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THE FOUR BOOKS

華英對照四書

大 學 中 庸

THE GREAT LEARNING

THE DOCTRINE OF THE MEAN

論 語

孟 子

CONFUCIAN ANALECTS

THE WORKS OF MENCIOUS

BY: JAMES LEGGE



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THE GREAT LEARNING

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子程子曰，大學，孔氏之遺書，而初學入德之門也，於今可見古人爲學次第者，獨賴此篇之存，而論孟次之，學者必由是而學焉，則庶乎其不差矣。

My master, the philosopher Ch'ang, says: "The Great Learning is a Book transmitted by the Confucian School, and forms the gate by which first learners enter into virtue. That we can now perceive the order in which the ancients pursued their learning is solely owing to the preservation of this work, the Analects and Mencius coming after it. Learners must commence their course with this, and then it may be hoped they will be kept from error."

THE TEXT OF CONFUCIUS

1. 大學之道，在明明德，在親民，在止於至善。 2. 知止，而后有定，定，而后能靜，靜，而后能安，安，而后能慮，慮，而后能得。 3. 物有本末，事有終始，知所先後，則近道矣。 4. 古之欲明明德於天下者，先治其國，欲治其國者，先齊其家，欲齊其家者，先脩其身，欲脩其身者，先正其心，欲正其心者，先誠其意，欲誠其意者，先致其知，致知，在格物。 5. 物格，而后知至，知至，而后意誠，意誠，而后心正，心正，而后身脩，身脩，而后家齊，家齊，而后國治，國治，而后天下平。 6. 自天子以至於庶人，壹是，皆以脩身爲本。 7. 其本亂，而未治者否矣，其所厚者薄，而其所薄者厚，未之有也。

1. What the Great Learning teaches, is—to illustrate illustrious virtue; to renovate the people; and to rest in the highest excellence.

2. The point where to rest being known, the object of pursuit is then determined; and, that being determined, a calm unperturbedness may be attained to. To that calmness there will succeed a tranquil repose. In that repose there may be careful deliberation, and that deliberation will be followed by the attainment *of the desired end.*

3. Things have their root and their branches. Affairs have their end and their beginning. To know what is first and what is last is last will lead near to what is taught *in the Great Learning.*

4. The ancients who wished to illustrate illustrious virtue throughout the kingdom, first ordered well their own states. Wishing to order well their states, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things.

5. Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their states were rightly governed. Their states being rightly governed, the whole kingdom was made tranquil and happy.

6. From the Son of Heaven down to the mass of the people, all must consider the cultivation of the person the root of *everything besides*.

7. It cannot be, when the root is neglected, that what should spring from it will be well ordered. It never has been the case that what was of great importance has been slightly cared for, and, at the same time, that what was of slight importance has been greatly cared for.

右經一章，蓋孔子之言，而曾子述之，其傳十章，則曾子之意，而門人記之也，舊本頗有錯簡，今因程子所定而更考經文，別爲序次如左。

The preceding chapter of classical text is in the words of Confucius, handed down by the philosopher Tsang. The ten chapters of explanation which follow contain the views of Tsang, and were recorded by his disciples. In the old copies of the work, there appeared considerable confusion in these, from the disarrangement of the tablets. But now, availing myself of the decisions of the philosopher Ch'ang, and having examined anew the classical text, I have arranged it in order, as follows:

COMMENTARY OF THE PHILOSOPHER TSANG

第一章 1. 康誥曰，克明德。 2. 大甲曰，顯謔天之明命。 3. 帝典曰，克明峻德。 4. 皆自明也。

Chap. I. 1. In the Announcement to K'ang, it is said, "He was able to make his virtue illustrious."

2. In the Tai Chia, it is said, "He contemplated and studied the illustrious decrees of Heaven."

3. In the Canon of the emperor (Yao), it is said, "He was able to make illustrious his lofty virtue."

4. These passages all show how those sovereigns made themselves illustrious.

右傳之首章，釋明明德。

The above first chapter of commentary explains the illustration of illustrious virtue.

第二章 1. 湯之盤銘曰，苟日新，日日新，又日新。 2. 康誥曰，作新民。 3. 詩曰，周雖舊邦，其命維新。 4. 是故君子無所不用其極。

Chap. II. 1. On the bathing tub of T'ang, the following words were engraved: "If you can one day renovate yourself, do so from day to day. Yea, let there be daily renovation."

2. In the Announcement to K'ang, it is said, "To stir up the new people."

3. In the Book of Poetry, it is said, "Although Chau was an ancient state, the ordinance which lighted on it was new."

4. Therefore, the superior man in everything uses his utmost endeavors.

右傳之二章，釋新民。

The above second chapter of commentary explains the renovating of the people.

第三章 1. 詩云，邦畿千里，惟民所止。 2. 詩云，緝蠻黃鳥，止于丘隅。子曰，於止，知其所止，可以人而不如鳥乎。 3. 詩云，穆穆文王，於緝熙敬止，爲人君，止於仁，爲人臣，止於敬，爲人子，止於孝，爲人父，止於慈，與國人交，止於信。 4. 詩云，瞻彼淇澳，萋竹猗猗，有斐君子，如切如磋，如琢如磨，瑟兮僴兮，赫兮喧兮，有斐君子，終不可諠兮。如切如磋者，道學也，如琢如磨者，自脩也，瑟兮僴兮者，恂慄也，赫兮喧兮者，威儀也，有斐君子，終不可諠兮者，道盛德至善，民之不能忘也。 5. 詩云，於戲前王不忘，君子賢其賢，而親其親，小人樂其樂，而利其利，此以沒世不忘也。

Chap. III. 1. In the Book of Poetry, it is said, "The royal domain of a thousand li is where the people rest."

2. In the Book of Poetry, it is said, "The twittering yellow bird rests on a corner of the mound." The Master said, "When it rests, it knows where to rest. Is it possible that a man should not be equal to this bird?"

3. In the Book of Poetry, it is said, "Profound was King Wan. With how bright

and unceasing a feeling of reverence did he regard his resting places!" As a sovereign, he rested in benevolence. As a minister, he rested in reverence. As a son, he rested in filial piety. As a father, he rested in kindness. In communication with his subjects, he rested in good faith.

4. In the Book of Poetry, it is said, "Look at that winding course of the Ch'i, with the green bamboos so luxuriant! Here is our elegant and accomplished prince! As we cut and then file; as we chisel and then grind: *so has he cultivated himself*. How grave is he and dignified! How majestic and distinguished! Our elegant and accomplished prince never can be forgotten." *That expression*—"As we cut and then file," indicates the work of learning. "As we chisel and then grind," indicates that of self-culture. "How grave is he and dignified!" indicates the feeling of cautious reverence. "How commanding and distinguished!" indicates an awe-inspiring deportment. "Our elegant and accomplished prince never can be forgotten," indicates how, when virtue is complete and excellence extreme, the people cannot forget them.

5. In the Book of Poetry, it is said, "Ah! the former kings are not forgotten." *Future* princes deem worthy what they deemed worthy,

and love what they loved. The common people delight in what delighted them, and are benefited by their beneficial arrangements. It is on this account that the former kings, after they have quit the world, are not forgotten.

右傳之三章，釋止於至善。

The above third chapter of commentary explains resting in the highest excellence.

第四章 子曰，聽訟，吾猶人也，必也，使無訟乎。無情者，不得盡其辭，大畏民志，此謂知本。

Chap. IV. The Master said, "In hearing litigations, I am like any other body. What is necessary to cause the people to have no litigations?" So, those who are devoid of principle find it impossible to carry out their speeches, and a great awe would be struck into men's minds;—this is called knowing the root.

右傳之四章，釋本末。

The above fourth chapter of commentary explains the root and the issue.

第五章 1. 此謂知本。 2. 此謂知之至也。

Chap. V. 1. This is called knowing the root.
2. This is called the perfecting of knowledge.

右傳之五章，蓋釋格物致知之義，而今亡矣，開嘗竊取程子之意，以補之曰，所謂致知在格物者，言欲致吾之知，在卽物而窮其理也，蓋人心之靈，莫不有知，而天

下之物，莫不有理，惟於理有未窮，故其知有不盡也，是以大學始教，必使學者即凡天下之物，莫不因其已知之理，而益窮之，以求至乎其極，至於用力之久，而一旦豁然貫通焉，則衆物之表裏精粗，無不到，而吾心之全體大用，無不明矣，此謂物格，此謂知之至也。

The above fifth chapter of the commentary explained the meaning of "investigating things and carrying knowledge to the utmost extent," but it is now lost. I have ventured to take the views of the scholar Ch'ang to supply it, as follows: The meaning of the expression, "The perfecting of knowledge depends on the investigation of things," is this:--If we wish to carry our knowledge to the utmost, we must investigate the principles of all things we come into contact with, for the intelligent mind of man is certainly formed to know, and there is not a single thing in which its principles do not inhere. But so long as all principles are not investigated, man's knowledge is incomplete. On this account, the Learning for Adults, at the outset of its lessons, instructs the learner, in regard to all things in the world, to proceed from what knowledge he has of their principles, and pursue his investigation of them, till he reaches the extreme point. After exerting himself in this way for a long time, he will suddenly find himself possessed of a wide and far-reaching penetration. Then, the qualities of all things, whether external or internal, the subtle or the coarse, will all be apprehended, and the mind, in its entire substance and its relations to things, will be perfectly intelligent. This is called the investigation of things. This is called the perfection of knowledge.

第六章 1. 所謂誠其意者，毋自欺也，如惡惡臭，如好好色，此之謂自謙，故君子必慎其獨也。 2. 小人閒居爲不善，無所不至，見君子，而后厭然，揜其不善，而著其善，人之視己，如見其肺肝然，則何益矣，此謂誠於中，形於外，故君子必慎其獨也。 3. 曾子曰，十目所視，十手所指，其嚴乎。 4. 富潤屋，德潤身，心廣體胖，故君子必誠其意。

Chap. VI. 1. What is meant by "making the

thoughts sincere," is the allowing no self-deception, as *when* we hate a bad smell, and as *when* we love what is beautiful. This is called self-enjoyment. Therefore, the superior man must be watchful over himself when he is alone.

2. There is no evil to which the mean man, dwelling retired, will not proceed, but when he sees a superior man, he instantly tries to disguise himself, concealing his evil, and displaying what is good. The other beholds him, as if he saw his heart and reins;—of what use *is his disguise?* This is an instance of the saying—"What truly is within will be manifested without." Therefore, the superior man must be watchful over himself when he is alone.

3. The disciple Tsang said, "What ten eyes behold, what ten hands point to, is to be regarded with reverence!"

4. Riches adorn a house, and virtue adorns the person. The mind is expanded, and the body is at ease. Therefore, the superior man must make his thoughts sincere.

右傳之六章，釋誠意。

The above sixth chapter of commentary explains making the thoughts sincere.

第七章 1. 所謂脩身，在正其心者，身有所恐懼，則不得其正，有所恐懼，則不得其正，有所好樂，則不得其正，有所愛患，

則不得其正。2. 心不在焉，視而不見，聽而不聞，食而不知其味。3. 此謂脩身，在正其心。

Chap. VII. 1. What is meant by, "The cultivation of the person depends on rectifying the mind," *may be thus illustrated*:—If a man be under the influence of passion, he will be incorrect in his conduct. He will be the same, if he is under the influence of terror, or under the influence of fond regard, or under, that of sorrow and distress.

2. When the mind is not present, we look and do not see; we hear and do not understand; we eat and do not know the taste of what we eat.

3. This is what is meant by saying that the cultivation of the person depends on the rectifying of the mind.

右傳之七章，釋正心脩身。

The above seventh chapter of commentary explains rectifying the mind and cultivating the person.

第八章 1. 所謂齊其家，在脩其身者，人之其所親愛，而辟焉，之其所賤惡，而辟焉，之其所畏敬，而辟焉，之其所哀矜，而辟焉，之其所敖惰，而辟焉，故好而知其惡，惡而知其美者，天下鮮矣。2. 故諺有之曰，人莫知其子之惡，莫之其苗之碩。3. 此謂身不脩，不可以齊其家。

Chap. VIII. 1. What is meant by "The regulation of one's family depends on the cultivation of his person," is this:—Men are partial where

they feel affection and love; partial where they despise and dislike; partial where they stand in awe and reverence; partial where they feel sorrow and compassion; partial where they are arrogant and rude. Thus it is that there are few men in the world who love and at the same time know the bad qualities of *the object of their love*, or who hate and yet know the excellences of *the object of their hatred*.

2. Hence it is said, in the common adage, "A man does not know the wickedness of his son; he does not know the richness of his growing corn."

3. This is what is meant by saying that if the person be not cultivated, a man cannot regulate his family.

右傳之八章，釋脩身齊家。

The above eighth chapter of commentary explains cultivating the person and regulating the family.

第九章 1. 所謂治國，必先齊其家者，其家不可教，而能教人者，無之，故君子不出家，而成教於國，孝者，所以事君也，弟者，所以事長也，慈者，所以使衆也。 2. 康誥曰，如保赤子，心誠求之，雖不中，不遠矣，未有學養子，而后嫁者也。 3. 一家仁，一國興仁，一家讓，一國興讓，一人貪戾，一國作亂，其機如此，此謂一言僨事，一人定國。 4. 堯舜帥天下以仁，而民從之，桀紂帥天下以暴，而民從之，其所令反其所好，而民不從，是故君子，有諸己，而后求諸人，無諸己，而后非諸人，所藏乎身不恕，而能喻諸人者，未之有也。 5. 故

治國，在齊其家。 6. 詩云，桃之夭夭，其葉蓁蓁，之子于歸，宜其家人，宜其家人，而后可以教國人。 7. 詩云，宜兄宜弟，宜兄宜弟，而后可以教國人。 8. 詩云，其儀不忒，正是四國，其爲父子兄弟足法，而后民法之也。 9. 此謂治國在齊其家。

Chap. IX. 1. What is meant by "In order rightly to govern the state, it is necessary first to regulate the family," is this:—It is not possible for one to teach others, while he cannot teach his own family. Therefore, the ruler, without going beyond his family, completes the lessons for the state. There is filial piety:—therewith the sovereign should be served. There is fraternal submission:—therewith elders and superiors should be served. There is kindness:—therewith the multitude should be treated.

2. In the Announcement to K'ang, it is said, "Act as if you were watching over an infant." If (*a mother*) is really anxious about it, though she may not hit *exactly the wants of her infant*, she will not be far from doing so. There never has been *a girl* who learned to bring up a child, that she might afterwards marry.

3. From the loving *example* of one family a whole state becomes loving, and from its courtesies the whole state become courteous, while, from the ambition and perverseness of

the One man, the whole state may be led to rebellious disorder;—such is the nature of the influence. This verifies the saying, "Affairs may be ruined by a single sentence; a kingdom may be settled by its One man."

4. Yao and Shun led on the kingdom with benevolence, and the people followed them. Chieh and Chau led on the kingdom with violence, and the people followed them. The orders which these issued were contrary to the practices which they loved, and so the people did not follow them. On this account, the ruler must himself be possessed of the *good* qualities, and then he may require them in the people. He must not have the *bad qualities* in himself, and then he may require that they shall not be in the people. Never has there been a man, who, not having reference to his own character and wishes in dealing with others, was able effectually to instruct them.

5. Thus we see how the government of the state depends on the regulation of the family.

6. In the Book of Poetry, it is said, "That peach tree, so delicate and elegant! How luxuriant is its foliage! This girl is going to her husband's house. She will rightly order her household." Let the household be rightly ordered, and then the people of the state may be taught.

7. In the Book of Poetry, it is said, "They can discharge their duties to their elder brothers. They can discharge their duties to their younger brothers." Let the ruler discharge his duties to his elder and younger brothers, and then he may teach the people of the state.

8. In the Book of Poetry, it is said, "In his deportment there is nothing wrong; he rectifies all the people of the state." *Yes*; when the ruler, as a father, a son, and a brother, is a model, then the people imitate him.

9. This is what is meant by saying, "The government of his kingdom depends on his regulation of the family."

右傳之九章，釋齊家治國。

The above ninth chapter of commentary explains regulating the family and governing the kingdom.

第十章 1. 所謂平天下，在治其國者，上老老，而民興孝，上長長，而民興弟，上恤孤，而民不倍，是以君子，有絜矩之道也。 2. 所惡於上，毋以使下，所惡於下，毋以事上，所惡於前，毋以先後，所惡於後，毋以從前，所惡於右，毋以交於左，所惡於左，毋以交於右，此之謂絜矩之道。 3. 詩云，樂只君子，民之父母，民之所好好之，民之所惡惡之，此之謂民之父母。 4. 詩云，節彼南山，維石巖巖，赫赫師尹，民具爾瞻，有國者，不可以不慎，辟，則爲天下僂矣。 5. 詩云，殷之未喪師，克配上帝，儀監于殷，峻命不易，道得衆，則得國，失衆，則失國。 6. 是故君子，先慎乎德，有德，此有人，

有人，此有土，有土，此有財，有財，此有用。 7. 德者，本也，財者，末也。 8. 外本內末，爭民施奪。 9. 是故財聚，則民散，財散，則民聚。 10. 是故言悖而出者，亦悖而入，貨悖而入者，亦悖而出。 11. 康誥曰，惟命不于常，道善則得之，不善則失之矣。 12. 楚書曰，楚國，無以爲寶，惟善，以爲寶。 13. 舅犯曰，亡人，無以爲寶，仁親以爲寶。 14. 秦誓曰，若有一个臣，斷斷兮，無他技，其心休休焉，其如有容焉，人之有技，若己有之，人之彥聖，其心好之，不啻若自其口出，實能容之，以能保我子孫黎民，尚亦有利哉，人之有技，媚疾以惡之，人之彥聖，而遠之，俾不通，實不能容，以不能保我子孫黎民，亦曰殆哉。 15. 唯仁人，放流之，進諸四夷，不與同中國，此謂唯仁人，爲能愛人，能惡人。 16. 見賢而不能舉，舉而不能先，命也，見不善而不能退，退而不能遠，過也。 17. 好人之所惡，惡人之所好，是謂拂人之性，菑必逮夫身。 18. 是故君子，有大道，必忠信以得之，驕泰以失之。 19. 生財有大道，生之者衆，食之者寡，爲之者疾，用之者舒，則財恆足矣。 20. 仁者，以財發身，不仁者，以身發財。 21. 未有上好仁，而下不好義者也，未有好義，其事不終者也，未有府庫財，非其財者也。 22. 孟獻子曰，畜馬乘，不察於雞豚，伐冰之家，不畜牛羊，百乘之家，不畜聚斂之臣，與其有聚斂之臣，寧有盜臣，此謂國不以利爲利，以義爲利也。 23. 長國家，而務財用者，必自小人矣，彼爲善之，小人之使爲國家，菑害並至，雖有善者，亦無如之何矣，此謂國不以利爲利，以義爲利也。

Chap. X. 1. What is meant by "The making the whole kingdom peaceful and happy de-

pend on the government of his state," is this:— When the sovereign behaves to his aged, as the aged should be behaved to, the people become filial; when the sovereign behaves to his elders, as the elders should be behaved to, the people learn brotherly submission; when the sovereign treats compassionately the young and helpless, the people do the same. Thus the ruler has a principle with which, as with a measuring square, he may regulate his conduct.

2. What a man dislikes in his superiors, let him not display in the treatment of his inferiors; what he dislikes in inferiors, let him not display in the service of his superiors; what he hates in those who are before him, let him not therewith precede those who are behind him; what he hates in those who are behind him, let him not therewith follow those who are before him; what he hates to receive on the right, let him not bestow on the left; what he hates to receive on the left, let him not bestow on the right:—this is what is called "The principle with which, as with a measuring square, to regulate one's conduct."

3. In the Book of Poetry, it is said, "How much to be rejoiced in are these princes, the parents of the people!" When a *prince* loves what the people love, and hates what the people

hate, then is he what is called the parent of the people.

4. In the Book of Poetry, it is said, "Lofty is that southern hill, with its rugged masses of rocks! Greatly distinguished are you, O *grand-teacher* Yin, the people all look up to you." Rulers of states may not neglect to be careful. If they deviate to a *mean selfishness*, they will be a disgrace in the kingdom.

5. In the Book of Poetry, it is said, "Before the sovereigns of the Yin *dynasty* had lost the *hearts of the people*, they could appear before God. Take warning from *the house of Yin*. The great decree is not easily *preserved*." This shows that, by gaining the people, the kingdom is gained, and, by losing the people, the kingdom is lost.

6. On this account, the ruler will first take pains about *his own* virtue. Possessing virtue will give him the people. Possessing the people will give him the territory. Possessing the territory will give him its wealth. Possessing the wealth, he will have resources for expenditure.

7. Virtue is the root; wealth is the result.

8. If he make the root his secondary object, and the result his primary, he will *only* wrangle with his people, and teach them rapine.

9. Hence, the accumulation of wealth is the way to scatter the people; and the letting it be scattered among them is the way to collect the people.

10. And hence, the ruler's words going forth contrary to right, will come back to him in the same way, and wealth, gotten by improper ways, will take its departure by the same.

11. In the Announcement to K'ang, it is said, "The decree indeed may not always rest on us;" that is, goodness obtains the decree, and the want of goodness loses it.

12. In the Book of Ch'u, it is said, "The kingdom of Ch'u does not consider that to be valuable. It values, *instead*, its good men."

13. *Duke Wan's* uncle, Fan, said, "Our fugitive does not account that to be precious. What he considers precious is the affection due to his parent."

14. In the Declaration of the duke of Ch'in, it is said, "Let me have but one minister, plain and sincere, not *pretending* to other abilities, but with a simple, upright, mind; and possessed of generosity, *regarding* the talents of others as if he himself possessed them, and, where he finds accomplished and perspicacious men, loving them in his heart more than his

mouth expresses, and really showing himself able to bear them *and employ them*:—such a minister will be able to preserve my sons and grandsons and blackhaired people, and benefits likewise to the kingdom may well be looked for from him. But if *it be his character*, when he finds men of ability, to be jealous and hate them; and, when he finds accomplished and perspicacious men, to oppose them and not allow their advancement, showing himself really not able to bear them:—such a minister will not be able to protect my sons and grandsons and black-haired people; and may he not also be pronounced dangerous *to the state?*”

15. It is only the truly virtuous man who can send away such a man and banish him, driving him out among the barbarous tribes around, determined not to dwell along with him in the Middle Kingdom. This is in accordance with the saying, “It is only the truly virtuous man who can love or who can hate others.”

16. To see men of worth and not be able to raise them to office; to raise them to office, but not to do so quickly:—this is disrespectful. To see bad men and not be able to remove them; to remove them, but not to do so to a distance:—this is weakness.

17. To love those whom men hate, and to hate those whom men love;—this is to outrage the natural feeling of men. Calamities cannot fail to come down on him who does so.

18. Thus *we see that* the sovereign has a great course *to pursue*. He must show entire self-devotion and sincerity to attain it, and by pride and extravagance he will fail of it.

19. There is a great course *also* for the production of wealth. Let the producers be many and the consumers few. Let there be activity in the production, and economy in the expenditure. Then the wealth will always be sufficient.

20. The virtuous *ruler*, by means of his wealth, makes himself more distinguished. The vicious ruler accumulates wealth, at the expense of his life.

21. Never has there been a case of the sovereign loving benevolence, and the people not loving righteousness. Never has there been a case where the people have loved righteousness, and the affairs of the sovereign have not been carried to completion. And never has there been a case where the wealth in such a state, collected in the treasuries and arsenals, did not continue in the sovereign's possession.

22. The officer Mang Hsien said, "He who keeps horses and a carriage does not look after

fowls and pigs. The family which keeps its stores of ice does not rear cattle or sheep. So, the house which possesses a hundred chariots should not keep a minister to look out for imposts that he may lay them on the people. Than to have such a minister, it were better for that house to have one who should rob it *of its revenues.*" This is in accordance with the saying:—"In a state, *pecuniary* gain is not to be considered to be prosperity, but its prosperity *will* be found in righteousness."

23. When he who presides over a state or a family makes his revenues his chief business, he must be under the influence of some small, mean man. He may consider this man to be good; but when such a person is employed in the administration of a state or family, calamities *from Heaven*, and injuries *from men*, will befall it together, and, though a good man may take his place, he will not be able to remedy the evil. This illustrates *again* the saying, "In a state, gain is not to be considered prosperity, but its prosperity will be found in righteousness."

右傳之十章，釋治國平天下。凡傳十章，前四章，統論綱領指趣，後六章，細論條目工夫，其第五章，乃明善之要，第六章，乃誠身之本，在初學，尤爲當務之急，讀者不可以其近而忽之也。

The above tenth chapter of commentary explains the government of the state, and the making the kingdom peaceful and happy.

There are thus, in all, ten chapters of commentary, the first four of which discuss, in a general manner, the scope of the principal topic of the Work; while the other six go particularly into an exhibition of the work required in its subordinate branches. The fifth chapter contains the important subject of comprehending true excellence, and the sixth, what is the foundation of the attainment of true sincerity. Those two chapters demand the especial attention of the learner. Let not the reader despise them because of their simplicity.

THE DOCTRINE OF THE MEAN

中 庸

子程子曰，不偏之謂中，不易之謂庸，中者，天下之正道，庸者，天下之定理，此篇乃孔門傳授心法，子思恐其久而差也，故筆之於書，以授孟子，其書始言一理，中散爲萬事，末復合爲一理，放之，則彌六合，卷之，則退藏於密，其味無窮，皆實學也，善讀者，玩索而有德焉，則終身用之，有不能盡者矣。

My master, the philosopher Ch'ang, says--"Being without inclination to either side is called CHUNG; admitting of no change is called YUNG. By CHUNG is denoted the correct course to be pursued by all under heaven; by YUNG is denoted the fixed principle regulating all under heaven. This work contains the law of the mind, which was handed down from one to another, in the Confucian school, till Tsze-sze, fearing lest in the course of time errors should arise about it, committed it to writing, and delivered it to Mencius. The Book first speaks of one principle; it next spreads this out, and embraces all things; finally, it returns and gathers them all up under the one principle. Unroll it, and it fills the universe; roll it up, and it retires and lies hid in mysteriousness. The relish of it is inexhaustible. The whole of it is solid learning. When the skillful reader has explored it with delight till he has apprehended it, he may carry it in to practice all his life, and will find that it cannot be exhausted."

第一章 1. 天命之謂性，率性之謂道，修道之謂教。 2. 道也者，不可須臾離也，可離，非道也，是故君子戒慎乎其所不睹，恐懼乎其所不聞。 3. 莫見乎隱，莫顯乎微，故君子慎其獨也。 4. 喜，怒，哀，樂，之未發，謂之中，發而皆中節，謂之

和,中也者,天下之大本也,和也者,天下之達道也。 5. 致中和,天地位焉,萬物育焉。

Chap. I. 1. What Heaven has conferred is called THE NATURE; an accordance with this nature is called THE PATH *of duty*; the regulation of this path is called INSTRUCTION.

2. The path may not be left for an instant. If it could be left, it would not be the path. On this account, the superior man does not wait till he sees things, to be cautious, nor till he hears things, to be apprehensive.

3. There is nothing more visible than what is secret, and nothing more manifest than what is minute. Therefore the superior man is watchful over himself, when he is alone.

4. While there are no stirrings of pleasure, anger, sorrow, or joy, the mind may be said to be in the state of EQUILIBRIUM. When those feelings have been stirred, and they act in their due degree, there ensues what may be called the state of HARMONY. This EQUILIBRIUM is the great root *from which grow all the human actings* in the world, and this HARMONY is the universal path *which they all should pursue*.

5. Let the states of equilibrium and harmony exist in perfection, and a happy order will

prevail throughout heaven and earth, and all things will be nourished and flourish.

右第一章，子思述所傳之意，以立言，首明道之本原出於天，而不可易，其實體備於己，而不可離，次言存養省察之要，終言聖神功化之極，蓋欲學者於此，反求諸身，而自得之，以去夫外誘之私，而充其本然之善，楊氏所謂一篇之體要是也，其下十章，蓋子思引夫子之言，以終此章之義。

In the first chapter, which is given above, Tsze-sze states the views which had been handed down to him, as the basis of his discourse. First, it shows clearly how the path of duty is to be traced to its origin in Heaven, and is unchangeable, while the substance of it is provided in ourselves, and may not be departed from. Next, it speaks of the importance of preserving and nourishing this, and of exercising a watchful self-scrutiny with reference to it. Finally, it speaks of the meritorious achievements and transforming influence of sage and spiritual men in their highest extent. The wish of Tsze-sze was that hereby the learner should direct his thoughts inwards, and by searching in himself, there find these truths, so that he might put aside all outward temptations appealing to his selfishness, and fill up the measure of the goodness which is natural to him. This chapter is what the writer Yang called it,—"The sum of the whole work." In the ten chapters which follow, Tsze-sze quotes the words of the Master to complete the meaning of this.

第二章 1. 仲尼曰，君子中庸，小人反中庸。 2. 君子之中庸也，君子而時中，小人之中庸也，小人而無忌憚也。

Chap. II. 1. Chung-ni said, "The superior man *embodies* the course of the Mean; the mean man acts contrary to the course of the course of the Mean.

2. "The superior man's embodying the course of the Mean is because he is a superior

man, and so always maintains the Mean. The mean man's acting contrary to the course of the Mean is because he is a mean man, and has no caution."

第三章 子曰,中庸其至矣乎,民鮮能久矣。

Chap. III. The Master said, "Perfect is the virtue which is according to the Mean! Rare have they long been among the people, who could practice it!"

第四章 1. 子曰,道之不行也,我知之矣,知者過之,愚者不及也,道之不明也,我知之矣,賢者過之,不肖者不及也。 2. 人莫不飲食也,鮮能知味也。

Chap. IV. 1. The Master said, "I know how it is that the path of the Mean is not walked in:--The knowing go beyond it, and the stupid do not come up to it. I know how it is that the path of the Mean is not understood:--The men of talents and virtue go beyond it, and the worthless do not come up to it.

2. "There is no body but eats and drinks. But they are few who can distinguish flavors."

第五章 子曰,道其不行矣夫。

Chap. V. The Master said, "Alas! How is the path of the Mean untrodden!"

第六章 子曰,舜其大知也與,舜好問,而好察邇言,隱惡而揚善,執其兩端,用其中於民,其斯以爲舜乎。

Chap. VI. The Master said, "There was Shun:—He indeed was greatly wise! Shun loved to question *others*, and to study their words, though they might be shallow. He concealed what was bad *in them*, and displayed what was good. He took hold of their two extremes, *determined* the Mean, and employed it in *his government* of the people. It was by this that he was Shun!"

第七章 子曰，人皆曰予知，驅而納諸罟獲陷阱之中，而莫之知辟也，人皆曰予知，擇乎中庸，而不能期月守也。

Chap. VII. The Master said, "Men all say, 'We are wise'; but being driven forward and taken in a net, a trap, or a pitfall, they know not how to escape. Men all say, 'We are wise'; but happening to choose the course of the Mean, they are not able to keep it for a round month."

第八章 子曰，回之爲人也，擇乎中庸，得一善，則拳拳服膺，而弗失之矣。

Chap. VIII. The Master said, "This was the manner of Hui:—he made choice of the Mean, and whenever he got hold of what was good, he clasped it firmly, as if wearing it on his breast, and did not lose it."

第九章 子曰，天下國家，可均也，爵祿，可辭也，白刃，可蹈也，中庸，不可能也。

Chap. IX. The Master said, "The kingdom, its states, and its families, may be perfectly ruled; dignities and emoluments may be declined; naked weapons may be trampled under the feet;—but the course of the Mean cannot be attained to."

第十章 1. 子路問強。 2. 子曰，南方之強與，北方之強與，抑而強與。 3. 寬柔以教，不報無道，南方之強也，君子居之。 4. 衽金革，死而不厭，北方之強也，而強者居之。 5. 故君子，和而不流，強哉矯，中立而不倚，強哉矯，國有道，不變塞焉，強哉矯，國無道，至死不變，強哉矯。

Chap. X. 1. Tsze-lu asked about energy.
2. The Master said, "Do you mean the energy of the South, the energy of the North, or the energy which you should cultivate yourself?"

3. "To show forbearance and gentleness in teaching others; and not to revenge unreasonable conduct:—this is the energy of southern regions, and the good man makes it his study.

4. "To lie under arms; and meet death without regret:—this is the energy of northern regions, and the forceful make it their study.

5. "Therefore, the superior man cultivates a friendly harmony, without being weak.—How firm is he in his energy! He stands erect in the middle, without inclining to either

side.—How firm is he in his energy! When good principles prevail in the government of his country, he does not change from what he was in retirement.—How firm is he in his energy! When bad principles prevail in the country, he maintains his course to death without changing.—How firm is he in his energy!”

第十一章 1. 子曰，素隱，行怪，後世有述焉，吾弗爲之矣。 2. 君子遵道而行，半途而廢，吾弗能已矣。 3. 君子依乎中庸，遁世不見知，而不悔，唯聖者能之。

Chap. XI. 1. The Master said, “To live in obscurity, and yet practice wonders, in order to be mentioned with honor in future ages:—this is what I do not do.

2. “The good man tries to proceed according to the right path, but when he has gone halfway, he abandons it:—I am not able *so* to stop.

3. “The superior man accords with the course of the Mean. Though he may be all unknown, unregarded by the world, he feels no regret.—It is only the sage who is able for this.”

第十二章 1. 君子之道，費而隱。 2. 夫婦之愚，可以與知焉，及其至也，雖聖人亦有所不知焉。夫婦之不肖，可以能行焉，及其至也，雖聖人亦有所不能焉，天地之大也，人猶有

所憾，故君子語大，天下莫能敵焉，語小，天下莫能破焉。
 3. 詩云，鸞飛戾天，魚躍于淵，言其上下察也。 4. 君子之道，造端乎夫婦，及其至也，察乎天地。

Chap. XII. 1. The way which the superior man pursues, reaches wide and far, and yet is secret.

2. Common men and women, however ignorant, may intermeddle with the knowledge of it; yet in its utmost reaches, there is that which even the sage does not know. Common men and women, however much below the ordinary standard of character, can carry it into practice; yet in its utmost reaches, there is that which even the sage is not able to carry into practice. Great as heaven and earth are, men still find some things in them with which to be dissatisfied. Thus it is that, were the superior man to speak of his way in all its greatness, nothing in the world would be found able to embrace it, and were he to speak of it in its minuteness, nothing in the world would be found able to split it.

3. It is said in the Book of Poetry, "The hawk flies up to heaven; the fishes leap in the deep." This expresses how this *way* is seen above and below.

4. The way of the superior man may be found, in its simple elements, in the intercourse

of common men and women; but in its utmost reaches, it shines brightly through heaven and earth.

右第十二章,子思之言,蓋以申明首章道不可離之意也,其下八章,雜引孔子之言以明之。

The twelfth chapter above contains the words of Tszs-sze, and is designed to illustrate what is said in the first chapter, that "The path may not be left." In the eight chapters which follow, he quotes, in a miscellaneous way, the words of Confucius to illustrate it.

第十三章 1. 子曰,道不遠人,人之爲道而遠人,不可以爲道。 2. 詩云,伐柯伐柯,其則不遠,執柯以伐柯,睨而視之,猶以爲遠,故君子以人治人,改而止。 3. 忠恕,遠道不遠,施諸己而不願,亦勿施於人。 4. 君子之道四,丘未能一焉:所求乎子,以事父,未能也,所求乎臣,以事君,未能也,所求乎弟,以事兄,未能也,所求乎朋友,先施之,未能也,庸德之行,庸言之謹,有所不足,不敢不勉,有餘,不敢盡,言顧行,行顧言,君子胡不慥慥爾。

Chap. XIII. 1. The Master said, "The path is not far from man. When men try to pursue a course, which is far from the common indications of consciousness, this course cannot be considered THE PATH.

2. "In the Book of Poetry, it is said, 'In hewing an ax handle, in hewing an ax handle, the pattern is not far off.' We grasp one ax handle to hew the other; and yet, if we look askance from the one to the other, we may

consider them as apart. Therefore, the superior man governs men, according to their nature, with what is proper to them, and as soon as they change *what is wrong*, he stops.

3. "When one cultivates to the utmost the principles of his nature, and exercises them on the principle of reciprocity, he is not far from the path. What you do not like when done to yourself, do not do to others.

4. "In the way of the superior man there are four things, to not one of which have I as yet attained.—To serve my father, as I would require my son to serve me: to this I have not attained; to serve my prince, as I would require my minister to serve me: to this I have not attained; to serve my elder brother, as I would require my younger brother to serve me: to this I have not attained; to set the example in behaving to a friend, as I would require him to behave to me: to this I have not attained. Earnest in practicing the ordinary virtues, and careful in speaking about them, if, in his practice, he has anything defective, the superior man dares not but exert himself; and if, in his words, he has any excess, he dares not allow himself such license. Thus his words have respect to his actions, and his actions have respect to his words; is it not just an entire sincerity which marks the superior man?"

第十四章 1. 君子素其位而行，不願乎其外。2. 素富貴，行乎富貴，素貧賤，行乎貧賤，素夷狄，行乎夷狄，素患難，行乎患難，君子無入而不自得焉。3. 在上位，不陵下，在下位，不援上，正己而不求於人，則無怨，上不怨天，下不尤人。4. 故君子，居易以俟命，小人，行險以徼幸。 子曰，射有似乎君子，失諸正鵠，反求諸其身。

Chap. XIV. 1. The superior man does what is proper to the station in which he is; he does not desire to go beyond this.

2. In a position of wealth and honor, he does what is proper to a position of wealth and honor. In a poor and low position, he does what is proper to a poor and low position. Situated among barbarous tribes, he does what is proper to a situation among barbarous tribes. In a position of sorrow and difficulty, he does what is proper to a position of sorrow and difficulty. The superior man can find himself in no situation in which he is not himself.

3. In a high situation, he does not treat with contempt his inferiors. In a low situation, he does not court the favor of his superiors. He rectifies himself, and seeks for nothing from others, so that he has no dissatisfactions. He does not murmur against Heaven, nor grumble against men.

4. Thus it is that the superior man is quiet and calm, waiting for the appointments of

Heaven, while the mean man walks in dangerous paths, looking for lucky occurrences.

5. The Master said, "In archery we have something like the way of the superior man. When the archer misses the center of the target, he turns round and seeks for the cause of his failure in himself."

第十五章 1. 君子之道，辟如行遠必自邇，辟如登高必自卑。

2. 詩曰，妻子好合，如鼓瑟琴，兄弟既翕，和樂且耽，宜爾室家，樂而妻帑。 3. 子曰，父母其順矣乎。

Chap. XV. 1. The way of the superior man may be compared to what takes place in traveling, when to go to a distance we must first traverse the space that is near, and in ascending a height, when we must begin from the lower ground.

2. It is said in the Book of Poetry, "Happy union with wife and children is like the music of lutes and harps. When there is concord among brethren, the harmony is delightful and enduring. Thus may you regulate your family, and enjoy the pleasure of your wife and children."

3. The Master said, "In such a state of things, parents have entire complacence!"

第十六章 1. 子曰，鬼神之爲德，其盛矣乎。 2. 視之而弗見，聽之而弗聞，體物而不可遺。 3. 使天下之人，齊明盛服，以承祭祀，洋洋乎，如在其上，如在其左右。 4. 詩曰，神之

格思，不可度思，矧可射思。 5. 夫微之顯，誠之不可揜，如此夫。

Chap. XVI. 1. The Master said, "How abundantly do spiritual beings display the powers that belong to them!

2. "We look for them, but do not see them; we listen to, but do not hear them; yet they enter into all things, and there is nothing without them.

3. "They cause all the people in the kingdom to fast and purify themselves, and array themselves in their richest dresses, in order to attend at their sacrifices. Then, like overflowing water, they seem to be over the heads, and on the right and left of *their worshippers*.

4. "It is said in the Book of Poetry, 'The approaches of the spirits, you cannot surmise;—and can you treat them with indifference?'

5. "Such is the manifestness of what is minute! Such is the impossibility of repressing the outgoings of sincerity!"

第十七章 1. 子曰，舜其大孝也與，德爲聖人，尊爲天子，富有四海之內，宗廟饗之，子孫保之。 2. 故大德，必得其位，必得其祿，必得其名，必得其壽。 3. 故天之生物，必因其材而篤焉，故栽者培之，傾者覆之。 4. 詩曰，嘉樂君子，憲憲

令德，宜民宜人，受祿于天，保佑命之，自天申之。 5. 故大德者，必受命。

Chap. XVII. 1. The Master said, "How greatly filial was Shun! His virtue was that of a sage; his dignity was the throne; his riches were all within the four seas. He offered his sacrifices in his ancestral temple, and his descendants preserved the sacrifices to himself.

2. "Therefore having such great virtue, it could not but be that he should obtain the throne, that he should obtain those riches, that he should obtain his fame, that he should attain to his long life.

3. "Thus it is that Heaven, in the production of things, is sure to be bountiful to them, according to their qualities. Hence the tree that is flourishing, it nourishes, while that which is ready to fall, it overthrows.

4. "In the Book of Poetry, it is said, 'The admirable, amiable prince displayed conspicuously his excelling virtue, adjusting his people, and adjusting his officers. *Therefore*, he received from Heaven the emoluments of dignity. It protected him, assisted him, decreed him the throne; sending from Heaven these favors, *as it were* repeatedly.'

5. "*We may say* therefore that he who is greatly virtuous will be sure to receive the appointment of Heaven."

第十八章 1. 子曰，無憂者，其惟文王乎，以王季爲父，以武王爲子，父作之，子述之。 2. 武王續大王王季文王之緒，壹戎衣，而有天下，身不失天下之顯名，尊爲天子，富有四海之內，宗廟饗之，子孫保之。 3. 武王末受命，周公成文武之德，追王大王王季，上祀先公以天子之禮，斯禮也，達乎諸侯大夫，及士庶人，父爲大夫，子爲士，葬以大夫，祭以士，父爲士，子爲大夫，葬以士，祭以大夫，期之喪，達乎大夫，三年之喪，達乎天子，父母之喪，無貴賤，一也。

Chap. XVIII. 1. The Master said, "It is only King Wan of whom it can be said that he had no cause for grief! His father was King Chi, and his son was King Wu. His father laid the foundations of his dignity, and his son transmitted it.

2. "King Wu continued the enterprise of King T'ai, King Chi, and King Wan. He once buckled on his armor, and got possession of the kingdom. He did not lose the distinguished personal reputation which he had throughout the kingdom. His dignity was the royal throne. His riches were the possession of all within the four seas. He offered his sacrifices in his ancestral temple, and his descendants maintained the sacrifices to himself.

3. "It was in his old age that King Wu received the appointment *to the throne*, and the duke of Chau completed the virtuous course of Wan and Wu. He carried up the title of

king to T'ai and Chi, and sacrificed to all the former dukes above them with the royal ceremonies. And this rule he extended to the princes of the kingdom, the great officers, the scholars, and the common people. If the father were a great officer and the son a scholar, then the burial was that due to a great officer, and the sacrifice that due to a scholar. If the father were a scholar and the son a great officer, then the burial was that due to a scholar, and the sacrifice that due to a great officer. The one year's mourning was made to extend *only* to the great officers, but the three years' mourning extended to the Son of Heaven. In the mourning for a father or mother, he allowed no difference between the noble and the mean."

第十九章 1. 子曰，武王周公，其達孝矣乎。 2. 夫孝者，善繼人之志，善述人之事者也。 3. 春秋，脩其祖廟，陳其宗器，設其裳衣，薦其時食。 4. 宗廟之禮，所以序昭穆也，序爵，所以辨貴賤也，序事，所以辨賢也，旅酬，下爲上，所以進賤也，燕毛，所以序齒也。 5. 踐其位，行其禮，奏其樂，敬其所尊，愛其所親，事死如事生，事亡如事存，孝之至也。 6. 郊社之禮，所以事上帝也，宗廟之禮，所以祀乎其先也，明乎郊社之禮，禘嘗之義，治國其如示諸掌乎。

Chap. XLIX. 1. The Master said, "How far-extending was the filial piety of King Wu and the duke of Chau!

2. "Now filial piety is seen in the skillful carrying out of the wishes of our forefathers, and the skillful carrying forward of their undertakings.

3. "In spring and autumn, they repaired and beautified the temple halls of their fathers, set forth their ancestral vessels, displayed their various robes, and presented the offerings of the several seasons.

4. "By means of the ceremonies of the ancestral temple, they distinguished the royal kindred according to their order of descent. By ordering the parties present according to their rank, they distinguished the more noble and the less. By the arrangement of the services, they made a distinction of talents and worth. In the ceremony of general pledging, the inferiors presented the cup to their superiors, and thus something was given the lowest to do. At the *concluding* feast, places were given according to the hair, and thus was made the distinction of years.

5. "They occupied the places of their forefathers, practiced their ceremonies, and performed their music. They revered those whom they honored, and loved those whom they regarded with affection. Thus they served the dead as they would have served them alive;

they served the departed as they would have served them had they been continued among them.

6. "By the ceremonies of the sacrifices to Heaven and Earth they served God, and by the ceremonies of the ancestral temple they sacrificed to their ancestors. He who understands the ceremonies of the sacrifices to Heaven and Earth, and the meaning of the several sacrifices to ancestors, would find the government of a kingdom as easy as to look into his palm!"

第二十章 1. 哀公問政。 2. 子曰，文武之政，布在方策，其人存，則其政舉，其人亡，則其政息。 3. 人道敏政，地道敏樹，夫政也者，蒲盧也。 4. 故爲政在人，取人以身，脩身以道，脩道以仁。 5. 仁者，人也，親親爲大，義者，宜也，尊賢爲大，親親之殺，尊賢之等，禮所生也。 6. 在下位，不獲乎上，民不可得而治矣。 7. 故君子，不可以不脩身，思脩身，不可以不事親，思事親，不可以不知人，思知人，不可以不知天。 8. 天下之達道五，所以行之者三，曰君臣也，父子也，夫婦也，昆弟也，朋友之交也，五者，天下之達道也，知，仁，勇，三者，天下之達德也，所以行之者一也。 9. 或生而知之，或學而知之，或困而知之，及其知之，一也，或安而行之，或利而行之，或勉強而行之，及其成功，一也。 10. 子曰，好學近乎知，力行近乎仁，知恥近乎勇。 11. 知斯三者，則知所以脩身，知所以脩身，則知所以治人，知所以治人，則知所以治天下國家矣。 12. 凡爲天下國家有九經，曰，脩身也，尊

賢也，親親也，敬大臣也，體羣臣也，子庶民也，來百工也，柔遠人也，懷諸侯也。 13. 脩身，則道立，尊賢，則不惑，親親，則諸父昆弟不怨，敬大臣，則不眩，體羣臣，則士之報禮重，子庶民，則百姓勸，來百工，則財用足，柔遠人，則四方歸之，懷諸侯，則天下畏之。 14. 齊明盛服，非禮不動，所以脩身也。去讒遠色，賤貨而貴德，所以勸賢也。尊其位，重其祿，同其好惡，所以勸親親也。官盛任使，所以勸大臣也。忠信重祿，所以勸士也。時使薄斂，所以勸百姓也。日省月試，既稟稱事，所以勸百工也。送往迎來，嘉善而矜不能，所以柔遠人也。繼絕世，舉廢國，治亂持危，無聘以時，厚往而薄來，所以懷諸侯也。 15. 凡為天下國家有九經，所以行之者一也。 16. 凡事，豫則立，不豫則廢，言前定，則不跲，事前定，則不困，行前定，則不疚，道前定，則不窮。 17. 在下位，不獲乎上，民不可得而治矣，獲乎上有道，不信乎朋友，不獲乎上矣，信乎朋友有道，不順乎親，不信乎朋友矣，順乎親有道，反諸身不誠，不順乎親矣，誠身有道，不明乎善，不誠乎身矣。 18. 誠者，天之道也，誠之者，人之道也，誠者，不勉而中，不思而得，從容中道，聖人也，誠之者，擇善而固執之者也。 19. 博學之，審問之，慎思之，明辨之，篤行之。 20. 有弗學，學之弗能，弗措也，有弗問，問之弗知，弗措也，有弗思，思之弗得，弗措也，有弗辨，辨之弗明，弗措也，有弗行，行之弗篤，弗措也，人一能之，己百之，人十能之，己千之。 21. 果能此道矣，雖愚必明，雖柔必強。

Chap. XX. 1. The duke Ai asked about government.

2. The Master said, "The government of Wan and Wu is displayed in *the records*,—the tablets of wood and bamboo. Let there be the men and the government will flourish; but without the men, their government decays and ceases.

3. "With the *right* men the growth of government is rapid, just as vegetation is rapid in the earth; and, moreover, *their* government *might be called* an easilygrowing rush.

4. "Therefore the administration of government lies in *getting proper* men. Such men are to be got by means of *the ruler's own* character. That character is to be cultivated by his treading in the *ways of duty*. And the treading those ways of duty is to be cultivated by the cherishing of benevolence.

5. "Benevolence is *the characteristic element of* humanity, and the great exercise of it is in loving relatives. Righteousness is *the accordance of actions with what is* right, and the great exercise of it is in honoring the worthy. The decreasing measures of the love due to relatives, and the steps in the honor due to the worthy, are produced by *the principle of* propriety.

6. "When those in inferior situations do not possess the confidence of their superiors, they cannot retain the government of the people.

7. "Hence the sovereign may not neglect the cultivation of his own character. Wishing to cultivate his character, he may not neglect to serve his parents. In order to serve his parents, he may not neglect to acquire a knowledge of men. In order to know men, he may not dispense with a knowledge of Heaven.

8. "The duties of universal obligation are five, and the virtues wherewith they are practiced are three. The duties are those between sovereign and minister, between father and son, between husband and wife, between elder brother and younger, and those belonging to the intercourse of friends. Those five are the duties of universal obligation. Knowledge, magnanimity, and energy, these three, are the virtues universally binding. And the means by which they carry *the duties* into practice is singleness.

9. "Some are born with the knowledge of *those duties*; some know them by study; and some acquire the knowledge after a painful feeling of their ignorance. But the knowledge being possessed, it comes to the same thing. Some practice them with a natural ease; some from a desire for their advantages; and some by strenuous effort. But the achievement being made, it comes to the same thing."

10. The Master said, "To be fond of learning is to be near to knowledge. To practice with vigor is to be near to magnanimity. To possess the feeling of shame is to be near to energy.

11. "He who knows these three things knows how to cultivate his own character. Knowing how to cultivate his own character, he knows how to govern other men. Knowing how to govern other men, he knows how to govern the kingdom with all its states and families.

12. "All who have the government of the kingdom with its states and families have nine standard rules to follow;—viz., the cultivation of their own characters; the honoring of men of virtue and talents; affection towards their relatives; respect towards the great ministers; kind and considerate treatment of the whole body of officers; dealing with the mass of the people as children; encouraging the resort of all classes of artisans; indulgent treatment of men from a distance; and the kindly cherishing of the princes of the states.

13. "By the ruler's cultivation of his own character, the duties of *universal obligation* are set forth. By honoring men of virtue and talents, he is preserved from errors of judg-

ment. By showing affection to his relatives, there is no grumbling nor resentment among his uncles and brethren. By respecting the great ministers, he is kept from errors in the practice of government. By kind and considerate treatment of the whole body of officers, they are led to make the most grateful return for his courtesies. By dealing with the mass of the people as his children, they are led to exhort one another to what is good. By encouraging the resort of all classes of artisans, his resources for expenditure are rendered ample. By indulgent treatment of men from a distance, they are brought to resort to him from all quarters. And by kindly cherishing the princes of the states, the whole kingdom is brought to revere him.

14. "Self-adjustment and purification, with careful regulation of his dress, and the not making a movement contrary to the rules of propriety:—this is the way for a ruler to cultivate his person. Discarding slanderers, and keeping himself from *the seductions of beauty*; making light of riches, and giving honor to virtue:—this is the way for him to encourage men of worth and talents. Giving them places *of honor* and large emolument, and sharing with them in their likes and dislikes:—this is the way for him to encourage

his relatives to love him. Giving them numerous officers to discharge their orders and commissions:—this is the way for him to encourage the great ministers. According to them a generous confidence, and making their emoluments large:—this is the way to encourage the body of officers. Employing them only at the proper times, and making the imposts light:—this is the way to encourage the people. By daily examinations and monthly trials, and by making their rations in accordance with their labors:—this is the way to encourage the classes of artisans. To escort them on their departure and meet them on their coming; to commend the good among them, and show compassion to the incompetent:—this is the way to treat indulgently men from a distance. To restore families whose line of succession has been broken, and to revive states that have been extinguished; to reduce to order states that are in confusion, and support those which are in peril; to have fixed times for their own reception at court, and the reception of their envoys; to send them away after liberal treatment, and welcome their coming with small contributions:—this is the way to cherish the princes of the states.

15. "All who have the government of the kingdom with its states and families have the

above nine standard rules. And the means by which they are carried into practice if singleness.

16. "In all things success depends on previous preparation, and without such previous preparation there is sure to be failure. If what is to be spoken be previously determined, there will be no stumbling. If affairs be previously determined, there will be no difficulty with them. If one's actions have been previously determined, there will be no sorrow in connection with them. If principles of conduct have been previously determined, the practice of them will be inexhaustible.

17. "When those in inferior situations do not obtain the confidence of the sovereign, they cannot succeed in governing the people. There is a way to obtain the confidence of the sovereign;—if one is not trusted by his friends, he will not get the confidence of his sovereign. There is a way to being trusted by one's friends;—if one is not obedient to his parents, he will not be true to friends. There is a way to being obedient to one's parents;—if one, on turning his thoughts in upon himself, finds a want of sincerity, he will not be obedient to his parents. There is a way to the attainment of sincerity in one's self;—if a man do not

understand what is good, he will not attain sincerity in himself.

18. "Sincerity is the way of Heaven. The attainment of sincerity is the way of men. He who possesses sincerity is he who, without an effort, hits what is right, and apprehends, without the exercise of thought;—he is the sage who naturally and easily embodies the *right* way. He who attains to sincerity is he who chooses what is good, and firmly holds it fast.

19. "To this attainment there are requisite the extensive study of what is good, accurate inquiry about it, careful reflection on it, the clear discrimination of it, and the earnest practice of it.

20. "The superior man, while there is anything he has not studied, or while in what he has studied there is anything he cannot understand, will not intermit his labor. While there is anything he has not inquired about, or anything in what he has inquired about which he does not know, he will not intermit his labor. While there is anything which he has not reflected on, or anything in what he has reflected on which he does not apprehend, he will not intermit his labor. While there is anything which he has not discriminated, or his discrimination is not clear, he will not

intermit his labor. If there be anything which he has not practiced, or his practice fails in earnestness, he will not intermit his labor. If another man succeed by one effort, he will use a hundred efforts. If another man succeed by ten efforts, he will use a thousand.

21. "Let a man proceed in this way, and, though dull, he will surely become intelligent; though weak, he will surely become strong."

第二十一章 自誠明，謂之性，自明誠，謂之教，誠則明矣，明則誠矣。

Chap. XXI. When we have intelligence resulting from sincerity, this condition is to be ascribed to nature; when we have sincerity resulting from intelligence, this condition is to be ascribed to instruction. But given the sincerity, and there shall be the intelligence; given the intelligence, and there shall be the sincerity.

右第二十一章，子思承上章，夫子天道人道之意，而立言也，自此以下十二章，皆子思之言，以反覆推明此章之意。

The above is the twenty-first chapter. Tsze-sze takes up in it, and discourses the subjects of "the way of Heaven" and "the way of men," mentioned in the preceding chapter. The twelve chapters that follow are all from Tsze-sze, repeating and illustrating the meaning of this one.

第二十二章 唯天下至誠，爲能盡其性，能盡其性，則能盡人之性，能盡人之性，則能盡物之性，能盡物之性，則可以贊

天地之化育，可以贊天地之化育，則可以與天地參矣。

Chap. XXII. It is only he who is possessed of the most complete sincerity that can exist under heaven, who can give its full development to his nature. Able to give its full development to his own nature, he can do the same to the nature of other men. Able to give its full development to the nature of other men, he can give their full development to the natures of animals and things. Able to give their full development to the natures of creatures and things, he can assist the transforming and nourishing powers of Heaven and Earth. Able to assist the transforming and nourishing powers of Heaven and Earth, he may with Heaven and Earth form a ternion.

第二十三章 其次致曲，曲能有誠，誠則形，形則著，著則明，明則動，動則變，變則化，唯天下至誠，爲能化。

Chap. XXIII. Next to the above is he who cultivates to the utmost the shoots of goodness in him. From those he can attain to the possession of sincerity. This sincerity becomes apparent. From being apparent, it becomes manifest. From being manifest, it becomes brilliant. Brilliant, it affects others. Affecting others; they are changed by it. Changed by it, they are transformed. It is only he who is possessed of the most complete sincerity that can exist under heaven, who can transform.

第二十四章 至誠之道，可以前知，國家將興，必有禎祥，國家將亡，必有妖孽，見乎蓍龜，動乎四體，禍福將至，善，必先知之，不善，必先知之，故至誠如神。

Chap. XXIV. It is characteristic of the most entire sincerity to be able to foreknow. When a nation or family is about to flourish, there are sure to be happy omens; and when it is about to perish, there are sure to be unlucky omens. *Such events are seen in the milfoil and tortoise, and affect the movements of the four limbs.* When calamity or happiness is about to come, the good shall certainly be foreknown by him, and the evil also. Therefore the individual possessed of the most complete sincerity is like a spirit.

第二十五章 1. 誠者，自成也，而道，自道也。 2. 誠者，物之終始，不誠無物，是故君子誠之爲貴。 3. 誠者，非自成己而已也，所以成物也，成己，仁也，成物，知也，性之德也，合外內之道也，故時措之宜也。

Chap. XXV. 1. Sincerity is that whereby self-completion is effected, and *its* way is that by which man must direct himself.

2. Sincerity is the end and beginning of things; without sincerity there would be nothing. On this account, the superior man regards the attainment of sincerity as the most excellent thing.

3. The possessor of sincerity does not merely accomplish the self-completion of himself. With this quality he completes *other men and things also*. The completing himself *shows his perfect virtue*. The completing *other men and things shows his knowledge*. *Both these are virtues belonging to the nature, and this is the way by which a union is effected of the external and internal*. Therefore, whenever he—the *entirely sincere man*—employs them,—*that is, these virtues, — their action will be right*.

第二十六章 1. 故至誠無息。2. 不息則久，久，則微。3. 微，則悠遠，悠遠，則博厚，博厚，則高明。4. 博厚，所以載物也，高明，所以覆物也，悠久，所以成物也。5. 博厚配地，高明配天，悠久無疆。6. 如此者，不見而章，不動而變，無爲而成。7. 天地之道，可一言而盡也，其爲物不貳，則其生物不測。8. 天地之道，博也，厚也，高也，明也，悠也，久也。9. 今夫天，斯昭昭之多，及其無窮也，日月星辰繫焉，萬物覆焉，今夫地，一撮土之多，及其廣厚，載華嶽而不重，振河海而不洩，萬物載焉，今夫山，一卷石之多，及其廣大，草木生之，禽獸居之，寶藏興焉，今夫水，一勺之多，及其不測，鼃，鼃，蛟，龍，魚，鼈，生焉，貨財殖焉。10. 詩云，維天之命，於穆不已，蓋曰，天之所以爲天也，於乎不顯，文王之德之純，蓋曰，文王之所以爲文也，純亦不已。

Chap. XXVI. 1. Hence to entire sincerity there belongs ceaselessness.

2. Not ceasing, it continues long. Continuing long, it evidences itself.

3. Evidencing itself, reaches far. Reaching far, it becomes large and substantial. Large and substantial, it becomes high and brilliant.

4. Large and substantial;—this is how it contains *all* things. High and brilliant;—this is how it overspreads *all* things. Reaching far and continuing long;—this is how it perfects *all* things.

5. So large and substantial, *the individual possessing it* is the co-equal of Earth. So high and brilliant, it makes him the co-equal of Heaven. So far-reaching and long-continuing, it makes him infinite.

6. Such being its nature, without any display, it becomes manifested; without any movement, it produces changes; and without any effort, it accomplishes its ends.

7. The way of Heaven and Earth may be completely declared in one sentence.—They are without any doubleness, and so they produce things in a manner that is unfathomable.

8. The way of Heaven and Earth is large and substantial, high and brilliant, far-reaching and longenduring.

9. The heaven now before us is only this bright shining spot; but when viewed in its

inexhaustible extent, the sun, moon, stars, and constellations of the zodiac, are suspended in it, and all things are overspread by it. -The earth before us is but a handful of soil; but when regarded in its breadth and thickness, it sustains mountains like the Hwa and the Yo, without feeling their weight, and contains the rivers and seas, without their leaking away. The mountain now before us appears only a stone; but when contemplated in all the vastness of its size, we see how the grass and trees are produced on it, and birds and beasts dwell on it, and precious things which men treasure up are found on it. The water now before us appears but a ladleful; yet extending our view to its unfathomable depths, the largest tortoises, iguanas, iguanodons, dragons, fishes, and turtles, are produced in them, articles of value and sources of wealth abound in them.

10. It is said in the Book of Poetry. "The ordinances of Heaven, how profound are they and unceasing!" The meaning is, that it is thus that Heaven is Heaven. *And again*, "How illustrious was it, the singleness of the virtue of King Wan!" indicating that it was thus that King Wan was what he was. Singleness likewise is unceasing.

第二十七章 1. 大哉聖人之道。 2. 洋洋乎，發育萬物，峻極于天。 3. 優優大哉，禮儀三百，威儀三千。 4. 待其人而後

行。5.故曰，苟不至德，至道不凝焉。6.故君子尊德性而道問學，致廣大而盡精微，極高明而道中庸，溫故而知新，敦厚以崇禮。7.是故居上不驕，爲下不倍，國有道，其言足以興，國無道，其默足以容，詩曰，既明且哲，以保其身，其此之謂與。

Chap. XXVII. 1. How great is the path proper to the Sage!

2. Like overflowing water, it sends forth and nourishes all things, and rises up to the height of heaven.

3. All-complete is its greatness! It embraces the three hundred rules of ceremony, and the three thousand rules of demeanor.

4. It waits for the proper man, and then it is trodden.

5. Hence it is said, "Only by perfect virtue can the perfect path, in all its courses, be made a fact."

6. Therefore, the superior man honors his virtuous nature, and maintains constant inquiry and study, seeking to carry it out to its breadth and greatness, so as to omit none of the more exquisite and minute points which it embraces, and to raise it to its greatest height and brilliancy, so as to pursue the course of the Mean. He cherishes his old knowledge, and

is continually acquiring new. He exerts an honest, generous earnestness, in the esteem and practice of all propriety.

7. Thus, when occupying a high situation he is not proud, and in a low situation he is not insubordinate. When the kingdom is well governed, he is sure by his words to rise; and when it is ill governed, he is sure by his silence to command forbearance to himself. Is not this what we find in the Book of Poetry, —“Intelligent is he and prudent, and so preserves his person?”

第二十八章 1. 子曰，恐而好自用，賤而好自專，生乎今之世，反古之道，如此者，裁及其身者也。 2. 非天子，不議禮，不制度，不考文。 3. 今天下，車同軌，書同文，行同倫。 4. 雖有其位，苟無其德，不敢作禮樂焉，雖有其德，苟無其位，亦不敢作禮樂焉。 5. 子曰，吾說夏禮，杞不足徵也，吾學般禮，有宋存焉，吾學周禮，今用之，吾從周。

Chap. XXVIII. 1. The Master said, “Let a man who is ignorant be fond of using his own judgment; let a man without rank be fond of assuming a directing power to himself; let a man who is living in the present age go back to the ways of antiquity;—on the persons of all who act thus calamities will be sure to come.

2. To no one but the Son of Heaven does it belong to order ceremonies, to fix the

measures, and to determine the written characters.

3. Now, over the kingdom, carriages have all wheels of the same size; all writing is with the same characters; and all conduct there are the same rules.

4. One may occupy the throne, but if he have not the proper virtue, he may not dare to make ceremonies or music. One may have the virtue, but if he do not occupy the throne, he may not presume to make ceremonies or music.

5. The Master said, "I may describe the ceremonies of the Hsia dynasty, but Chi cannot sufficiently attest my words. I have learned the ceremonies of the Yin dynasty, and in Sung they still continue. I have learned the ceremonies of Chau, which are now used, and I follow Chau."

第二十九章 1. 王天下有三重焉，其寡過矣乎。 2. 上焉者，雖善無徵，無徵不信，不信民弗從，下焉者，雖善不尊，不尊不信，不信民弗從。 3. 故君子之道，本諸身，徵諸庶民，考諸三王而不繆，建諸天地而不悖，質諸鬼神而無疑，百世以俟聖人而不惑。 4. 質鬼神而無疑，知天也，百世以俟聖人而不惑，知人也。 5. 是故君子，動而世爲天下道，行而世爲天下法，言而世爲天下則，遠之，則有望，近之，則不厭。 6. 詩曰，在彼無惡，在此無射，庶幾夙夜，以永終譽，君子未有不如此，而蚤有譽於天下者也。

Chap. XXIX. 1. He who attains to the sovereignty of the kingdom, having *those* three important things, shall be able to effect that there shall be few errors *under his government*.

2. However excellent may have been the regulations of those of former times, they cannot be attested. Not being attested, they cannot command credence, and not being credited, the people would not follow them. However excellent might be the regulations made by one in an inferior situation, he is not in a position to be honored. Unhonored, he cannot command credence, and not being credited, the people would not follow his rules.

3. Therefore the institutions of the Ruler are rooted in his own character and conduct, and sufficient attestation of them is given by the masses of the people. He examines them *by comparison* with those of the three kings, and finds them without mistake. He sets them up before heaven and earth, and finds nothing in them contrary to their mode of operation. He presents himself with them before spiritual beings, and no doubts about them arise. He is prepared to wait for the rise of a sage a hundred ages after, and has no misgivings.

4. His presenting himself *with his institutions* before spiritual beings, without any doubts arising about them, shows that he knows Heaven. His being prepared, without any misgivings, to wait for the rise of a sage a hundred ages after, shows that he knows men.

5. Such being the case, the movements of such a ruler, *illustrating his institutions*, constitute an example to the world for ages. His acts are for ages a law to the kingdom. His words are for ages a lesson to the kingdom. Those who are far from him look longingly for him; and those who are near him are never wearied with him.

6. It is said in the Book of Poetry,—"Not disliked there, not tired of here, from day to day and night to night, will they perpetuate their praise." Never has there been a ruler, who did not realize this description, that obtained an early renown throughout the kingdom.

第三十章 1. 仲尼，祖述堯舜，憲章文武，上律天時，下襲水土。 2. 辟如天地之無不持載，無不覆轉，辟如四時之錯行，如日月之代明。 3. 萬物並育，而不相害，道並行，而不相悖，小德川流，大德敦化，此天地之所以爲大也。

Chap. XXX. 1. Chung-ni handed down the doctrines of Yao and Shun, as if they had been his ancestors, and elegantly displayed the

regulations of Wan and Wu, taking them as his model. Above, he harmonized with the times of heaven, and below, he was conformed to the water and land.

2. He may be compared to heaven and earth in their supporting and containing, their overshadowing and curtaining, all things. He may be compared to the four seasons in their alternating progress, and to the sun and moon in their successive shining.

3. All things are nourished together without their injuring one another. The courses of the seasons, and of the sun and moon, are pursued without any collision among them. The smaller energies are like river currents; the greater energies are seen in mighty transformations. It is this which makes heaven and earth so great.

第三十一章 1. 唯天下至聖，爲能聰明，睿知，足以有臨也，寬裕，溫柔，足以有容也，發強，剛毅，足以有執也，齊莊，中正，足以有敬也，文理，密察，足以有別也。 2. 溥溥，淵泉，而時出之。 3. 溥溥如天，淵泉如淵，見而民莫不敬，言而民莫不信，行而民莫不說。 4. 是以聲名洋溢乎中國，施及蠻貊，舟車所至，人力所通，天之所覆，地之所載，日月所照，霜露所隊，凡有血氣者，莫不尊親，故曰配天。

Chap. XXXI. 1. It is only he, possessed of all sagely qualities that can exist under heaven,

who shows himself quick in apprehension, clear in discernment, of far-reaching intelligence, and all-embracing knowledge, fitted to exercise rule; magnanimous, generous, benign, and mild, fitted to exercise forbearance; impulsive, energetic, firm, and enduring, fitted to maintain a firm hold; self-adjusted, grave, never swerving from the Mean, and correct, fitted to command reverence; accomplished, distinctive, concentrative, and searching, fitted to exercise discrimination.

2. All-embracing is he and vast, deep and active as a fountain, sending forth in their due season his virtues.

3. All-embracing and vast, he is like heaven. Deep and active as a fountain, he is like the abyss. He is seen, and the people all reverence him; he speaks, and the people all believe him; he acts, and the people all are pleased with him.

4. Therefore his fame overspreads the Middle Kingdom, and extends to all barbarous tribes. Wherever ships and carriages reach; wherever the strength of man penetrates; wherever the heavens overshadow and the earth sustains; wherever the sun and moon shine; wherever frosts and dews fall:—all who have blood and breath unfeignedly honor and love

him. Hence it is said,—“He is the equal of Heaven.”

第三十二章 1. 唯天下至誠，爲能經綸天下之大經，立天下之大本，知天地之化育，夫焉有所倚。 2. 肫肫其仁，淵淵其淵，浩浩其天。 3. 苟不固聰明聖知，達天德者，其孰能知之。

Chap. XXXII. 1. It is only the individual possessed of the most entire sincerity that can exist under heaven, who can adjust the great invariable relations of mankind, establish the great fundamental virtues of humanity, and know the transforming and nurturing operations of Heaven and Earth;—shall this individual have any being or anything beyond himself on which he depends?

2. Call him man in his ideal, how earnest is he! Call him an abyss, how deep is he! Call him Heaven, how vast is he!

3. Who can know him, but he who is indeed quick in apprehension, clear in discernment, of far-reaching intelligence, and all-embracing knowledge, possessing all heavenly virtue?

第三十三章 1. 詩曰，衣錦尚絀，惡其文之著也，故君子之道，闇然而日章，小人之道，的然而日亡，君之子道，淡而不厭，簡而文，溫而理，知遠之近，知風之自，知微之顯，可與入德矣。 2. 詩云，潛雖伏矣，亦孔之昭，故君子，內省不疚，無惡

於志，君子之所不可及者，其唯人之所不見乎。 3. 詩云，相在爾室，尚不愧於屋漏，故君子，不動而敬，不言而信。 4. 詩曰，奏假無言，時靡有爭，是故君子，不賞而民勸，不怒而民威於鈇鉞。 5. 詩曰，不顯惟德，百辟其刑之，是故君子，篤恭而天下平。 6. 詩云，予懷明德，不大聲以色，子曰，聲色之於以化民，末也，詩曰，德輶如毛，毛猶有倫，上天之載，無聲無臭，至矣。

Chap. XXXIII. 1. It is said in the Book of Poetry, "Over her embroidered robe she puts a plain, single garment," intimating a dislike to the display of the elegance of the former. Just so, it is the way of the superior man to prefer the concealment of *his virtue*, while it daily becomes more illustrious, and it is the way of the mean man to seek notoriety, while he daily goes more and more to ruin. It is characteristic of the superior man, appearing insipid, yet never to produce satiety; while showing a simple negligence, yet to have his accomplishments recognized; while seemingly plain, yet to be discriminating. He knows how what is distant lies in what is near. He knows where the wind proceeds from. He knows how what is minute becomes manifested. Such a one, we may be sure, will enter into virtue.

2. It is said in the Book of Poetry, "Although *the fish* sink and lie at the bottom,

it is still quite clearly seen." Therefore the superior man examines his heart, that there may be nothing wrong there, and that he may have no cause for dissatisfaction with himself. That wherein the superior man cannot be equaled is simply this,—his *work* which other men cannot see.

3. It is said in the Book of Poetry, "Looked at in your apartment, be there free from shame as being exposed to the light of heaven." Therefore, the superior man, even when he is not moving, has a *feeling of reverence*, and while he speaks not, he has *the feeling of truthfulness*.

4. It is said in the Book of Poetry, "In silence is the offering presented, and *the spirit* approached to; there is not the slightest contention." Therefore the superior man does not use rewards, and the people are stimulated *to virtue*. He does not show anger, and the people are awed more than by hatchets and battleaxes.

5. It is said in the Book of Poetry, "What needs no display is virtue. All the princes imitate it." Therefore, the superior man being sincere and reverential, the whole world is conducted to a state of happy tranquillity.

6. It is said in the Book of Poetry, "I regard with pleasure your brilliant virtue,

making no great display of itself in sounds and appearances." The Master said, "Among the appliances to transform the people, sounds and appearances are but trivial influences. It is said in another ode, 'His virtue is light as a hair.' Still, a hair will admit of comparison *as to its size*. 'The doings of the supreme Heaven have neither sound nor smell.'—That is perfect virtue."

右第三十三章，子思因前章極致之言，反求其本，復自下學爲己謹獨之事推而言之，以馴致乎篤恭而天下平之盛，又贊其妙，至於無聲無臭，而後已焉，蓋舉一篇之要，而約言之，其反復丁寧示人之意，至深切矣，學者其可不盡心乎。

The above is the thirty-third chapter. Tsze-sze having carried his descriptions to the extremest point in the preceding chapters, turns back in this, and examines the source of his subject; and then again from the work of the learner, free from all selfishness, and watchful over himself when he is alone, he carries out his description, till by easy steps he brings it to the consummation of the whole kingdom tranquilized by simple and sincere reverentialness. He further eulogizes its mysteriousness, till he speaks of it at last as without sound or smell. He here takes up the sum of his whole Work, and speaks of it in a compendious manner. Most deep and earnest was he in thus going again over his ground, admonishing and instructing men:—shalt the learner not do his utmost in the study of the Work?

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.

2. "The superior man bends his attention to what is radical. That being established, all practical 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. Tszehsias 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 Ts’ze, 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，可以爲師矣。

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-

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

2. The Master said, "What does the Shuching 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 Fang 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 Fang?"

第七章 子曰,君子無所爭,必也鬪乎,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，殷禮吾能言之，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，敝如也，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 excellence 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 advantage 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，知禮何。

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, "Yæ." "

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，雖有縲紲之中，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. 1. 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，璉也。

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，根也愆，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. T'sze-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 T'sze-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

已之無愠色，舊令尹之政，必以告新令尹，何如。子曰，忠矣。曰，仁矣乎。曰，未知，焉得仁。 2. 崔子弑齊君，陳文子有馬十乘，乘而遠之，至於他邦，則曰，猶吾大夫崔子也，遠之，之一邦，則又曰，猶吾大夫崔子也，遠之，何如。子曰，清矣。曰，仁矣乎。曰，未知，焉得仁。

Chap. 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 Shuch'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，有澹臺滅明者，行不由徑，非公事，未嘗至於偃之室也。

Chap. XII. Tsze-yu being governor of Wu-ch'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'ao 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 may 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. Fan 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，夭夭如也。

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 fo, 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'ih?" "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，蒼有不知而作之者，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 *T'sze* 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，慎而無禮則蕙，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，鳥之將死，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。

Chap. 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，闕雝之亂，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，悛悛而不信，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，而盡力乎溝瀆，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. 1. 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 Tsiang 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.

章五章 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. 且子與其死於臣之手也，毋寧死於二三子之手乎，且子縱不得大葬，予死於道路乎。

Chap. XI. 1. The Master being very ill, Tszelu 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，求善賈而沽諸。子曰，沽之哉，沽之哉，我待賈者也。

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，何用不減。 3. 子路終身誦之，子曰，是道也，何足以減。

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. Tsze-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 aspen 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，蹏蹏如也，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，還顏色，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，物如戰色，足躑躑如有循。 2. 享禮，有容色。 3. 私覲，愉愉如也。

Chap. v. I. 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. 君子不以紺黻飾。 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. 必有寝衣，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，脔不厭細。 2. 食饅而餲，魚餒而肉敗，不食，色惡不食，臭惡不食，失饪不食，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. 雖蔬食菜羹，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 illcooked, 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

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. 鄉人傴，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，有棺而無槨，吾不徒行以爲

之椁，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，視予猶父也，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 collectèd 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. 由也廢.

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,億則屢中.

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，回何敢死。

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 parricide

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，鏗爾，舍瑟而作，對曰，異乎三子者之撰。子曰，何傷乎，亦各言其志也。曰，莫春者，春服既成，冠者五六人，童子六七人，浴乎沂，風乎舞雩，詠而歸。夫子喟然歎曰，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，克己復禮為仁，一日克己復禮，天下歸仁焉，為仁由己，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. 1. 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，驢不及舌。 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，徒義，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 Tszehsia, 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 T'sze-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，焉用稼。

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，善人為邦百年，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，斗筲之人，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-zhu examined and discussed its contents; Tsz-yu, the manager of foreign intercourse, then polished the style; and, finally, Tsz-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'o, 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。

Chap. 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,祝蛇治宗廟,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,其言之不悖,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。

Chap. 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。

Chap. 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. XLI. 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. 旣，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. XLII. 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. T'sze-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 Shun 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. 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。」

2. 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. 子路愠見曰，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 Shum 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，吾末如之何也已矣。

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，君子義以爲質，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，不病人之不已知也。

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 straightforwardness;”

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，龜玉毀於楨中，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. I. 1. The head of the Chi family was going to attack Chwan-yu.

2. Zan 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. Zan 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 Zan,—'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，何必公山氏之人也。 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 Fu-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? If 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, “To 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，不有博弈者乎，爲之，猶賢乎已。

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 gamblers 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：般有三仁焉。

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 *theses* 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 Līu-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，夫子憮然曰，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. 大師擊適齊。 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. Fang-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. Tsze-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，焉能為有，焉能為亡。

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：「士失其道，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, "T'sze-kung is superior to Chung-ni."

2. T'sze-fu Ching-po reported the observation to T'sze-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, T'sze-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，敢昭告于皇皇后帝，有罪不敢赦，帝臣不蔽，簡在帝心，朕躬有罪，無以萬方，萬方有罪，罪在朕躬。 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 extermination 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 toward 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, "Will *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.”

THE WORKS OF MENCIUS

孟 子

BOOK I

KING HWUY OF LEANG, PART I

梁 惠 王 章 句 上

第一章 1. 孟子見梁惠王。 2. 王曰，叟，不遠千里而來，亦將有以利吾國乎。 3. 孟子對曰，王何必曰利，亦有仁義而已矣。 4. 王曰，何以利吾國，大夫曰，何以利吾家，士庶人曰，何以利吾身，上下交征利，而國危矣，萬乘之國，弑其君者，必千乘之家，千乘之國，弑其君者，必百乘之家，萬取千焉，千取百焉，不爲不多矣，苟爲後義而先利，不奪不蹙。 5. 未有仁，而遺其親者也，未有義，而後其君者也。 6. 王亦曰，仁義而已矣，何必曰利。

Chap. 1. 1. Mencius went to see King Hwuy of Leang.

2. The king said, "Venerable sir, since you have not counted it far to come here, a distance of a thousand li, may I presume that you are likewise provided with counsels to profit my kingdom?"

3. Mencius replied, "Why must Your Majesty use that word 'profit'? What I am 'likewise' provided with, are *counsels* to benevolence and righteousness, and these are my only topics.

4. "If Your Majesty say, 'What is to be done to profit my kingdom?' the great officers will say, 'What is to be done to profit our families?' and the inferior officers and the common people will say, 'What is to be done to profit our persons?' Superiors and inferiors will try to snatch this profit the one from the other, and the kingdom will be endangered. In the kingdom of ten thousand chariots, the murderer of his sovereign shall be *the chief of* a family of a thousand chariots, In a kingdom of a thousand chariots, the murderer of his prince shall be *the chief of* a family of a hundred chariots. To have a thousand in ten thousand, and a hundred in a thousand, cannot be said not to be a large allotment, but if righteousness be put last, and profit be put first, they will not be satisfied without snatching *all*.

5. "There never has been a man trained to benevolence who neglected his parents. There never has been a man trained to righteousness who made his sovereign an after consideration.

6. "Let Your Majesty also say, 'Benevolence and righteousness, and these shall be the only themes.' Why must you use that word—'profit'?"

第二章 1. 孟子見梁惠王，王立於沼上，顧鴻鴈麋鹿，曰，賢者亦樂此乎。 2. 孟子對曰，賢者而後樂此，不賢者，雖有此不樂也。 3. 詩云，經始靈臺，經之營之，庶民攻之，不日成之，經始勿亟，庶民子來，王在靈囿，麋鹿攸伏，麋鹿濯濯，白鳥鶴鶴，王在靈沼，於物魚躍，文王以民力爲臺爲沼，而民歎樂之，謂其臺曰靈臺，謂其沼曰靈沼，樂其有麋鹿魚鼈，古之人與民偕樂，故能樂也。 4. 湯誓曰，詩曰害喪，予及女偕亡，民欲與之偕亡，雖有臺池鳥獸，豈能獨樂哉。

Chap. II. 1. Mencius, *another day*, saw King Hwuy of Leang. The king *went and stood with him* by a pond, and, looking round at the large geese and deer, said, "Do wise and good *princes* also find pleasure in these things?"

2. Mencius replied, "Being wise and good, they have pleasure in these things. If they are not wise and good, though they have these things, they do not find pleasure.

3. "It is said in the 'Book of Poetry,'
 He measured out and commenced his
 spirittower;
 He measured it out and planned it.
 The people addressed themselves to it,
 And in less than a day completed it.

When he measured and began it, *he said to them*—Be not so earnest: But the multitudes came as if they had been his children.
 The king was in his spirit-park;
 The does reposed about,
 The does so sleek and fat;
 And the white birds shone glistening.
 The king was by his spirit-pond;
 How full was it of fishes leaping about!

“King Wan used the strength of the people to make his tower and his pond, and yet the people rejoiced to do the work, calling the tower ‘the spirit-tower,’ calling the pond ‘the spirit-pond,’ and rejoicing that he had his large deer, his fishes, and turtles. The ancients caused the people to have pleasure as well as themselves, and therefore they could enjoy it.

4. “In the Declaration of T’ang it is said, ‘O sun, when wilt thou expire? We will die together with thee.’ The people wished *for Kee’s death*, though they should die with him. Although he had towers, ponds, birds, and animals, how could he have pleasure alone?”

第三章 1. 梁惠王曰，寡人之於國也，盡心焉耳矣。河內凶，則移其民於河東，移其粟於河內，河東凶，亦然，察鄰國之政，

無如寡人之用心者，鄰國之民不加少，寡人之民，不加多，何也。2. 孟子對曰，王好戰，請以戰喻，填然鼓之，兵刃既接，棄甲曳兵而走，或百步而後止，或五十步而後止，以五十步笑百步，則何如。曰，不可，直不百步耳，是亦走也。曰，王如知此，則無望民之多於鄰國也。3. 不違農時，穀不可勝食也，數罟不入洿池，魚鼈不可勝食也，斧斤以時入山林，材木不可勝用也，穀與魚鼈不可勝食，材木不可勝用，是使民養生喪死無憾也，養生喪死無憾，王道之始也。4. 五畝之宅，樹之以桑，五十者，可以衣帛矣，雞豚狗彘之畜，無失其時，七十者，可以食肉矣，百畝之田，勿奪其時，數口之家，可以無飢矣，謹庠序之教，申之以孝悌之義，頒白者，不負戴於道路矣，七十者衣帛食肉，黎民不飢不寒，然而不王者，未之有也。5. 狗彘食人食，而不知檢，塗有餓殍，而不知發，人死，則曰，非我也，歲也，是何異於刺人而殺之，曰，非我也，兵也，王無罪歲，斯天下之民至焉。

Chap. III. 1. King Hwuy of Leang said, "Small as my virtue is, in the government of my kingdom, I do indeed exert my mind to the utmost. If the year be bad on the inside of the river, I remove *as many of* the people *as I can* to the East of the river, and convey grain to the country in the Inside. When the year is bad on the East of the river, I act on the same plan. On examining the government of the neighboring kingdoms, I do not find that there is any prince who employs his mind as I do. And yet the people of the neighboring

kingdoms do not decrease, nor do my people increase. How is this?"

2. Mencius replied, "Your Majesty is fond of war;—let me take an illustration from war. —*The soldiers move forward to the sound of the drums; and after their weapons have been crossed, on one side they throw away their coats of mail, trail their arms behind them, and run. Some run a hundred paces and stop; some run fifty paces and stop. What would you think if those who run fifty paces were to laugh at those who run a hundred paces?*" The king said, "They may not do so. They only did not run a hundred paces; but they also ran away." "Since Your Majesty knows this," replied Mencius, "you need not hope that your people will become more numerous than those of the neighboring kingdoms."

3. "If the seasons of husbandry be not interfered with, the grain will be more than can be eaten. If close nets are not allowed to enter the pools and ponds, the fishes and turtles will be more than can be consumed. If the axes and bills enter the hills and forests *only* at the proper time, the wood will be more than can be used. When the grain and fish and turtles are more than can be eaten, and there is more wood than can be used, this enables the people to nourish their living and bury

their dead, without any feeling against any. This condition, in which the people nourish their living and bury their dead without any feeling against any, is the first step of Royal Government.

4. "Let mulberry trees be planted about the homesteads with their five *mow*, and persons of fifty years may be clothed with silk. In keeping fowls, pigs, dogs, and swine, let not their times of *breeding* be neglected, and persons of seventy years may eat flesh. Let there not be taken away the time that is proper for the cultivation of the farm with its hundred *mow*, and the family of several mouths that is supported by it shall not suffer from hunger. Let careful attention be paid to education in schools, inculcating in it especially the filial and fraternal duties, and grayhaired men will not be seen upon the roads, carrying burdens on their backs or on their heads. It never has been that the ruler of a state, where such results were seen,—persons of seventy wearing silk and eating flesh, and the black-haired people suffering neither from hunger nor cold,—did not attain to the imperial dignity.

5. "Your dogs and swine eat the food of men, and you do not know to make any restrictive arrangements. There are people dying from famine on the roads, and you do

not know to issue the stores of your granaries for them. When people die, you say, 'It is not owing to me; it is owing to the year.' In what does this differ from stabbing a man and killing him, and then saying—'It was not I; it was the weapon'? Let Your Majesty cease to lay the blame on the year, and instantly from all the empire the people will come to you."

第四章 1. 梁惠王曰，寡人願安承教。 2. 孟子對曰，殺人以梃與刃，有以異乎。曰，無以異也。 3. 以刃與政，有以異乎。曰，無以異也。 4. 曰，庖有肥肉，廄有肥馬，民有飢色，野有餓殍，此率獸而食人也。 5. 獸相食，且人惡之，爲民父母行政，不免於率獸而食人，惡在其爲民父母也。 6. 仲尼曰，始作俑者，其無後乎，爲其象人而用之也，如之何其使斯民飢而死也。

Chap. IV. 1. King Hwuy of Leang said, "I wish quietly to receive your instructions."

2. Mencius replied, "Is there any difference between killing a man with a stick and with a sword?" *The king* said, "There is no difference."

3. "Is there any difference between doing it with a sword and with *the style of government*?" "There is no difference," was the reply.

4. *Mencius then* said, "In your kitchen there is fat meat; in your stables there are fat

horses. *But* your people have the look of hunger, and on the wilds there are those who have died of famine. This is leading on beasts to devour men.

5. "Beasts devour one another; and men hate them *for doing so*. When a *prince*, being the parent of his people, administers his government so as to be chargeable with leading on beasts to devour men, where is that parental relation to the people?"

6. Chung-ne said, "Was he not without posterity who first made wooden images *to bury with the dead*? So he said, because that man made the semblances of men, and used them *for that purpose*:—what shall be thought of him who causes his people to die of hunger?"

第五章 1. 梁惠王曰，晉國天下莫強焉，叟之所知也，及寡人之身，東敗於齊，長子死焉，西喪地於秦七百里，南辱於楚，寡人恥之，願比死者一洒之，如之何則可。 2. 孟子對曰，地方百里，而可以王。 3. 王如施仁政於民，省刑罰，薄稅斂，深耕易耨，壯者以暇日，脩其孝弟忠信，入以事其父兄，出以事其長上，可使制梃，以達秦楚之堅甲利兵矣。 4. 彼奪其民時，使不得耕耨，以養其父母，父母凍餓，兄弟妻子離散。 5. 彼陷溺其民，王往而征之，夫誰與王敵。 6. 故曰，仁者無敵，王請勿疑。

Chap. v. 1. King Hwuy of Leang said. "There was not in the empire a stronger state

than Tsin, as you, venerable sir, know. But since it descended to me, on the east we have been defeated by Ts'e, and then my eldest son perished; on the west we have lost seven hundred li of territory to Ts'in; and on the south we have sustained disgrace at the hands of Ts'oo. I have brought shame on my departed predecessors, and wish on their account to wipe it away, once for all. What course is to be pursued to accomplish this?"

2. Mencius replied, "With a territory which is only a hundred li square, it is possible to attain the imperial dignity.

3. "If Your Majesty will *indeed* dispense a benevolent government to the people, being sparing in the use of punishments and fines, and making the taxes and levies light, so causing that the fields shall be plowed deep, and the weeding of them be carefully attended to, and that the strong-bodied, during their days of leisure, shall cultivate their filial piety, fraternal respectfulness, sincerity, and truthfulness, serving thereby, at home, their fathers and elder brothers, and, abroad their elders and superiors;—you will then have a people who can be employed, with sticks which they have prepared, to oppose the strong mail and sharp weapons of the troops of Ts'in and Ts'oo.

4. "The *rulers of those states* rob their people of their time, so that they cannot plow and weed their fields, in order to support their parents. Their parents suffer from cold and hunger. Brothers, wives, and children are separated and scattered abroad.

5. "Those *rulers, as it were*, drive their people into pitfalls, or drown them. Your Majesty will go to punish them. In such a case, who will oppose Your Majesty?

6. "In accordance with this is the saying, —'The benevolent has no enemy.' I beg Your Majesty not to doubt *what I say*."

第六章 1. 孟子見梁襄王。2. 出語人曰，望之不似人君，就之而不見所畏焉，卒然問曰，天下惡乎定，吾對曰，定于一。3. 孰能一之。4. 對曰，不嗜殺人者能一之。5. 孰能與之。6. 對曰，天下莫不與也，王知夫苗乎，七八月之間，旱，則苗槁矣，天油然作雲，沛然下雨，則苗浡然興之矣，其如是，孰能禦之，今夫天下之人牧，未有不嗜殺人者也，如有不嗜殺人者，則天下之民，皆引領而望之矣，誠如是也，民歸之，由水之就下，沛然誰能禦之。

Chap. VI. 1. Mencius went to see the King Seang of Leang.

2. On coming out *from the interview*, he said to some persons, "When I looked at him from a distance, he did not appear like a sovereign; when I drew near to him, I saw

nothing venerable about him. Abruptly he asked me, 'How can the empire be settled?' I replied, 'It will be settled by being united under one *sway*.'

3. "Who can so unite it?"

4. "I replied, 'He who has no pleasure in killing men can so unite it.'

5. "Who can give it to him?"

6. "I replied, 'All the people of the empire will unanimously give it to him. Does Your Majesty understand the way of the growing grain? During the seventh and eighth months, when drought prevails, the plants become dry. Then the clouds collect densely in the heavens, they send down torrents of rain, and the grain erects itself, as if by a shoot. When it does so, who can keep it back? Now among the shepherds of men throughout the empire, there is not one who does not find pleasure in killing men. If there were one who did not find pleasure in killing men, all the people in the empire would look towards him with outstretched necks. Such being indeed the case, the people would flock to him, as water flows downwards with a rush, which no one repress.'"

第七章 1. 齊宣王問曰，齊桓晉文之事，可得聞乎。 2. 孟子對曰，仲尼之徒，無道桓文之事者，是以後世無傳焉，臣未之聞也，無以，則王乎。 3. 曰，德何如，則可以王矣，曰，保民

而王，莫之能禦也。4. 曰，若寡人者，可以保民乎哉。曰，可。曰，何由知吾可也。曰，臣聞之，胡龔曰，王坐於堂上有牽牛而過堂下者，王見之，曰，牛何之。對曰，將以饋鐘。王曰，舍之，吾不忍其觥觫，若無罪而就死地，對曰，然而廢鐘與。曰，何可廢也，以羊易之。不識有諸。5. 曰，有之。曰，是心足以王矣，百姓皆以王爲愛也，臣固知王之不忍也。6. 王曰，然，誠有百姓者，齊國雖褊小，吾何愛一牛，卽不忍其觥觫，若無罪而就死地，故以羊易之也。7. 曰，王無異於百姓之以王爲愛也，以小易大，彼惡知之，王若隱其無罪而就死地，則牛羊何擇焉。王笑曰，是誠何心哉，我非愛其財，而易之以羊也，宜乎百姓之謂我愛也。8. 曰，無傷也，是乃仁術也，見牛，未見羊也，君子之於禽獸也，見其生，不忍見其死，聞其聲，不忍食其肉，是以君子遠庖廚也。9. 王說曰，詩云，他人有心，予忖度之，夫子之謂也，夫我乃行之，反而求之，不得吾心，夫子言之，於我心有戚戚焉，此心之所以合於王者何也。10. 曰，有復於王者曰，吾力足以舉百鈞，而不足以舉一羽，明足以察秋毫之末，而不見輿薪，則王許之乎。曰，否，今恩足以及禽獸，而功不至於百姓者，獨何與，然則一羽之不舉，爲不用力焉，輿薪之不見，爲不用明焉，百姓之不見保，爲不用恩焉，故王之不王，不爲也，非不能也。11. 曰，不爲者，與不能者之形，何以異。曰，挾太山以超北海，語人曰，我不能，是誠不能也，爲長者折枝，語人曰，我不能，是不爲也，非不能也，故王之不王，非挾太山以超北海之類也，王之不王，是折枝之類也。12. 老吾老，以及人之老，幼吾幼，以及人之幼，天下可運於掌，詩云，刑于寡妻，至於兄弟，以御于家邦，言舉斯心加諸彼而已，故

推恩，足以保四海，不推恩，無以保妻子，古之人，所以大過人者，無他焉，善推其所爲而已矣，今恩足以及禽獸，而功不至於百姓者，獨何與。 13. 權，然後知輕重，度，然後知長短，物皆然，心爲甚，王請度之。 14. 抑王興甲兵，危士臣，構怨於諸侯，然後快於心與。 15. 王曰，否，吾何快於是，將以求吾所大欲也。 16. 曰，王之所大欲，可得聞與，王笑而不言，曰，爲肥甘不足於口與，輕煖不足於體與，抑爲采色不足視於目與，聲音不足聽於耳與，便嬖不足使令於前與，王之諸臣，皆足以供之，而王豈爲是哉，曰，否，吾不爲是也，曰，然則王之所大欲，可知已，欲辟土地，朝秦楚，莅中國，而撫四夷也，以若所爲，求若所欲，猶緣木而求魚也。 17. 王曰，若是其甚與，曰，殆有甚焉，緣木求魚，雖不得魚，無後災，以若所爲，求若所欲，盡心力而爲之，後必有災，曰，可得聞與，曰，鄒人與楚人戰，則王以爲孰勝，曰，楚人勝，曰，然則小固不可以敵大，寡固不可以敵衆，弱固不可以敵彊，海內之地，方千里者九，齊集有其一，以一服八，何以異於鄒敵楚哉，蓋亦反其本矣。 18. 今王發政施仁，使天下仕者，皆欲立於王之朝，耕者，皆欲耕於王之野，商賈，皆欲藏王之市，行旅，皆欲出於王之塗，天下之欲疾其君者，皆欲赴愬於王，其若是，孰能禦之。 19. 王曰，吾惛，不能進於是矣，願夫子輔吾志，明以教我，我雖不敏，請嘗試之。 20. 曰，無恆產，而有恆心者，惟士爲能，若民則無恆產，因無恆心，苟無恆心，放辟邪侈，無不爲已，及陷於罪，然後從而刑之，是罔民也，焉有仁人在位，罔民而可爲也。 21. 是故明君制民之產，必使仰足以事父母，俯足以畜妻子，樂歲終身飽，凶年免於死亡，然後驅而之善，故民之從之也輕。 22.

今也，制民之產，仰不足以事父母，俯不足以畜妻子，樂歲終身苦，凶年不免於死亡，此惟救死，而恐不贖，奚暇治禮義哉。 23. 王欲行之，則盍反其本矣。 24. 五畝之宅，樹之以桑，五十者，可以衣帛矣，雞豚狗彘之畜，無失其時，七十者，可以食肉矣，百畝之田，勿奪其時，八口之家，可以無飢矣，謹庠序之教，申之以孝悌之義，殫白者，不負戴於道路矣，老者衣帛食肉，黎民不飢不寒，然而不王者，未之有也。

Chap. VII. 1. King Seuen of Ts'e asked, saying, "May I be informed by you of the transactions of Hwan of Ts'e, and Wan of Tsin?"

2. Mencius replied, "There were none of the disciples of Chung-ne who spoke about the affairs of Hwan and Wan, and therefore they have not been transmitted to these after ages; — your servant has not heard them. If you will have me speak, let it be about imperial government."

3. The king said, "What virtue must there be in order to the attainment of imperial sway?" Mencius answered, "The love and protection of the people; with this there is no power which can prevent a ruler from attaining it."

4. *The king* asked again, "Is such a one as I competent to love and protect the people?" *Mencius* said, "Yes." "From what do you

know that I am competent to that?" "I heard the following incident from Hoo Heih: — 'The king,' said he, 'was sitting aloft in the hall, when a man appeared, leading an ox past the lower part of it. The king saw him, and asked, "Where is the ox going?" The man replied, "We are going to consecrate a bell with its blood." The king said, "Let it go. I cannot bear its frightened appearance, as if it were an innocent person going to the place of death." The man answered, "Shall we then omit the consecration of the bell?" *The king* said, "How can that be omitted? Change it for a sheep." ' I do not know whether this incident really occurred."

5. *The king* replied, "It did," and then *Mencius* said, "The heart seen in this is sufficient to carry you to the imperial sway. The people all supposed that Your Majesty grudged *the animal*, but your servant knows surely, that it was Your Majesty's not being able to bear *the sight, which made you do as you did.*"

6. *The king* said, "You are right. And yet there really was an appearance of what the people condemned. But though T's'e be a small and narrow state, how should I grudge one ox. Indeed it was because I could not bear its frightened appearance, as if it were

an innocent person going to the place of death, that therefore I changed it for a sheep."

7. *Mencius* pursued, "Let not Your Majesty deem it strange that the people should think you were grudging *the animal*. When you changed a large one for a small, how should they know *the true reason*? If you felt pained by its being led without guilt to the place of death, what was there to choose between an ox and a sheep?" The king laughed and said, "What really was my mind in the matter? I did not grudge the expense of it, and changed it for a sheep!—There was reason in the people's saying that I grudged it."

8. "There is no harm *in their saying so*," said *Mencius*. "Your conduct was an artifice of benevolence. You saw the ox, and had not seen the sheep. So is the superior man affected towards animals, that, having seen them alive, he cannot bear to see them die; having heard their dying cries, he cannot bear to eat their flesh. Therefore he keeps away from his cookroom."

9. The king was pleased, and said, "It is said in the Book of Poetry, 'The minds of others, I am able by reflection to measure';—this is verified, my Master, in your discovery of my motive. I indeed did the thing, but

when I turned my thoughts inward, and examined into it, I could not discover my own mind. When you, Master, spoke those words, the movements of compassion began to work in my mind. How is it that this heart has in it what is equal to the imperial sway?"

10. *Mencius* replied, "Suppose a man were to make this statement to Your Majesty: 'My strength is sufficient to lift three thousand catties, but it is not sufficient to lift one feather;—my eyesight is sharp enough to examine the point of an autumn hair, but I do not see a wagonload of fagots;'—would Your Majesty allow what he said?" "No," *was the answer, on which Mencius proceeded*, "Now here is kindness sufficient to reach to animals, and no benefits are extended from it to the people.—How is this? Is an exception to be made here? The truth is, the feather's not being lifted, is because the strength is not used; the wagonload of firewood's not being seen, is because the vision is not used; and the people's not being loved and protected, is because the kindness is not employed. Therefore Your Majesty's not exercising the Imperial sway, is because you do not do it, not because you are not able to do it."

11. *The king* asked, "How may the difference between the not doing a thing, and the

not being able to do it, be represented?' Mencius replied, "In such a thing as taking the T'ae Mountain under your arm, and leaping over the north sea with it, if you say to people—'I am not able to do it,' that is a real case of not being able. In such a matter as breaking off a branch from a tree at the order of a superior, if you say to people—'I am not able to do it,' that is a case of not doing it, it is not a case of not being able to do it. Therefore Your Majesty's not exercising the imperial sway, is not such a case as that of taking the T'ae Mountain under your arm, and leaping over the north sea with it. Your Majesty's not exercising the imperial sway is a case like that of breaking off a branch from a tree.

12. "Treat with the reverence due to age the elders in your own family, so that the elders in the families of others shall be similarly treated; treat with the kindness due to youth the young in your own family, so that the young in the families of others shall be similarly treated:—do this, and the empire may be made to go round in your palm. It is said in 'The Book of Poetry,' 'His example affected his wife. It reached to his brothers, and his family of the state was governed by it.'—The language shows how *King Wan* simply took

this *kindly* heart, and exercised it towards those parties. Therefore the carrying out his kindly heart *by a prince* will suffice for the love and protection of all within the four seas, and if he do not carry it out, he will not be able to protect his wife and children. The way in which the ancients came greatly to surpass other men, was no other than this:—simply that they knew well how to carry out, so as to affect others, what they themselves did. Now your kindness is sufficient to reach to animals, and no benefits are extended from it to reach the people.—How is this? Is an exception to be made here?

13. “By weighing, we know what things are light, and what heavy. By measuring, we know what things are long, and what short. The relations of all things may be thus determined, and it is of the greatest importance to estimate *the motions of* the mind. I beg Your Majesty to measure it.

14. “You collect your equipments of war, endanger your soldiers and officers, and excite the resentment of the other princes;—do these things cause you pleasure in your mind?”

15. The king replied: “No. How should I derive pleasure from these things? My object in them is to seek for what I greatly desire.”

16. *Mencius* said, "May I hear from you what it is that you greatly desire?" The king laughed and did not speak. *Mencius* resumed, "*Are you led to desire it*, because you have not enough of rich and sweet food for your mouth? Or because you have not enough of light and warm *clothing* for your body? Or because you have not enow of beautifully colored objects to delight your eyes? Or because you have not voices and tones enow to please your ears? Or because you have not enow of attendants and favorites to stand before you and receive your orders? Your Majesty's various officers are sufficient to supply you with those things. How can Your Majesty be led to entertain such a desire on account of them?" "No," said *the king*: "my desire is not on account of them?" *Mencius* added, "Then, what Your Majesty greatly desires may be known. You wish to enlarge your territories, to have Ts'in and Ts'oo wait at your court, to rule the Middle Kingdom, and to attract to you the barbarous tribes that surround it. But to do what you do to seek for what you desire, is like climbing a tree to seek for fish."

17. *The king* said, "Is it so bad as that?" "It is even worse," was the reply. "If you climb a tree to seek for fish, although you do

not get the fish, you will not suffer any subsequent calamity. But if you do what you do to seek for what you desire, doing it moreover with all your heart, you will assuredly after, wards meet with calamities." *The king* asked, "May I hear *from you the proof of that?*" *Mencius* said, "If the people of Tsow should fight with the people of Ts'oo, which of them does Your Majesty think would conquer?" "The people of Ts'oo would conquer." "Yes;—and so it is certain that a small country cannot contend with a great, that few cannot contend with many, that the weak cannot contend with the strong. The territory within the *four* seas embraces nine divisions, each of a thousand li square. All Ts'e together is but one of them. If with one part you try to subdue the other eight, what is the difference between that and Tsow's contending with Ts'oo? For, *with the desire which you have,* you must likewise turn back to the radical course *for its attainment.*

18. "Now, if Your Majesty will institute a government whose action shall all be benevolent, this will cause all the officers in the empire to wish to stand in Your Majesty's court, and the farmers all to wish to plow in Your Majesty's fields, and the merchants, both traveling and stationary, all to wish to store

their goods in Your Majesty's market places, and traveling strangers all to wish to make their tours on Your Majesty's roads, and all throughout the empire who feel aggrieved by their rulers to wish to come and complain to Your Majesty. And when they are so bent, who will be able to keep them back?"

19. The king said, "I am stupid, and not able to advance to this. I wish you, my Master, to assist my intentions. Teach me clearly; although I am deficient in intelligence and vigor, I will essay and try to carry your instructions into effect."

20. *Mencius* replied, "They are only men of education, who, without a certain livelihood, are able to maintain a fixed heart. As to the people, if they have not a certain livelihood, it follows that they will not have a fixed heart. And if they have not a fixed heart, there is nothing which they will not do, in the way of self-abandonment, of moral deflection, of depravity, and of wild license. When they thus have been involved in crime, to follow them up and punish them;—this is to entrap the people. How can such a thing as entrapping the people be done under the rule of a benevolent man?"

21. "Therefore an intelligent ruler will regulate the livelihood of the people, so as to

make sure that, above, they shall have sufficient wherewith to serve their parents, and, below, sufficient wherewith to support their wives and children; that in good years they shall always be abundantly satisfied, and that in bad years they shall escape the danger of perishing. After this he may urge them, and they will proceed to what is good, for in this case the people will follow after that with ease.

22. "Now, the livelihood of the people is so regulated, that, above, they have not sufficient wherewith to serve their parents, and, below, they have not sufficient wherewith to support their wives and children. *Notwithstanding* good years, their lives are continually embittered, and, in bad years, they do not escape perishing. In such circumstances they only try to save themselves from death, and are afraid they will not succeed. What leisure have they to cultivate propriety and righteousness?

23. "If Your Majesty wishes to effect this *regulation of the livelihood of the people*, why not turn to that which is the essential step to it?

24. "Let mulberry trees be planted about the homesteads with their five *mow*, and persons of fifty years may be clothed with silk. In keeping fowls, pigs, and swine, let not their

times of breeding be neglected, and persons of seventy years may eat flesh. Let there not be taken away the time that is proper for the cultivation of the farm with its hundred *mow*, and the family of eight mouths that is supported by it shall not suffer from hunger. Let careful attention be paid to education in schools,—the inculcation in it especially of the filial and fraternal duties, and grayhaired men will not be seen upon the roads, carrying burdens on their backs or on their heads. It never has been that the ruler of a state where such results were seen,—the old wearing silk and eating flesh, and the black-haired people suffering neither from hunger nor cold,—did not attain to the imperial dignity.”

BOOK I

KING HWUY OF LEANG. PART II

梁惠王章句下

第一章 1. 莊暴見孟子曰，暴見於王，王語暴以好樂，暴未有以對也。曰，好樂何如。孟子曰，王之好樂甚，則齊國其庶幾乎。 2. 他日見於王，曰，王嘗語莊子以好樂，有諸。王變乎色，曰，寡人非能好先王之樂也，直好世俗之樂耳。 3. 曰，王之好樂甚，則齊其庶幾乎，今之樂，由古之樂也。 4. 曰，可得聞與。曰，獨樂樂，與人樂樂，孰樂。曰，不若與人。曰，與

少樂樂，與衆樂樂，孰樂，曰，不若與衆。 5. 臣請爲王言樂。 6. 今王鼓樂於此，百姓聞王鐘鼓之聲，管籥之音，舉疾首蹙頰而相告曰，吾王之好鼓樂，夫何使我至於此極也，父子不相見，兄弟妻子離散，今王田獵於此，百姓聞王車馬之音，見羽旄之美，舉疾首蹙頰而相告曰，吾王之好田獵，夫何使我至於此極也，父子不相見，兄弟妻子離散，此無他，不與民同樂也。 7. 今王鼓樂於此，百姓聞王鐘鼓之聲，管籥之音，舉欣欣然有喜色而相告曰，吾王庶幾無疾病與，何以能鼓樂也，今王田獵於此，百姓聞王車馬之音，見羽旄之美，舉欣欣然有喜色而相告曰，吾王庶幾無疾病與，何以能田獵也，此無他，與民同樂也。 8. 今王與百姓同樂，則王矣。

Chap. I. 1. Chwang Paou, seeing Mencius, said to him, "I had an audience of the king. His Majesty told me that he loved music, and I was not prepared with anything to reply to him. What do you pronounce about that love of music?" Mencius replied, "If the king's love of music were very great, the kingdom of Ts'e would be near to a state of good government."

2. Another day, Mencius, having an audience of the king, said, "Your majesty, I have heard, told the officer Chwang that you love music;—was it so?" The king changed color, and said, "I am unable to love the music of the ancient sovereigns; I only love the music that suits the manners of the present age."

3. *Mencius* said, "If Your Majesty's love of music were very great, Ts'e would be near to a state of good government! The music of the present day is just like the music of antiquity, *in regard to effecting that.*"

4. *The king* said, "May I hear from you the proof of that?" *Mencius* asked, "Which is the more pleasant,—to enjoy music by yourself alone, or to enjoy it along with others?" "To enjoy it along with others," was the reply. "And which is the more pleasant,—to enjoy music along with a few, or to enjoy it along with many?" "To enjoy it along with many."

5. *Mencius* proceeded, "Your servant begs to explain *what I have said about music to Your Majesty.*"

6. "Now, Your Majesty is having music here.—The people hear the noise of your bells and drums, and the notes of your fifes and pipes, and they all, with aching heads, knit their brows, and say to one another, 'That's how our king likes his music! But why does he reduce us to this extremity of distress?—Fathers and sons cannot see one another. Elder brothers and younger brothers, wives and children, are separated and scattered abroad. Now, Your Majesty is hunting here.—The people hear the noise of your carriages and

horses, and see the beauty of your plumes and streamers, and they all, with aching heads, knit their brows, and say to one another, 'That's how our king likes his hunting! But why does he reduce us to this extremity of distress?—Fathers and sons cannot see one another. Elder brothers and younger brothers, wives and children, are separated and scattered abroad. Their feeling thus is from no other reason but that you do not give the people to have pleasure as well as yourself.

7. "Now, Your Majesty is having music here. The people hear the noise of your bells and drums, and the notes of your fifes and pipes, and they all, delighted, and with joyful looks, say to one another, 'That sounds as if our king were free from all sickness! If he were not, how could he enjoy this music?' Now, Your Majesty is hunting here. The people hear the noise of your carriages and horses, and see the beauty of your plumes and streamers, and they all, delighted, and with joyful looks, say to one another, 'That looks as if our king were free from all sickness! If he were not, how could he enjoy this hunting?' Their feeling thus is from no other reason but that you cause them to have their pleasure as you have yours.

8. "If Your Majesty now will make

pleasure a thing common to the people and yourself, the imperial sway awaits you."

第二章 1. 齊宣王問曰，文王之囿，方七十里，有諸。孟子對曰，於傳有之。 2. 曰，若是其大乎。曰，民猶以爲小也。曰，寡人之囿，方四十里，民猶以爲大，何也。曰，文王之囿，方七十里，芻蕘者往焉，雉兔者往焉，與民同之，民以爲小，不亦宜乎。 3. 臣始至於境，問國之大禁，然後敢入，臣聞郊關之內，有囿方四十里，殺其麋鹿者，如殺人之罪，則是方四十里，爲阱於國中，民以爲大，不亦宜乎。

Chap. II. 1. The king, Seu-en, of Ts'o asked, "Was it so, that the park of King Wan contained seventy square li?" Mencius replied, "It is so in the records."

2. "Was it so large as that?" exclaimed *the king*. "The people," said *Mencius*, "still looked on it as small." *The king* added, "My park contains *only* forty square li, and the people still look on it as large. How is this?" "The park of King Wan," was the reply, "contained seventy square li, but the grass-cutters and fuel gatherers had the privilege of entrance into it; so also had the catchers of pheasants and hares. He shared it with the people, and was it not with reason that they looked on it as small?"

3. "When I first arrived at the borders of your state, I inquired about the great prohibitory regulations, before I would venture

to enter it; and I heard, that inside the border gates there was a park of forty square li, and that he who killed a deer in it, was held guilty of the same crime as if he had killed a man. — Thus those forty square li are a pitfall in the middle of the kingdom. Is it not with reason that the people look upon them as large?"

第三章 1. 齊宣王問曰，交鄰國有道乎。孟子對曰，有，惟仁者，爲能以大事小，是故湯事葛，文王事昆夷，惟智者，爲能以小事大，故太王事獯鬻，句踐事吳。 2. 以大事小者，樂天者也，以小事大者，畏天者也，樂天者，保天下，畏天者，保其國。 3. 詩云，畏天之威，于時保之。 4. 王曰，大哉言矣，寡人有疾，寡人好勇。 5. 對曰，王請無好小勇，夫撫劍疾視曰，彼惡敢當我哉，此匹夫之勇，敵一人者也，王請大之。 6. 詩云，王赫斯怒，爰整其旅，以遏徂莒，以篤周祜，以對于天下，此文王之勇也，文王一怒，而安天下之民。 7. 書曰，天降下民，作之君，作之師，惟曰，其助上帝，寵之四方，有罪無罪，惟我在，天下曷敢有越厥志，一人衡行於天下，武王恥之，此武王之勇也，而武王亦一怒，而安天下之民。 8. 今王亦一怒，而安天下之民，民惟恐王之不好勇也。

Chap. III. 1. The King Seuen of Ts'e asked, saying, "Is there any way to regulate one's maintenance of intercourse with neighboring kingdoms?" Mencius replied, "There is. But it requires a perfectly virtuous prince to be able, with a great country, to serve a small one, —

as, for instance, T'ang served Ko, and King Wan served the Kwan barbarians. And it requires a wise *prince* to be able, with a small *country*, to serve a large one,—as the King T'ae served the Heun-yuh, and Kow-tseen served Woo.

2. “He who with a great *state* serves a small one, delights in Heaven. He who with a small *state* serves a large one, stands in awe of Heaven. He who delights in Heaven, will affect with his love and protection the whole empire. He who stands in awe of Heaven, will affect with his love and protection his own kingdom.

3. “It is said in the ‘Book of Poetry,’ ‘I fear the majesty of Heaven, and will thus preserve its favoring decree.’”

4. The king said, “A great saying! But I have an infirmity;—I love valor.”

5. “I beg Your Majesty,” was the reply, “not to love small valor. If a man brandishes his sword, looks fiercely, and says, ‘How dare he withstand me?’—this is the valor of a common man, who can be the opponent only of a single individual. I beg Your Majesty to *greaten* it.

6. “It is said in the ‘Book of Poetry,’
The king blazed with anger,
And he marshaled his hosts,

To stop the march to Keu,
 To consolidate the prosperity of Chow,
 To meet the expectations of the empire.'

This was the valor of King Wan. King Wan, in one burst of his anger, gave repose to all the people of the empire.

7. "In the 'Book of History' it is said, 'Heaven, having produced the inferior people, appointed for them rulers and teachers, with the purpose that they should be assisting to God, and therefore distinguished them throughout the four quarters of the empire. Whoever are offenders, and whoever are innocent, here am I *to deal with them*. How dare any under heaven give indulgence to their refractory wills?' There was one man pursuing a violent and disorderly course in the empire, and King Woo was ashamed of it. This was the valor of King Woo. He also, by one display of his anger, gave repose to all the people of the empire.

8. "Let now Your Majesty also, in one burst of anger, give repose to all the people of the empire. The people are only afraid that Your Majesty does not love valor."

第四章 1. 齊宣王見孟子於雪宮，王曰，賢者亦有此樂乎。孟子對曰，有人不得，則非其上矣。 2. 不得而非其上者非也，爲民上，而不與民同樂者，亦非也。 3. 樂民之樂者，民

亦樂其樂，憂民之憂者，民亦憂其憂，樂以天下，憂以天下，然而不王者，未之有也。 4. 昔者，齊景公問於晏子曰，吾欲觀於轉附軛，遵海而南，放于琅邪，吾何脩，而可以比於先王觀也。 5. 晏子對曰，善哉問也，天子適諸侯曰巡狩，巡狩者，巡所守也，諸侯朝於天子曰述職，述職者，述所職也，無非事者，春省耕，而補不足，秋省斂，而助不給，夏諺曰，吾王不遊，吾何以休，吾王不豫，吾何以助，一遊一豫，為諸侯度。 6. 今也不然，師行而糧食，飢者弗食，勞者弗息，闕闕胥讒，民乃作惡，方命虐民，飲食若流，流連荒亡，為諸侯憂。 7. 從流下而忘反，謂之流，從流上而忘反，謂之連，從獸無厭，謂之荒，樂酒無厭，謂之亡。 8. 先生無流連之樂，荒亡之行。 9. 惟君所行也。 10. 景公說，大戒於國，出舍於郊，於是始興發，補不足，召太師曰，為我作君臣相說之樂，蓋徵招角招是也，其詩曰，畜君何憂，畜君者，好君也。

Chap. IV. 1. The King Seuen of Ts'e had an interview with Mencius in the Snow palace, and said to him, "Do men of talents and worth likewise find pleasure in these things?" Mencius replied, "They do, and if people *generally* are not able to *enjoy themselves*, they condemn their superiors.

2. ☉ For them, when they cannot enjoy themselves, to condemn their superiors is wrong, but when the superiors of the people do not make enjoyment a thing common to the people and themselves, they also do wrong.

3. "When a ruler rejoices in the joy of his people, they also rejoice in his joy; when he grieves at the sorrow of his people, they also grieve at his sorrow. A sympathy of joy will pervade the empire; a sympathy of sorrow will do the same:--in such a state of things, it cannot be but that the ruler attain to the imperial dignity.

4. "Formerly, the duke, King, of Ts'e, asked the minister Ngan, saying, 'I wish to pay a visit of inspection to Chuen-foo, and Chaou-woo, and then to bend my course southward along the shore, till I come to Lang-yay. What shall I do that my tour may be fit to be compared with the visits of inspection made by the ancient emperors?'

5. "The minister Ngan replied, 'An excellent inquiry! When the emperor visited the princes, it was called a tour of inspection, that is, he surveyed the *states* under their care. When the princes attended at the court of the emperor, it was called a report of office, that is, they reported their administration of their offices. Thus, neither of the proceedings was without a purpose. *And moreover*, in the spring they examined the plowing, and supplied any deficiency *of seed*; in the autumn they examined the reaping, and supplied any deficiency of yield. There is the saying of the Hea

dynasty,—“If our king do not take his ramble, what will become of our happiness? If our king do not make his excursion, what will become of our help?” That ramble and that excursion were a pattern to the princes.

6. “Now, the state of things is different.—A host marches *in attendance on the ruler*, and stores of provisions are consumed. The hungry are deprived of their food, and there is no rest for those who are called to toil. Maledictions are uttered by one to another with eyes askance, and the people proceed to the commission of wickedness. Thus the *imperial* ordinances are violated, and the people are oppressed, and *the supplies of food and drink* flow away like water. *The rulers* yield themselves to the current, or they urge their way against it; they are wild; they are utterly lost:—these things proceed to the grief of their subordinate governors.

7. “Descending along with the current, and forgetting to return, is what I call yielding to it. Pressing up against it, and forgetting to return, is what I call urging their way against it. Pursuing the chase without satiety is what I call being wild. Delighting in wine without satiety is what I call being lost.

8. “The ancient emperors had no pleasures to which they gave themselves as on the

flowing stream; no doings which might be so characterized as wild and lost.

9. "It is for you, my prince, to pursue your course."

10. "The duke King was pleased. He issued a proclamation throughout his state, and went out and occupied a shed in the borders. From that time he began to open his granaries to supply the wants of the people, and calling the grand music master, he said to him—'Make for me music to suit a prince and his minister pleased with each other.' And it was then that the Che-shaou and Keo-shaou were made, in the poetry to which it was said, 'What fault is it to restrain one's prince?' He who restrains his prince loves his prince."

第五章 1. 齊宣王問曰，人皆謂我毀明堂，毀諸已乎。 2. 孟子對曰，夫明堂者，王者之堂也，王欲行王政，則勿毀之矣。 3. 王曰，王政可得聞與。對曰，昔者文王之治岐也，耕者九一，仕者世祿，關市譏而不征，澤梁無禁，罪人不孥，老而無妻曰鰥，老而無夫曰寡，老而無子曰獨，幼而無父曰孤，此四者，天下之窮民，而無告者，文王發政施仁，必先斯四者，詩云，哿矣富人，哀此癯獨。 4. 王曰，善哉言乎。曰，王如善之，則何爲不行。王曰，寡人有疾，寡人好貨。對曰，昔者，公劉好貨，詩云，乃積乃倉，乃裹餼糧，于橐于囊，思戢用光，弓矢斯張，干戈威揚，爰方啓行，故居者有積倉，行者有裹糧也，然後可以爰方啓行，王如好貨，與百姓同之，於王何有。

5. 王曰，寡人有疾，寡人好色。對曰，昔者大王好色，愛厥妃，詩云，古公亶父，來朝走馬，率西水滸，至于岐下，爰及姜女，聿來胥宇，當是時也，內無怨女，外無曠夫，王如好色，與百姓同之，於王何有。

Chap. V. 1. The king Seuen of T'se said, "People all tell me to pull down and remove the Brilliant palace. Shall I pull it down, or stop *the movement for that object?*"

2. Mencius replied, "The Brilliant palace is a palace appropriate to the emperors. If Your Majesty wishes to practice the true royal government, then do not pull it down."

3. The king said, "May I hear from you what the true royal government is?" "Formerly," was the reply, "King Wan's government of K'e was as follows:— The husbandmen *cultivated for the government* one ninth of the land; the descendants of officers were salaried; at the passes and in the markets, *strangers* were inspected, but *goods* were not taxed: there were no prohibitions respecting the ponds and weirs; the wives and children of criminals were not involved in their guilt. There were the old and wifeless, or widowers; the old and husbandless, or widows; the old and childless, or solitaries; the young and fatherless, or orphans:—these four classes are the most destitute of the people, and have none to whom they can tell their wants, and King Wan, in

the institution of his government with its benevolent action, made them the first objects of his regard, as it is said in the 'Book of Poetry,'

'The rich may get through.

But alas! for the miserable and solitary!'" "

4. The king said, "O excellent words!" Mencius said, "Since Your Majesty deems them excellent, why do you not practice them?" "I have an infirmity," said the king; "I am fond of wealth." The reply was, "Formerly, Kung-lew was fond of wealth. If it said in the 'Book of Poetry':

'He reared his ricks, and filled his granaries,

He tied up dried provisions and grain,

In bottomless bags, and sacks,

That he might gather his people together, and glorify *his state*.

With bows and arrows all-displayed,

With shields, and spears, and battle-axes, large and small,

He commenced his march.

In this way those who remained in their old seat had their ricks and granaries, and those who marched had their bags of provisions. It was not till after this that he thought he could

commence his march. If Your Majesty loves wealth, let the people be able to gratify the same feeling, and what difficulty will there be in your attaining the imperial sway?"

5. The king said, "I have an infirmity; I am fond of beauty." The reply was, "Formerly, king T'ae was fond of beauty, and loved his wife. It is said in the 'Book of Poetry':

'Koo-kung T'an-foo

Came in the morning, galloping his horse,

By the banks of the western waters,

As far as the foot of K'e hill,

Along with the lady of Keang;

They came and together chose the site of settlement.'

At that time, in the seclusion of the house, there were no dissatisfied women, and abroad, there were no unmarried men. If Your Majesty loves beauty, let the people be able to gratify the same feeling, and what difficulty will there be in your attaining the imperial sway?"

第六章 1. 孟子謂齊宣王曰，王之臣，有託其妻子於其友，而之楚遊者，比其反也，則凍餒其妻子，則如之何。王曰，棄之。 2. 曰，士師不能治士，則如之何。王曰，已之。 3. 曰，四境之內不治，則如之何。王顧左右而言他。

Chap. VI. 1. Mencius said to the King Seuen

of Ts'e, "Suppose that one of Your Majesty's ministers were to intrust his wife and children to the care of his friend, while he himself went into Ts'oo to travel, and that, on his return, *he should find that the friend had caused his wife and children to suffer from cold and hunger;—how ought he to deal with him?*" The king said, "He should cast him off."

2. *Mencius* proceeded, "Suppose that the chief criminal judge could not regulate the officers *under him*, how would you deal with him?" The king said, "Dismiss him."

3. *Mencius* again said, "If within the four borders *of your kingdom* there is not good government, what is to be done?" The king looked to the right and left, and spoke of other matters.

第七章 1. 孟子見齊宣王曰，所謂故國者，非謂有喬木之謂也，有世臣之謂也，王無親臣矣，昔者所進，今日不知其亡也。 2. 王曰，吾何以識其不才而舍之。 3. 曰，國君進賢，如不得已，將使卑踰尊，疏踰戚，可不慎與。 4. 左右皆曰賢，未可也，諸大夫皆曰賢，未可也，國人皆曰賢，然後察之，見賢焉，然後用之，左右皆曰不可，勿聽，諸大夫皆曰不可，勿聽，國人皆曰不可，然後察之，見不可焉，然後去之。 5. 左右皆曰可殺，勿聽，諸大夫皆曰可殺，勿聽，國人皆曰可殺，然後察之，見可殺焉，然後殺之，故曰國人殺之也。 6. 如此然後可以爲民父母。

Chap. VII. 1. Mencius, having an interview with the King Seuen of T's'e, said to him: "When men speak of 'an ancient kingdom,' it is not meant thereby that it has lofty trees in it, but that it has ministers *sprung from families which have been noted in it for generations.* Your Majesty has no intimate ministers *even.* Those whom you advanced yesterday are gone to-day, and you do not know it."

2. The king said, "How shall I know that they have not ability, and so avoid employing them at all?"

3. The reply was, "The ruler of a state advances to office men of talents and virtue, only as a matter of necessity. Since he will thereby cause the low to overstep the honorable, and strangers to overstep his relatives, may he do so but with caution?"

4. "When all those about you say, — 'This is a man of talents and worth,' you may not for that believe it. When your great officers all say, — 'This is a man of talents and virtue,' neither may you for that believe it. When all the people say, — 'This is a man of talents and virtue,' then examine into the case, and when you find that the man is such, employ him. When all those about you say, — 'This man won't do,' don't listen to them. When all your great officers say, — 'This man won't do,'

don't listen to them. When the people all say,—‘This man won't do,’ then examine into the case, and when you find that the man won't do, send him away.

5. “When all those about you say,—‘This man deserves death,’ don't listen to them. When all your great officers say,—‘This man deserves death,’ don't listen to them. When the people all say,—‘This man deserves death,’ then inquire into the case, and when you see that the man deserves death, put him to death. In accordance with this we have the saying, ‘The people killed him.’

6. “You must act in this way in order to be the parent of the people.”

第八章 1. 齊宣王問曰，湯放桀，武王伐紂，有諸？孟子對曰，於傳有之。 2. 曰，耳，弑其君可乎？ 3. 曰，賊仁者，謂之賊，賊義者，謂之殘，殘賊之人，謂之一夫，聞誅一夫紂矣，未聞弑君也。

Chap. VIII. 1. The king Seuen of T's'e asked, saying, “Was it so, that T'ang banished Kee, and that King Woo smote Chow?” Mencius replied, “It is so in the records.”

2. *The king said*, “May a minister *then* put his sovereign to death?”

3. *Mencius said*, “He who outrages the benevolence *proper to his nature* is called a robber; he who outrages righteousness is called

a ruffian. The robber and ruffian we call a mere fellow. I have heard of the cutting off of the fellow Chow, but I have not heard of the putting a sovereign to death, *in his case.*"

第九章 1. 孟子見齊宣王曰，爲巨室，則必使工師求大木，工師得大木，則王喜，以爲能勝其任矣，匠人斲而小之，則王怒，以爲不勝其任矣，夫人幼而學之，壯而欲行之，王曰，姑舍女所學而從我，則何如。 2. 今有璞玉於此，雖萬鎰，必使玉人彫琢之，至於治國家，則曰，姑舍女所學而從我，則何以異於教玉人彫琢玉哉。

Chap. IX. 1. Mencius, having an interview with the king Seuen of Ts'e, said to him: "If you are going to build a large mansion, you will surely cause the master of the workmen to look out for large trees, and when he has found such large trees, you will be glad, thinking that they will answer for the intended object. Should the workmen hew them so as to make them too small, then Your Majesty will be angry, thinking that they will not answer for the purpose. Now, a man spends his youth in learning *the principles of right government*, and, being grown up to vigor, he wishes to put them in practice; — if Your Majesty says to him, 'For the present put aside what you have learned, and follow me,' what shall we say?"

2. "Here now you have a gem unwrought, *in the stone*. Although it may be worth 240,000 *taels*, you will surely employ a lapidary to cut and polish it. But when you come to the government of the state, then you say, — 'For the present put aside what you have learned, and follow me.' How is it that you herein act so differently from your conduct in calling in the lapidary to cut the gem!"

第十章 1. 齊人伐燕勝之。2. 宣王問曰，或謂寡人勿取，或謂寡人取之，以萬乘之國，伐萬乘之國，五旬而舉之，人力不至於此，不取，必有天殃，取之何如。3. 孟子對曰，取之而燕民悅，則取之，古之人有行之者，武王是也，取之而燕民不悅，則勿取，古之人有行之者，文王是也。4. 以萬乘之國伐萬乘之國，箠食壺漿，以迎王師，豈有他哉，避水火也，如水益深，如火益熱，亦運而已矣。

Chap. X. 1. The people of Ts'e attacked Yen, and conquered it.

2. The king Seuen asked, saying, "Some tell me not to take possession of it for myself, and some tell me to take possession of it. For a kingdom of ten thousand chariots, attacking another of ten thousand chariots, to complete the conquest of it in fifty days, is an achievement beyond *mere* human strength. If I do not take possession of it, calamities from Heaven will surely come upon me. What do you say to my taking possession of it?"

3. Mencius replied, "If the people of Yen will be pleased with your taking possession of it, then do so.—Among the ancients there was *one* who acted on this principle, namely, King Woo. If the people of Yen will not be pleased with your taking possession of it, then do not do so.—Among the ancients there was *one* who acted on this principle, namely, King Wan.

4. "When, with *all the strength* of your country of ten thousand chariots, you attacked another country of ten thousand chariots, and *the people brought* baskets of rice and vessels of congee, to meet Your Majesty's host, was there any other reason for this but that they hoped to escape out of fire and water? If you make the water wore deep and the fire more fierce, they will just in like manner make *another* revolution."

第十一章 1. 齊人伐燕取之，諸侯將謀救燕，宣王曰，諸侯多謀伐寡人者，何以待之，孟子對曰，臣聞七十里，為政於天下者，湯是也，未聞以千里畏人者也。 2. 書曰，湯一征，自葛始，天下信之，東面而征，西夷怨，南面而征，北狄怨，曰，奚為後我，民望之，若大旱之望雲霓也，歸市者不止，耕者不變，誅其君，而弔其民，若時雨降，民大悅，書曰，徯我后，後來其蘇。 3. 今燕虐其民，王往而征之，民以為將拯己於水火之中也，箚食壺漿，以迎王師，若殺其父兄，係累其子弟，毀其宗廟，遷其重器，如之何其可也，天下固畏齊之

疆也，今又倍地，而不行仁政，是動天下之兵也。4. 王速出令，反其旄倪，止其重器，謀於燕衆，置君而後去之，則猶可及止也。

Chap. XI. 1. The people of Ts'e, having smitten Yen, took possession of it, *and upon this*, the princes of the various states deliberated together, and resolved to deliver Yen *from their power*. The king Seuen said to Mencius, "The princes have formed many plans to attack me:—how shall I prepare myself for them?" Mencius replied, "I have heard of one who with seventy li exercised all the functions of government throughout the empire. That was T'ang. I have never heard of a *prince* with a thousand li standing in fear of others.

2. "It is said in the 'Book of History,' 'As soon as T'ang began his work of executing justice, he commenced with Ko. The whole empire had confidence in him. When he pursued his work in the east, the rude tribes on the west murmured. So did those on the north, when he was engaged in the south. Their cry was—"Why does he make us last?" Thus, the looking of the people to him was like the looking in a time of great drought to clouds and rainbows. The frequenters of the markets stopped not. The husbandmen made no change *in their operations*. While he punished their rulers, he consoled the people.

His progress was like the falling of opportune rain, and the people were delighted. It is said *again* in the 'Book of History,' 'We have waited for our prince *long*; the prince's coming will be our reviving!'

3. "Now *the ruler of Yen* was tyrannizing over his people, and Your Majesty went and punished him: The people supposed that you were going to deliver them out of the water and the fire, and brought baskets of rice and vessels of congee, to meet Your Majesty's host: But you have slain their fathers and elder brothers and put their sons and younger brothers in chains. You have pulled down the ancestral temple *of the state*, and are removing *to Ts'e* its precious vessels. How can such a course be deemed proper? *The rest of the empire* is indeed *jealously* afraid of the strength of Ts'e, and now, when with a doubled territory you do not put in practice a benevolent government;—it is this which sets the arms of the empire in motion.

4. "If Your Majesty will make haste to issue an ordinance, restoring *your captives*, old and young, stopping *the removal of* the precious vessels, *and saying that*, after consulting with the people of Yen, you will appoint them a ruler, and withdraw from the country;—in this way you may still be able to stop *the*

threatened attack."

第十二章 1. 鄒與魯閔，穆公問曰，吾有司死者，三十三人，而民莫之死也，誅之，則不可勝誅，不誅，則疾視其長上之死而不救，如之何則可也。 2. 孟子對曰，凶年饑歲，君之民，老弱轉乎溝壑，壯者散而之四方者，幾千人矣，而君之倉廩實，府庫充，有司莫以告，是上慢而殘下也，曾子曰，戒之戒之，出乎爾者，反乎爾者也，夫民今而後得反之也，君無尤焉。 3. 君行仁政，斯民親其上，死其長矣。

Chap. XII. 1. There had been a brush between Tsow and Loo, when the duke Muh asked Mencius, saying, "Of my officers there were killed thirty-three men, and none of the people would die in their defense. If I put them to death *for their' conduct*, it is impossible to put such a multitude to death. If I do not put them to death, then there is *the crime unpunished* of their looking angrily on at the death of their officers, and not saving them. How is the exigency of the case to be met?"

2. Mencius replied, "In calamitous years and years of famine, the old and weak of your people, who have been found lying in the ditches and water channels, and the able-bodied who have been scattered about to the four quarters, have amounted to several thousands. All the while, your granaries, O prince, have been stored with grain, and your treasuries and arsenals have been full, and not one of your

officers has told you *of the distress*. Thus negligent have the superiors *in your state* been, and cruel to their inferiors. The philosopher Tsang said, 'Beware, beware. What proceeds from you will return to you again.' Now at length the people have returned their conduct to the officers. Do not you, O prince, blame them.

3. "If you will Put in practice a benevolent government, this people will love you and all above them, and will die for their officers.'

第十三章 1. 滕文公問曰，滕，小國也，問於齊楚，事齊乎，事楚乎。 2. 孟子對曰，是謀非吾所能及也，無已，則有一焉，鑿斯池也，築斯城也，與民守之，效死而民弗去，則是可爲也。

Chap. XIII. 1. The duke Wan of T'ang asked Mencius, saying, "T'ang is a small kingdom, and lies between Ts'e and Ts'oo. Shall I serve Ts'e? Or shall I serve Ts'oo?"

2. Mencius replied, "This plan *which you propose* is beyond me. If you will have me counsel you, there is one thing *I can suggest*. Dig deeper your moats; build higher your walls; guard them along with your people. *In case of attack*, be prepared to die *in your defense*, and have the people so that they will not leave you;—this is a proper course."

第十四章 1. 滕文公問曰，齊人將築薛，吾甚恐，如之何則可。

2. 孟子對曰，昔者，大王居邠，狄人侵之，去之岐山之下居焉，非擇而取之，不得已也。 3. 苟爲善，後世子孫必有王者矣，君子創業垂統，爲可繼也，若夫成功，則天也，君如彼何哉，彊爲善而已矣。

Chap. XIV. 1. The duke Wan of T'ang asked Mencius, saying, "The people of Ts'e are going to fortify See. *The movement occasions me great alarm. What is the proper course for me to take in the case?*"

2. Mencius replied, "Formerly, when King T'ae dwelt in Pin, the barbarians of the north were *continually* making incursions upon it. He *therefore* left it, went to the foot of Mount K'e, and there took up his residence. He did not take that situation, as having selected it. It was a matter of necessity with him.

3. "If you do good, among your descendants, in after generations, there shall be one who will attain to the imperial dignity. A prince lays the foundation of the inheritance, and hands down the beginning *which he has made*, doing what may be continued *by his successors*. As to the accomplishment of the great result, that is with Heaven. What is that *T'se* to you, O prince? Be strong to do good. That is all your business."

第十五章 1. 滕文公問曰，滕，小國也，竭力以事大國，則不得免焉，如之何則可。孟子對曰，昔者太王居邠，狄人侵之，事

之以皮幣，不得免焉，事之以犬馬，不得免焉，事之以珠玉，不得免焉，乃屬其耆老而告之曰，狄人之所欲者，吾土地也，吾聞之也，君子不以其所以養人者害人，二三子，何患乎無君，我將去之，去邪，踰梁山，邑於岐山之下居焉，邠人曰，仁人也，不可失也，從之者如歸市。 2. 或曰，世守也，非身之所能爲也，效死勿去。 3. 君請擇於斯二者。

Chap. XV. 1. The duke Wan of T'ang asked Mencius, saying, "T'ang is a small kingdom. Though I do my utmost to serve those large kingdoms *on either side of it*, we cannot escape *suffering from them*. What course shall I take that we may do so?" Mencius replied, "Formerly, when King T'as dwelt in Pin, the barbarians of the north were *constantly* making incursions upon it. He served them with skins and silks, and still he suffered from them. He served them with dogs and horses, and still he suffered from them. He served them with pearls and gems, and still he suffered from them. Seeing this, he assembled the old men, and announced to them, saying, 'What the barbarians want is my territory. I have heard this,—that a ruler does not injure his people with that wherewith he nourishes them. My children, why should you be troubled about having no prince? I will leave this.' *Accordingly*, he left Pin, crossed the mountain Leang, *built* a town at the foot

of Mount K'e, and dwelt there. The people of Pin said, 'He is a benevolent man. We must not lose him.' Those who followed him looked like crowds hastening to market.

2. "On the other hand, some say, 'The kingdom is a thing to be kept from generation to generation. One individual cannot undertake to dispose of it in his own person. Let him be prepared to die for it. Let him not quit it.'

3. "I ask you, prince, to make your election between these two courses."

第十六章 1. 魯平公將出，嬖人臧倉者，請曰，他日君出，則必命有司所之，今乘輿已駕矣，有司未知所之，敢請。公曰，將見。孟子曰，何哉，君所爲輕身，以先於匹夫者，以爲賢乎，禮義由賢者出，而孟子之後喪踰前喪，君無見焉。公曰，諾。2. 樂正子入見曰，君奚爲不見孟軻也。曰，或告寡人曰，孟子之後喪踰前喪，是以不住見也。曰，何哉，君所謂踰者，前以士，後以大夫，前以三鼎，而後以五鼎與，曰否，謂棺槨衣衾之美也。曰非所謂踰也，貧富不同也。3. 樂正子見孟子曰，克告於君，君爲來見也，嬖人有臧倉者沮君，君是以不果來也。曰，行或使之，止或尼之，行止非人所能也，吾之不遇魯侯，天也，臧氏之子，焉能使予不遇哉。

Chap. XVI. 1. The duke P'ing of Loo was about to leave *his palace*, when his favorite, one Tsang Ts'ang, made a request to him, saying, "On other days, when you have gone