself as

*to what they may do when they have retired. Why must one be so severe? If a man purify himself to wait upon me, I receive him so purified, without guaranteeing his past conduct”*

**第二十九章** 子曰，仁遠乎哉，我欲仁，斯仁至矣。

**Chap. XXIX.** The Master said, “Is virtue a thing remote? I wish to be virtuous, and lo! virtue is at hand.”

**第三十章** 1. 陳司敗問昭公知禮乎。孔子曰，知禮。 2. 孔子退，揖巫馬期而進之，曰，吾聞君子不黨，君子亦黨乎，君取於吳爲同姓，謂之吳孟子，君而知禮，孰不知禮。 3. 巫馬期以告，子曰，丘也幸，苟有過，人必知之。

**Chap. XXX.** 1. The minister of crime of Ch'an asked whether the duke Chao knew propriety, and Confucius said, “He knew propriety.”

2. Confucius having retired, the minister bowed to Wu-ma, Ch'i to come forward, and said, “I have heard that the superior man is not a partisan. May the superior man be a partisan also? The prince married a daughter of *the house of Wu*, of the same surname with himself, and called her,—‘The elder *Tsze* of Wu.’ If the prince knew propriety, who does not know it?”

3. Wu-ma Ch'i reported these remarks, and the Master said, “I am fortunate! If I



have any errors, people are sure to know them."

**第三十一章** 子與人歌，而善，必使反之，而後和之。

**Chap.** XXXI. When the Master was in company with a person who was singing, if he sang well, he would make him repeat the song, while he accompanied it with his own voice.

**第三十二章** 子曰，文，莫吾猶人也，躬行君子，則吾未之有得。

**Chap.** XXXII. The Master said, "In letters I am perhaps equal to other men, but *the character of the superior man*, carrying out in his conduct what he professes, is what I have not yet attained to."

**第三十三章** 子曰，若聖與仁，則吾豈敢，抑爲之不厭，誨人不倦，則可謂云爾已矣。公西華曰，正唯弟子不能學也。

**Chap.** XXXIII. The Master said, "The sage and the man of perfect virtue;—how dare I *rank myself with them*? It may simply be said of me, that I strive to become such without satiety, and teach others without weariness." Kung-hsi Hwa said, "This is just what we, the disciples, cannot imitate you in."

**第三十四章** 子疾病。子路請禱。子曰，有諸。子路對曰，有之。誅曰，禱爾于上下神祇。子曰，丘之禱久矣。

**Chap.** XXXIV. The Master being very sick, Tsze-lu asked leave to pray for him. He said, "May such a thing be done?" Tsze-lu replied,

"It may. In the Eulogies it is said, 'Prayer has been made for thee to the spirits of the upper and lower worlds.'" The Master said, "My praying has been for a long time."

**第三十五章** 子曰,奢,則不孫,儉,則固,與其不孫也,寧固。

**Chap. XXXV.** The Master said, "Extravagance leads to insubordination, and parsimony to meanness. It is better to be mean than to be insubordinate."

**第三十六章** 子曰,君子坦蕩蕩,小人長戚戚。

**Chap. XXXVI.** The Master said, "The superior man is satisfied and composed; the mean man is always full of distress."

**第三十七章** 子溫而厲,威而不猛,恭而安。

**Chap. XXXVII.** The Master was mild, and yet dignified; majestic, and yet not fierce; respectful, and yet easy.

## BOOK VIII. T'AI-PO 泰伯 第八

**第一章** 子曰,泰伯其可謂至德也已矣,三以天下讓,民無得而稱焉。

**Chap. I.** The Master said, "T'ai-po may be said to have reached the highest point of virtuous action. Thrice he declined the kingdom, and the people *in ignorance of his motives* could not express their approbation of his conduct."

**第二章** 1. 子曰，恭而無禮則勞，慎而無禮則意，勇而無禮則亂，直而無禮則絞。 2. 君子篤於親，則民興於仁，故舊不遺，則民不偷。

**Chap. II.** 1. The Master said, "Respectfulness, without the rules of propriety, becomes laborious bustle; carefulness, without the rules of propriety, becomes timidity; boldness, without the rules of propriety, becomes insubordination; straightforwardness without the rules of propriety, becomes rudeness.

2. "When those who are in high stations perform well all their duties to their relations, the people are aroused to virtue. When old friends are not neglected by them, the people are preserved from meanness."

**第三章** 曾子有疾，召門弟子曰，啓予足，啓予手，詩云，戰戰兢兢，如臨深淵，如履薄冰，而今而後，吾知免夫，小子。

**Chap. III.** The philosopher Tsang being ill, he called to him the disciples of his school, and said, "Uncover my feet, uncover my hands. It is said in the Book of Poetry, 'We should be apprehensive and cautious, as if on the brink of a deep gulf, as if treading on thin ice,' and so have I been. Now and hereafter, I know my escape from all injury to my person. O ye, my little children."

**第四章** 1. 曾子有疾，孟敬之問之。 2. 曾子言曰，烏之將死，其鳴也哀，人之將死，其言也善。 3. 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。

**Chap. IV.** 1. The philosopher Tsang being ill, Mang Chang went to ask how he was.

2. Tsang said to him, "When a bird is about to die, its notes are mournful; when a man is about to die, his words are good.

3. "There are three principles of conduct which the man of high rank should consider specially important:—that in his deportment and manner he keep from violence and heedlessness; that in regulating his countenance he keep near to sincerity; and that in his words and tones he keep far from lowness and impropriety. As to such matters as attending to the sacrificial vessels, there are the proper officers for them."

**第五章** 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。

**Chap. V.** The philosopher Tsang said, "Gifted with ability, and yet putting questions to those who were not so; possessed of much, and yet putting questions to those possessed of little; having, as though he had not; full, and yet counting himself as empty; offended against, and yet entering into no altercation; formerly I had a friend who pursued this style of conduct."

第六章 曾子曰，可以託五尺之孤，可以寄百里之命，臨大節，而不可奪也，君子人與，君子人也。

**Chap. VI.** The philosopher Tsang said, "Suppose that there is an individual who can be intrusted with the charge of a young orphan prince, and can be commissioned with authority over a state of a hundred li, and whom no emergency however great can drive from his principles:— is such a man a superior man? He is a superior man indeed."

第七章 1. 曾子曰，士，不可以不弘毅，任重而道遠。 2. 仁以爲己任，不亦重乎，死而後已，不亦遠乎。

VII. 1. The philosopher Tsang said, "The officer may not be without breadth of mind and vigorous endurance. His burden is heavy and his course is long.

2. "Perfect virtue is the burden which he considers it is his to sustain;—is it not heavy? Only with death does his course stop;—is it not long?"

第八章 1. 子曰，興於詩。 2. 立於禮。 3. 成於樂。

**Chap. VIII.** 1. The Master said, "It is by the Odes that the mind is aroused.

2. "It is by the Rules of Propriety that the character is established.

3. "It is from Music that the finish is received."

第九章 子曰，民可使由之，不可使知之。

**Chap. IX.** The Master said, "The people may be made to follow a path of action, but they may not be made to understand it."

**第十章** 子曰,好勇疾貧,亂也,人而不仁,疾之已甚,亂也。

**Chap. X.** The Master said, "The man who is fond of daring and is dissatisfied with poverty, will proceed to insubordination. So will the man who is not virtuous, when you carry your dislike of him to an extreme."

**第十一章** 子曰,如有周公之才之美,使驕且吝,其餘不足觀也已。

**Chap. XI.** The Master said, "Though a man have abilities as admirable as those of the duke of Chau, yet if he be proud and niggardly, those other things are really not worth being looked at."

**第十二章** 子曰,三年學,不至於穀,不易得也。

**Chap. XII.** The Master said, "It is not easy to find a man who has learned for three years without coming to be good."

**第十三章** 1. 子曰,篤信好學,守死善道. 2. 危邦不入,亂邦不居,天下有道則見,無道則隱. 3. 邦有道,貧且賤焉,恥也,邦無道,富且貴焉,恥也。

**Chap. XIII** 1. The Master said, "With sincere faith he unites the love of learning; holding firm to death, he is perfecting the excellence of his course.

2. "Such a one will not enter a tottering state, nor dwell in a disorganized one. When right principles of government prevail in the kingdom, he will show himself; when they are prostrated, he will keep concealed.

3. "When a country is well governed, poverty and a mean condition are things to be ashamed of. When a country is ill governed, riches and honor are things to be ashamed of."

第十四章 子曰,不在其位,不謀其政。

**Chap.** XIV. The Master said, "He who is not in any particular office has nothing to do with plans for the administration of its duties."

第十五章 子曰,師摯之始,闕雎之亂,洋洋乎,盈耳哉。

**Chap.** XV. The Master said, "When the music master Chih first entered on his office, the finish of the Kwan Tsu was magnificent;—how it filled the ears!"

第十六章 子曰,狂而不直,侗而不愿,悻悻而不信,吾不知之矣。

**Chap.** XVI. The Master said, "Ardent and yet not upright, stupid and yet not attentive; simple and yet not sincere:—such persons I do not understand."

第十七章 子曰,學如不及,猶恐失之。

**Chap.** XVII. The Master said, "Learn as if you could not reach your object, and were *always* fearing also lest you should lose it."

第十八章 子曰，巍巍乎，舜禹之有天下也，而不與焉。

Chap. XVIII. The Master said, "How majestic was the manner in which Shun and Yu held possession of the empire, as if it were nothing to them!"

第十九章 1. 子曰，大哉，堯之爲君也，巍巍乎，唯天爲大，唯堯則之，蕩蕩乎，民無能名焉。 2. 巍巍乎，其有成功也，煥乎，其有文章。

Chap. XIX. 1. The Master said, "Great indeed was Yao as a sovereign! How majestic was he! It is only Heaven that is grand, and only Yao corresponded to it. How vast *was his virtue!* The people could find no name for it.

2. "How majestic was he in the works which he accomplished! How glorious in the elegant regulations which he instituted!"

第二十章 1. 舜有臣五人，而天下治。 2. 武王曰，予有亂臣十人。 3. 孔子曰，才難，不其然乎，唐虞之際，於斯爲盛，有婦人焉，九人而已。 4. 三分天下有其二，以服事殷，周之德，其可謂至德也已矣。

Chap. XX. 1. Shun had five ministers, and the empire was well governed.

2. King Wu said, "I have ten able ministers."

3. Confucius said, "Is not *the saying* that talents are difficult to find, true? *Only when*



the dynasties of T'ang and Yu met, were they more abundant than in this *of Chau*, yet there was a woman among them. *The able ministers* were no more than nine men.

4. "*King Wan* possessed two of the three parts of the empire, and with those he served the dynasty of Yin. The virtue of the house of Chau may be said to have reached the highest point indeed."

第二十一章 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。

**Chap.** XXI. The Master said, "I can find no flaw in the character of Yu. He used himself coarse food and drink, but displayed the utmost filial piety towards the spirits. His ordinary garments were poor, but he displayed the utmost elegance in his sacrificial cap and apron. He lived in a low, mean house, but expended all his strength on the ditches and water channels. I can find nothing like a flaw in Yu."

## BOOK IX. TSZE HAN 子罕 第九

第一章 子罕言，利，與命，與仁。

**Chap.** I. The subjects of which the Master seldom spoke were—profitableness, and also the appointments *of Heaven*, and perfect virtue.

第二章 1. 達巷黨人曰，大哉孔子，博學而無所成名。 2. 子

聞之，謂門弟子曰，吾何執，執御乎，執射乎，吾執御矣。

**Chap. II.** 1. A man of the village of Tashi-ang said, "Great indeed is the philosopher K'ung! His learning is extensive, and yet he does not render his name famous by any *particular* thing."

2. The Master heard the observation, and said to his disciples, "What shall I practice? Shall I practice charioteering, or shall I practice archery? I will practice charioteering."

**第三章** 1. 子曰，麻冕，禮也，今也純，儉，吾從衆。 2. 拜下，禮也，今拜乎上，泰也，雖違衆，吾從下。

**Chap. III.** 1. The Master said, "The linen cap is that prescribed by the rules of ceremony, but now a silk one is worn. It is economical, and I follow the common practice.

2. "The rules of ceremony prescribe the bowing below *the hall*, but now the practice is to bow *only* after ascending it. That is arrogant. I *continue to* bow below the hall, though I oppose the common practice."

**第四章** 子絕四，毋意，毋必，毋固，毋我。

**Chap. IV.** There were four things from which the Master was entirely free. He had no foregone conclusions, no arbitrary predeterminations, no obstinacy, and no egoism.

**第五章** 1. 子畏於匡。 2. 曰，文王既沒，文不在茲乎。 3. 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。

**Chap. V. 1.** The Master was put in fear in K'wang.

2. He said, "After the death of King Wan, was not the cause of truth lodged here *in me?*"

3. "If Heaven had wished to let this cause of truth perish, then I, a future mortal should not have got such a relation to that cause. While Heaven does not let the cause of truth perish, what can the people of K'wang do to me?"

**第六章 1.** 大宰問於子貢，曰，夫子聖者與，何其多能也。

2. 子貢曰，固天縱之將聖，又多能也。 3. 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 4. 宰曰，子云，吾不試，故藝。

**Chap. VI. 1.** A high officer asked Tsze-kung, saying, "May we not say that your Master is a sage? How various is his ability!"

2. Tsze-kung said, "Certainly Heaven has endowed him unlimitedly. He is about a sage. And, moreover, his ability is various."

3. The Master heard of the conversation and said, "Does the high officer know me? When I was young, my condition was low, and therefore I acquired my ability in many things, but they were mean matters. Must the superior man have such variety of ability? He does not need variety of ability."

4. Lao said, "The Master said, 'Having no official employment, I acquired many arts.'"

**第七章** 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。

**Chap. VII.** The Master said, "Am I indeed possessed of knowledge? I am not knowing. But if a mean person, who appears quite emptylike, ask anything of me, I set it forth from one end to the other, and exhaust it."

**第八章** 子曰，鳳鳥不至，河不出圖，吾已矣夫。

**Chap. VIII.** The Master said, "The FANG bird does not come; the river sends forth on map:— it is all over with me!"

**第九章** 子見齊衰者，冕衣裳者，與瞽者，見之，雖少必作，過之必趨。

**Chap. IX.** When the Master saw a person in a mourning dress, or any one with the cap and upper and lower garments of full dress, or a blind person, on observing them *approaching*, though they were younger than himself, he would rise up, and if he had to pass by them, he would do so hastily.

**第十章** 1. 顏淵喟然歎曰，仰之彌高，鑽之彌堅，瞻之在前，忽焉在後。 2. 夫子循循然善誘人，博我以文，約我以禮。 3. 欲罷不能，既竭吾才，如有所立卓爾，雖欲從之，未由也已。

**Chap. X.** 1. Yen Yuan, *in admiration of the Master's doctrines*, sighed and said, "I looked up to them, and they *seemed to become* more high;

I tried to penetrate them, and they *seemed to become* more firm; I looked at them before me, and suddenly they *seemed to be* behind;

2. "The Master, by orderly method, skillfully leads men on. He enlarged my mind with learning, and taught me the restraints of propriety.

3. "When I wish to give over *the study of his doctrines*, I cannot do so, and having exerted all my ability, there seems something to stand right up before me; but though I wish to follow *and lay hold of it*, I really find no way to do so."

第十一章 1. 子疾病，子路使門人爲臣。 2. 病間曰，久矣哉，由之行詐也，無臣而爲有臣，吾誰欺，欺天乎。 3. 且予與其死於臣之手也，毋寧死於二三子之手乎，且予縱不得大葬，予死於道路乎。

Chap. XI. 1. The Master being very ill, Tsze-lu wished the disciples to act as ministers to him.

2. During a remission of his illness, he said, "Long has the conduct of Yu been deceitful! By pretending to have ministers when I have them not, whom should I impose upon? Should I impose upon Heaven?"

3. "Moreover, than that I should die in the hands of ministers, is it not better that I should die in the hands of you, my disciples? And though I may not get a great burial, shall I

die upon the road?"

**第十二章** 子貢曰，有美玉於斯，韞匱而藏諸，求善買而沽諸。子曰，沽之哉，沽之哉，我待買者也。

**Chap. XII.** Tsze-kung said, "There is a beautiful gem here. Should I lay it up in a case and keep it? or should I seek for a good price and sell it?" The Master said, "Sell it! Sell it! But I would wait for one to offer the price."

**第十三章** 1. 子欲居九夷。 2. 或曰，陋，如之何。子曰，君子居之，何陋之有。

**Chap. XIII.** The Master was wishing to go and live among the nine wild tribes of the east.  
2. Some one said, "They are rude. How can you do such a thing?" The Master said, "If a superior man dwelt among them, what rudeness would there be?"

**第十四章** 子曰，吾自衛反魯，然後樂正，雅頌各得其所。

**Chap. XIV.** The Master said, "I returned from Wei to Lu, and then the music was reformed, and the pieces in the Royal songs and Praise songs all found their proper places."

**第十五章** 子曰，出則事公卿，入則事父兄，喪事不敢不勉，不爲酒困，何有於我哉。

**Chap. XV.** The Master said, "Abroad, to serve the high ministers and nobles; at home, to serve one's father and elder brothers; in all

duties to the dead, not to dare not to exert one's self; and not to be overcome of wine:— which one of these things do I attain to?"

第十六章 子在川上曰，逝者如斯夫，不舍晝夜。

**Chap.** XVI. The Master standing by a stream, said, "It passes on just like this, not ceasing day or night!"

第十七章 子曰，吾未見好德，如好色者也。

**Chap.** XVII. The Master said, "I have not seen one who loves virtue as he loves beauty."

第十八章 子曰，譬如爲山，未成一簣，止，吾止也，譬如平地，雖覆一簣，進，吾往也。

**Chap.** XVIII. The Master said, "*The prosecution of learning* may be compared to what may happen in raising a mound. If there want but one basket *of earth* to complete the work, and I stop, the stopping is my own work. It may be compared to *throwing down the earth* on the level ground. Though *but* one basketful is thrown *at a time*, the advancing with it is my own going forward."

第十九章 子曰，語之而不惰者，其回也與。

**Chap.** XIX. The Master said, "Never flagging when I set forth anything to him;—ah! that is Hui."

第二十章 子謂顏淵曰，惜乎，吾見其進也，未見其止也。

**Chap.** XX. The Master said of Yen Yuan,

“Alas! I saw his constant advance. I never saw him stop in his progress.”

**第二十一章** 子曰，苗而不秀者，有矣夫，秀而不實者，有矣夫。

**Chap. XXI.** The Master said, “There are cases in which the blade springs, but the plant does not go on to flower! There are cases where it flowers but no fruit is subsequently produced!”

**第二十二章** 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。

**Chap. XXII.** The Master said, “A youth is to be regarded with respect. How do we know that his future will not be equal to our present? If he reach the age of forty or fifty, and has not made himself heard of, then indeed he will not be worth being regarded with respect.”

**第二十三章** 子曰，法語之言，能無從乎，改之爲貴，巽與之言，能無說乎，釋之爲貴，說而不釋，從而不改，吾末如之何也已矣。

**Chap. XXIII.** The Master said, “Can men refuse to assent to the words of strict admonition? But it is reforming the conduct because of them which is valuable. Can men refuse to be pleased with words of gentle advice? But it is unfolding their aim which is valuable. If a man be pleased with these words, but does



not unfold their aim, and assents to those, but does not reform his conduct, I can really do nothing with him."

**第二十四章** 子曰,主忠信,毋友不如己者,過則勿憚改。

**Chap. XXIV.** The Master said, "Hold faithfulness and sincerity as first principles. Have no friends not equal to yourself. When you have faults, do not fear to abandon them."

**第二十五章** 子曰,三軍可奪帥也,匹夫不可奪志也。

**Chap. XXV.** 1. The Master said, "The commander of the forces of a large state may be carried off, but the will of even a common man cannot be taken from him."

**第二十六章** 1. 子曰,衣敝緼袍,與衣狐貉者立,而不恥者,其由也與。 2. 不佞不求,何用不臧。 3. 子路終身誦之,子曰,是道也,何足以臧。

**Chap. XXVI.** 1. The Master said, "Dressed himself in a tattered robe quilted with hemp, yet standing by the side of men dressed in furs, and not ashamed;— ah! it is Yu who is equal to this!

2. "He dislikes none, he covets nothing;— what can he do but what is good!" "

3. 'Isze-lu kept continually repeating these words of the ode, when the Master said, "Those things are by no means sufficient to constitute (*Perfect*) excellence."

**第二十七章** 子曰，歲寒，然後知松柏之後彫也。

**Chap. XXVII.** The Master said, "When the year becomes cold, then we know how the pine and the cypress are the last to lose their leaves."

**第二十八章** 子曰，知有不惑，仁者不憂，勇者不懼。

**Chap. XXVIII.** The Master said, "The wise are free from perplexities; the virtuous from anxiety; and the bold from fear."

**第二十九章** 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。

**Chap. XXIX.** The Master said, "There are some with whom we may study in common, but we shall find them unable to go along with us to principles. *Perhaps* we may go on with them to principles, but we shall find them unable to get established in those along with us. Or if we may get so established along with them, we shall find them unable to weigh *occurring events* along with us."

**第三十章** 1. 唐棣之華，偏其反而，豈不爾思，室是遠而。 2. 子曰，未之思也，夫何遠之有。

**Chap. XXX.** 1. How the flowers of the aspenplum flutter and turn! Do I not think of you? But your house is distant.

2. The Master said, "It is the want of thought about it. How is it distant?"

BOOK X. HEANG TANG 鄉黨 第十

第一章 1. 孔子於鄉黨，恂恂如也，似不能言者。 2. 其在宗廟朝廷，便便言，唯謹爾。

Chap. I. 1. Confucius, in his village, looked simple and sincere, and as if he were not able to speak.

2. When he was in the *prince's* ancestral temple, or in the court, he spoke minutely on every point, but cautiously.

第二章 1. 朝，與下大夫言，侃侃如也，與上大夫言，誾誾如也。 2. 君在，跼蹐如也，與與如也。

Chap. II. 1. When he was waiting at court, in speaking with the great officers of the lower grade, he spoke freely, but in a straightforward manner; in speaking with those of the higher grade, he did so blandly, but precisely.

2. When the ruler was present, his manner displayed respectful uneasiness; it was grave, but self possessed.

第三章 1. 君召使摯，色勃如也，足躩如也。 2. 揖所與立，左右手，衣前後，襜如也。 3. 趨進，翼如也。 4. 賓退，必復命曰，賓不顧矣。

Chap. III. 1. When the prince called him to employ him in the reception of a visitor, his countenance appeared to change, and his legs to move forward with difficulty.

2. He inclined himself to the *other officers* among whom he stood, moving his left or right arm, *as their position required*, but keeping the skirts of his robe before and behind evenly adjusted.

3. He hastened forward, *with his arms* like the wings of a bird.

4. When the guest had retired, he would report to the prince, "The visitor is not turning round any more."

第四章 1. 入公門，鞠躬如也，如不容。 2. 立不中門，行不履闕。 3. 過位，色勃如也，足躩如也，其言似不足者。 4. 攝齊升堂，鞠躬如也，屏氣似不息者。 5. 出，降一等，逞顏色，怡怡如也，沒階，趨進，翼如也，復其位，蹞蹞如也。

Chap. IV. 1. When he entered the palace gate, he seemed to bend his body, as if it were not sufficient to admit him.

2. When he was standing, he did not occupy the middle of the gateway; when he passed in or out, he did not tread upon the threshold.

3. When he was passing the *vacant place of the prince*, his countenance appeared to change, and his legs to bend under him, and his words came as if he hardly had breath to utter them.

4. He ascended the reception hall, holding up his robe with both his hands, and his body

bent; holding in his breath also, as if he dared not breathe.

5. When he came out *from the audience*, as soon as he had descended one step, he began to relax his countenance, and had a satisfied look. When he had got to the bottom of the steps, he advanced rapidly to his place, *with his arms* like wings, and on occupying it, his manner *still* showed respectful uneasiness.

第五章 1. 執圭，鞠躬如也，如不勝，上如揖，下如授，勃如戰色，足躡躡如有循。 2. 享禮，有容色。 3. 私覲，愉愉如也。

Chap. v. 1. When he was carrying the scepter *of his ruler*, he seemed to bend his body, as if he were not able to bear its weight. He did not hold it higher than the position of the hands in making a bow, nor lower than their position in giving anything to another. His countenance seemed to change, and look apprehensive, and he dragged his feet along as if they were held by something to the ground.

2. In presenting the presents *with which he was charged*, he wore a placid appearance.

3. At his private audience, he looked highly pleased.

第六章 1. 君子不以緇緞飾。 2. 紅紫不以爲褻服。 3. 當暑袗絺綌，必表而出之。 4. 緇衣羔裘，素衣麕裘，黃衣狐裘。 5. 褻裘長，短右袂。 6. 必有寢衣，長一身有半。 7.

狐貉之厚以居。 8. 去喪，無所不佩。 9. 非帷裳，必殺之。  
10. 羔裘玄冠不以弔。 11. 吉月，必朝服而朝。

**Chap. VI.** 1. The superior man did not use a deep purple, or a puce color, in the ornaments of his dress.

2. Even in his undress, he did not wear anything of a red or reddish color.

3. In warm weather, he had a single garment either of coarse or fine texture, but he wore it displayed over an inner garment.

4. Over lamb's fur he wore a garment of black; over fawn's fur one of white; and over fox's fur one of yellow.

5. The fur robe of his undress was long, with the right sleeve short.

6. He required his sleeping dress to be half as long again as his body.

7. When staying at home, he used thick furs of the fox or the badger.

8. When he put off mourning, he wore all the appendages of the girdle.

9. His undergarment, except when it was required to be of the curtain shape, was made of silk cut narrow above and wide below.

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

11. On the first day of the month he put on his court robes, and presented himself at court.

第七章 1. 齊,必有明衣,布. 2. 齊必變食,居必遷坐.

Chap. VII. 1. When fasting, he thought it necessary to have his clothes brightly clean and made of linen cloth.

2. When fasting, he thought it necessary to change his food, and also to change the place where he commonly sat in the apartment.

第八章 1. 食不厭精,膾不厭細. 2. 食饅而餲,魚鮫而肉敗,不食,色惡不食,臭惡不食,失飪不食,不時不食. 3. 割不正不食,不得其醬不食. 4. 肉雖多,不使勝食氣,惟酒無量,不及亂. 5. 沽酒市脯不食. 6. 不撤薑食. 7. 不多食. 8. 祭於公,不宿肉.祭肉不出三日,出三日,不食之矣. 9. 食不語,寢不言. 10. 雖疏食菜羹,瓜祭,必齊如也.

Chap. VIII. 1. He did not dislike to have his rice finely cleaned, nor to have his minced meat cut quite small.

2. He did not eat rice which had been injured by heat or damp and turned sour, nor fish or flesh which was gone. He did not eat what was discolored, or what was of a bad flavor, nor anything which was illecooked, or was not in season.

3. He did not eat meat which was not cut properly, nor what was served without its proper sauce.

4. Though there might be a large quantity of meat, he would not allow what he took to

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exceed the due proportion for the rice. It was only in wine that he laid down no limit for himself, but he did not allow himself to be confused by it.

5. He did not partake of wine and dried meat bought in the market.

6. He was never without ginger when he ate.

7. He did not eat much.

8. When he had been *assisting* at the prince's sacrifice, he did not keep the flesh *which he received* overnight. The flesh of his *family* sacrifice he did not keep over three days. If kept over three days, people could not eat it.

9. When eating, he did not converse. When in bed, he did not speak.

10. Although his food might be coarse rice and vegetable soup, he would offer *a little of it* in sacrifice with a grave, respectful air.

第九章 席不正不坐。

**Chap.** IX. If his mat was not straight, he did not sit on it.

第十章 1. 鄉人飲酒，杖者出，斯出矣。 2. 鄉人饗，朝服而立於阼階。

**Chap.** X. 1. When the villagers were drinking together, on those who carried staffs going out, he went out immediately after.

2. When the villagers were going through



their ceremonies to drive away pestilential influences, he put on his court robes and stood on the eastern steps.

第十一章 1. 問人於他邦,再拜而送之。 2. 康王饋藥,拜而受之,曰,丘未達,不敢嘗。

**Chap.** XI. 1. When he was sending complimentary inquiries to any one in another state, he bowed twice as he escorted the messenger away.

2. Chi K'ang having sent him a present of physic, he bowed and received it, saying, "I do not know it. I dare not taste it."

第十二章 廄焚,子退朝,曰,傷人乎,不問馬。

**Chap.** XII. The stable being burned down, when he was at court, on his return he said, "Has any man been hurt?" He did not ask about the horses.

第十三章 1. 君賜食,必正席,先嘗之,君賜腥,必熟而薦之,君賜生,必畜之。 2. 侍食於君,君祭,先飯。 3. 疾,君視之,東首,加朝服拖紳。 4. 君命召,不俟駕,行矣。

**Chap.** XIII. 1. When the prince sent him a gift of *cooked* meat, he would adjust his mat, *first* taste it, *and then give it away to others*. When the prince sent him a gift of undressed meat, he would have it cooked, and offer it *to the spirits of his ancestors*. When the prince sent him a gift of a living animal, he would keep it alive.

2. When he was in attendance on the prince and joining in the entertainment, the prince only sacrificed. He first tasted everything.

3. When he was ill and the prince came to visit him, he had his head to the east, made his court robes be spread over him, and drew his girdle across them.

4. When the prince's order called him, without waiting for his carriage to be yoked, he went at once.

**第十四章** 入太廟每事問。

**Chap. XIV.** When he entered the ancestral temple of the state, he asked about everything.

**第十五章** 1. 朋友死，無所歸，曰，於我殯。 2. 朋友之饋，雖車馬，非祭肉不拜。

**Chap. XV.** 1. When any of his friends died, if he had no relations who could be depended on for the necessary offices, he would say, "I will bury him."

2. When a friend sent him a present, though it might be a carriage and horses, he did not bow.

3. The only present for which he bowed was that of the flesh of sacrifice.

**第十六章** 1. 寢不尸，居不容。 2. 見齊衰者，雖狎必變，見冕者，與替者，雖褻必以貌。 3. 凶服者式之，式負版者。 4. 有盛饌，必變色而作。 5. 迅雷，風烈，必變。

**Chap. XVI.** 1. In bed, he did not lie like a corpse. At home, he did not put on any formal deportment.

2. When he saw any one in a mourning dress, though it might be an acquaintance, he would change countenance; when he saw any one wearing the cap of full dress, or a blind person, though he might be in his undress, he would salute them in a ceremonious manner.

3. To any person in mourning he bowed forward to the crossbar of his carriage; he bowed in the same way to any one bearing the tables of population.

4. When he was at an entertainment where there was an abundance of provisions set before him, he would change countenance and rise up.

5. On a sudden clap of thunder, or a violent wind, he would change countenance.

**第十七章** 1. 升車,必正立,執綏. 2. 車中,不內顧,不疾言,不親指.

**Chap. XVII.** 1. When he was about to mount his carriage, he would stand straight, holding the cord.

2. When he was in the carriage, he did not turn his head quite round, he did not talk hastily, he did not point with his hands.

**第十八章** 1. 色斯舉矣,翔而後集. 2. 曰,山梁雌雉,時哉時哉.子路共之,三嗅而作.

**Chap. XVIII.** 1. *Seeing* the countenance, it instantly rises. It flies round, and by and by settles.

2. *The Master* said, "There is the hen-pheasant on the hill bridge. At its season! At its season!" Tsze-lu made a motion to it. Thrice it smelled him and then rose.

## BOOK XI. HSIEN TSIN 先進 第十一

**第一章** 1. 子曰,先進於禮樂,野人也,後進於禮樂,君子也  
2. 如用之,則吾從先進。

**Chap. I.** 1. The Master said, "The men of former times in the matters of ceremonies and music were rustics, *it is said*, while the men of *these* latter times, in ceremonies and music, are accomplished gentlemen.

2. "If I have occasion to use those things, I follow the men of former times."

**第二章** 1. 子曰,從我於陳蔡者,皆不及門也。 2. 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。

**Chap. II.** 1. The Master said, "Of those who were with me in Ch'an and Ts'ai, there are none to be found to enter my door."

2. Distinguished for their virtuous principles and practice, there were Yen Yuan, Min Tsze-ch'ien, Zan Po-niu, and Chung-kung; for their ability in speech, Tsai Wo and Tsze-kung;

for their administrative talents, Zan Yu and Chi Lu; for their literary acquirements, Tsze-yu and Tsze-hsia.

**第三章** 子曰，回也，非助我者也，於吾言無所不說。

**Chap. III.** The Master said, "Hui gives me no assistance. There is nothing that I say in which he does not delight."

**第四章** 子曰，孝哉閔子騫，人不間於其父母昆弟之言。

**Chap. IV.** The Master said, "Filial indeed is Min Tsze-ch'ien! Other people say nothing of him different from the report of his parents and brothers."

**第五章** 南容三復白圭，孔子以其兄之子妻之。

**Chap. V.** Nan Yung was frequently repeating the *lines about a white scepter stone*. Confucius gave him the daughter of his elder brother to wife.

**第六章** 季康子問弟子孰爲好學。孔子對曰，有顏回者好學，不幸短命死矣，今也則亡。

**Chap. VI.** Chi K'ang asked which of the disciples loved to learn. Confucius replied to him, "There was Yen Hui; he loved to learn. Unfortunately his appointed time was short, and he died. Now there is no one *who loves to learn, as he did.*"

**第七章** 1. 顏淵死，顏路請子之車，以爲之椁。2. 子曰，才不才，亦各言其子也，鯉也死，有棺而無椁，吾不徒行以爲

之禭，以吾從大夫之後，不可徒行也。

**Chap. VII. 1.** When Yen Yuan died, Yen Li begged the carriage of the Master to *sell* and get an outer shell for his *son's* coffin.

2. The Master said, "Every one calls his son his son, whether he has talents or has not talents. There was Li; when he died, he had a coffin but no outer shell. I would not walk on foot to get a shell for him, because, having followed in the rear of the great officers, it was not proper that I should walk on foot."

**第八章** 顏淵死，子曰，噫，天喪予，天喪予。

**Chap. VIII.** When Yen Yuan died, the Master said, "Alas! Heaven is destroying me! Heaven is destroying me!"

**第九章** 1. 顏淵死，子哭之慟，從者曰，子慟矣。 2. 曰，有慟乎。 3. 非夫人之爲慟而誰爲。

**Chap. IX. 1.** When Yen Yuan died, the master bewailed him exceedingly, and the disciples who were with him said, "Master, your grief is excessive!"

2. "Is it excessive?" said he.

3. "If I am not to mourn bitterly for this man, for whom should I mourn?"

**第十章** 1. 顏淵死，門人欲厚葬之，子曰，不可。 2. 門人厚葬之。 3. 子曰，回也，視子猶父也，予不得視猶子也，非我也，夫二三子也。

**Chap. x.** 1. When Yen Yuan died, the disciples wished to give him a great funeral, and the Master said, "You may not do so."

2. The disciples did bury him in great style.

3. The Master said, "Hui behaved towards me as his father. I have not been able to treat him as my son. The fault is not mine; it belongs to you, O disciples."

**第十一章** 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。

**Chap. XI.** Chi Lu asked about serving the spirits of the dead. The Master said, "While you are not able to serve men, how can you serve their spirits?" Chi Lu added, "I venture to ask about death?" He was answered, "While you do not know life, how can you know about death?"

**第十二章** 1. 閔子侍側，聞聞如也，子路，行行如也，冉有，子貢，侃侃如也，子樂。 2. 若由也，不得其死然。

**Chap. XII.** 1. The disciple Min was standing by his side, looking bland and precise; Tsze-lu, looking bold and soldierly; Zan Yu and Tsze-kung, with a free and straightforward manner. The Master was pleased.

2. (He said), "Yu there!—he will not die a natural death."

**第十三章** 1. 魯人爲長府。 2. 閔子騫曰，仍舊貫，如之何，何必改作。 3. 子曰，夫人不言，言必有中。

**Chap. XIII.** 1. Some parties in Lu were going to take down and rebuild the Long Treasury.

2. Min Tszechien said, "Suppose it were to be repaired after its old style;—why must it be altered and made anew?"

3. The Master said, "This man seldom speaks; when he does, he is sure to hit the point."

**第十四章** 1. 子曰，由之瑟，奚爲於丘之門。 2. 門人不敬子路。子曰，由也，升堂矣，未入於室也。

**Chap. XIV.** 1. The Master said, "What has the lute of Yu to do in my door?"

2. The other disciples *began* not to respect Tsze-lu. The Master said, "Yu has ascended to the hall, though he has not yet passed into the inner apartments."

**第十五章** 1. 子貢問師與商也孰賢。子曰，師也過，商也不及。 2. 曰，然則師愈與。 3. 子曰，過猶不及。

**Chap. XV.** 1. Tsze-kung asked which of the two, Shih or Shang, was the superior. The Master said, "Shih goes beyond *the due mean*, and Shang does not come up to it."

2. "Then," said Tsze-kung, "the superiority is with Shih, I suppose."

3. The Master said, "To go beyond is as wrong as to fall short."

**第十六章** 1. 季氏富於周公，而求也爲之聚斂而附益之。

2. 子曰，非吾徒也，小子鳴鼓而攻之，可也。



**Chap. XVI.** 1. The head of the Chi family was richer than the duke of Chau had been, and yet Ch'iu collected his imposts for him, and increased his wealth.

2. The Master said, "He is no disciple of mine. My little children, beat the drum and assail him!"

**第十七章** 1. 柴也愚。 2. 參也魯。 3. 師也辟。 4. 由也  
磨。

**Chap. XVII.** 1. Ch'ai is simple.

2. Shan is dull.

3. Shih is specious.

4. Yu is coarse.

**第十八章** 1. 子曰，回也其庶乎，屢空。 2. 賜不受命，而貨  
殖焉，僨則屢中。

**Chap. XVIII.** 1. The Master said, "There is Hui! He has nearly attained to perfect virtue. He is often in want."

2. "Ts'ze does not acquiesce in the appointments of Heaven, and goods are increased by him. Yet his judgments are often correct."

**第十九章** 子張問善人之道。子曰，不踐迹，亦不入於室。

**Chap. XIX.** Tsze-chang asked what were the characteristics of the GOOD man. The Master said, "He does not tread in the footsteps of others, but, moreover, he does not enter the chamber of the sage."

**第二十章** 子曰，論篤是與，君子者乎，色莊者乎。

**Chap. XX.** The Master said, "If, because a man's discourse appears solid and sincere, we allow him *to be a good man*, is he *really* a superior man? or is his gravity only in appearance?"

**第二十一章** 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，亦也惑，敢問。子曰，求也退，故進之，由也兼人，故退之。

**Chap. XXI.** T'sze-lu asked whether he should immediately carry into practice what he heard. The Master said, "There are your father and elder brothers *to be consulted*,—why should you act on that principle of immediately carrying into practice what you hear?" Zan Yu asked the same, whether he should immediately carry into practice what he heard, and the Master answered, "Immediately carry into practice what you hear." Kung-hsi Hwa said, "Yu asked whether he should carry immediately into practice what he heard, and you said, "There are your father and elder brothers *to be consulted*." Ch'iu asked whether he should immediately carry into practice what he heard, and you said, "Carry it immediately into practice." "I, Ch'ih, am perplexed, and venture to ask you for an explanation." The Master said, "Ch'iu is retiring and slow;

therefore I urged him forward. Yu has more than his own share of energy; therefore I kept him back."

**第二十二章** 子畏於匡，顏淵後，子曰，吾以女爲死矣。曰，子在，固何敢死。

**Chap. XXII.** The Master was put in fear in K'wang and Yen Yuan fell behind; The Master, *on his rejoining him*, said, "I thought you had died." *Hui* replied, "While, you were alive how should I presume to die?"

**第二十三章** 1. 季子然問仲由冉求，可謂大臣與。 2. 子曰，吾以子爲異之間，曾由與求之間。 3. 所謂大臣者，以道事君，不可則止。 4. 今由與求也，可謂具臣矣。 5. 曰，然則從之者與。 6. 子曰，弑父與君，亦不從也。

**Chap. XXIII.** 1. Chi Tsze-zan asked whether Chung Yu and Zan Ch'iu could be called great ministers.

2. The Master said, "I thought you would ask about some extraordinary individuals, and you only ask about Yu and Ch'iu!"

3. "What is called a great minister, is one who serves his prince according to what is right, and when he finds he cannot do so, retires.

4. "Now, as to Yu and Ch'iu, they may be called ordinary ministers."

5. Tsze-zan said, "Then they will always follow their chief;—will they?"

6. The Master said, "In an act of paricide

or regicide, they would not follow him."

**第二十四章** 1. 子路使子羔爲費宰。 2. 子曰，賊夫人之子。  
3. 子路曰，有民人焉，有社稷焉，何必讀書，然後爲學。 4.  
子曰，是故惡夫佞者。

**Chap. XXIV.** 1. Tsze-lu got Tsze-kao appointed governor of Pi.

2. The Master said, "You are injuring a man's son."

3. Tsze-lu said, "There are (there) common people and officers; there are the altars of the spirits of the land and grain. Why must one read books before he can be considered to have learned?"

4. The Master said, "It is on this account that I hate your glib-tongued people."

**第二十五章** 1. 子路，曾皙，冉有，公西華，侍坐。 2. 子曰，以吾一日長乎爾，毋吾以也。 3. 居則曰，不吾知也，如或知爾，則何以哉。 4. 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，由也爲之，比及三年，可使有勇，且知方也。夫子哂之。 5. 求，爾何如。對曰，方六七十，如五六十，求也爲之，比及三年，可使足民，如其禮樂，以俟君子。 6. 赤，爾何如。對曰，非曰能之，願學焉，宗廟之事，如會同，端章甫，願爲小相焉。 7. 點，爾何如。鼓瑟希，鐙爾，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。夫子喟然歎曰，吾與點也。 8. 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。9. 曰，夫子何哂由也。10. 曰，爲國以禮，其言不讓，是故哂之。11. 唯求則非邦也與，安見方六七十，如五六十，而非邦也者。12. 唯赤則非邦也與，宗廟會同，非諸侯而何，赤也爲之小，孰能爲之大。

**Chap. XXV.** 1. Tsze-lu Tsang Hsi Zan Yu, and Kung-hsi Hwa were sitting by *the Master*.

2. He said to them, "Though I am a day or so older than you, do not think of that."

3. "From day to day you are saying, 'We are not known.' If some *ruler* were to know you, what would you like to do?"

4. Tsze-lu hastily and lightly replied, "Suppose the case of a state of ten thousand chariots; let it be straitened between *other* large states; let it be suffering from invading armies; and to this let there be added a famine in corn and in all vegetables:—if I were intrusted with the government of it, in three years' time I could make the people to be bold, and to recognize the rules of righteous conduct." The Master smiled at him.

5. *Turning to Yen Yu, he said*, "Ch'iu, what are your wishes?" Ch'iu replied, "Suppose a state of sixty or seventy *li* square, or one of fifty or sixty, and let me have the government of it;—in three years' time, I could make plenty to abound among the people. As to *teaching them* the principles of propriety, and music, I must wait for the rise

of a superior man *to do that.*"

6. "What are your wishes, Ch'ih," said the Master next to Kung-hsi Hwa. Ch'ih replied, "I do not say that my ability extends to these things, but I should wish to learn them. At the services of the ancestral temple, and at the audiences of the princes with the sovereign, I should like, dressed in the dark squaremade robe and the black linen cap, to act as a small assistant."

7. Last of all, the Master asked Tsang Hsi, "Tien, what are your wishes?" Tien, pausing as he was playing on his lute, while it was yet twanging, laid the instrument aside, and rose. "My wishes," he said, "are different from the cherished purposes of these three gentlemen." "What harm is there in that?" said the Master; "do you also, as well as they, speak out your wishes." Tien then said, "In this, the last month of spring, with the dress of the season all complete, along with five or six young men who have assumed the cap, and six or seven boys, I would wash in the I, enjoy the breeze among the rain altars, and return home singing." The Master heaved a sigh and said, "I give my approval to Tien."

8. The three others having gone out, Tsang Hsi remained behind, and said, "What do you

think of the words of these three friends?" The Master replied, "They simply told each one his wishes."

9. *Hsi* pursued, "Master, why did you smile at Yu?"

10. He was answered, "The management of a state demands the rules of propriety. His words were not humble; therefore I smiled at him".

11. *Hsi*, again said, "But was it not a state which Ch'iu proposed for himself?" *The reply was*, "Yes; did you ever see a territory of sixty or seventy *li* or one of fifty or sixty, which was not a state?"

12. *Once more*, *Hsi* inquired, "And was it not a state which Ch'ih proposed for himself?" *The Master again replied*, "Yes; who but princes have to do with ancestral temples, and with audiences but the sovereign? If Ch'ih were to be a small *assistant* in these *services*, who could be a great one?"

## BOOK XII YEN YUAN 顏淵 第十二

第一章 1. 顏淵問仁。子曰，克己復禮爲仁，一日克己復禮，天下歸仁焉，爲仁由己，而由人乎哉。 2. 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。

Chap. I. 1. Yen Yuan asked about perfect

virtue. The Master said, "To subdue one's self and return to propriety, is perfect virtue. If a man can for one day subdue himself and return to propriety, all under heaven will ascribe perfect virtue to him. Is the practice of perfect virtue from a man himself, or is it from others?"

2. Yen Yuan said, "I beg to ask the steps of that process." The Master replied, "Look not at what is contrary to propriety; listen not to what is contrary to propriety; speak not what is contrary to propriety; make no movement which is contrary to propriety." Yen Yuan *then* said, "Though I am deficient in intelligence and vigor, I will make it my business to practice this lesson."

第二章 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，請事斯語矣。

**Chap. II.** Chung-kung asked about perfect virtue. The Master said, "*It is*, when you go abroad, *to behave to every one* as if you were receiving a great guest; to employ the people as if you were assisting at a great sacrifice; not to do to others as you would not wish done to yourself; to have no murmuring against you in the country, and none in the family." Chung-kung said, "Though I am deficient in intelligence and vigor, I will make it my



business to practice this lesson."

第三章 1. 司馬牛問仁。2. 子曰，仁者其言也訥。3. 曰，其言也訥，斯謂之仁矣乎。子曰，爲之難，言之得無訥乎。

**Chap.** III. 1. Sze-ma Niu asked about perfect virtue.

2. The Master said, "The man of perfect virtue is cautious and slow in his speech."

3. "Cautious and slow in his speech!" said Niu;—"is this what is meant by perfect virtue?" The Master said, "When a man feels the difficulty of doing, can he be other than cautious and slow in speaking?"

第四章 1. 司馬牛問君子。子曰，君子不憂不懼。2. 曰，不憂不懼，斯謂之君子矣乎。3. 子曰，內省不疚，夫何憂何懼。

**Chap.** IV. 1. Sze-ma Niu asked about the superior man. The Master said, "The superior man has neither anxiety nor fear."

2. "Being without anxiety or fear!" said Niu;—"does this constitute what we call the superior man?"

3. The Master said, "When internal examination discovers nothing wrong, what is there to be anxious about, what is there to fear?"

第五章 1. 司馬牛憂曰，人皆有兄弟，我獨亡。2. 子夏曰，商聞之矣。3. 死生有命，富貴在天。4. 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。

**Chap. v.** 1. Sze-ma Niu, full of anxiety, said, "Other men all have their brothers, I only have not."

2. Tsze-hsia said to him, "There is the following saying which I have heard—

3. "‘Death and life have their determined appointment; riches and honors depend upon Heaven.’

4. "Let the superior man never fail reverentially to order his own conduct, and let him be respectful to others and observant of propriety:—then all within the four seas will be his brothers. What has the superior man to do with being distressed because he has no brothers?"

**第六章** 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。

**Chap. VI.** Tsze-chang asked what constituted intelligence. The Master said, "He with whom neither slander that gradually soaks *into the mind*, nor statements that startle like a wound in the flesh, are successful, may be called intelligent indeed. Yea, he with whom neither soaking slander, nor startling statements, are successful, may be called farseeing."

**第七章** 1. 子貢問政。子曰，足食，足兵，民信之矣。2. 子貢曰，必不得已而去，於斯三者何先。曰，去兵。3. 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。

**Chap. VII.** 1. Tsze-kung asked about government. The Master said, "*The requisites of government are that there be sufficiency of food, sufficiency of military equipment, and the confidence of the people in their ruler.*"

2. Tsze-kung said, "If it cannot be helped, and one of these must be dispensed with, which of the three should be foregone first?" "The military equipment," said the Master.

3. Tsze-kung *again* asked, "If it cannot be helped, and one of the remaining two must be dispensed with, which of them should be foregone?" The Master answered, "Part with the food. From of old, death has been the lot of all men; but if the people have no faith *in their rulers*, there is no standing *for the state.*"

第八章 1. 棘子成曰，君子質而已矣，何以文爲。 2. 子貢曰，惜乎夫子之說，君子也，駟不及舌。 3. 文猶質也，質猶文也，虎豹之鞞，猶犬羊之鞞。

**Chap. VIII.** 1. Chi Tsze-ch'ang said, "In a superior man it is only the substantial qualities which are wanted;—why should we seek for ornamental accomplishments?"

2. Tsze-kung said, "Alas! Your words, sir, show you to be a superior man, but four horses cannot overtake the tongue.

3. "Ornament is as substance; substance is as ornament. The hide of a tiger or a leopard

stripped of its hair, is like the hide of a dog or a goat stripped of its hair."

**第九章** 1. 哀公問於有若曰,年饑,用不足,如之何。 2. 有若對曰,盍徹乎。 3. 曰,二,吾猶不足,如之何其徹也。 4. 對曰,百姓足,君孰與不足,百姓不足,君孰與足。

**Chap. IX.** 1. The duke Ai inquired of Yu Zo, saying, "The year is one of scarcity, and *the returns for* expenditure are not sufficient;—what is to be done?"

2. Yu Zo replied to him, "Why not *simply* tithe the people?"

3. "With two tenths," said the duke, "I find them not enough;—how could I do with that system of one tenth?"

4. Yu Zo answered, "If the people have plenty, their prince will not be left to want alone. If the people are in want, their prince cannot enjoy plenty alone."

**第十章** 1. 子張問崇德,辨惑。子曰,主中信,徙義,崇德也。 2. 愛之欲其生,惡之欲其死,既欲其生,又欲其死,是惑也。 3. 誠不以富,亦祇以異。

**Chap. X.** 1. Tsze-chang having asked how virtue was to be exalted, and delusions to be discovered, the Master said, "Hold faithfulness and sincerity as first principles, and be moving continually to what is right,—this is the way to exalt one's virtue.

2. "You love a man and wish him to live;

you hate him and wish him to die. Having wished him to live, you also wish him to die. This is a case of delusion.

3. "It may not be on account of her being rich, yet you come to make a difference."

第十一章 1. 齊景公問政於孔子。 2. 孔子對曰，君君，臣臣，父父，子子。 3. 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。

Chap. XI. 1. The duke Ching, of Ch'i, asked Confucius about government.

2. Confucius replied, "*There is government*, when the prince is prince, and the minister is minister; when the father is father, and the son is son."

3. "Good!" said the duke; "if, indeed, the prince be not prince, the minister not minister, the father not father, and the son not son, although I have my revenue, can I enjoy it?"

第十二章 1. 子曰，片言可以折獄者，其由也與。 2. 子路無宿諾。

Chap. XII. 1. The Master said, "Ah! it is Yu, who could with half a word settle litigations!"

2. Tsze-lu never slept over a promise.

第十三章 子曰，聽訟，吾猶人也，必也，使無訟乎。

Chap. XIII. The Master said, "In hearing litigations, I am like any other body. What is necessary, *however*, is to cause the people to

have no litigations.”

**第十四章** 子張問政。子曰，居之無倦，行之以忠。

**Chap. XIV.** Tsze-chang asked about government. The Master said, “*The art of governing is to keep its affairs before the mind without weariness, and to practice them with undeviating consistency.*”

**第十五章** 子曰，博學於文，約之以禮，亦可以弗畔矣夫。

**Chap. XV.** The Master said, “By extensively studying all learning, and keeping himself under the restraint of the rules of propriety, *one* may thus likewise not err from what is right.”

**第十六章** 子曰，君子成人之美，不成人之惡，小人反是。

**Chap. XVI.** The Master said, “The superior man *seeks* to perfect the admirable qualities of men, and does not *seek to* perfect their bad qualities. The mean man does the opposite of this.”

**第十七章** 季康子問政於孔子。孔子對曰，政者正也，子帥以正，孰敢不正。

**Chap. XVII.** Chi K'ang asked Confucius about government. Confucius replied, “To govern means to rectify. If you lead on *the people* with correctness, who will dare not to be correct?”

**第十八章** 季康子患盜，問於孔子。孔子對曰，苟子之不欲，雖賞之不竊。

**Chap. XVIII.** Chi K'ang, distressed about the number of thieves *in the state*, inquired of

Confucius *how to do away with them.* Confucius said, "If you, sir, were not covetous, although you should reward them to do it, they would not steal."

**第十九章** 季康子問政於孔子，曰，如殺無道，以就有道，何如。孔子對曰，子爲政，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。

**Chap. XIX.** Chi K'ang asked Confucius about government, saying, "What do you say to killing the unprincipled for the good of the principled?" Confucius replied, "Sir, in carrying on your government, why should you use killing at all? Let your *evinced* desires be for what is good, and the people will be good. The relation between superiors and inferiors is like that between the wind and the grass. The grass must bend, when the wind blows across it."

**第二十章** 1. 子張問士何如，斯可謂之達矣。 2. 子曰，何哉，爾所謂達者。 3. 子張對曰，在邦必聞，在家必聞。 4. 子曰，是聞也，非達也。 5. 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。 6. 夫聞也者，色取仁而行違，居之不疑，在邦必聞，在家必聞。

**Chap. XX.** 1. Tsze-chang asked, "What must the officer be, who may be said to be distinguished?"

2. The Master said, "What is it you call being distinguished?"

3. Tsze-chang replied, "It is to be heard of through the state, to be heard of throughout his clan."

4. The Master said, "That is notoriety, not distinction."

5. "Now the man of distinction is solid and straightforward, and loves righteousness. He examines people's words, and looks at their countenances. He is anxious to humble himself to others. Such a man will be distinguished in the country; he will be distinguished in his clan."

6. "As to the man of notoriety, he assumes the appearance of virtue, but his actions are opposed to it, and he rests in this character without any doubts *about himself*. Such a man will be heard of in the country; he will be heard of in the clan."

**第二十一章** 1. 樊遲從遊於舞雩之下，曰，敢問崇德，修慝，辨惑。 2. 子曰，善哉問。 3. 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。

**Chap. XXI.** 1. Fan Ch'ih rambling with the Master under *the trees* about the rain altars, said, "I venture to ask how to exalt virtue, to correct cherished evil, and to discover delusions."

2. The Master said, "Truly a good question!"

3. "If doing what is to be done be made



the first business, and success a secondary consideration:—is not this the way to exalt virtue? To assail one's own wickedness and not assail that of others;—is not this the way to correct cherished evil? For a morning's anger to disregard one's own life, and involve that of his parents; is not this a case of delusion?"

**第二十二章** 1. 樊遲問仁。子曰，愛人。問知。子曰，知人。 2. 樊遲未達。 3. 子曰，舉直錯諸枉，能使枉者直。 4. 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。 5. 子夏曰，富哉，言乎。 6. 舜有天下，選於衆，舉皋陶，不仁者遠矣，湯有天下，選於衆，舉伊尹，不仁者遠矣。

**Chap. XXII.** 1. Fan Ch'ih asked about benevolence. The Master said, "It is to love *all* men." He asked about knowledge. The Master said, "It is to know *all* men."

2. Fan Ch'ih did not immediately understand *these answers*.

3. The Master said, "Employ the upright and put aside all the crooked; in this way the crooked can be made to be upright."

4. Fan Ch'ih retired, and, seeing Tsze-hsia, he said to him, "A little while ago, I had an interview with our Master, and asked him about knowledge. He said, 'Employ the upright, and put aside all the crooked;—in

this way, the crooked will be made to be upright.' What did he mean?"

5. Tsze-hsia said, "Truly rich is his saying!

6. "Shun, being in possession of the kingdom, selected from among all the people, and employed Kao-yao on which all who were devoid of virtue disappeared. T'ang, being in possession of the kingdom, selected from among all the people, and employed I Yin, and all who were devoid of virtue disappeared."

第二十三章 子貢問友。子曰，忠告，而善道之，不可則止，毋自辱焉。

**Chap.** XXIII. Tsze-kung asked about friendship. The Master said, "Faithfully admonish *your friend*, and skillfully lead him on. If you find him impracticable, stop. Do not disgrace yourself."

第二十四章 曾子曰，君子以文會友，以友輔仁。

**Chap.** XXIV. The philosopher Tsang said, "The superior man on grounds of culture meets with his friends, and by their friendship helps his virtue."

### BOOK XIII. TSZE-LU 子路 第十三

第一章 子路問政。子曰，先之，勞之。 2. 請益，曰，無倦。

**Chap.** 1. 1. Tsze-lu asked government. The Master said, "Go before the people *with your example*, and be laborious in their affairs."

2. He requested further instruction, and was answered, "Be not weary (in these things)."

**第二章** 1. 仲弓爲季氏宰，問政。子曰，先有司，赦小過，舉賢才。 2. 曰，焉知賢才而舉之。曰，舉爾所知，爾所不知，人其舍諸。

**Chap.** II. 1. Chung-kung, being chief minister to the head of the Chi family, asked about government. The Master said, "Employ first the services of your various officers, pardon small faults, and raise to office men of virtue and talents."

2. *Chung-kung* said, "How shall I know the men of virtue and talent, so that I may raise them to office?" He was answered, "Raise to office those whom you know. As to those whom you do not know, will others neglect them?"

**第三章** 1. 子路曰，衛君待子而爲政，子將奚先。 2. 子曰，必也，正名乎。 3. 子路曰，有是哉，子之迂也，奚其正。 4. 子曰，野哉，由也，君子於其所不知，蓋闕如也。 5. 名不正，則言不順，言不順，則事不成。 6. 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。 7. 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。

**Chap.** III. 1. Tsze-lu said, "The ruler of Wei has been waiting for you, in order with you to administer the government. What will you consider the first thing to be done?"

2. The Master replied, "What is necessary is to rectify names."

3. "So, indeed!" said Tsze-lu. "You are wide of the mark! Why must there be such rectification?"

4. The Master said, "How uncultivated you are, Yu! A superior man, in regard to what he does not know, shows a cautious reserve.

5. "If names be not correct, language is not in accordance with the truth of things. If language be not in accordance with the truth of things, affairs cannot be carried on to success.

6. "When affairs cannot be carried on to success, proprieties and music will not flourish. When proprieties and music do not flourish, punishments will not be properly awarded. When punishments are not properly awarded, the people do not know how to move hand or foot.

7. "Therefore a superior man considers it necessary that the names he uses may be spoken *appropriately*, and also that what he speaks may be carried out *appropriately*. What the superior man requires is just that in his words there may be nothing incorrect."

第四章 1. 樊遲請學稼。子曰，吾不如老農。請學爲圃。曰，吾不如老圃。 2. 樊遲出。子曰，小人哉，樊須也。 3. 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,焉用祿。

**Chap. IV.** 1. Fan Ch'ih requested to be taught husbandry. The Master said, "I am not so good for that as an old husbandman." He requested *also* to be taught gardening, and was answered, "I am not so good for that as an old gardener."

2. Fan Ch'ih having gone out, the Master said, "A small man, indeed, is Fan Hsu!

3. "If a superior love propriety, the people will not dare not to be reverent. If he love righteousness, the people will not dare not to submit *to his example*. If he love good faith, the people will not dare not to be sincere. Now, when these things obtain, the people from all quarters will come to him, bearing their children on their backs;—what need has he of a knowledge of husbandry?"

**第五章** 子曰,誦詩三百,授之以政,不達,使於四方,不能專對,雖多,亦奚以爲。

**Chap. V.** The Master said, "Though a man may be able to recite the three hundred odes, yet if, when intrusted with a governmental charge, he knows not how to act, or if, when sent to any quarter on a mission, he cannot give his replies unassisted, notwithstanding the extent of *his learning*, of what practical use is

it?"

**第六章** 子曰,其身正,不令而行,其身不正,雖令不從。

**Chap. VI.** The Master said, "When a prince's personal conduct is correct, his government is effective without the issuing of orders. If his personal conduct is not correct, he may issue orders, but they will not be followed."

**第七章** 子曰,魯衛之政,兄弟也。

**Chap. VI.** The Master said, "The governments of Lu and Wei are brothers."

**第八章** 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。

**Chap. VIII.** The Master said of Ching, a scion of the ducal, family of Wei, that he knew the economy of a family well. When he began to have means, he said, "Ha! here is a collection!" When they were a little increased, he said, "Ha! this is complete!" When he had become rich, he said, "Ha! this is admirable!"

**第九章** 1. 子適衛,冉有僕。 2. 子曰,庶矣哉。 3. 冉有曰,既庶矣,又何加焉。曰,富之。 4. 曰,既富矣,又何加焉。曰,教之。

**Chap. IX.** 1. When the Master went to Wei, Zan Yu acted as driver of his carriage.

2. The Master observed, "How numerous are the people!"

3. Yu said, "Since they are thus numerous, what more shall be done for them?" "Enrich.

them," was the reply.

4. "And when they have been enriched, what more shall be done?" The Master said, "Teach them."

第十章 子曰，苟有用我者，朞月而已可也，三年有成。

**Chap. X.** The Master said, "If there were (any of the princes) who would employ me, in the course of twelve months, I should have done something considerable. In three years, *the government* would be perfected."

第十一章 子曰，善人爲邦百年，亦可以勝殘去殺矣，誠哉是言也。

**Chap. XI.** The Master said, "If good men were to govern a country *in succession* for a hundred years, they would be able to transform the violently bad, and dispense with capital punishments.' True indeed is this saying!"

第十二章 子曰，如有王者，必世而後仁。

**Chap. XII.** The Master said, "If a truly royal ruler were to arise, it would *still* require a generation, and then virtue would prevail."

第十三章 子曰，苟正其身矣，於從政乎何有，不能正其身，如正人何。

**Chap. XIII.** The Master said, "If a minister make his own conduct correct, what difficulty will he have in assisting in government? If he cannot rectify himself, what has he to do with rectifying others?"

第十四章 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。

**Chap.** XIV. The disciple Zan returning from the court, the Master said to him, "How are you so late?" He replied, "We had government business." The Master said, "It must have been *family* affairs. If there had been government business, though I am not *now* in office, I should have been consulted about it."

第十五章 1. 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。 2. 人之言曰，爲君難，爲臣不易。 3. 如知爲君之難也，不幾乎一言而興邦乎。 4. 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，予無樂乎爲君，唯其言而莫予違也。 5. 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。

**Chap.** XV. 1. The duke Ting asked whether there was a single sentence which could make a country prosperous. Confucius replied, "Such an effect cannot be expected from one sentence.

2. "There is a saying, however, which people have—"To be a prince is difficult; to be a minister is not easy."

3. "If a *ruler* knows this,—the difficulty of being a prince,—may there not be expected from this one sentence the prosperity of his country?"

4. *The duke then* said, "Is there a single



sentence which can ruin a country?" Confucius replied, "Such an effect as that cannot be expected from one sentence. There is, *however*, the saying which people have—"I have no pleasure in being a prince, but only in that no one can offer any opposition to what I say!"

5. "If a *ruler's* words be good, is it not also good that no one oppose them? But if they are not good, and no one opposes them, may there not be expected from this one sentence the ruin of his country?"

第十六章 1. 葉公問政。 2. 子曰，近者說，遠者來。

Chap. XVI. 1. The duke of Sheh asked about government.

2. The Master said, "*Good government obtains when* those who are near are made happy, and those who are far off are attracted."

第十七章 子夏爲莒父宰，問政。子曰，無欲速，無見小利，欲速則不達，見小利則大事不成。

Chap. XVII. Tsze-hsia, being governor of Chu-fu, asked about government. The Master said, "Do not be desirous to have things done quickly; do not look at small advantages. Desire to have things done quickly prevents their being done thoroughly. Looking at small advantages prevents great affairs from being accomplished."

第十八章 1. 葉公語孔子曰，吾黨有直躬者，其父攘羊，而子

證之。2. 孔子曰，吾黨之直者異於是，父爲子隱，子爲父隱，直在其中矣。

**Chap. XVIII.** 1. The duke of Sheh informed Confucius, saying, "Among us here are those who may be styled upright in their conduct. If their father have stolen a sheep, they will bear witness to the fact."

2. Confucius said, "Among us, in our part of the country, those who are upright are different from this. The father conceals the misconduct of the son, and the son conceals the misconduct of the father. Unrightness is to be found in this."

**第十九章** 樊遲問仁。子曰，居處恭，執事敬，與人忠，雖之夷狄，不可棄也。

**Chap. XIX.** Fan Ch'ih asked about perfect virtue. The Master said, "It is, in retirement, to be sedately grave; in the management of business, to be reverently attentive; in intercourse with others, to be strictly sincere. Though a man go among rude, uncultivated tribes, these *qualities* may not be neglected."

**第二十章** 1. 子貢問曰，何如斯可謂之士矣。子曰，行已有恥，使於四方，不辱君命，可謂士矣。2. 曰，敢問其次。曰，宗族稱孝焉，鄉黨稱弟焉。3. 曰，敢問其次。曰，言必信，行必果，硜硜然，小人哉，抑亦可以爲次矣。4. 曰，今之從政者何如。子曰，噫，斗筭之人，何足算也。

**Chap. XX.** 1. Tsze-kung asked, saying,

“What qualities must a man possess to entitle him to be called an officer?” The Master said, “He who in his conduct of himself maintains a sense of shame, and when sent to any quarter will not disgrace his prince’s commission, deserves to be called an officer.”

2. *Tsze-kung* pursued, “I venture to ask who may be placed in the next lower rank?” and he was told, “He whom the circle of his relatives pronounce to be filial, whom his fellow villagers and neighbors pronounce to be fraternal.”

3. *Again the disciple* asked, “I venture to ask about the class still next in order.” *The Master* said, “They are determined to be sincere in what they say, and to carry out what they do. They are obstinate little men. Yet perhaps they may make the next class.”

4. *Tsze-kung finally* inquired, “Of what sort are those of the present day, who engage in government?” *The Master* said, “Pooh! they are so many pecks and hampers, not worth being taken into account.”

第二十一章 子曰，不得中行而與之，必也狂狷乎，狂者進取，狷者有所不爲也。

**Chap. XXI.** The Master said, “Since I cannot get men pursuing the due medium, to whom I might communicate *my instructions*, I must find

the ardent and the cautiously-decided. The ardent will advance and lay hold *of truth*; the cautiously-decided will keep themselves from what is wrong."

**第二十二章** 1.子曰,南人有言曰,人而無恆,不可以作巫醫,善夫. 2.不恆其德,或承之羞. 3.子曰,不占而已矣.

**Chap. XXII.** 1. The Master said, "The people of the south have a saying—'A man without constancy cannot be either a wizard or a doctor.' Good!

2. "Inconstant in his virtue, he will be visited with disgrace."

3. The Master said, "This arises simply from not attending to the prognostication."

**第二十三章** 子曰,君子和而不同,小人同而不和.

**Chap. XXIII.** The Master said, "The superior man is affable, but not adulatory; the mean man is adulatory, but not affable."

**第二十四章** 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.

**Chap. XXIV.** Tsze-kung asked, saying, "What do you say of a man who is loved by all the people of his neighborhood?" The Master replied, "We may not for that accord our approval of him." "And what do you say of him who is hated by all the people of his neighborhood?" The Master said, "We may

not for that conclude that he is bad. It is better than either of these cases that the good in the neighborhood love him, and the bad hate him."

**第二十五章** 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。

**Chap. XXV.** The Master said, "The superior man is easy to serve and difficult to please. If you try to please him in any way which is not accordant with right, he will not be pleased. But in his employment of men, he uses them according to their capacity. The mean man is difficult to serve, and easy to please. If you try to please him, though it be in a way which is not accordant with right, he may be pleased. But in his employment of men, he wishes them to be equal to everything.

**第二十六章** 子曰，君子泰而不驕，小人驕而不泰。

**Chap. XXVI.** The Master said, "The superior man has a dignified ease without pride. The mean man has pride without a dignified ease."

**第二十七章** 子曰，剛毅，木，訥，近仁。

**Chap. XXVII.** The Master said, "The firm, the enduring, the simple, and the modest are near to virtue."

**第二十八章** 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。

**Chap. XXVIII.** Tsze-lu asked, saying, "What qualities must a man possess to entitle him to be called a scholar?" The Master said, "He must be thus,—earnest, urgent, and bland:—among his friends, earnest and urgent; among his brethren, bland."

**第二十九章** 子曰，善人教民七年，亦可以即戎矣。

**Chap. XXIX.** The Master said, "Let a good man teach the people seven years, and they may then likewise be employed in war."

**第三十章** 子曰，以不教民戰，是謂棄之。

**Chap. XXX.** The Master said, "To lead an uninstructed people to war, is to throw them away."

## BOOK XIV. HSIEN WAN 憲問 第十四

**第一章** 憲問恥。子曰，邦有道穀，邦無道穀，恥也。

**Chap. I.** Hsien asked what was shameful. The Master said, "When good government prevails in a state, *to be thinking only of salary*; and, when bad government prevails, *to be thinking, in the same way, only of salary*;—this is shameful."

**第二章** 1. 克，伐，怨，欲，不行焉，可以爲仁矣。 2. 子曰，可以爲難矣，仁則吾不知也。

**Chap. II. 1.** "When the love of superiority, boasting, resentments, and covetousness are repressed, this may be deemed perfect virtue."

2. The Master said, "This may be regarded as the achievement of what is difficult. But I do not know that it is to be deemed perfect virtue."

第三章 子曰，士而懷居，不足以爲士矣。

**Chap.** III. The Master said, "The scholar who cherishes the love of comfort is not fit to be deemed a scholar."

第四章 子曰，邦有道，危言危行，邦無道，危行言孫。

**Chap.** IV. The Master said, "When good government prevails in a state, language may be lofty and bold, and actions the same. When bad government prevails, the actions may be lofty and bold, but the language may be with some reserve."

第五章 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。

**Chap.** V. The Master said, "The virtuous will be sure to speak *correctly*, but those whose speech is good may not always be virtuous. Men of principle are sure to be bold, but those who are bold may not always be men of principle."

第六章 南宮适問於孔子曰，羿善射，稷盪舟，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。

**Chap.** VI. Nan-kung Kwo, submitting an inquiry to Confucius, said, "I was skillful at

archery, and Ao could move a boat along upon the land, but neither of them died a natural death. Yu and Chi personally wrought at the toils of husbandry, and they became possessors of the kingdom." The Master made no reply; but when Nan-kung Kwo went out, he said, "A superior man indeed is this! An esteemer of virtue indeed is this!"

**第七章** 子曰,君子而不仁者有矣夫,未有小人而仁者也。

**Chap. VII.** The Master said, "Superior men, and yet not *always* virtuous, there have been, alas! But there never has been a mean man, and, *at the same time*, virtuous."

**第八章** 子曰,愛之,能勿勞乎,忠焉,能勿誨乎。

**Chap. VIII.** The Master said, "Can there be love which does not lead to strictness with its object? Can there be loyalty which does not lead to the instruction of its object?"

**第九章** 子曰,爲命,裨諶草創之,世叔討論之,行人子羽修飾之,東里子產潤色之。

**Chap. IX.** The Master said, "In preparing the governmental notifications, P'i Shan first made the rough draft; Shi-shu examined and discussed its contents; Tsze-yu, the manager of foreign intercourse, then polished the style; and, finally, Tsze-ch'an of Tung-li gave it the proper elegance and finish."

**第十章** 1. 或問子產.子曰,惠人也. 2. 問子西.曰,彼哉彼



哉。3. 問管仲，曰，人也，奪伯氏駢邑三百，飯疏食，沒齒，無怨言。

**Chap. X.** 1. Some one asked about T'sze-ch'an. The Master said, "He was a kind man."

2. He asked about Tsze-hsi. The Master said, "That man! That man!"

3. He asked about Kwan Chung. "For him," said the Master, "the city of Pien, with three hundred families, was taken from the chief of the Po family, who did not utter a murmuring word, though, to the end of his life, he had only coarse rice to eat."

**第十一章** 子曰，貧而無怨，難，富而無驕，易。

**Chap. XI.** The Master said, "To be poor without murmuring is difficult. To be rich without being proud is easy."

**第十二章** 子曰，孟公綽，爲趙魏老則優，不可以爲滕薛大夫。

**Chap. XII.** The Master said, "Mang Kung-ch'o is more than fit to be chief officer in the families of Chao and Wei, but he is not fit to be great officer to either of *the states* Tang' or Hsieh."

**第十三章** 1. 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，亦可以爲成人矣。

2. 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，亦可以爲成人矣。

**Chap. XIII.** 1. Tsze-lu asked what constituted a COMPLETE man. The Master said, "Suppose

a man with the knowledge of Tsang Wu-chung, the freedom from covetousness of Kung-ch'ò, the bravery of Chwang of Pien, and the varied talents of Zan Ch'iu; add to these the accomplishments of the rules of propriety and music;—such a one might be reckoned a COMPLETE man.”

2. *He then* added, “But what is the necessity for a complete man of the present day to have all these things? The man, who in the view of gain, thinks of righteousness; who in the view of danger is prepared to give up his life, and who does not forget an old agreement however far back it extends:—such a man may be reckoned a COMPLETE man.”

**第十四章** 1. 子問公叔文子於公明賈曰，信乎，夫子不言，不笑，不取乎。 2. 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。

**Chan. XIV.** 1. The Master asked Kuug-ming Chia about Kung-shu Wan, saying, “Is It true that your master speaks not, laughs not, and takes not?”

2. Kung-ming Chia replied, “This has arisen from the reporters going beyond *the truth*,—My master speaks when it is the time to speak; and so men do not get tired of his speaking. He laughs when there is occasion to be joyful, and so men do not get tired of

his laughing. He takes when it is consistent with righteousness to do so, and so men do not get tired of his taking." The Master said, "So! But is it so with him?"

**第十五章** 子曰，臧武仲，以防求爲後於魯，雖曰不要君，吾不信也。

**Chap. XV.** The Master said, "Tsang Wu-chung, keeping possession of Fang, asked of the duke of Lu to appoint a successor to him in his family. Although it may be said that he was not using force with his sovereign, I believe he was."

**第十六章** 子曰，晉文公譎而不正，齊桓公正而不譎。

**Chap. XVI.** The Master said, "The duke Wan of Tsin was crafty and not upright. The duke Hwan of Ch'i was upright and not crafty."

**第十七章** 1. 子路曰，桓公殺公子糾，召忽死之，管仲不死，曰，未仁乎。 2. 子曰，桓公九合諸侯，不以兵車，管仲之力也，如其仁，如其仁。

**Chap. XVII.** 1. Tsze-lu said, "The duke Hwan caused his brother Chiu to be killed, when Shao Hu died *with his master*, but Kwan Chung did not die. May not I say that he was wanting in virtue?"

2. The Master said, "The duke Hwan assembled all the princes together, and that not with weapons of war and chariots:—it was all

through the influence of Kwan Chung. Whose beneficence was like his? Whose beneficence was like his?"

**第十八章** 1. 子貢曰，管仲非仁者與，桓公殺公子糾，不能死，又相之。 2. 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。 3. 豈若匹夫匹婦之爲諒也，自經於溝瀆，而莫之知也。

**Chap. XVIII.** 1. Tsze-kung said, "Kwan Chung, I apprehend, was wanting in virtue. When the duke Hwan caused his brother Chiu to be killed, Kwan Chung was not able to die with him. Moreover, he became prime minister to Hwan."

2. The Master said, "Kwan Chung acted as prime minister to the duke Hwan, made him leader of all the princes, and united and rectified the whole kingdom. Down to the present day, the people enjoy the gifts which he conferred. But for Kwan Chung, we should now be wearing our hair unbound, and the lappets of our coats buttoning on the left side.

3. "Will you require from him the small fidelity of common men and common women, who would commit suicide in a stream or ditch, no one knowing anything about them?"

**第十九章** 1. 公叔文子之臣，大夫僕，與文子同升諸公。 2. 子聞之曰，可以爲文矣。

**Chap. XIX.** 1. The great officer, Hsien, who

had been *family* minister to Kung-shu Wan, ascended to the prince's *court* in company with Wan.

2. The Master, having heard of it, said, "He deserved to be considered Wan (the accomplished)."

**第二十章** 1.子言衛靈公之無道也,康子曰,夫如是,奚而不喪。 2.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。

**Chap. XX.** 1. The Master was speaking about the unprincipled course of the duke Ling of Wei, when Ch'i K'ang said, "Since he is of such a character, how is it he does not lose his state?"

2. Confucius said, "The Chung-shu Yu has the superintendence of his guests and of strangers; the litanist, T'o, has the management of his ancestral temple; and Wang-sun Chia has the direction of the army and forces:— with such officers as these, how should he lose his state?"

**第二十一章** 子曰,其言之不怍,則爲之也難。

**Chap. XXI.** The Master said, "He who speaks without modesty will find it difficult to make his words good."

**第二十二章** 1.陳成子弑簡公。 2.孔子沐浴而朝,告於哀公曰,陳恆弑其君,請討之。 3.公曰,告夫三子。 4.孔子曰,以吾從大夫之後,不敢不告也,君曰,告夫三子者。 5.之

三子告,不可,孔子曰,以吾從大夫之後,不敢不告也。

**Chap. XXII.** 1. Chan Ch'ang murdered the duke Chien of Ch'i.

2. Confucius bathed, went to court, and informed the duke Ai, saying, "Chan Hang has slain his sovereign. I beg that you will undertake to punish him."

3. The duke said, "Inform the chiefs of the three families of it."

4. Confucius *retired, and* said, "Following in the rear of the great officers, I did not dare not to represent such a matter, and my prince says, "Inform the chiefs of the three families of it."

5. He went to the chiefs, and informed them, but they would not act, Confucius *then* said, "Following in the rear of the great officers, I did not dare not to represent such a matter."

**第二十三章** 子路問事君。子曰,勿欺也,而犯之。

**Chap. XXIII.** Tsze-lu asked how a ruler should be served. The Master said, "Do not impose on him, and, moreover, withstand him to his face."

**第二十四章** 子曰,君子上達,小人下達。

**Chap. XXIV.** 1. The Master said, "The progress of the superior man is upwards; the progress of the mean man is downwards."

第二十五章 子曰，古之學者爲己，今之學者爲人。

XXV. The Master said, "In ancient times, men learned with a view to their own improvement. Nowadays, men learn with a view to the approbation of others."

第二十六章 1. 蘧伯玉使人於孔子。2. 孔子與之坐而問焉，曰，夫子何爲。對曰，夫子欲寡其過，而未能也，使者出，子曰，使乎，使乎。

Chap. XXVI. 1. Chu Po-yu sent a messenger *with friendly inquiries* to Confucius.

2. Confucius sat with him, and questioned him. "What," said he, "is your master engaged in?" The messenger replied, "My master is anxious to make his faults few, but he has not yet succeeded." He then went out, and the Master said, "A messenger indeed! A messenger indeed!"

第二十七章 子曰，不在其位，不謀其政。

Chap. XXVII. The Master said, "He who is not in any particular office has nothing to do with plans for the administration of its duties."

第二十八章 曾子曰，君子思不出其位。

Chap. XXVIII. The philosopher Tsang said, "The superior man, in his thoughts, does not go out of his place."

第二十九章 子曰，君子恥其言而過其行。

Chap. XXIX. The Master said, "The superior man is modest in his speech, but exceeds in his

actions.”

**第三十章** 1.子曰,君子道者三,我無能焉,仁者不憂,知者不惑,勇者不懼。 2.子貢曰,夫子自道也。

**Chap. XXX.** 1. The Master said, “The way of the superior man is threefold, but I am not equal to it. Virtuous, he is free from anxieties; wise, he is free from perplexities; bold, he is free from fear.

2. Tsze-kung said, “Master, that is what you yourself say,”

**第三十一章** 子貢方人,子曰,賜也賢乎哉,夫我則不暇。

**Chap. XXXI.** Tsze-kung was *in the habit of* comparing men together. The Master said, “Tsze must have reached a high pitch of excellence! Now, I have not leisure *for this.*”

**第三十二章** 子曰,不患人之不己知,患其不能也。

**Chap. XXXII.** The Master said, “I will not be concerned at men’s not knowing me; I will be concerned at my own want of ability.”

**第三十三章** 子曰,不逆詐,不億不信,抑亦先覺者,是賢乎。

**Chap. XXXIII.** The Master said, “He who does not anticipate attempts to deceive him, nor think beforehand of his not being believed, and yet apprehends these things readily (*when they occur*);—is he not a man of superior worth?”

**第三十四章** 1.微生畝謂孔子曰,丘何爲是栖栖者與,無乃爲佞乎。 2.孔子曰,非敢爲佞也,疾固也。

**Chap. XXXIV.** 1. Wei-shang Mau said to



Confucius, "Ch'iu, how is it that you keep roosting about? Is it not that you are an insinuating talker?"

2. Confucius said, "I do not dare to play the part of such a talker, but I hate obstinacy."

**第三十五章** 子曰，驥，不稱其力，稱其德也。

**Chai.** XXXV. The Master said, "A horse is called a ch'i, not because of its strength, but because of its *other* good qualities."

**第三十六章** 1. 或曰，以德報怨，何如。 2. 子曰，何以報德。  
3. 以直報怨，以德報德。

**Chai.** XXXVI. 1. Some one said, "What do you say concerning the principle that injury should be recompensed with kindness?"

2. The Master said, "With what then will you recompense kindness?"

3. "Recompense injury with justice; and recompense kindness with kindness."

**第三十七章** 1. 子曰，莫我知也夫。 2. 子貢曰，何爲其莫知子也。子曰，不怨天，不尤人，下學而上達，知我者其天乎。

**Chap.** XXXVII. 1. The Master said, "Alas! there is no one that knows me."

2. Tsze-kung said, "What do you mean by thus saying—that no one knows you?" The Master replied, "I do not murmur against Heaven. I do not grumble against men. My studies lie low, and my penetration rises high. But there is Heaven;—that knows me!"

**第三十八章** 1. 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。 2. 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。

**Chap. XXXVIII.** 1. The Kung-po Liao, having slandered Tsze-lu to Chi-sun, Tsze-fu Ching-po informed Confucius of it, saying, "Our master is certainly being led astray by the Kung-po Liao, but I have still power enough left to cut *Liao* off, and expose his corpse in the market and in the court."

2. The Master said, "If *my* principles are to advance, it is so ordered. If they are to fall to the ground, it is so ordered. What can the Kung-po Liao do where such ordering is concerned?"

**第三十九章** 1. 子曰，賢者辟世。 2. 其次辟地。 3. 其次辟色。 4. 其次辟言。

**Chap. XXXIX.** 1. The Master said, "Some men of worth retire from the world.

2. "Some retire from *particular* states.

3. "Some retire because of *disrespectful* looks.

4. "Some retire because of *contradictory* language."

**第四十章** 子曰，作者七人矣。

**Chap. XL.** The Master said, "Those who have done this are seven men."

**第四十一章** 子路宿於石門，晨門曰，奚自。子路曰，自孔氏。

曰，是知其不可而爲之者與。

**Chap. XLII.** Tsze-lu happening to pass the night in Shih-man, the gatekeeper said to him, "Whom do you come from?" Tsze-lu said, "From Mr. K'ung" "It is he,—is it not?"—said the other, "who knows the impracticable nature of the times and yet will be doing in them."

**第四十二章** 1. 子擊磬於衛，有荷蕢，而過孔氏之門者，曰，有心哉，擊磬乎。 2. 既，而曰，鄙哉，硜硜乎，莫己知也，斯已而已矣，深則厲，淺則揭。 3. 子曰，果哉，末之難矣。

**Chap. XLIII.** 1. The Master was playing, *one day*, on a musical stone in Wei, when a man, carrying a straw basket passed the door of the house where Confucius was, and said, "His heart is full who *so* beats the musical stone,"

2. A little while after, he added, "How contemptible is the one-ideaed obstinacy *those sounds display!* When one is taken no notice of, he has simply at once to give over *his wish for public employment.* "Deep water must be crossed with the clothes on; shallow water may be crossed with the clothes held up."

3. The Master said, "How determined is he in his purpose! *But* this is not difficult!"

**第四十三章** 1. 子張曰，書云，高宗諒陰，三年不言，何謂也。 2. 子曰，何必高宗，古之人皆然，君薨，百官總已，以聽於冢宰三年。

**Chap. XLIII.** 1. Tsze-chang said, "What is meant when the Shu says that Kao-tsung, while observing the usual imperial mourning, was for three years without speaking?"

2. The Master said, "Why must Kao-tsung be referred to as an example of this? The ancients all did so. When the sovereign died, the officers all attended to their several duties, taking instructions from the prime minister for three years."

**第四十四章** 子曰,上好禮,則民易使也。

**Chap. XLIV.** The Master said, "When rulers love to observe the rules of propriety, the people respond readily to the calls on them for service."

**第四十五章** 子路問君子。子曰,脩己以敬。曰,如斯而已乎。曰,脩己以安人。曰,如斯而已乎。曰,脩己以安百姓,脩己以安百姓,堯舜其猶病諸。

**Chap. XLV.** Tsze-lu asked what constituted the superior man. The Master said, "The cultivation of himself in reverential carefulness." "And is this all?" said *Tsze-lu*. "He cultivates himself so as to give rest to others," was the reply. "And is this all?" again asked *Tsze-lu*. The Master said, "He cultivates himself so as to give rest to all the people. He cultivates himself so as to give rest to all the people:—even Yao and Shua were still solici-

tous about this.”

**第四十六章** 原壤夷俟，子曰：「幼而不孫弟，長而無述焉，老而不死，是爲賊。以杖叩其脛。」

**Chap.** XLVI. Yuan Zang was squatting on his heels, and so waited *the approach of* the Master, who said to him, “In youth not humble as befits a junior; in manhood, doing nothing worthy of being handed down; and living on to old age:—this is to be a pest.” With this he hit him on the shank with his staff.

**第四十七章** 1. 闕黨童子將命，或問之曰：「益者與？」 2. 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。」

**Chap.** XLVII. 1. A youth of the village of Ch'ueh was employed *by Confucius* to carry the messages between him and his visitors. Some one asked about him, saying, “I suppose he has made great progress.”

2. The Master said, “I observe that he is fond of occupying the seat *of a full-grown man*; I observe that he walks shoulder to shoulder with his elders. He is not one who is seeking to make progress *in learning*. He wishes quickly to become a man.”

## BOOK XV. WEI LING KUNG

### 衛靈公 第十五

**第一章** 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。 2. 在陳絕糧，從者病，莫能興。 3. 子路慍見曰，君子亦有窮乎。子曰，君子固窮，小人窮斯濫矣。

**Chap. I.** 1. The duke Ling of Wei asked Confucius about tactics. Confucius replied, "I have heard all about sacrificial vessels, but I have not learned military matters." On this, he took his departure the next day.

2. When he was in Chan, their provisions were exhausted, and his followers became so ill that they were unable to rise.

3. Tsze-lu, with evident dissatisfaction, said, "Has the superior man likewise to endure *in this way?*" The Master said, "The superior man may indeed have to endure want, but the mean man, when he is in want, gives way to unbridled license."

**第二章** 1. 子曰，賜也，女以予爲多學而識之者與。 2. 對曰，然，非與。 3. 曰，非也，予一以貫之。

**Chap. II.** 1. The Master said, "Ts'ze, you think, I suppose, that I am one who learns many things and keeps them in memory?"

2. Tsze-kung replied, "Yes,—but perhaps it is not so?"

3. "No," was the answer; "I seek a unity allpervading."

**第三章** 子曰，由，知德者鮮矣。

**Chap.** III. The Master said, "Yu, those who know virtue are few."

**第四章** 子曰，無爲而治者，其舜也與，夫何爲哉，恭己正南面而已矣。

**Chap.** IV. The Master said, "May not Shun be instanced as having governed efficiently without exertion? What did he do? He did nothing but gravely and reverently occupy his royal seat."

**第五章** 1.子張問行。 2.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。 3.立，則見其參於前也，在輿，則見其倚於衡也，夫然後行。 4.子張書諸紳。

**Chap.** V. 1. Tsze-chang asked how a man should conduct himself, *so as to be everywhere appreciated.*

2. The Master said, "Let his words be sincere and truthful, and his actions honorable and careful;—such conduct may be practiced among the rude tribes of the South or the North. If his words be not sincere and truthful, and his actions not honorable and careful, will he, with such conduct, be appreciated, even in his neighborhood?"

3. "When he is standing, let him see those two things, as it were, fronting him. When he is in a carriage, let him see them attached to the yoke. Then may he subsequently carry

them into practice.”

4. Tsze-chang wrote these counsels on the end of his sash.

**第六章** 1.子曰,直哉,史魚,邦有道如矢,邦無道如矢。 2.君子哉,蘧伯玉,邦有道,則仕,邦無道,則可卷而懷之。

**Chap. VI.** 1. The Master said, “Truly straightforward was the historiographer Yu. When good government prevailed in his state, he was like an arrow. When bad government prevailed, he was like an arrow.

2. “A superior man indeed is Chu Po-yu! When good government prevails in his state, he is to be found in office. When government prevails, he can roll his principles up, and keep them in his breast.”

**第七章** 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。

**Chap. VII.** The Master said, “When a man may be spoken with, not to speak to him is to err in reference to the man. When a man may not be spoken with, to speak to him is to err in reference to our words. The wise err neither in regard to their man nor to their words.”

**第八章** 子曰,志士,仁人,無求生以害仁,有殺身以成仁。

**Chap. VIII.** The Master said, “The determined scholar and the man of virtue will not seek to live at the expense of injuring their virtue. They will even sacrifice their lives to preserve



their virtue complete.”

第九章 子貢問爲仁。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。

**Chap.** IX. Tsze-kung asked about the practice of virtue. The Master said, “The mechanic, who wishes to do his work well, must first sharpen his tools. When you are living in any state, take service with the most worthy among its great officers, and make friends of the most virtuous among its scholars.”

第十章 1. 顏淵問爲邦。 2. 子曰，行夏之時。 3. 乘殷之輅。 4. 服周之冕。 5. 樂則韶舞。 6. 放鄭聲，遠佞人，鄭聲淫，佞人殆。

**Chap.** X. 1. Yen Yuan asked how the government of a country should be administered.  
2. The Master said, “Follow the seasons of Hsia.  
3. “Ride in the state carriage of Yin.  
4. “Wear the ceremonial cap of Chau.  
5. “Let the music be the Shao with its pantomimes.  
6. “Banish the songs of Chang, and keep far from specious talkers. The songs of Chang are licentious; specious talkers are dangerous.”

第十一章 子曰，人無遠慮，必有近憂。

**Chap.** XI. The Master said, “If a man take no thought about what is distant, he will find sorrow near at hand.”

**第十二章** 子曰，已矣乎，吾未見好德如好色者也。

**Chap. XII.** The Master said, "It is all over! I have not seen one who loves virtue as he loves beauty."

**第十三章** 子曰，臧文仲，其竊位者與，知柳下惠之賢，而不與立也。

**Chap. XIII.** The Master said, "Was not Tsang Wan like one who had stolen his situation? He knew the virtue and the talents of Hui of Liu-hsia, and yet did not *procure that he should stand with him in court.*"

**第十四章** 子曰，躬自厚而薄責於人，則遠怨矣。

**Chap. XIV.** The Master said, "He who requires much from himself and little from others, will keep himself from *being the object of resentment.*"

**第十五章** 子曰，不曰如之何，如之何者，吾未如之何也已矣。

**Chap. XV.** The Master said, "When a man is not *in the habit of saying*—'What shall I think of this? What shall I think of this?' I can indeed do nothing with him!"

**第十六章** 子曰，羣居終日，言不及義，好行小慧，難矣哉。

**Chap. XVI.** The Master said, "When a number of people are together, for a whole day, without their conversation turning on righteousness, and when they are fond of carrying out *the suggestions of a small shrewdness*;—theirs is indeed a hard case."

第十七章 子曰，君子義以為質，禮以行之，孫以出之，信以成之，君子哉。

**Chap.** XVII. The Master said, "The superior man *in everything* considers righteousness to be essential. He performs it according to the rules of propriety. He brings it forth in humility. He completes it with sincerity. This is indeed a superior man."

第十八章 子曰，君子病無能焉，不病人之不知也。

**Chap.** XVIII. The Master said, "The superior man is distressed by his want of ability. He is not distressed by men's not knowing him."

第十九章 子曰，君子疾沒世，而名不稱焉。

**Chap.** XIX. The Master said, "The superior man dislikes the thought of his name not being mentioned after his death."

第二十章 子曰，君子求諸己，小人求諸人。

**Chap.** XX. The Master said, "What the superior man seeks, is in himself. What the mean man seeks, is in others."

第二十一章 子曰，君子矜而不爭，羣而不黨。

**Chap.** XXI. The Master said, "The superior man is dignified, but does not wrangle. He is sociable, but not a partisan."

第二十二章 子曰，君子不以言舉人，不以人廢言。

**Chap.** XXII. The Master said, "The superior man does not promote a man *simply* on account of his words, nor does he put aside *good* words

because of the man.”

**第二十三章** 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。

**Chap. XXIII.** Tsze-kung asked, saying, “Is there one word which may serve as a rule of practice for all one’s life? The Master said, “Is not RECIPROCITY such a word? What you do not want done to yourself, do not do to others.”

**第二十四章** 1.子曰，吾之於人也，誰毀，誰譽，如有所譽者，其有所試矣。 2.斯民也，三代之所以直道而行也。

**Chap. XXIV.** 1. The Master said, “In my dealings with men, whose evil do I blame, whose goodness do I praise, beyond what is proper? If I do sometimes exceed in praise, there must be ground for it in my examination of the individual.

2. “This people supplied the ground why the three dynasties pursued the path of straight-forwardness;”

**第二十五章** 子曰，吾猶及史之闕文也，有馬者，借人乘之，今亡已夫。

**Chap. XXV.** The Master said, “Even in my early days, a historiographer would leave a blank in his text, and he who had a horse would lend him to another to ride. Now, alas! there are no such things.”

**第二十六章** 子曰，巧言亂德，小不忍，則亂大謀。

**Chap. XXVI.** The Master said, "Specious words confound virtue. Want of forbearance in small matters confounds great plans."

第二十七章 子曰，衆惡之，必察焉，衆好之，必察焉。

**Chap. XXVII.** The Master said, "When the multitude hate a man, it is necessary to examine into the case. When the multitude like a man, it is necessary to examine into the case."

第二十八章 子曰，人能弘道，非道弘人。

**Chap. XXVIII.** The Master said, "A man can enlarge the principles *which he follows*; those principles do not enlarge the man."

第二十九章 子曰，過而不改，是謂過矣。

**Chap. XXIX.** The Master said, "To have faults and not to reform them,—this, indeed, should be pronounced having faults."

第三十章 子曰，吾嘗終日不食，終夜不寢，以思，無益，不如學也。

**Chap. XXX.** The Master said, "I have been the whole day without eating, and the whole night without sleeping:—occupied with thinking. It was of no use. The better plan is to learn,"

第三十一章 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。

**Chap. XXXI.** The Master said, "The object of the superior man is truth. Food is not his object. There is plowing;—even in that there is *sometimes* want. So with learning;—

emolument may be found in it. The superior man is anxious lest he should not get truth; he is not anxious lest poverty should come upon him."

**第三十二章** 1.子曰,知及之,仁不能守之,雖得之,必失之。  
2. 知及之,仁能守之,不莊以涖之,則民不敬。 3. 知及之,仁能守之,莊以涖之,動之不以禮,未善也。

**Chap. XXXII.** 1. The Master said, "When a man's knowledge is sufficient to attain, and his virtue is not sufficient to enable him to hold, whatever he may have gained, he will lose again.

2. "When his knowledge is sufficient to attain, and he has virtue enough to hold fast, if he cannot govern with dignity, the people will not respect him.

3. "When his knowledge is sufficient to attain, and he has virtue enough to hold fast; when he governs also with dignity, yet if he try to move the people contrary to the rules of propriety:—full excellence is not reached."

**第三十三章** 子曰,君子不可小知,而可大受也,小人不可大受,而可小知也。

**Chap. XXXIII.** The Master said, "The superior man cannot be known in little matters; but he may be intrusted with great concerns. The small men may not be intrusted with great concerns, but he may be known in little

matters.”

**第三十四章** 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。

**Chap. XXXIV.** The Master said, “Virtue is more to man than either water or fire. I have seen men die from treading on water and fire, but I have never seen a man die from treading the course of virtue.”

**第三十五章** 子曰，當仁，不讓於師。

**Chap. XXXV.** The Master said, “Let every man consider virtue as what devolves on himself. He may not yield the performance of it *even* to his teacher.”

**第三十六章** 子曰，君子貞，而不諒。

**Chap. XXXVI.** The Master said, “The superior man is correctly firm, and not firm merely.”

**第三十七章** 子曰，事君敬其事，而後其食。

**Chap. XXXVII.** The Master said, “A minister, in serving his prince, reverently discharges his duties, and makes his emolument a secondary consideration.”

**第三十八章** 子曰，有教，無類。

**Chap. XXXVIII.** The Master said, “In teaching there should be no distinction of classes.”

**第三十九章** 子曰，道不同，不相爲謀。

**Chap. XXXIX.** The Master said, “Those whose

courses are different cannot lay plans for one another."

第四十章 子曰，辭，達而已矣。

**Chap. XL.** The Master said, "In language it is simply required that it convey the meaning."

第四十一章 1. 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。 2. 師冕出，子張問曰，與師言之道與。 3. 子曰，然，固相師之道也。

**Chap. XLI.** 1. The music master, Mien, having called upon him, when they came to the steps, the Master said, "Here are the steps." When they came to the mat *for the guest* to sit upon, he said, "Here is the mat." When all were seated, the Master informed him, saying, "So and so is here; so and so is here."

2. The music master, Mien, having gone out, Tsze-chang asked, saying, "Is it the rule to tell those things to the music master?"

3. The Master said, "Yes. This is certainly the rule for those who lead the blind."

## BOOK XVI. KE SHE 季氏 第十六

第一章 1. 季氏將伐顓臾。 2. 冉有季路見於孔子，曰，季氏將有事於顓臾。 3. 孔子曰，求，無乃爾是過與。 4. 夫顓臾，昔者，先王以爲東蒙主，且在邦域之中矣，是社稷之臣也，何以伐爲。 5. 冉有曰，夫子欲之，吾二臣者，皆不欲也。 6. 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。 7. 且爾言過矣，虎兕出於柙，龜玉毀於櫝中，是誰之過與。 8. 冉有曰，今夫顛矣，固而近於費，今不取，後世必爲子孫憂。 9. 孔子曰，求，君子疾夫舍曰欲之，而必爲之辭。 10. 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。 11. 夫如是，故遠人不服，則修文德以來之，既來之，則安之。 12. 今由與求也，相夫子，遠人不服，而不能來也，邦分崩離析，國不能守也。 13. 而謀動干戈於邦內，吾恐季孫之憂，不在顛矣，而在蕭牆之內也。

**Chap.** 1. 1. The head of the Chi family was going to attack Chwan-yu.

2. Zau Yu and Chi-lu had an interview with Confucius, and said, "Our chief, Chi, is going to commence operations against Chwan-yu."

3. Confucius said, "Ch'iu, is it not you who are in fault here?"

4. "Now, in regard to Chwan-yu, long ago a former king appointed its ruler to preside over the sacrifices to the eastern Mang; moreover, it is in the midst of the territory of our state; and its ruler is a minister in direct connection with the sovereign:—What has your chief to do with attacking it?"

5. Zau Yu said, "Our master wishes the thing; neither of us two ministers wishes it."

6. Confucius said, "Ch'iu, there are the words of Chau Zau,—'When he can put forth

his ability, he takes his place in the ranks of *office*; when he finds himself unable to do so, he retires from it. How can he be used as a guide to a blind man, who does not support him when tottering, nor raise him up when fallen?"

7. "And further, You speak wrongly. When a tiger or rhinoceros escapes from his cage; when a tortoise or piece of jade is injured in its repository:—whose is the fault?"

8. Zan Yu said, "But at present, Chwan-yu is strong and near to Pi; if *our chief* do not now take it, it will hereafter be a sorrow to his descendants."

9. Confucius said. "Ch'iu, the superior man hates that declining to say—'I want such and such a thing,' and framing explanations *for the conduct*.

10. "I have heard that rulers of states and chiefs of families are not troubled lest their people should be few, but are troubled lest they should not keep their several places; that they are not troubled with fears of poverty, but are troubled with fears of a want of contented repose *among the people in their several places*. For when the people keep their several places, there will be no poverty; when harmony prevails, there will be no scarcity of people; and when there is such a *contented* repose,

there will be no rebellious upsettings.

11. "So it is.—Therefore, if remoter people are not submissive, all the influences of civil culture and virtue are to be cultivated to attract them to be so; and when they have been so attracted, they must be made contented and tranquil.

12. "Now, here are you, Yu and Ch'iu, assisting your chief. Remoter people are not submissive, and, *with your help*, he cannot attract them to him. In his own territory there are divisions and downfalls, leavings and separations, and, *with your help*, he cannot preserve it.

13. "And yet he is planning these hostile movements within the state.—I am afraid that the sorrow of the Chi-sun *family* will not be on account of Chwan-yu, but will be found within the screen of their own court."

**第二章** 1.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。 2.天下有道,則政不在大夫。 3.天下有道,則庶人不議。

**Chap. II.** 1. Confucius said, "When good government prevails in the empire, ceremonies, music, and punitive military expeditions proceed from the son of Heaven. When bad government prevails in the empire, ceremonies,

music, and punitive military expeditions proceeded from the princes, When these things proceed from the princes, as a rule, the cases will be few in which they do not lose their power in ten generations. When they proceed from the great officers *of the princes, as a rule*, the cases will be few in which they do not lose their power in five generations. When the subsidiary ministers *of the great officers* hold in their grasp the orders of the state, *as a rule*, the cases will be few in which they do not lose their power in three generations.

2. "When right principles prevail in the kingdom, government will not be in the hands of the great officers.

3. "When right principles prevail in the kingdom, there will be no discussions among the common people."

第三章 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。

Chap. III. confucius said, "The revenue *of the state* has left the ducal house now for five generations. The government has been in the hands of the great officers for four generations. On this account, the descendants of the three Hwan are much reduced."

第四章 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。

**Chap. IV.** Confucius said, "There are three friendships which are advantageous, and three which are enjurious. Friendship with the upright; friendship with the sincere; and friendship with the man of much observation:—these are advantageous. Friendship with the man of specious airs; friendship with the insinuatingly soft; and friendship with the glibtongued:—these are injurious.

**第五章** 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。

**Chap. V.** Confucius said, "There are three things men find enjoyment in which are advantageous, and three things they find enjoyment in which are injurious. To find enjoyment in the discriminating study of ceremonies and music; to find enjoyment in speaking of the goodness of others; to find enjoyment in having many worthy friends:—these are advantageous. To find enjoyment in extravagant pleasures; to find enjoyment in idleness and sauntering; to find enjoyment in the pleasures of feasting:—these are injurious."

**第六章** 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。

**Chap. VI.** confucius said, "There are three errors to which they who stand in the presence

of a man of virtue and station are liable. They may speak when it does not come to them to speak;—this is called rashness. They may not speak when it comes to them to speak;—this is called concealment. They may speak without looking at the countenance of their superior;—this is called blindness.”

**第七章** 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，戒之在鬪，及其老也，血氣既衰，戒之在得。

**Chap. VII.** Confucius said, “There are three things which the superior man guards against. In youth, when the physical powers are not yet settled, he guards against lust. When he is strong and the physical powers are full of vigor, he guards against quarrelsomeness. When he is old, and the animal powers are decayed, he guards against covetousness.”

**第八章** 1. 孔子曰，君子有三畏，畏天命，畏大人，畏聖人之言。  
2. 小人不知天命，而不畏也，狎大人，侮聖人之言。

**Chap. VIII. I.** Confucius said, “There are three things of which the superior man stands in awe. He stands in awe of the ordinances of Heaven. He stands in awe of great men. He stands in awe of the words of sages.

2. “The mean man does not know the ordinances of Heaven, and *consequently* does not stand in awe of them. He is disrespectful

to great men. He makes sport of the words of sages.

**第九章** 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,民斯爲下矣。

**Chap. IX.** Confucius said, "Those who are born with the possession of knowledge are the highest class of men. Those who learn, and so, *readily*, get possession of knowledge, are the next. Those who are dull and stupid, and yet compass the learning, are another class next to these. As to those who are dull and stupid and yet do not learn;—they are the lowest of the people."

**第十章** 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。

**Chap. X.** Confucius said, "The superior man has nine things which are subjects with him of thoughtful consideration. In regard to the use of his eyes, he is anxious to see clearly. In regard to the use of his ears, he is anxious to hear distinctly. In regard to his countenance, he is anxious that it should be benign. In regard to his demeanor, he is anxious that it should be respectful. In regard to his speech, he is anxious that it should be sincere. In regard to his doing of business, he is anxious that it should be reverently careful. In regard to what he doubts about, he is anxious to

question others. When he is angry, he thinks of the difficulties (*his anger may involve him in*). When he sees gain to be got, he thinks of righteousness."

**第十一章** 1. 孔子曰，見善如不及，見不善如探湯，吾見其人矣，吾聞其語矣。 2. 隱居以求其志，行義以達其道，吾聞其語矣，未見其人也。

**Chap. XI.** 1. Confucius said, "Contemplating good, *and pursuing it*, as if they could not reach it; contemplating evil, *and shrinking from it*, as they would from thrusting the hand into boiling water:—I have seen such men, as I have heard such words.

2. "Living in retirement to study their aims, and practicing righteousness to carry out their principles:—I have heard these words, but I have not seen such men."

**第十二章** 1. 齊景公有馬千駟，死之日，民無德而稱焉，伯夷叔齊，餓于首陽之下，民到于今稱之。 2. 其斯之謂與。

**Chap. XII.** 1. The duke Ching of Ch'i had a thousand teams, each of four horses, but on the day of his death, the people did not praise him for a single virtue, Po-i and Shu-ch'i died of hunger at the foot of the Shau-yang mountain, and the people, down to the present time, praise them.

2. "Is not that saying illustrated by this?"

**第十三章** 1. 陳亢問於伯魚曰，子亦有異聞乎。 2. 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。 3. 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。 4. 聞斯二者。 5. 陳亢退而喜曰，問一得三，聞詩，聞禮，又聞君子之遠其子也。

**Chap. XIII.** 1. Ch'an K'ang asked Po-yu, saying, "Have you heard any lessons *from your father* different *from what we have all heard?*"

2. Po-yu replied, "No. He was standing alone once, when I passed below the hall with hasty steps, and said to me, 'Have you learned the Odes?' On my replying 'Not yet,' *he added*, 'If you do not learn the Odes, you will not be fit to converse with.' I retired and studied the Odes.

3. "Another day, he was in the same way standing alone, when I passed by below the hall with hasty steps, and said to me, 'Have you learned the rules of Propriety?' On my replying 'Not yet,' *he added*, 'If you do not learn the rules of Propriety, your character cannot be established.' I then retired, and learned the rules of Propriety.

4. "I have heard only these two things from him."

5. Ch'an K'ang retired, and, quite delighted, said, "I asked one thing, and I have got three things. I have heard about the Odes. I have heard about the rules of Propriety. I have

also heard that the superior man maintains a distant reserve towards his son."

**第十四章** 邦君之妻，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。

**Chap. XIV.** The wife of the prince of a state is called by him FU ZAN. She calls herself HSIAO T'UNG. The people of the state call her CHUN FU ZAN, and, to the people of other states, they call her K'WA HSIAO CHUN. The people of other states also call her CHUN FU ZAN.

## BOOK XVII. YANG HO 陽貨 第十七

**第一章** 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。 2. 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。

**Chap. I.** 1. Yang Ho wished to see Confucius, but Confucius would not go to see him. *On this*, he sent a present of a pig to Confucius, who, having chosen a time when Ho was not at home, went to pay his respects *for the gift*. He met him, *however*, on the way.

2. *Ho* said to Confucius, "Come, let me speak with you." He then asked, "Can he be called benevolent who keeps his jewel in his bosom, and leaves his country to confusion?"

*Confucius* replied, "No." "Can he be called wise, who is anxious to be engaged in public employment, and yet is constantly losing the opportunity of being so?" *Confucius* again said, "No." "The days and months are passing away; the years do not wait for us." *Confucius* said, "Right; I will go into office."

第二章 子曰,性相近也,習相遠也。

**Chap.** II. The Master said, "By nature, men are nearly alike; by practice, they get to be wide apart."

第三章 子曰,唯上知與下愚不移。

**Chap.** III. The Master said, "There are only the wise of the highest class, and the stupid of the lowest class, who cannot be changed."

第四章 1. 子之武城,聞絃歌之聲。 2. 夫子莞爾而笑曰,割雞焉用牛刀。 3. 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。 4. 子曰,二三子,偃之言是也,前言戲之耳。

**Chap.** IV. 1. The Master, having come to Wuch'ang, heard *there* the sound of stringed instruments and singing.

2. Well pleased and smiling, he said, "Why use an ox knife to kill a fowl?"

3. Tsze-yu replied, "Formerly, Master, I heard you say, — 'When the man of high station is well instructed, he loves men; when the man

of low station is well instructed, he is easily ruled.' ”

4. The Master said, “My disciples, Yen’s words are right. What I said was only in sport.”

**第五章** 1. 公山弗擾以費畔, 召, 子欲往。 2. 子路不說, 曰, 未之也已, 何必公山氏之入也。 3. 子曰, 夫召我者, 而豈徒哉, 如有用我者, 吾其爲東周乎。

**Chap. V.** 1. Kung-shan F'u-zao, when he was holding Pi, and in an attitude of rebellion, invited the Master to visit him, who was rather inclined to go.

2. Tsze-lu was displeased, and said, Indeed, you cannot go! Why must you think of going to see Kung-shan?”

3. The Master said, “Can it be without some reason that he has invited ME? It any one employ me, may I not make an eastern Chau?”

**第六章** 子張問仁於孔子, 孔子曰, 能行五者於天下爲仁矣。 請問之, 曰, 恭, 寬, 信, 敏, 惠, 恭, 則不侮, 寬, 則得衆, 信, 則人任焉, 敏, 則有功, 惠, 則足以使人。

**Chap. VI.** Tsze-chang asked Confucius about perfect virtue. Confucius said, “I’o be able to practice five things everywhere under heaven constitutes perfect virtue.” He begged to ask what they were, and was told, “Gravity, generosity of soul, sincerity, earnestness, and

kindness. If you are grave, you will not be treated with disrespect. If you are generous, you will win all. If you are sincere, people will repose trust in you. If you are earnest, you will accomplish much. If you are kind, this will enable you to employ the services of others."

第七章 1. 佛肸召,子欲往。 2. 子路曰,昔者由也,聞諸夫子曰,親於其身,爲不善者,君子不入也,佛肸以中牟畔,子之往也,如之何。 3. 子曰,然,有是言也,不曰堅乎,磨而不磷,不曰白乎,涅而不緇。 4. 吾豈匏瓜也哉,焉能繫而不食。

Chap. VII. 1. Pi Hsi inviting him to visit him, the Master was inclined to go.

2. Tsze-lu said, "Master, formerly I have heard you say, 'When a man in his own person is guilty of doing evil, a superior man will not associate with him.' Pi Hsi is rebellion, holding possession of Chung-mau; if you go to him, what shall be said?"

3. The Master said, "Yes, I did use these words. But is it not said, that, if a thing be really hard, it may be ground without being made thin? Is it not said, that, if a thing be really white, it may be steeped in a dark fluid without being made black?"

4. "Am I a bitter gourd! How can I be hung up out of the way of being eaten?"

**第八章** 1.子曰,由也,女聞六言六蔽矣乎,對曰,未也。 2.居,吾語女。 3.好仁不好學,其蔽也愚,好智不好學,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。

**Chap. VIII.** 1. The Master said, "Yu, have you heard the six words to which are attached six becloudings?" Yu replied, "I have not."

2. "Sit down, and I will tell them to you.

3. "There is the love of being benevolent without the love of learning;—the beclouding here leads to a foolish simplicity. There is the love of knowing without the love of learning;—the beclouding here leads to dissipation of mind. There is the love of being sincere without the love of learning;—the beclouding here leads to an injurious disregard of consequences. There is the love of straightforwardness without the love of learning;—the beclouding here leads to rudeness. There is the love of boldness without the love of learning;—the beclouding here leads to insubordination. There is the love of firmness without the love of learning;—the beclouding here leads to extravagant conduct."

**第九章** 1.子曰,小子,何莫學夫詩。 2.詩可以興。 3.可以觀。 4.可以羣。 5.可以怨。 6.邇之事父,遠之事君。 7.多識於鳥獸草木之名。

**Chap. IX.** 1. The Master said, "My children,

why do you not study the Book of Poetry?

2. "The Odes serve to stimulate the mind.

3. "They may be used for purposes of self-contemplation.

4. "They teach the art of sociability.

5. "They show how to regulate feelings of resentment.

6. "From them you learn the more immediate duty of serving one's father, and the remoter one of serving one's prince.

7. "From them we become largely acquainted with the names of birds, beasts, and plants."

第十章 子謂伯魚曰，女爲周南召南矣乎，人而不爲周南召南，其猶正牆面而立也與。

Chap. X. The Master said to Po-yu, "Do you give yourself to the Chau-nan and the Shao-nan. The man who has not studied the Chau-nan and the Shao-nan is like one who stands with his face right against a wall. Is he not so?"

第十一章 子曰，禮云禮云，玉帛云乎哉，樂云樂云，鐘鼓云乎哉。

Chap. XI. The Master said, "It is according to the rules of propriety," they say.—"It is according to the rules of propriety," they say. Are gems and silk all that is meant by propriety? 'It is music,' they say.—'It is

music,' they say. Are bells and drums all that is meant by music?"

第十二章 子曰,色厲而內荏,譬諸小人,其猶穿窬之盜也與。

**Chap. XII.** The Master said, "He who puts on an appearance of stern firmness, while inwardly he is weak, is like one of the small, mean people;—yea, is he not like the thief who breaks through, or climbs over, a wall?"

第十三章 子曰,鄉原,德之賊也。

**Chap. XIII.** The Master said, "Your good, careful people of the villages are the thieves of virtue."

第十四章 子曰,道聽而塗說,德之棄也。

**Chap. XIV.** The Master said, "To tell, as we go along, what we have heard on the way, is to cast away our virtue."

第十五章 1. 子曰,鄙夫,可與事君也與哉。 2. 其未得之也,患得之,既得之,患失之。 3. 苟患失之,無所不至矣。

**Chap. XV.** 1. The Master said, "There are those mean creatures! How impossible it is along with them to serve one's prince!

2. "While they have not got their aims, their anxiety is how to get them. When they have got them, their anxiety is lest they should lose them.

3. "When they are anxious lest such things should be lost, there is nothing to which they



will not proceed.”

**第十六章** 1. 子曰，古者，民有三疾，今也或是之亡也。 2. 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。

**Chap. XVI.** 1. The Master said, “Anciently, men had three failings, which now perhaps are not to be found.

2. “The high-mindedness of antiquity showed itself in a disregard of small things; the high-mindedness of the present day shows itself in wild license. The stern dignity of antiquity showed itself in grave reserve; the stern dignity of the present day shows itself in quarrelsome perverseness. The stupidity of antiquity showed itself in straightforwardness; the stupidity of the present day shows itself in sheer deceit.”

**第十七章** 子曰，巧言令色，鮮矣仁。

**Chap. XVII.** The Master said, “Fine words and an insinuating appearance are seldom associated with virtue.”

**第十八章** 子曰，惡紫之奪朱也，惡鄭聲之亂雅樂也，惡利口之覆邦家者。

**Chap. XVIII.** The Master said, “I hate the manner in which purple takes away *the luster of* vermilion. I hate the way in which the songs of Chang confound the music of the Ya.

I hate those who with their sharp mouths overthrow kingdoms and families."

**第十九章** 1. 子曰，予欲無言。 2. 子貢曰，子如不言，則小子何述焉。 3. 子曰，天何言哉，四時行焉，百物生焉，天何言哉。

**Chap. XIX.** 1. The Master said, "I would prefer not speaking."

2. Tsze-kung said, "If you, Master, do not speak, what shall we, your disciples, have to record?"

3. The Master said, "Does Heaven speak? The four seasons pursue their courses, and all things are *continually* being produced, *but* does Heaven say anything?"

**第二十章** 孺悲欲見孔子，孔子辭以疾，將命者出戶，取瑟而歌，使之聞之。

**Chap. XX.** Zu Pei wished to see Confucius, but Confucius declined, on the ground of being sick, to see him. When the bearer of this message went out at the door, (the Master) took his lute and sang to it, in order that Pei might hear him.

**第二十一章** 1. 宰我問三年之喪，期已久矣。 2. 君子三年不為禮，禮必壞，三年不為樂，樂必崩。 3. 舊穀既沒，新穀既升，鑽燧改火，期可已矣。 4. 子曰，食夫稻，衣夫錦，於女安乎。曰，安。 5. 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。 6. 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。

**Chap. XXI.** 1. Tsai Wo asked about the three years' mourning *for parents, saying that one year was long enough.*

2. "If the superior man," said he, "abstains for three years from the observances of propriety, those observances will be quite lost. If for three years he abstains from music, music will be ruined.

3. "*Within a year* the old grain is exhausted, and the new grain has sprung up, and, in procuring fire by friction, we go through all the changes of wood for that purpose. After a complete year, the mourning may stop."

4. The Master said, "If you were, *after a year*, to eat good rice, and wear embroidered clothes, would you feel at ease?" "I should," replied Wo,

5. The Master said, "If you can feel at ease, do it. But a superior man, during the whole period of mourning, does not enjoy pleasant food which he may eat, nor derive pleasure from music which he may hear. He also does not feel at ease, if he is comfortably lodged. Therefore he does not do *what you propose*. But now you feel at ease and may do it."

6. Tsai Wo then went out, and the Master said, "This shows Yu's want of virtue. It is not till a child is three years old that it is allowed to leave the arms of its parents. And the three years' mourning is universally observed throughout the empire. Lid Yu enjoy the three years' love of his parents?"

**第二十二章** 子曰，飽食終日，無所用心，難矣哉。不有博奕者乎，爲之，猶實乎已。

**Chap. XXII.** The Master said, "Hard is it to deal with him, who will stuff himself with food the whole day, without applying his mind to anything *good!* Are there not gamesters and chess players? To be one of these would still be better than doing nothing at all."

**第二十三章** 子路曰，君子尚勇乎。子曰，君子義以爲上，君子有勇而無義，爲亂，小人有勇而無義，爲盜。

**Chap. XIII.** Tsze-lu said, "Does the superior man esteem valor?" The Master said, "The superior man holds righteousness to be of highest importance. A man in a superior situation, having valor without righteousness, will be guilty of insubordination; one of the lower people, having valor without righteousness, will commit robbery."

**第二十四章** 1. 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。

2. 曰，賜也，亦有惡乎。惡微以爲知者，惡不孫以爲勇者，惡訐以爲直者。

**Chap. XXIV.** 1. Tsze-kung said, "Has the superior man his hatreds also?" The Master said, "He has his hatreds. He hates those who proclaim the evil of others. He hates the man who, being in a low station, slanders his superiors. He hates those who have valor *merely*, and are unobservant of propriety. He hates those who are forward and determined, and, *at the same time*, of contracted understanding."

2. *The Master then* inquired, "Ts'ze, have you also your hatreds?" *Tsze-kung replied*, "I hate those who pry out matters, and ascribe the knowledge to their wisdom. I hate those who are *only* not modest, and think that they are valorous. I hate those who make known secrets, and think that they are straightforward."

**第二十五章** 子曰，唯女子與小人，爲難養也，近之則不孫，遠之則怨。

**Chap. XXV.** The Master said, "Of all people, girls and servants are the most difficult to behave to. If you are familiar with them, they lose their humility. If you maintain a reserve towards them, they are discontented."

**第二十六章** 子曰，年四十而見惡焉，其終也已。

**Chap. XXVI.** The Master said, "When a man at forty is the object of dislike, he will always continue what he is."

### BOOK XVIII. WEI TSZE 微子 第十八

**第一章** 1. 微子去之，箕子爲之奴，比干諫而死。 2. 孔子曰，殷有三仁焉。

**Chap. I.** 1. The viscount of Wei withdrew from the court. The viscount of Chi became a slave to Chau. Pi-kan remonstrated with him and died.

2. Confucius said, "The Yin dynasty possessed *these* three men of virtue."

**第二章** 柳下惠爲士師，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。

**Chap. II.** Hui of Liu-hsia, being chief criminal judge, was thrice dismissed from his office. Some one said to him, "Is it not yet time for you, sir, to leave this?" He replied, "Serving men in an upright way, where shall I go to, and not experience such a thrice-repeated dismissal? If I choose to serve men in a crooked way, what necessity is there for me to leave the country of my parents?"

**第三章** 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。

**Chap. III.** The duke Ching of Ch'i, *with reference to the manner in which* he should treat Confucius, said, "I cannot treat him as I would the chief of the Chi family. I will treat him in a manner between that accorded to the chief of the Chi, and that given to the chief of the Mang family." He *also* said, "I am old; I cannot use *his doctrines*." Confucius took his departure.

**第四章** 齊人歸女樂，季桓子受之，三日不朝，孔子行。

**Chap. IV.** The people of Ch'i sent *to Lu* a present of female musicians, which Chi Hwan received, and for three days no court was held. Confucius took his departure.

**第五章** 1. 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。2. 孔子下，欲與之言，趨而辟之，不得與之言。

**Chap. V.** 1. The madman of Ch'u, Chieh-yu, passed by Confucius, singing and saying, "O FANG! O FANG! How is your virtue degenerated! As to the past, reproof is useless; but the future may still be provided against. Give up *your vain pursuit*. Give up *your vain pursuit*. Peril awaits those who now engage in affairs of government."

2. Confucius alighted and wished to converse with him, but Chieh-yu hastened away, so that he could not talk with him.

**第六章** 1. 長沮桀溺耦而耕。孔子過之。使子路問津焉。 2. 長沮曰，夫執輿者爲誰。子路曰，爲孔丘。曰，是魯孔丘與。曰，是也。曰，是知津矣。 3. 問於桀溺。桀溺曰，子爲誰。曰，爲仲由。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。耒而不輟。 4. 子路行以告。夫子慨然曰，鳥獸不可與同羣，吾非斯人之徒與而誰與，天下有道，丘不與易也。

**Chap. VI.** 1. Ch'ang-tsu and Chieh-ni were at work in the field together, when Confucius passed by them, and sent Tsze-lu to inquire for the ford.

2. Ch'ang-tsu said, "Who is he that holds the reins in the carriage there?" Tsze-lu told him, "It is K'ung Ch'iu." "Is it not K'ung Ch'iu of Lu?" asked he. "Yes," was the reply, to which the other rejoined, "He knows the ford."

3. *Tsze-lu then* inquired of Chieh-ni, who said to him, "Who are you, sir?" He answered, "I am Chung Yu." "Are you not the disciple of K'ung Ch'iu of Lu?" asked the other. "I am," replied he, and then Chieh-ni said to him, "Disorder, like a swelling flood, spreads over the whole empire, and who is he that will change its state *for you?* Than follow one who merely withdraws from this one and that one, had you not better follow those who have withdrawn from the world altogether?" *With*



*this* he fell to covering up the seed, and *proceeded* with his work, without stopping.

4. Tsze-lu went and reported their remarks, when the Master observed with a sigh, "It is impossible to associate with birds and beasts, as if they were the same with us. If I associate not with these people,—with mankind,—with whom shall I associate? If right principles prevailed through the empire, there would be no use for me to change its state."

**第七章** 1. 子路從而後，遇丈人，以杖荷蓀。子路問曰，子見夫子乎。丈人曰，四體不勤，五穀不分，孰爲夫子。植其杖而芸。 2. 子路拱而立。 3. 止子路宿，殺雞，爲黍，而食之，見其二子焉。 4. 明日，子路行以告。子曰，隱者也，使子路反見之，至，則行矣。 5. 子路曰，不仕無義，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。

**Chap. VII.** 1. Tsze-lu, following the Master, happened to fall behind, when he met an old man, carrying across his shoulder on a staff a basket for weeds. Tsze-lu said to him, "Have you seen my master, sir?" The old man replied, "Your four limbs are unaccustomed to toil; you cannot distinguish the five kinds of grain:—who is your master?" With this, he planted his staff in the ground, and proceeded to weed.

2. Tsze-lu joined his hands across his breast, and stood *before him*.

3. The old man kept Tsze-lu to pass the night in his house, killed a fowl, prepared millet, and feasted him. He also introduced to him his two sons.

4. Next day, Tsze-lu went on his way, and reported *his adventure*. The Master said, "He is a recluse," and sent Tsze-lu back to see him again, but when he got to the place, the old man was gone.

5. Tsze-lu then said *to the family*, "Not to take office is not righteous. If the relations between old and young may not be neglected, how is it that he sets aside the duties that should be observed between sovereign and minister? Wishing to maintain his personal purity, he allows that great relation to come to confusion. A superior man takes office, and performs the righteous duties belonging to it. As to the failure of right principles to make progress, he is aware of that."

第八章 1. 逸民, 伯夷, 叔齊, 虞仲, 夷逸, 朱張, 柳下惠, 少連。  
2. 子曰, 不降其志, 不辱其身, 伯夷叔齊與。3. 謂柳下惠少連, 降志辱身矣, 言中倫, 行中慮, 其斯而已矣。4. 謂虞仲夷逸, 隱居放言, 身中清, 廢中權。5. 我則異於是, 無可無不可。

**Chap. VIII.** 1. The men who have retired to privacy from the world have been Po-i, Shu-ch'i, Yu-chung, I-yi, Chu-chang, Hui of Liu-hsia, and Shao-lien.

2. The Master said, "Refusing to surrender their wills, or to submit to any taint in their persons;—such, I think, were Po-i and Shu-ch'i.

3. "It may be said of Hui of Liu-hsia, and of Shao-lien, that they surrendered their wills, and submitted to taint in their persons, but their words corresponded with reason, and their actions were such as men are anxious to see. This is all that is to be remarked in them.

4. "It may be said of Yu-chung and I-yi, that, while they hid themselves in their seclusion, they gave a license to their words; but in their persons, they succeeded in preserving their purity, and, in their retirement, they acted according to the exigency of the times.

5. "I am different from all these. I have no course for which I am predetermined, and no course against which I am predetermined."

**第九章** 1. 大師摯適齊。2. 亞飯干適楚。三飯繚適蔡。四飯缺適秦。3. 鼓方叔，入於河。4. 播鼗武，入於漢。5. 少師陽，擊磬襄，入於海。

**Chap. IX.** 1. The grand music master, Chih, went to Ch'i,

2. Kan, *the master of the band at the second meal*, went to Ch'u. Liao, *the band master at the third meal*, went to Ts'ai. Chueh, *the band master at the fourth meal*, went to Ch'in.

3. F'ang-shu, *the drum master*, withdrew *to the north of the river*.

4. Wu, *the master of the hand drum*, withdrew to the Han.

5. Yang, *the assistant music master*, and Hsiang, *master of the musical stone*, withdrew *to an island in the sea*.

**第十章** 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。

**Chap. X.** The duke of Chau addressed *his son*, the duke of Lu, saying, "The virtuous prince does not neglect his relations. He does not cause the great ministers to repine at his not employing them. Without some great cause, he does not dismiss from their offices the members of old families. He does not seek in one man talents for every employment."

**第十一章** 周有八士，伯達，伯适，仲突，仲忽，叔夜，叔夏，季隨，季騶。

**Chap. XI.** To Chau belonged the eight officers, Po-ta, Po-kwo, Chung-tu, Chung-hwu, Shu-ya, Shu-hsia, Chi-sui, and Chi-kwa.

## BOOK XIX. TSZE-CHANG 子張 第十九

第一章 子張曰，士，見危致命，見得思義，祭思敬，喪思哀，其可已矣。

**Chap. I.** Tze-chang said, "The scholar, *trained for public duty*, seeing threatening danger, is prepared to sacrifice his life. When the opportunity of gain is presented to him, he thinks of righteousness. In sacrificing, his thoughts are reverential. In mourning, his thoughts are about the grief *which he should feel*. Such a man commands our approbation indeed."

第二章 子張曰，執德不弘，信道不篤，焉能爲有，焉能爲亡。

**Chap. II.** Tsze-chang said, "When a man holds fast virtue, but without seeking to enlarge it, and believes right principles, but without firm sincerity, what account can be made of his existence or nonexistence?"

第三章 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，君子尊賢而容衆，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，如之何其拒人也。

**Chap. III.** The disciples of Tsze-hsia asked Tsze-chang about the principles that should characterize mutual intercourse. Tsze-chang asked, "What does Tsze-hsia say on the subject?" They replied, "Tsze-hsia says: 'Associate with

those who can *advantage you*. Put away from you those who cannot *do so*.'” Tsze-chang observed, “This is different from what I have learned. The superior man honors the talented and virtuous, and bears with all. He praises the good, and pities the incompetent. Am I possessed of great talents and virtue?—who is there among men whom I will not bear with? Am I devoid of talents and virtue?—men will put me away from them. What have we to do with the putting away of others?”

**第四章** 子夏曰，雖小道，必有可觀者焉，致遠恐泥，是以君子不爲也。

**Chap. IV.** Tsze-hsia said, “Even in inferior studies and employments there is something worth being looked at; but if it be attempted to carry them out to what is remote, there is a danger of their proving inapplicable. Therefore, the superior man does not practice them.”

**第五章** 子夏曰，日知其所亡，月無忘其所能，可謂好學也已矣。

**Chap. V.** Tsze-hsia said, “He, who from day to day recognizes what he has not yet, and from month to month does not forget what he has attained to, may be said indeed to love to learn.”

**第六章** 子夏曰，博學而篤志，切問而近思，仁在其中矣。

**Chap.** VI. Tsze-hsia said, "There are learning extensively, and having a firm and sincere aim; inquiring with earnestness, and reflecting with selfapplication: — virtue is in such a course."

第七章 子夏曰,百工居肆,以成其事,君子學以致其道。

**Chap.** VII. Tsze-hsia said, "Mechanics have their shops to dwell in, in order to accomplish their works. The superior man learns, in order to reach to the utmost of his principles."

第八章 子夏曰,小人之過也,必文。

**Chap.** VIII. Tsze-hsia said, "The mean man is sure to gloss his faults."

第九章 子夏曰,君子有三變,望之儼然,即之也溫,聽其言也厲。

**Chap.** IX. Tsze-hsia said, "The superior man undergoes three changes. Looked at from a distance, he appears stern; when approached, he is mild; when he is heard to speak, his language is firm and decided."

第十章 子夏曰,君子信而後勞其民,未信,則以爲厲己也,信而後諫,未信,則以爲謗己也。

**Chap.** X. Tsze-hsia said, "The superior man, having obtained their confidence, may then impose labors on his people. If he have not gained their confidence, they will think that he is oppressing them. Having obtained the

confidence *of his prince*, one may then remonstrate with him. If he have not gained his confidence, *the prince* will think that he is vilifying him."

第十一章 子夏曰，大德不踰閑，小德出入可也。

**Chap. XI.** Tsze-hsia said, "When a person does not transgress the boundary line in the great virtues, he may pass and re-pass it in the small virtues."

第十二章 1. 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。 2. 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。

**Chap. XII.** 1. Tsze-yu said, "The disciples and followers of Tsze-hsia, in sprinkling and sweeping the ground, in answering and replying, in advancing and receding, are sufficiently accomplished. But these are only the branches *of learning*, and they are left ignorant of what is essential.—How can they be acknowledged as sufficiently taught?"

2. Tsze-hsia heard of the remark and said, "Alas! Yen Yu is wrong. According to the way of the superior man *in teaching*, what departments are there which he considers of prime importance, and delivers? what are there which he considers of secondary impor-



tance, and allows himself to be idle about? *But* as in the case of plants, which are assorted according to their classes, *so he deals with his disciples.* How can the way of a superior man be such as to make fools of *any of them?* Is it not the sage alone, who can unite in one the beginning and the consummation of learning?"

第十三章 子夏曰,仕而優則學,學而優則仕。

**Chap. XIII.** Tsze-hsia said, "The officer, *having discharged all his duties,* should devote his leisure to learning. The student, having completed his learning, should apply himself to be an officer."

第十四章 子游曰,喪,致乎哀而止。

**Chap. XIV.** Tsze-yu said, "Mourning, having been carried to the utmost degree of grief, should stop with that."

第十五章 子游曰,吾友張也,爲難能也,然而未仁。

**Chap. XV.** Tsze-yu said, "My friend Chang can do things which are hard to be done, but yet he is not perfectly virtuous."

第十六章 曾子曰,堂堂乎張也,難與並爲仁矣。

**Chap. XVI.** The philosopher Tsang said, "How imposing is the manner of Chang! It is difficult along with him to practice virtue."

第十七章 曾子曰,吾聞諸夫子,人未有自致者也,必也親喪乎。

**Chap.** XVII. The philosopher Tsang said, "I heard this from our Master:—'Men may not have shown what is in them to the full extent, and yet they will be found to do so, on occasion of mourning for their parents.'"

**第十八章** 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。

**Chap.** XVIII. The philosopher Tsang said, "I have heard this from our Master:—'The filial piety of Mang Chwang, in other matters, was what other men are competent to, but, as seen in his not changing the ministers of his father, nor his father's mode of government, it is difficult to be attained to.'"

**第十九章** 孟氏使陽膚爲士師，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。

**Chap.** XIX. The chief of the Mang family having appointed Yang Fu to be chief criminal judge, the latter consulted the philosopher Tsang. Tsang said, "The rulers have failed in their duties, and the people consequently have been disorganized, for a long time. When you have found out the truth of any accusation, be grieved for and pity them, and do not feel joy at your own ability."

**第二十章** 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。

**Chap. XX.** Tsze-kung said, "Chau's wickedness was not so great as *that name implies*. Therefore, the superior man hates to dwell in a low-lying situation, where all the evil of the world will flow in upon him."

**第二十一章** 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。

**Chap. XXI.** Tsze-kung said, "The faults of the superior man are like the eclipses of the sun and moon. He has his faults, and all men see them; he changes again, and all men look up to him."

**第二十二章** 1. 衛公孫朝問於子貢曰，仲尼焉學。2. 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。

**Chap. XXII.** 2. Kung-sun Ch'ao of Wei asked Tsze-kung, saying, "From whom did Chung-ni get his learning?"

2. Tsze-kung replied, "The doctrines of Wan and Wu have not yet fallen to the ground. They are to be found among men. Men of talents and virtue remember the greater principles of them, and others, not possessing such talents and virtue, remember the smaller. Thus, all possess the doctrines of Wan and Wu. Where could our Master go that he should not have an opportunity of learning them? And

yet what necessity was there for his having a regular master?"

**第二十三章** 1. 叔孫武叔語大夫於朝曰，子貢賢於仲尼。  
2. 子服景伯以告子貢。子貢曰，譬之宮牆，賜之牆也，及肩，窺見室家之好。3. 夫子之牆，數仞，不得其門而入，不見宗廟之美，百官之富。4. 得其門者或寡矣，夫子之云，不亦宜乎。

**Chap. XXIII.** 1. Shu-sun Wu-shu observed to the great officers in the court, saying, "Tsze-kung is superior to Chung-ni."

2. Tsze-fu Ching-po reported the observation to Tsze-kung, who said, "Let me use the comparison of a house and its *encompassing* wall. My wall *only* reaches to the shoulders. One may peep over it, and see whatever is valuable in the apartments.

3. "The wall of my Master is several fathoms high. If one do not find the door and enter by it, he cannot see the ancestral temple with its beauties, nor all the officers in their rich array.

4. "But I may assume that they are few who find the door. Was not the observation of the chief only what might have been expected?"

**第二十四章** 叔孫武叔毀仲尼。子貢曰，無以爲也，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，多見其不知量也。

**Chap. XXIV.** Shu-sun Wu-shu having spoken revilingly of Chung-ni, 'Isze-kung said, "It is of no use doing so. Chung-ni cannot be reviled, The talents and virtue of other men are hillocks and mounds, which may be stepped over. Chung-ni is the sun or moon, which it is not possible to step over. Although a man may wish to cut himself off *from the sage*, what harm can he do to the sun or moon? He only shows that he does not know his own capacity."

**第二十五章** 1. 陳子禽謂子貢曰，子爲恭也，仲尼豈賢於子乎。 2. 子貢曰，君子一言以爲知，一言以爲不知，言不可不慎也。 3. 夫子之不可及也，猶天之不可階而升也。 4. 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。

**Chap. XXV.** 1. Ch'an Tsze-ch'in, addressing Tsze-kung, said, "You are too modest. How can Chung-ni be said to be superior to you?"

2. Tsze-kung said to him, "For one word a man is *often* deemed to be wise, and for one word he is *often* deemed to be foolish. We ought to be careful indeed in what we say.

3. "Our Master cannot be attained to, just in the same way as the heavens cannot be gone up to by the steps of a stair.

4. "Were our Master in the position of the ruler of a state or the chief of a family,

we should find verified the description *which has been given of a sage's rule*:—he would plant the people, and forthwith they would be established; he would lead them on, and forthwith they would follow him; he would make them happy, and forthwith *multitudes* would resort to *his dominions*; he would stimulate them, and forthwith they would be harmonious. While he lived, he would be glorious, When he died, he would be bitterly lamented. How is it possible for him to be attained to?"

## BOOK XX. YAO YUEH 堯曰 第二十

**第一章** 1. 堯曰,咨爾舜,天之曆數在爾躬,允執其中,四海困窮,天祿永終。 2. 舜亦以命禹。 3. 曰,予小子履,敢用玄牡,敢昭告于皇天后帝,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。 4. 周有大賚,善人是富。 5. 雖有周親,不如仁人,百姓有過,在予一人。 6. 謹權量,審法度,修廢官,四方之政行焉。 7. 興滅國,繼絕世,舉逸民,天下之民歸心焉。 8. 所重,民,食,喪,祭。 9. 寬,則得衆,信,則民任焉,敏,則有功,公,則說。

**Chap. I.** 1. Yao said, "Oh! you, Shun, the Heaven-determined order of succession now rests in your person. Sincerely hold fast the due Mean. If there shall be distress and want within the four seas, the Heavenly revenue will come to a perpetual end."

2. Shun also used the same language in giving charge to Yu.

3. *T'ang* said, "I, the child Li, presume to use a dark-colored victim, and presume to announce to Thee, O most great and sovereign God, that the sinner I dare not pardon, and thy ministers, O God, I do not keep in obscurity. The examination of them is by thy mind, O God. If, in my person, I commit offenses, they are not to be attributed to you, *the people of the myriad regions*. If you in the myriad regions commit offenses, these offenses must rest on my person."

4. Chau conferred great gifts, and the good were enriched.

5. "Although he has his near relatives, they are not equal to *my* virtuous men. The people are throwing blame upon me, the One man."

6. He carefully attended to the weights and measures, examined the body of the laws, restored the discarded officers, and the good government of the kingdom took its course.

7. He revived states that had been extinguished, restored families whose line of succession had been broken, and called to office those who had retired into obscurity, so that throughout the kingdom the hearts of the people turned towards him.

8. What he attached chief importance to were the food of the people, the duties of mourning, and sacrifices.

9. By his generosity, he won all. By his sincerity, he made the people repose trust in him. By his earnest activity, his achievements were great. By his justice, all were delighted.

**第二章** 1. 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。2. 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。君子無衆寡，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。3. 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。

**Chap. II. 1.** Tsze-chang asked Confucius, saying, "In what way should a person in authority act in order that he may conduct government properly?" The Master replied, "Let him honor the five excellent, and banish away the four bad, things;—then may he conduct government properly." Tsze-chang said, "What are meant by the five excellent things?" The Master said, "When the person in authority is beneficent without great expenditure; when he



lays tasks *on the people* without their repining; when he *pursues what he* desires without being covetous; when he maintains a dignified ease without being proud; when he is majestic without being fierce."

2. Tsze-chang said, "What is meant by being beneficent without great expenditure?" The Master replied, "When *the person in authority* makes more beneficial to the people the things from which they naturally derive benefit;—is not this being beneficent without *great* expenditure? When he chooses the labors which are proper, and makes them labor on them, who will repine? When his desires are set on benevolent *government*, and he secures it, who will accuse him of covetousness? Whether he has to do with many people or few, or with things great or small, he does not dare to indicate any disrespect;—is not this to maintain a dignified ease without any pride? He adjusts his clothes and cap, and throws a dignity into his looks, so that, thus dignified, he is looked at with awe;—is not this to be majestic without being fierce?"

3. Tsze-chang then asked, "What are meant by the four bad things?" The Master said, "To put the people to death without having instructed them;—this is called cruelty. To require from them, *suddenly*, the full tale of work,

without having given them warning;—this is called oppression. To issue orders as if without urgency, *at first*, and, when the time comes, *to insist on them with severity*;—this is called injury. And, generally, in the giving *pay or rewards* to men, to do it in a stingy way;—this is called acting the part of a mere official.”

第三章 1. 子曰，不知命，無以爲君子也。 2. 不知禮，無以立也。 3. 不知言，無以知人也。

Chap. III. 1. The Master said, “Without recognizing the ordinances of *Heaven*, it is impossible to be a superior man.

2. “Without an acquaintance with the rules of Propriety, it is impossible for the character to be established.

3. “Without knowing *the force of words*, it is impossible to know men.”



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