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Who translated the analects of confucius

Indiana University JavaScript is disabled for your browser. Some features of this site may not work without it. © 1996-2014, Amazon.com, Inc. or its affiliates Pub Date: November 2009 ISBN: 9780231141659 176 Pages Format: Paperback List Price: $17.95£14.99 Pub Date: August 2007 ISBN: 9780231141642 176 Pages Format: Hardcover List Price: $50.00£40.00 Pub Date: August 2007 ISBN: 9780231511995 176 Pages Format: E-book List Price: $16.99£12.99 top page The Analects of Confucius 論語 Translated by A. Charles Muller [Updated: 2021-12-01+09:00] Table of Contents First translated during the summer of 1990. Revised 2021-12-01 When citing, please refer to the URL of this page:

1. Xue er 學而 [1-1] 子曰。學而時習之、不亦說乎。 有朋自遠方來、不亦樂乎。人不知而不慍、不亦君子乎。 [1:1] The Master said: “Isn't it a pleasure to study and practice what you have learned? Isn't it also great when friends visit from distant places? If people do not recognize me and it doesn't bother me, am I not a noble man?” [Comment] “Noble man” is an English translation for the Chinese term junzi 君子, which originally meant “son of a prince”—thus, someone from the nobility. In the Analects, Confucius imbues the term with a special meaning. Though sometimes used strictly in its original sense, it also refers to a person who has made significant progress in the Way (dao) of self-cultivation, by developing a sense of justice 義, by loving treatment of parents 孝, respect for elders 弟, honesty with friends 信, etc. Though the junzi is a highly advanced human being, he is still distinguished from the category of sage (shengren 聖人), who is, in the Analects more of a “divine being,” usually a model from great antiquity. The character of the noble man, in contrast to the sage, is being taught as a tangible model for all in the here and now. And although many descriptions of the requirements for junzi status seem quite out of our reach, there are many passages where Confucius labels a contemporary, or one of his disciples a “noble man,” intending a complement. Thus, the categorization is not so rigid. One might want to compare the term “noble man” to the Buddhist bodhisattva, in that both are the models for the tradition, both indicate a very high stage of human development as technical terms, yet both may be used colloquially to refer to a “really good person.” [1-2] 有子曰。其爲人也孝弟、而好犯上者、鮮矣。不好犯上、而好作亂者、未之有也。君子務本、本立而道生。孝弟也者、其爲仁之本與。 [1:2] You Zi said: “There are few who have developed themselves filially and fraternally who enjoy offending their superiors. Those who do not enjoy offending superiors are never troublemakers. The noble man concerns himself with the fundamentals. Once the fundamentals are established, the proper way appears. Are not filial piety and obedience to elders fundamental to the actualization of fundamental human goodness?” [Comment] The word ren 仁 is perhaps the most fundamental concept in Confucian thought. It has been translated into English as “benevolence,” “altruism,” “goodness”, “humaneness” etc. It is a difficult concept to translate because it doesn't really refer to any specific type of virtue or positive endowment, but refers to an inner capacity possessed by all human beings to do good, as human beings should. It is the quality that makes humans human, and not animals. In earlier iterations of this translation I have gone through various transitions: at first I attempted to use a unified English rendering throughout the text. I then pursued a strategy of leaving untranslated, as ren. Now I am presently leaning in the direction of translating the term variously, according to the context, but at present, remnants of all three strategies remain in the text. I intend to eventually sort this out. In the Chinese “essence-function” 體用 paradigm, ren can be understood as the innate, unmanifest source of all kinds of manifestations of virtuosity: wisdom, filial piety, reverence, courtesy, love, sincerity, etc., all of which are aspects, or functions of ren. Through one's efforts at practicing at the function of ren, one may enhance and develop one's ren, until one may be called a noble man, or even better, a “humane person” 仁人. In the Analects, to be called a “humane person” by the Master is an extremely high evaluation, rarely acknowledged for anyone. [1-3] 子曰。巧言令色、鮮矣仁。 [1:3] The Master said: “Someone who is eloquent and maintains a contrived smile is seldom considered to be a really good person.” [1-4] 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。 [1:4] Ceng Zi said: “Each day I examine myself in three ways: in doing things for others, have I been disloyal? In my interactions with friends, have I been untrustworthy? Have not practiced what I have preached?” [1-5] 子曰。道千乘之國、敬事而信、節用而愛人。使民以時。 [1:5] The Master said: “If you would govern a state of a thousand chariots (a small-to-middle-size state), you must pay strict attention to business, be true to your word, be economical in expenditure and love the people. You should employ them [appropriately] according to the seasons.” [Comment] “Usage of the people according to the seasons” is extremely important in an agriculture-based society, where planting, cultivating, or harvesting a certain crop during a certain few-day period can be critical. During the Spring and Autumn and Warring States periods in China, selfish and aggressive warlords frequently pulled farmers off their land at important farming times, to use them for public works projects, or have them fight in the ruler's personal wars. [1-6] 子曰。弟子、入則孝、出則弟、謹而信、凡愛衆、而親仁。行有餘力、則以學文。 [1:6] The Master said: “A young man should serve his parents at home and be respectful to elders outside his home. He should be earnest and truthful, loving all, but become intimate with his innate good-heartedness. After doing this, if he has energy to spare, he can study literature and the arts.” [Comment] In the above-mentioned essence-function view, the development of one's proper relationship with one's parents and others around her/him is fundamental in life. Only after these things are taken care of is it proper to go off and play at whatever one likes— even if this “play” involves the serious study of some art form. [1-7] 子夏曰。賢賢易色、事父母、能竭其力、事君、能致其身、與朋友交、言而有信。雖曰未學、吾必謂之學矣。 [1:7] Zi Xia said: “If you can treat the worthy as worthy without strain, exert your utmost in serving your parents, devote your whole self in serving your prince, and be honest in speech when dealing with your friends. If you do this and someone says you are not learned (xue 學), I would say that you are definitely learned.” [Comment] In the Confucian tradition, learning (xue) is more than intellectual, academic study, or the accumulation of facts (although this aspect is included). It is the process of manifesting one's ren by developing oneself in self-reflection through the various types of human relationships. [1-8] 子曰。君子不重、則不威。學則不固。主忠信。無友不如己者。過、則勿憚改。 [1:8] The Master said: “If the noble man lacks gravitas, then he will not inspire awe in others. If you study, you will not be stubborn. Take loyalty and good faith to be of primary importance, and have no friends who are not of equal (moral) caliber. When you make a mistake, don't hesitate to correct it.” [Comment] The noble man still makes mistakes. The difference between him and other people is that he rectifies his errors as soon as he becomes aware of them. [1-9] 曾子曰。愼終、追遠、民德歸厚矣。 [1:9] Ceng Zi said: “When they are careful (about their parents) to the end and continue in reverence after (their parents) are long gone, the virtue of the people will return to its natural depth.” [1-10] 子禽問於子貢曰。夫子至於是邦也、必聞其政、求之與 抑與之與 。子貢曰。夫子溫、良、恭、儉、讓以得之。夫子之求之也、其諸異乎人之求之與 [1:10] Zi Qin asked Zi Gong: “When our teacher (Confucius) arrives in any country, he invariably finds out everything about its government. Does he seek this information? Or is it given to him?” Zi Gong said, “Our teacher gets it by being cordial, upright, courteous, frugal, and humble. His way of getting information is quite different from that of other men.” [Comment] Confucian didn't need to dig around, or press people for information. People naturally opened up to him due to his warmth and honesty. [1-11] 子曰。父在、觀其志。父沒、觀其行。三年無改於父之道、可謂孝矣。 [1:11] The Master said: “When your father is alive, observe his will. When your father is dead observe his former actions. If, for three years you do not change from the ways of your father, you can be called a ‘real son’ (xiao; 孝).” [Comment] In terms of the development of the character of the human being, the most fundamental practice is that of “filial piety,” the English translation of the Chinese xiao, which means to love, respect and take care of one's parents. Confucius believed that if people cultivated this innate tendency well, all other natural forms of human goodness would be positively affected by it. [1-12] 有子曰。禮之用、和爲貴。先王之道、斯爲美、小大由之。有所不行。知和而和、不以禮節之、亦不可行也。 [1:12] You Zi said: “In the actual practice of propriety, flexibility is important. This is what the ancient kings did so well— both the greater and the lesser used flexibility. Yet there are occasions when this does not apply: If you understand flexibility and use it, but don't structure yourself with propriety, things won't go well.” [Comment] Propriety is the English rendition of the Chinese li 禮. This is a word that also has a wide range of meaning in Classical Chinese thought, and is difficult to translate in a single word. Its most basic meaning is that of “ritual” or “ceremony,” referring to all sorts of rituals that permeated early East Asian society. The most significant of course, would be wedding ceremonies and funerals. But there were also various agricultural rituals, coming-of-age rituals, coronations, etc. Confucius was an expert on the proper handling of all sorts of rituals. The term li however, has, in the Analects, a much broader meaning than ritual, since it can also refer to the many smaller “ritualized” behavior patterns involved in day-to-day human interactions. This would include proper speech and body language according to status, age, sex— thus, “manners.” In this sense, li means any action proper, or appropriate to the situation. For instance, in the modern context, I might go up and slap my friend on the back. But I certainly wouldn't to that to my professor, or to a student in my class whom I don't know very well. In the Analects, li, as a general category, is clearly defined in a relationship with ren, where ren is the inner, substantial goodness of the human being, and li is the functioning of ren in the manifest world. That is to say, li is reciprocity 恕, filial piety 孝, fraternal respect 弟, etc. [1-13] 有子曰。信近於義、言可復也。恭近於禮、遠恥辱也。因不失其親、亦可宗也。 [1:13]You Zi said: “When your own trustworthiness is guided by fairness, your words can be followed. When your show of respect is guided by propriety, you will be far from shame and disgrace. If you have genuine affection within your family, you can become an ancestor.” [Comment] Fairness is one way of rendering of the Chinese yi 義, which we also translate in this text as Justice, according to the context. Although not quite as essential a concept as ren 仁, it is a strongly internalized human capacity. Being attuned to fairness allows people to do the proper thing in the proper situation, to give each person, place and thing its proper due. In the Analects and other Confucian texts, 義 has the specific connotations of fairness, or justice delivered in a situation when a person is in a position of power or authority. Thus, one of the greatest qualities to be possessed by teacher, a supervisor, a judge, a company owner, or the leader of any social circle is that of fairness, or justice, in treating those over whom he or she has power or influence. [1-14] 子曰。君子食無求飽、居無求安、敏於事而愼於言、就有道而正焉、可謂好學也已。 [1:14] The Master said: “When the noble man eats he does not try to stuff himself; at rest he does not seek perfect comfort; he is diligent in his work and careful in speech. He avails himself to people of the Way and thereby corrects himself. This is the kind of person of whom you can say, ‘he loves learning.’” [1-15] 子貢曰。貧而無諂、富而無驕、何如 。 子曰。可也。未若貧而樂、富而好禮者也。子貢曰。詩云。如切如磋、如琢如磨。、其斯之謂與 子曰。賜也、始可與言詩已矣、告諸往而知來者。 [1:15] Zi Gong asked: “What do you think of a poor man who doesn't grovel or a rich man who isn't proud?” Confucius said, “They are good, but not as good as a poor man who is satisfied and a rich man who loves propriety.” Zi Gong said, “The Book of Odes 1 says:” Like cutting and filing, Grinding and polishing 2 “Is this what you are talking about?” Confucius said, “Ah, now I can begin to discuss the Book of Odes with Ci. I speak of various things, and he knows what is to be brought back. 3 ” [1-16] 子曰。不患人之不己知、患不知人也。 [1:16] The Master said: “I am not bothered by the fact that I am unknown. I am bothered when I do not know others.” 2. Wei zheng 爲政 [2-1] 子曰。爲政以德、譬如北辰居其所而衆星共之。 [2:1] The Master said: “If you govern with the power of your virtue, you will be like the North Star. It just stays in its place while all the other stars position themselves around it.” [Comment] This is the Analects' first statement on government. Scholars of Chinese thought have commonly placed great emphasis on a supposed radical distinction between Confucian “authoritative” government and Daoist “laissez-faire” government. But numerous Confucian passages such as this which suggest of the ruler's governance by a mere attunement with an inner principle of goodness, without unnecessary external action, quite like the Daoist wu-wei are far more numerous than has been noted. This is one good reason for us to be careful when making the commonplace Confucian/Daoist generalizations without qualification. [2-2] 子曰。詩三百、一言以蔽之、曰。思無邪。 。 [2:2] The Master said: “The 300 verses of the Book of Odes can be summed up in a single phrase: ‘Don't think in an evil way.’” [2-3] 子曰。道之以政、齊之以刑、民免而無恥。道之以德、齊之以禮、有恥且格。 [2:3] The Master said: “If you govern the people legalistically and control them by punishment, they will avoid crime, but have no personal sense of shame. If you govern them by means of virtue and control them with propriety, they will gain their own sense of shame, and thus correct themselves.” [2-4] 子曰。吾十有五而志于學、三十而立、四十而不惑、五十而知天命、六十而耳順、七十而從心所欲、不踰矩。 [2:4] The Master said: “At fifteen my heart was set on learning; at thirty I stood firm; at forty I was unperturbed; at fifty I knew the mandate of heaven; at sixty my ear was obedient; at seventy I could follow my heart's desire without transgressing the norm.” [2-5] 孟懿子問孝。子曰。無違。樊遲御、子告之曰。孟孫問孝於我、我對曰、無違。樊遲曰。何謂也 子曰。生、事之以禮; 死、葬之以禮、祭之以禮。 [2:5] Mengyi Zi asked about the meaning of filial piety. Confucius said, “It means ‘not diverging (from your parents).’” Later, when Fan Chi was driving him, Confucius told Fan Chi, “Mengsun asked me about the meaning of filial piety, and I told him ‘not diverging.’” Fan Chi said, “What did you mean by that?” Confucius said, “When your parents are alive, serve them with propriety; when they die, bury them with propriety, and then worship them with propriety.” [2-6] 孟武伯問孝。子曰。父母唯其疾之憂。 [2:6] Mengwu Bo asked about the meaning of filial piety. Confucius said, “The main concern of your parents is about your health.” [Comment] When we are separated from our parents for long periods of time, we can set their minds at ease by letting them know that we are in good health. [2-7] 子游問孝。子曰。今之孝者、是謂能養。至於犬馬、皆能有養。不敬、何以別乎。 [2:7] Zi You asked about the meaning of filial piety. Confucius said, “Nowadays filial piety means being able to feed your parents. But everyone does this for even horses and dogs. Without respect, what's the difference?” [2-8] 子夏問孝。子曰。色難。有事、弟子服其勞。有酒食、先生饌、曾是以爲孝乎。 [2:8] Zi Xia asked about filial piety. Confucius said, “What is important is the expression you show in your face. You should not understand ‘filial’ to mean merely the young doing physical tasks for their parents, or giving them food and wine when it is available.” [2-9] 子曰。吾與回言終日、不違、如愚。退而省其私、亦足以發、回也不愚。 [2:9] The Master said: “I can talk with Hui for a whole day without him differing with me in any way— as if he is stupid. But when he retires and I observe his personal affairs, it is quite clear that he is not stupid.” [Comment] Hui (Yan Yuan) was Confucius' favorite disciple, who is praised in many passages of the Analects. He died at a young age, probably around thirty, a fact which Confucius lamented. [2-10] 子曰。視其所以、觀其所由、察其所安。人焉廋哉。人焉廋哉 [2:10] The Master said: “See a person's means (of getting things). Observe their motives. Examine that in which they rest. How can a person conceal their character? How can a person conceal their character?” [Comment] People think that they are successfully hiding the devious thoughts that are going on in their minds. But as the Doctrine of the Mean teaches, “The sincerity on the inside shows on the outside.” When someone is deceitful, everyone knows it. When someone is good and honest, everyone knows it. [2-11] 子曰。溫故而知新、可以爲師矣。 [2:11] The Master said: “Reviewing what you have learned and learning anew, you are fit to be a teacher.” [2-12] 子曰。君子不器。 [2:12] The Master said: “The noble man is not a utensil.” [Comment] The noble man is not a technician, to be used by others to do a single job. On another level, his mind is not narrowly oriented by a specific task. The junzi thinks broadly and does not limit himself quickly into a certain world-view, and cannot easily be used as a cog in someone else's machine. [2-13] 子貢問君子。子曰。先行其言、而后從之。 [2:13] Zi Gong asked about the character of the noble man. Confucius said, “First he practices what he preaches and then he follows it.” [2-14] 子曰。君子周而不比、小人比而不周。 [2:14] The Master said: “The noble man is all-embracing and not partial. The inferior man is partial and not all-embracing.” [2-15] 子曰。學而不思則罔、思而不學則殆。 [2:15] The Master said: “To study and not think is a waste. To think and not study is dangerous.” [2-16] 子曰。攻乎異端、斯害也已。 [2:16] The Master said: “To throw oneself into strange teachings is quite dangerous.” [2-17] 子曰。由、誨女知之乎。 知之爲知之、不知爲不知。是知也。 [2:17] The Master said: “You, shall I teach you about knowledge? What you know, you know, what you don't know, you don't know. This is knowledge.” [Comment] The stage of “knowing what you know and knowing what you don't know” is not easy to attain. It has been noted in the teachings of other religious traditions to be a very high level of attainment. [2-18] 子張學干祿。子曰。多聞闕疑、愼言其餘、則寡尤。多見闕殆、愼行其餘、則寡悔。言寡尤、行寡悔、祿在其中矣。 [2:18] Zi Zhang was studying to get an upgrade in his civil service rank. [Advising him about self-improvement,] Confucius said, “Listen widely to remove your doubts and be careful when speaking about the rest and your mistakes will be few. See much and get rid of what is dangerous and be careful in acting on the rest and your causes for regret will be few. Speaking without fault, acting without causing regret: ‘upgrading’ consists in this.” [2-19] 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。 [2:19] The Duke of Ai asked: “How can I make the people follow me?” Confucius replied: “Advance the upright and set aside the crooked, and the people will follow you. Advance the crooked and set aside the upright, and the people will not follow you.” [2-20] 季康子問：使民敬、忠以勤、如之何 子曰。臨之以莊、則敬; 孝慈、則忠; 舉善而教不能、則勤。 [2:20] Ji Kang Zi asked: “How can I make the people reverent and loyal, so they will work positively for me?” Confucius said, “Approach them with dignity, and they will be reverent. Be filial and compassionate and they will be loyal. Promote the able and teach the incompetent, and they will work positively for you.” [2-21] 或謂孔子曰。子奚不爲政 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 [2:21] Someone asked Confucius: “Why are you not involved in government?” Confucius said, “What does the Book of History say about filial piety? ‘Just by being a good son and friendly to ones brothers and sisters you can have an effect on government.’ Since this is also ‘doing government,’ why do I need to do ‘doing government?’” [2-22] 子曰。人而無信、不知其可也。大車無輗、小車無軏 , 其何以行之哉 [2:22] The Master said: “If a person lacks trustworthiness, I don't know what s/he can be good for. When a pin is missing from the yoke-bar of a large wagon, or from the collar-bar of a small wagon, how can it go?” [2-23] 子張問：十世可知也 子曰。殷因於夏禮、所損益、可知也。 周因於殷禮、所損益、可知也。其或繼周者、雖百世、可知也。 [2:23] Zi Zhang asked whether the state of affairs ten generations hence could be known. Confucius said, “The Shang based its propriety on that of the Yin, and what it added and subtracted is knowable. The Zhou has based its propriety on that of the Shang and what it added and subtracted is knowable. In this way, what continues from the Zhou, even if 100 generations hence, is knowable.” [2-24] 子曰。非其鬼而祭之、諂也。見義不爲、無勇也。 [2:24] The Master said: “To worship to other than one's own ancestral spirits is flattery. If you see what is right and fail to act on it, you lack courage.” 3. Ba yi 八佾 [3-1] 孔子謂季氏、八佾舞於庭、是可忍也、孰不可忍也 [3:1] Confucius, speaking about the head of the Qi family said, “He has eight rows of dancers in his court. If he does this, what will he not do?” [Comment] In this passage and the following one, Confucius is complaining about a lower-level aristocrat using ceremonies that were officially prescribed for much higher-level nobility. “Eight rows of dancers,” was the amount allowable to only the most elite of the nobility. The head of the Qi family is often criticized in the Analects for similar improprieties. [3-2] 三家者以雍徹。子曰。“相維辟公、天子穆穆。 奚取於三家之堂 ” [3:2] The Three Families used the Yong Songs at the clearing of the sacrificial vessels. Confucius said, Attended on by Lords and Princes: How magnificent is the Son of Heaven! How could these words be used in the halls of the Three Families? [3-3] 子曰。人而不仁、如禮何。人而不仁、如樂何 [3:3] The Master said: “If a man has no ren what can his propriety be like? If a man has no ren what can his music be like?” [Comment] Since ren is the essence of all positive human attributes, without it, how can they truly operate? [3-4] 林放問禮之本。子曰。大哉問禮、與齊奢也、寧儉; 喪、與其易也、寧戚。 [3:4] Lin Fang asked about the fundamentals of ritual. Confucius said, “What an excellent question! In ritual, it is better to be frugal than extravagant; in funerals deep sorrow is better than ease.” [3-5] 子曰。夷狄之有君、不如諸夏之亡也。 [3:5] The Master said: “The tribes of the East and North (Koreans and Mongolians), though having kings, are not equal to our people, even when lacking kings,” [Comment] Either Confucius is an outright ethnic chauvinist, or he is pointing to a real difference in the relative level of cultural development at that time between the central Chinese kingdoms and the peoples of the outlying regions. [3-6] 季氏旅於泰山。子謂冉有曰。女弗能救與 對 曰。不能。子曰。嗚呼 曾謂泰山不如林放乎。 [3:6] The Ji family went to make a sacrifice at Mt. Tai. The master said to Ran You: “Can't you save them from this?” You responded: “I can't.” The master said: “Alas! Does this meant that Mt. Tai is not the equal of Lin Fang?” 4 [3-7] 子曰。君子無所爭。必也射乎。揖讓而升、下而飲。其爭也君子。 [3:7] The Master said: “The noble man has nothing to compete for. But if he must compete, he does it in an archery match, wherein he ascends to his position, bowing in deference. Descending, he drinks the ritual cup. This is the competition of the noble man.” [3-8] 子夏問曰。巧笑倩兮、美目盼兮、素以爲絢兮。何爲也 子曰。繪事后素。曰。禮后乎。子曰。起予者商也 始可與言詩矣。 [3:8] Zi Xia quoted the following: Her tactful smile charms; Her eyes, fine and clear, Beautiful without accessories. And asked its meaning. Confucius said, “A painting is done on plain white paper.” Zi Xia said, “Then are rituals a secondary thing?” Confucius said, “Ah, Shang, you uplift me. Now we can really begin to discuss the Book of Odes.” [Comment] Among all the ancient classical works available to scholars of the time, Confucius seems to place special value on the Book of Odes, for its strength in moral teachings as well as the intellectual stimulation it provided. [3-10] 子曰。禘、自既灌而往者、吾不欲觀之矣。 [3:10] The Master said: “At the Great Sacrifice, after the pouring of the libation, I have no further desire to watch.” [3-11] 或問禘之說。子曰。不知也。 知其說者之於天下也、其如示諸斯乎。指其掌。 [3:11] Someone asked for an explanation of the Great Sacrifice. Confucius said, “I don't know. If there were someone who knew this, he could see the whole world as if it were this”: He pointed to the palm of his hand. [3-12] 祭如在、祭神如神在。子曰。吾不與祭、如不祭。 [3:12] “Sacrificing as if present” means sacrificing to the spirits as if they were present. Confucius said, “If I do not personally offer the sacrifice, it is the same as not having sacrificed at all.” [3-13] 王孫賈問曰。與其媚於奧、寧媚於竈; 何謂也 子曰。不然; 獲罪於天、無所禱; 也。 [3:13] Wang Sun Jia asked: “What do you think about the saying ‘It is better to sacrifice to the god of the stove than to the god of the family shrine.’?” Confucius said, “Not so. If you offend Heaven, there is no one you can pray to.” [3-14] 子曰。周監於二代、郁郁乎文哉。吾從周。 [3:14] The Master said: “The people of the Zhou were able to observe the prior two dynasties and thus their culture flourished. I now follow the Zhou.” [3-15] 子入大廟、每事問。或曰。孰謂鄹人之子知禮乎。入大廟、每事問。子聞之、曰。是禮也。 [3:15] When Confucius entered the Grand Temple, he asked about everything. Someone said, “Who said Confucius is a master of ritual? He enters the Grand Temple and asks about everything!” Confucius, hearing this, said, “This is the ritual.” [3-16] 子曰。射不主皮、爲力不同科、古之道也。 [3:16] The Master said: “In archery it is not important to pierce through the leather covering of the target, since not all men have the same strength. This is the Way of the ancients.” [3-17] 子貢欲去告朔之餼羊。子曰。賜也 爾愛其羊、我愛其禮。 [3:17] Zi Gong wanted to do away with the sacrifice of the sheep on the first of the month. Confucius said, “Ci, you love the sheep; I love the ceremony.” [3-18] 子曰。事君盡禮、人以爲諂也。 [3:18] The Master said: “If you use every single courtesy while serving your prince, the people will call you a sycophant.” [3-19] 定公問：君使臣、臣事君、如之何 孔子對曰。君使臣以禮、臣事君以忠。 [3:19] Duke Ding asked how a ruler should employ his ministers and how a minister should serve his ruler. Confucius replied, saying: “The prince employs his ministers with propriety; the ministers serve their prince with good faith.” [3-20] 子曰。關雎、樂而不淫、哀而不傷。 [3:20] The Master said: “The Guanju 5 allows for pleasure without being lewd and allows for grief without being too painful.” [3-21] 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。子聞之、曰。成事不說, 遂事不諫、既往不咎。 [3:21] The Duke of Ai asked Zai Wo about sacred temple grounds. Zai Wo said, “The Xia emperor planted them with pines; the Xiang people planted them with cypress and the Zhou people planted them with chestnut, thinking to cause people to be in awe of these trees.” Confucius, hearing this, said, “Don't bother explaining that which has already been done; don't bother criticizing that which is already gone; don't bother blaming that which is already past.” [3-22] 子曰。管仲之器小哉。或曰。管仲儉乎。曰。管氏有三歸、官事不攝、焉得儉 然則管仲知禮乎。曰。邦君樹塞門、管氏亦樹塞門。邦君爲兩君之好、有反坫 , 管氏亦有反坫 。管氏而知禮、孰不知禮 [3:22] The Master said: “Guan Zhong 6 was quite limited in capacity.” Someone asked: “Wasn't Guan Zhong frugal?” Confucius said, “Guan had three sets of wives and his officers never worked overtime. How can he be considered to have been frugal?” “But then did Guan Zhong understand propriety?” Confucius said, “The princes of the states have a special ritual screen at their door, and so did Guan Zhong (even though he was not of the proper rank to do this). When the princes of state had a friendly meeting, they would ritually turn their cups over on the table. Guan also turned his cups over on the table. If Guan Zhong understood propriety, then who doesn't?” [3-23] 子語魯大師樂、曰。樂其可知也：始作、翕如也。 從之、純如也、皦如也、繹如也、以成。 [3:23] Confucius, when talking with the Grand Music Master of Lu, said, “In my understanding of music, the piece should be begun in unison. Afterwards, if it is pure, clear and without break, it will be perfect.” [3-24] 儀封人請見、曰。君子之至於斯也、吾未嘗不得見也。從者見之。出曰。二三子何患於喪乎。天下之無道也久矣、天將以夫子爲木鐸。 [3:24] The border guard at Yi requested an audience with the Master, saying: “Whenever a noble man comes here, I never miss the opportunity to see him.” The disciples sent him in. When he came out, he said, “Friends, don't have any doubts about your master failing. The world has certainly lacked the Way for a long time now, but Heaven will use your master to awaken everyone.” [3-26] 子曰。居上不寬、爲禮不敬、臨喪不哀、吾何以觀之哉 [3:26] The Master said: “Men of high office who are narrow-minded; propriety without respect and funerals without grief: how can I bear to look at such things?!” 4. Li ren 里仁 [4-1] 子曰。里仁爲美。擇不處仁、焉得知 [4:1] The Master said: “As for a neighborhood, it is its ren that makes it beautiful. If you choose to live in a place that lacks ren, how can you grow in wisdom?” [4-2] 子曰。不仁者、不可以久處約、不可以長處樂。仁者安仁、知者利仁。 [4:2] The Master said: “If you lack ren you can't handle long periods of difficulty or long periods of comfort. Humane men are comfortable in ren. The wise take advantage of ren.” [4-3] 子曰。唯仁者、能好人、能惡人。 [4:3] The Master said: “Only the humane person is able to really like others or to really dislike them.” [4-4] 子曰。苟志於仁矣、無惡也。 [4:4] The Master said: “If you are really committed to ren, you will not have resentments.” [Comment] In the prior passage, it has been stated that the man of ren is capable of hating people. Here it would seem that although he has that capability, if he makes an effort to exercise his innate goodness, he will not hold that malice. 7 [4-5] 子曰。富與貴、是人之所欲也。 不以其道得之、不處也。貧與賤、是人之惡也。 不以其道得之、不去也。君子去仁、惡乎成名。君子無終食之間違仁、造次必於是、顚沛必於是。 [4:5] Confucius said, “Riches and honors are what all men desire. But if they cannot be attained in accordance with the Way they should not be kept. Poverty and low status are what all men hate. But if they cannot be avoided while staying in accordance with the Way, you should not avoid them. If a noble man departs from his fundamental goodness, how can he be worthy of that name? A noble man never leaves his fundamental goodness for even the time of a single meal. In moments of haste he acts according to it. In times of difficulty or confusion he acts according to it.” [4-6] 子曰。我未見好仁者、惡不仁者。好仁者、無以尚之。惡不仁者、其爲仁矣、不使不仁者加乎其身。有能一日用其力於仁矣乎。我未見力不足者。蓋有之矣、我未之見也。 [4:6] The Master said: “I have never seen one who really loves ren or really hates non-ren. If you really loved ren you would not place anything above it. If you really hated the non-ren, you would not let it near you. Is there anyone who has devoted his strength to ren for a single day? I have not seen anyone who has lacked the strength to do so. Perhaps there has been such a case, but I have never seen it.” [4-7] 子曰。人之過也、各於其黨。觀過、斯知仁矣。 [4:7] The Master said: “People err according to their own level. It is by observing a person's mistakes that you can know his/her goodness.” [Comment] No one is perfect, free from error. But when someone makes a mistake in a human relationship, we can tell by the type of mistake, and by the person's way of dealing with it, what her/his true character is like. [4-8] 子曰。朝聞道、夕死可矣 [4:8] The Master said: “If I can hear the Way in the morning, in the evening I can die content.” [4-9] 子曰。士志於道、而恥惡衣惡食者、未足與議也 [4:9] “A shi who is set on the way, but is ashamed of old clothes and coarse food, is not worth consulting.” [Comment] The title shi is translated into English with such terms as “elite”, “knight”, “scholar,” etc. While the shi of later Chinese history is more definitely a scholar than a knight, in the Analects, what Confucius is referring to is a level of spiritual/moral development, as well as academic and martial cultivation which is clearly above that of the average person. Thus, we can understand the shi to be a person who is well on the way toward becoming a “noble man,” but is not quite there yet. I am reluctant to render shi, as either “scholar” or “knight” because of the limitations in meaning that occur with these English words. [4-10] 子曰。君子之於天下也、無適也、無莫也、義之與比。 [4:10] The Master said: “When the noble man deals with the world he is not prejudiced for or against anything. He does what is Right.” 8 [4-11] 子曰。君子懷德、小人懷土。 君子懷刑、小人懷惠。 [4:11] The Master said: “The noble man cares about virtue; the inferior man cares about material things. The noble man seeks discipline; the inferior man seeks favors.” [4-12] 子曰。放於利而行、多怨。 [4:12] The Master said: “If you do everything with a concern for your own advantage, you will be resented by many people.” [4-13] 子曰。能以禮讓爲國乎、何有 不能以禮讓爲國、如禮何 [4:13] The Master said: “If you can govern the country by putting propriety first, what else will you need to do? If you can't govern your country by putting propriety first, how could you even call it propriety?” [4-14] 子曰。不患無位、患所以立。 不患莫己知、求爲可知也。 [4:14] The Master said: “I don't worry about not having a good position; I worry about the means I use to gain position. I don't worry about being unknown; I seek to be known in the right way.” [4-15] 子曰、參乎、吾道一以貫之。曾子曰、唯。子出。門人問曰、何謂也。曾子曰、夫子之道、忠恕而已矣。 [4:15] The Master said: “Shan, my Way is penetrated by a single thread.” Ceng Zi said, “Yes.” When the Master left, some disciples asked what he meant. Ceng Zi said, “Our master's Way is to be loyal and have a sense of reciprocity, and that's it.” [4-16] 子曰。君子喻於義、小人喻於利。 [4:16] The Master said: “The noble man is aware of fairness, the inferior man is aware of advantage.” [4-17] 子曰。見賢思齊焉。 見不賢而內自省也。 [4:17] The Master said: “When you see a good person, think of becoming like her/him. When you see someone not so good, reflect on your own weak points.” [4-18] 子曰。事父母几諫。見志不從、又敬不違、勞而不怨。 [4:18] The Master said: “When you serve your mother and father it is okay to try to correct them once in a while. But if you see that they are not going to listen to you, keep your respect for them and don't distance yourself from them. Work without complaining.” [4-19] 子曰。父母在、不遠游、游必有方。 [4:19] The Master said: “While your parents are alive, it is better not to travel far away. If you do travel, you should have a precise destination.” [4-20] 子曰。三年無改於父之道、可謂孝矣。 [4:20] The Master said: “If, for three years (after your father's death) you don't alter his ways of doing things, you can certainly be called ‘filial.’” [4-21] 子曰。父母之年、不可不知也：一則以喜、一則以懼。 [4:21] The Master said: “Your parents' age should not be ignored. Sometimes it will be a source of joy, and sometimes it will be a source of apprehension.” [4-22] 子曰。古者言之不出、恥躬之不逮也。 [4:22] The Master said: “The ancients were hesitant to speak, fearing that their actions would not do justice to their words.” [4-23] 子曰。以約失之者、鮮矣。 [4:23] The Master said: “If you are strict with yourself, your mistakes will be few.” [4-24] 子曰。君子欲訥於言、而敏於行。 [4:24] The Master said: “The noble man desires to be hesitant in speech, but sharp in action.” [4-25] 子曰。德不孤、必有鄰。 [4:25] The Master said: “If you are virtuous, you will not be lonely. You will always have friends.” [4-26] 子游曰。事君數、斯辱矣。 朋友數、斯疏矣。 [4:26] Zi You said: “In serving your prince, frequent remonstrance will lead to disgrace. With friends, frequent remonstrance will lead to separation.” 5. Gongye Chang 公冶長 [5-1] 子謂公冶長、可妻也。雖在縲絏之中、非其罪也。以其子妻之。 [5:1] Confucius said of Gong Ye Chang that he was fit for marriage. Even though he was arrested once, he had been innocent; therefore Confucius gave him his daughter in marriage. [5-2] 子謂南容、邦有道不廢、邦無道免於刑戮。以其兄之子妻之。 [5:2] Confucius said of Nan Yong that if the way prevailed in the state he would never lack an official post. If the Way was lacking in the state, he would avoid getting into trouble. He gave him the daughter of his own elder brother in marriage. [5-3] 子謂子賤、君子哉若人。魯無君子者、斯焉取斯 [5:3] Confucius said of Zi Jian: “He is a noble man. If the state of Lu is really lacking Superior Men how could he have acquired such a character?” [5-4] 子貢問曰。賜也何如 子曰。女、器也。曰。何器也 曰。瑚璉也。 [5:4] Zi Gong asked: “What do you say of me?” Confucius said, “You are a vessel.” “What kind of vessel.” “A gemmed sacrificial vessel.” [5-5] 或曰。雍也仁而不佞。子曰。焉用佞 禦人以口給、屢 憎於人。不知其仁、焉用佞 [5:5] Someone said: “Yong is a ren man, but he is not eloquent.” Confucius said, “Why does he need to be eloquent? But you will be disliked. I don't know if Yong is a ren man, but why should he have to be a good speaker?” [5-6] 子使漆雕開仕。對曰。吾斯之未能信。子說。 [5:6] Confucius encouraged Qi Diao Kai to get employment as an official. He replied: “I am not yet sincere enough.” The master was pleased. [5-7] 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。 [5:7] The Master said: “The Way is not practiced. I shall go ride a raft on the ocean— and I imagine You would go with me.” Zi Lu was very happy to hear this. Confucius said, “You likes daring more than I, but he lacks discretion.” [5-8] 孟武伯問子路仁乎。子曰。不知也。又問。子曰。由也、千乘之國、可使治其賦也、不知其仁也。求也何如 子曰。求也、千室之邑、百乘之家、可使爲之宰也、不知其仁也。赤也何如 子曰。赤也、束帶立於朝、可使與賓客言也、不知其仁也。 [5:8] Meng Wu Bo asked Confucius whether Zi Lu was a ren man. Confucius said, “I don't know.” He asked again. Confucius said, “You could direct the public works forces in a state of 1,000 chariots, but I don't know if I would call him a ren man.” Meng again asked: “What about Qiu?” Confucius said, “Qiu could be the governor of a city of 1, 000 families, or of a clan of 100 chariots, but I don't know if he is a ren man.” Meng asked: “What about Chi?” The Master said, “Dressed up with his sash, placed in the middle of the court, he could make conversation with the guests, but I don't know if he is a ren man.” [5-9] 子謂子貢曰。女與回也、孰愈 對曰。賜也、何敢望回。回也、聞一以知十。 賜也、聞一知二。子曰。弗如也。 吾與女、弗如也。 [5:9] Confucius, speaking to Zi Gong said, “Who is superior, you or Hui?” Zi Gong answered, saying: “How could I compare myself to Hui? He hears one point and understands the whole thing. I hear one point and understand a second one.” Confucius said, “You are not equal

your own state, to be poor and obscure is a disgrace. But when the Way does not prevail in your own state, to be rich and honored is a disgrace.” [8-14] 子曰。不在其位、不謀其政。 [8:14] The Master said: “If you don't have the official position, you can't plan the affairs of government.” [8-15] 子曰。師摯之始、關雎之亂、洋洋乎盈耳哉。 [8:15] The Master said: “After Music Master Zhi took over, the finale of the Guanju was magnificent. How it filled my ears!” [8-16] 子曰。狂而不直、侗而不愿、悾悾而不信、吾不知之矣。 [8:16] The Master said: “I really don't know what to do with those who are ardent but not upright, frank but not careful, and naive but not honest.” [8-17] 子曰。學如不及、猶恐失之。 [8:17] The Master said: “Study as if you have not reached your goal— as if you were afraid of losing what you have.” [8-18] 子曰。巍巍乎、舜禹之有天下也、而不與焉。 8:18 Confucius said: “How sublime was the manner in which Shun and You handled the empire, without lifting a finger!” [Comment] Here we can a similarity in Confucius' understanding with that of the wu-wei or “non-manipulation,” which is discussed at length in the Daode jing and the Zhuangzi. [8-19] 子曰。大哉堯之爲軍也、巍巍乎、唯天爲大、唯堯則之。蕩蕩乎、民無能名焉。巍巍乎、其有成功也、煥乎、其有文章。 [8:19] The Master said: “The rulership of Yao was so magnificent! He was so sublime that even though there is nothing as great as Heaven, he could accord with it. His greatness was so boundless it is beyond description. His efficacy was amazing, his writings were enlightening.” [8-20] 舜有臣五人、而天下治。武王曰。予有亂臣十人。孔子曰。才難、不其然乎、唐虞之際、於斯爲盛、有婦人焉、九人而已。三分天下有其二、以服事殷、周之德、其可謂至德也已矣。 [8:20] Shun, with five ministers, was able to successfully govern the empire. King Wu said, “Altogether I have ten ministers.” Confucius said, “Their ability is the issue. Don't you think so? When the Tang and Wu dynasties combined, they had as many ministers as you, with a woman and nine men. King Wen (of the Zhou) controlled two-thirds of the empire, and with this, served the Yin. Indeed, the virtue of Zhou can be called the epitome of virtue!” [8-21] 子曰。禹吾無間然矣、菲飲食、而致孝乎鬼神、惡衣服、而致美乎黻冕、卑宮室、而盡力乎溝恤、禹吾無間然矣。 [8:21] The Master said: “Yu was flawless in character. Surviving on the simplest food and drink, yet perfect in his piety to the ancestral spirits. Normally wearing coarse clothing, he looked magnificent in his ceremonial cap and gown. Living in a humble abode, he exhausted himself in the excavation of drainage ways and canals. I cannot find a flaw in his character!” 9. Zi nan 子罕 [9-1] 子罕言、利、與命、與仁。 [9:1] The master seldom spoke about advantage in connection with destiny or in connection with ren. [9-2] 達巷黨人曰、大哉孔子、博學而無所成名。子聞之、謂門弟子曰、吾何執 執御乎、執射乎。吾執御矣。 [9:2] A man from Daxiang said: “How great Confucius is! His learning is so broad. However, he is not known for expertise in any particular skill.” When Confucius heard this, he said to his disciples: “What shall I take up? Shall I take up charioteering? Shall I take up archery? I think I will take up charioteering!” [9-3] 子曰。麻冕、禮也。今也、純儉、吾從衆。拜下、禮也。今拜乎上、泰也、雖違衆、吾從下。 [9:3] The Master said: “The linen cap is prescribed by the rules of propriety, but nowadays they use a silk one. It is economical, and I will go along with the consensus. Bowing below the hall is prescribed by the rules of propriety, but that is presumptuous. So even if I differ from the consensus, I will bow below the hall.” [9-4] 子絕四、毋意、毋必、毋固、毋我。 [9:4] There were four things the master had eliminated from himself: imposing his will, arbitrariness, stubbornness and egotism. [9-5] 子畏於匡。曰。文王既沒、文不在茲乎。天之章喪斯文也。後死者不得與於斯文也。天之未喪斯文也。匡人其如予何。 [9:5] There was fear for the Master's life when he was in the district of Guang. He said, “King Wen 18 has already died, but his learning abides within me. If Heaven intended to destroy this ‘culture,’ then it would have been unattainable for later generations. If Heaven does not want to destroy this learning, what can the men of Guang do to me?” [9-6] 大宰問於子貢曰。夫子聖者與 何其多能也 子貢曰。固天縱之將聖、又多能也。子聞之曰。大宰知我乎。吾少也賤、故多能鄙事。君子多乎哉。不多也 。 [9:6] A high minister asked Zi Gong: “If your master is really a sage, why does he know so many skills? 19 ” Zi Gong answered, “Heaven has granted him sagehood, as well as diverse skills.” The master, hearing about this, said, “What does the minister know about me? As a youth my family was poor so I had to learn many worldly skills. Is skillfulness necessary for the noble man? Of course it isn't.” [9-7] 牢曰。子云。吾不試、故藝。 [9:7]Lao said: “Our teacher said, “I didn't have an official position, therefore, I developed various skills.”” [9-8] 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。 [9:8] The Master said: “Do I possess knowledge? No, I do not possess it. Yet if even simple men come to ask a question of me, I clear my mind completely and thoroughly investigate the matter from one end to the other.” 20 [9-9] 子曰。鳳鳥不至、河不出圖、吾已矣乎。 [9:8] The Master said: “The Phoenix has not come, the Yellow River has not produced at diagram. 21 Alas, I am finished.” [9-10] 子見齊衰者、冕衣裳者、與瞽者、見之雖少必作。過之必趨。 [9:10] If the master saw someone in mourning, or in full ceremonial dress, or a blind person, even if they were young, he would collect himself. If he had to pass by them, he would do it quickly. [9-11] 顏淵喟然歎曰。仰之彌高、鑽之彌堅、瞻之在前、忽焉在後 夫子循循然善誘人：搏我以文、約我以禮。欲罷不能、既竭吾才、如有所立、卓爾。雖欲從之、末由也已 。 [9:11] Yan Yuan sighed in admiration saying: “Looking up to it, it gets higher. Boring into it, it gets harder. I see it in front, and suddenly it is behind me. My master skillfully guides his students a step at a time. He has broadened me with literature, disciplined me with propriety. I want to give up, but I can't. I have exhausted my ability, yet it seems as if there is something rising up in front of me. I want to follow it, but there is no way.” [9-12] 子疾病、子路使門人爲臣、病閒、曰。久矣哉、由之行詐也 無臣而爲有臣、吾誰欺 欺天乎。且予與其死於臣之手也、無＜４Ｄ２Ａ＞死於二三子之手乎。且予縱不得大葬、予死於道路乎。 [9:12] The Master was extremely ill, and Zi Lu wanted the disciples to become Confucius' “ministers.” 22 Confucius, during a remission in his illness, said, “Ah, You has been deceitful for a long time. Though I don't have ministers, you would make it appear that I have them? Who would I be fooling? Heaven? I would much rather die in the hands of my disciples than in the hands of ministers. And I would prefer dying in the streets to a pompous funeral!” [9-13] 子貢曰。有美玉於斯、韞匵而藏諸 求善賈而沽諸 子曰。沽之哉。沽之哉。我待賈者也 。 [9:13] Zi Gong said: “We have a beautiful gem here. Should we hide it away, or look for a good price and sell it?” Confucius said, “Sell it! Sell it! But I would wait till I got a good price.” [9-14] 子欲居九夷。或曰。陋、如之何 子曰。君子居之、何陋之有 。 [9:14] The Master wanted to go and stay with the Nine Tribes of the East. Someone said, “They are unruly! Why do you want to do such a thing?” Confucius said, “If a noble man dwells with them, how could they be unruly?” [9-15] 子曰。吾自衛反魯、然後樂正、雅頌、各得其所。 [9:15] The Master said: “Only after I returned to Lu from Wei did the music get straightened out, with the Royal Songs and the Praises being played at the proper place and time.” [9-16] 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。 。 [9:16] The Master said: “When out in the world, I served my ruler and ministers. At home I served my father and elder brothers. I never dared to take funerals lightly and I didn't get into trouble with alcohol. What problems could I possibly have?” [9-17] 子在川上曰。逝者如斯夫 不舍晝夜。 [9:17] The Master, standing by a river, said, “It goes on like this, never ceasing day or night!” [9-18] 子曰。吾未見好德、如好色者也。 [9:18] The Master said: “I have never seen one who loves virtue as much as he loves beauty.” [9-19] 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 。 [9:19] The Master said: “It is like building a mound: If I stop before carrying a single basket of earth, it is my stopping. It is like leveling the ground: If I continue even after dumping only one basket, it is my continuation.” [Comment] The process of self-development requires continual effort, even if only a bit at a time. [9-20] 子曰。語之而不惰者、其回也與 。 [9:20] The Master said: “I teach him and he never slacks off. Aah, Hui!” [9-21] 子謂顏淵曰。惜乎吾見其進也、吾未見其止也 。 [9:21] The Master, speaking of Hui, said: “How rare is his type! I have seen him striving, and have never seen him rest.” [9-22] 子曰。苗而不秀者、有矣夫、秀而不實者、有矣夫 。 [9:22] The Master said: “There are some who sprout but do not blossom, some who blossom but do not bear fruit.” [9-23] 子曰。後生可畏、焉知來者之不如今也 四十五十而無聞焉、斯亦不足畏也已 。 [9:23] The Master said: “We should be in awe of the younger generation. How can we know that they will not be equal to us? But if a man reaches the age of forty or fifty and has still not been heard from, then he is no one to be in awe of.” [9-24] 子曰。法語之言、能無從乎。改之爲貴 巽與之言、能無說乎。繹之爲貴 說而不繹、從而不改、吾末如之何也已矣。 。 [9:24] The Master said: “Is anyone incapable of following words of correct instruction? But it is self-transformation according to it that is important. Is anyone incapable of enjoying words of gentle advice? But it is inquiring deeply into their meaning that is important. If I enjoy without inquiring deeply, and follow without changing myself, how can I say that I have understood them?” [Comment] Confucian “learning” is always fully connected to self-transformation. [9-25] 子曰。主忠信。毋友不如己者。過、則勿憚改。 [9:25] The Master said: “Base yourself in loyalty and trust. Don't be companion with those who are not your moral equal. When you make a mistake, don't hesitate to correct it.” [9-26] 子曰。三軍可奪帥也、匹夫不可奪志也。 [9:26] The Master said: “You can snatch away the general of a large army, but you cannot snatch away the will of even the lowliest of men.” [9-27] 子曰。衣敝縕袍、與衣狐貉者立、而不恥者、其由也與。不忮不求、何用不臧 。子路終身誦之。子曰。是道也、何足以臧 。 [9:27] The Master said: “Standing in tattered work clothes among gentlemen clothed in fine furs without any embarrassment; it is You!” Not harming, not coveting: How can he do wrong? 23 Zi Lu continuously chanted this. Confucius said, “With just this, how can you attain excellence?” [9-28] 子曰。歲寒、然後知松柏之後彫也。 [9:28] The Master said: “Only after it turns winter are we aware of the survival of the Pine and Cypress.” [9-29] 子曰。知者不惑。仁者不憂。勇者不懼。 [9:29] The Master said: “The wise are not confused, the humane are not anxious, the brave are not afraid.” [9-30] 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。 [9:29] The Master said: “There are some with whom we can study, but with whom we cannot traverse on the same path. There are some with whom we can traverse on the same path, but with whom we cannot establish ourselves. There are some with whom we can establish ourselves, but with whom we cannot agree with on future planning.” [9-31] 唐棣之華、偏其反而。豈不爾思 室是遠而。子曰。未之思也、未何遠之有 。 [9:31] As the flowers of the aspen plum Lean and turn, How could I not think of you? But your house is so far. Confucius said, “If he does not think about the distance, how could it be a problem?” 10. Xiang dang 鄉黨 [10-1] 孔子於鄉黨、恂恂如也、似不能言者。其在宗廟朝廷、便便然、唯謹爾。 朝與下大夫言、侃侃如也。與上大夫言、誾誾如也。君在、踧踖如也、與與如也。 [10:1] When Confucius was in his village, he was quietly sincere, as if he could not speak. When he was in the ancestral temple or the court, he was eloquent, but extremely cautious. When speaking to the junior grandmasters in court, he was candid and at ease; when speaking to the senior grandmasters, he was straightforward but formal. When the ruler was present, he straightened up ceremoniously, but with a calm demeanor. [10-2] 君召使擯、色勃如也、足躩如也。揖所與立、左右手、衣前後、檐如也。趨進、翼如也。賓退、必復命、曰。賓不顧矣。 [10:2] When the ruler summoned him to take care of important guests, his face took on a serious expression, and he walked briskly. He bowed as he came to the place of greeting, and with his left and right hand held his garment in front and back, keeping it properly adjusted. He moved forward quickly with his arms like wings. When the guest left, he would without fail watch, and continue to report, “the guest has stopped looking back.” [10-3] 入公門、鞠躬如也、如不容。立不中門、行不履閾。過位、色勃如也、足躩如也、其言似不足者。攝齊升堂、鞠躬如也、屏氣似不息者。出降一等、逞顏色、怡怡如也。沒階趨進、翼如也。復其位、踧踖如也。 [10:3] When he came through the court door, he shrunk down deferentially, as if there was not enough space. Once inside, he did not stand in the middle, and he would not step on the threshold. When he passed in front of the ruler's position, his expression became serious, and he stepped carefully in small steps; it seemed difficult for him to speak. He lifted up the hems of his skirt when entering the hall nodding deeply in respect. He held his breath as if he could not breathe. Upon leaving, once he had gone down one step, his countenance became relaxed, and he appeared to be contented. Reaching the bottom of the stairs he began to move briskly, his arms like wings. Returning to his original position, he was deferential. [10-4] 執圭、鞠躬如也、如不勝。上如揖、下如授。勃如戰色、足蹜蹜如有循。享禮、有容色。私覿、愉愉如也。 [10:4] When holding the jade scepter, he was bent over with deference, as if he could not support it. He held it from above in a folding way, and from below in an offering way. He showed a serious and anxious expression, walking in a straight line with shuffling steps. In the presentation ceremony, he showed a genial expression. In private meetings, he seemed relaxed without concerns. [10-5] 君子不以紺緅飾、紅紫不以爲褻服。當暑、袗、絺、綌、必表而出之。緇衣羔裘、素衣麑裘、黃衣狐裘。褻裘長、短右袂。必有寢衣、長一身有半。狐貉之厚以居。去喪無所不佩。非帷裳、必殺之。羔裘玄冠、不以弔。吉月、必朝服而朝。齊、必有明衣、布。齋必變食、居必遷坐。 [10:5] The noble man did not wear decorative cuffs colored violet and puce; for his house clothes, he would wear red and maroon. During hot weather, he would wear thin, unlined garments made of fine and coarse vine-fiber when he went out. With a black robe he wore a black sheepskin mantle: with an uncolored robe he wore a fawnskin mantle; with a yellow robe he wore a foxskin mantle. His house robe was long, with a short right sleeve. When always slept in sleeping garments, which were half again as long as his body. At home, he sat on thick fox and badger rugs. When not in a mourning period, there was nothing he would not wear on his decorative belt sash. If clothes were not ceremonial, he would definitely adjust their length. He would not wear a black sheepskin mantle or a black hat when paying visits of condolence. He always showed up in court on the first of the month properly attired in court garb. When fasting, he always wore clean white clothes of linen. During the fast he would always change his diet, as well as his seat. [10-6] 食不厭精、膾不厭細。食饐而餲魚餒而肉敗、不食。色惡不食、臭惡不食。失飪不食、不時不食。割不正不食、不得其醬、不食。肉雖多、不使勝食氣。唯酒無量、不及亂。沽酒、市脯、不食。不撤薑食、不多食。祭於公、不宿肉。祭肉、不出三日、出三日、不食之矣。食不語、寢不言。雖疏食、菜羹、瓜 24 祭、必齊如也。 [10:6] When he ate he was not averse to refined rice, nor to finely minced meat. He would not eat rice that was rancid or had gone rotten, nor fish and meat that had spoiled. He would not eat food that the ruler sent him without cooking it properly, or which was out of season; nor would he eat food that was not properly sliced, or did not come with the appropriate condiments. Even if there was a lot of meat, he would not eat it greater quantity than rice. It was only wine with which he did not limit himself, but at the same time, he never lost control of himself. He would not drink wine or eat dried meat that came from the marketplace. He would not refrain from eating food with ginger, but he would not overdo it. When there was a sacrifice for the ruler, he would not keep the meat overnight. As for sacrificial meats in general, he would not keep them more than three days, and if they were more than three days old, he would not eat them. He did not chat while eating, and did not talk after retiring. No matter what kind of simple fare it might be, such as coarse rice or broth, he would always make an offering, doing so with due solemnity. [10-7] 席不正不坐。 [10:7] If a mat was not straight, he would not sit on it. [10-8] 鄉人飲酒、杖者出、斯出矣。鄉人儺、朝服而立於阼階。 [10:8] When drinking with the townsfolk, he would leave only after the elders had done so. When the townsfolk carried out rituals for the cleansing of evil spirits, he would don his ceremonial court robes and stand on the eastern steps. 25 [10-9] 問人於他邦、再拜而送之。 [10:9] When he asked some to go to another country, he would bow to him twice before sending him off. [10-10] 康子饋藥。拜而受之、曰。丘未達、不敢嘗。 [10:10] Kangzi sent the Master some medicine as a present. Respectfully receiving it, he said, “I don't know about this medicine, so I don't dare to take it.” [10-11] 廐焚、子退朝、曰。傷人乎。不問馬。 [10:11] There was a fire in the stables. When the Master returned from court, he asked: “Was anybody hurt?” He didn't ask about the horses. [10-12] 君賜食、必正席先嘗之。君賜腥、必熟而薦之。君賜生、必畜之。侍食於君、君祭、先飯。 [10:12] When the ruler would send a gift of cooked food, he would always sit straight and first taste it; if the ruler sent uncooked meat, he would always cook it and offer it to others; when the ruler presented him with a live animal, he would always rear it. When attending at a meal for the ruler, after the ruler makes the sacrifice, he is first to eat it. 26 [10-13] 疾、君視之、東首加朝服拖紳。 [10:13] When he was sick and the ruler came to visit him, he would lie down facing to the east with his court robe on him and his sash drawn across him. [10-14] 君命召、不俟駕行矣。 [10:14] When the ruler summoned him, he would go at once, without waiting for the horses to be yoked to his carriage. [10-15] 入大廟、每事問。 [10:15] When he entered the great ancestral temple, he inquired about every detail. [10-16] 朋友死、無所歸、曰。於我殯。朋友之饋、雖車馬、非祭肉、不拜。 [10:16] When a friend died, if there was no one to handle the funeral, he would say, “I will take care of it.” When a friend would send a gift of food — even horses and carriages — if it was not sacrificial meat, he would not bow. [10-17] 寢不尸。居不容 27 。 [10:17] When he slept, he would not lie on the bed like a corpse. At home, he would not put on any special airs. [10-18] 見齊衰者、雖狎必變。見冕者與瞽者、雖褻必以貌。凶服者式之、式負版者。有盛饌、必變色而作。迅雷、風烈必變。 [10:18] When he saw someone in mourning clothes, even if he knew them well, he would change his expression. Encountering a person in full attire, or the blind, even if he was in his informal home dress, he would show the proper attitude. Encountering someone in mourning, he would lower his head in the carriage, and would do the same for someone carrying census boards. When delicious food was served, his expression would change and he would stand up. His expression would also change with a sudden thunderclap or violent wind. [10-19] 升車、必正立、執綏。車中不內顧、不疾言、不親指。 [10:19] When he got up into the carriage, he would stand straight, holding the straps. Once inside the carriage, he didn't look about, talk rapidly or point around with his hands. [10-20] 色斯舉矣、翔而後集。曰。山梁雌雉、時哉時哉。子路共之、三嗅而作。 [10:20] At a change in expression the bird took off; it flew around and then joined a flock. The Master said: “The hen pheasant on the mountain bridge, what timing, what timing!” Zi Lu offered it [some bait], but after sniffing three times, it took off. 28 11. Xianjin 先進 子曰。先進於禮樂、野人也。後進於禮樂、君子也。如用之、則吾從先進。 [11:1] The Master said: “The country folk develop their understanding of music and ritual earlier. The nobility develop these later. From a practical perspective, I suggest earlier development.” [11-2] 子曰。從我於陳蔡者、皆不及門也。 [11:2] Among those who followed me in Chen and Cai, none have come to see me since. [11-3] 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。 [11:3] The virtuous in conduct were Yan Yuan, Min Ziqian, Ran Boniu, and Zhong Gone; the articulate were Zai Wo and Zi Gong; skillful administrators were Ran You and Zi Lu; excellent in their scholarship were Zi You and Zi Xia. [11-4] 子曰。回也、非助我者也 於吾言、無所不說。 [11:4] The Master said: “Hui is no help to me. He simply delights in everything I say.” [11-5] 子曰。孝哉閔子騫、人不間於其父母皆弟之言。 [11:7] The Master said: “How filial Min Ziqian was! Others say nothing of him different from the report of his parents. ” [11-6] 南容三復白圭。孔子以其兄之子妻之。 [11:6] Nan Rong frequently recited the line of the “White Jade Table.” 29 Confucius gave him his elder brother's daughter to wed. [11-7] 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。 [11:7] Ji Kang Zi asked which of the disciples loved to learn. Confucius replied: “Yanhui did. Unfortunately he died young, and there has been no one like him since then.” [11-8] 顏淵死、顏路請子之車以爲之椁。子曰。才不才、亦各言其子也。鯉也死、有棺而無椁。吾不徒行、以爲之椁、以吾從大夫之後、不可徒行也。 [11:8] When Yan Yuan died, Yuan Lu (his father) asked the Master for his carriage so that he could (sell it to) buy an outer coffin. The Master said “Talented or not, a son is called a son. When (my son) Li died, we had an inner coffin, but not an outer coffin. I could not go on foot just for the sake of making an outer coffin. When I am following in the rear of the grandmasters, I can't walk on foot. ” [11-9] 顏淵死、子曰。噫天喪予、天喪予 。 [11:9] When Yan Yuan died, the master cried: “How cruel! Heaven is killing me! Heaven is killing me!” [11-10] 顏淵死、子哭之慟。從者曰。子慟矣。曰。有慟乎。非夫人之爲慟而誰爲 。 [11:10] When Yanhui died, the Master wept uncontrollably. The disciples said, “Master, you are going overboard with this!” Confucius said, “Going overboard?! If I can't cry now, when should I cry?” [11-11] 顏淵死、門人欲厚葬之。子曰。不可。門人厚葬之。子曰。回也、視予猶父也、予不得視猶子也。非我也、夫二三子也。 [11:11] When Yanhui died, the disciples wanted to give him a lavish funeral. The Master told them not to, but they did it anyway. Confucius said, “Hui treated me like a father. Now I have not been able to treat him as a son, and it is the fault of you students.” [11-12] 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 。 [11:12] Chi Lu asked about serving the spirits. Confucius said, “If you can't yet serve men, how can you serve the spirits?” Lu said, “May I ask about death?” Confucius said, “If you don't understand what life is, how will you understand death?” [11-13] 閔子侍側、闇闇如也。子路、行行如也。冉有、子貢、侃侃如也。子樂。若由也、不得其死然。 [11:14] When Min Zi waited by the Master's side, he was calm and precise. Zi Lu was always ready for action. Ran You and Zi Gong were affable. The Master was pleased, but said: “People like You can't die a natural death.” [11-14] 魯人爲長府。閔子騫曰。仍舊貫、如之何。何必改作 子曰。夫人不言、言必有中。 [11:14] The men of Lu were rebuilding the Main Treasury. Min Ziqian said: “Why don't we keep its old style? Why do we have to change it completely?” Confucius said, “This fellow doesn't say much, but when he does, he is right on the mark.” [11-15] 子曰。由之瑟、奚爲於丘之門 門人不敬子路。子曰。由也升堂矣。未入於室也 。 [11:15] Confucius had said, “What is the lute of You doing at my door?” and so the other disciples had begun to lose their respect for Zi Lu (You). Confucius said, “You has ascended to the main hall, but has not yet entered the inner chambers.” [11-16] 子貢問。師與商也孰賢 子曰。師也過、商也不及。曰。然則師愈與 子曰。過猶不及。 [11:16] Zi Gong asked who was the most worthy between Shih and Shang. The Master said, “Shih goes too far, Shang does not go far enough.” “Then is Shih superior?” The Master said, “Going too far is the same as not going far enough.” [11-17] 季氏富於周公、而求也爲之聚斂而附益之。子曰。非吾徒也、小子鳴鼓而攻之可也 。 [11:17] Even though the head of the Chi family was “wealthier than the Duke of Zhou,” Qiu collected taxes for him, and made him richer. Confucius said, “He is no disciple of mine. My students, you can beat the drum and attack him if you want.” [11-18] 柴也愚、參也魯、師也辟、由也喻。子曰。回也奇庶乎屢空。賜不受命、而貨殖焉。億則屢中。 [11:18] Zhai is simple-minded, Zeng is slow, Shi is biased, Yu is reckless. Confucius said: “Hui is completely full, yet always possession-less. Si is not wealthy by fate, so he has to contrive in order to enrich himself, and is usually on the mark.” [11-19] 子張問善人之道。子曰。不踐紋、亦不入於室。子曰。論篤是與、君子者乎。色莊者乎。 [11:19] Zi Zhang asked about the Way of the Good Man. Confucius said, “If you don't follow its traces, you won't enter the Inner Chamber.” Confucius said: “Someone may have profound theories— but is he a noble man? Or is he only superficially impressive?” [11-20] 子路問。聞斯行諸 子曰。有父兄在、如之何其聞斯行之 冉有問：聞斯行諸 子曰。聞斯行之 公西華曰。由也問聞斯行諸 。、子曰。有父兄在。。求也問、聞斯行諸 。子曰。聞斯行之。。赤也惑、敢問 子曰。求也退、故進之。由也兼人、故退之。 [11:20] Zi Lu asked if it was a good idea to immediately put a teaching into practice when he first heard it. Confucius said, “You have a father and an older brother to consult. Why do you need to be so quick to practice it?” Zanyou asked the same question. Confucius said, “You should practice it immediately.” Gong Xihua said, “When You asked you, you told him he should consult his father and elder brother first. When Qiu (Zanyou) asked you, you told him to practice it immediately. May I ask why?” Confucius said, “Qiu has a tendency to give up easily, so I push him. You (Zi Lu) has a tendency to jump the gun, so I restrain him.” [11-21] 子畏於匡、顏淵後。子曰。吾以女爲死矣。曰。子在、回何敢死 。 [11:21] During the incident of the Master's endangerment in Guang, Hui had fallen behind. Confucius said, “I was afraid they had killed you.” Hui said, “While you are alive, how can I dare to die?” [11-22] 季子然問。仲由、冉求、可謂大臣與 子曰。吾以子爲異之問、曾由與求之問 所謂大臣者、以道事君、不可則止。今由與求也、可謂具臣矣。曰。然則從之者與 子曰。弒父與君、亦不從也。 [11:22]When Ji Ziran asked the Master whether Zhong You and Ran Qiu could be called great ministers, the Master said: “I thought you were going to ask about someone else, but then you asked me about You and Qiu. A great minister serves his ruler by means of the Way, and if he can't, he will quit. Now You and Qiu can be called ‘stopgap ministers.’” “Does this mean that they will do as they are told?” The Master said: “If they were ordered to kill their father or ruler, they wouldn't do it.” [11-23] 子路使子羔爲費宰。子曰。賊夫人之子 子路曰。有民人焉、有社稷焉、何必讀書、然後爲學。子曰。是故惡夫佞者。 [11:23] Zi Lu got Zi Gao installed as Prefect of Bi. The Master said: “You are damaging someone's son.” Zi Lu said: “There are people and there are national altars (to be administered). Why should it be necessary to read books to be regarded as learned.” The Master said: “This is why I don't like glib people.” [11-24] 子路、曾碩、冉有、公西華侍坐。子曰。以吾一日長乎爾、毋吾以也。居則曰、不吾知也。 如或知爾、則何以哉。子路率爾而對、曰。千乘之國、攝乎大國之間、加之以師旅、因之以饑饉、由也爲之、比及三年、可使有勇、且知方也。夫子哂之。求、爾何如 對曰。方六七十、如五六十、求也爲之、比及三年、可使足民。如其禮樂、以俟君子。赤、爾何如 對曰。非曰能之、願學焉 宗廟之事、如會同、端章甫、願爲小相焉。點、爾何如 鼓瑟希、鏗爾、舍瑟而作。對曰。異乎三子者之撰。子曰。何傷乎。亦各言其志也。曰。莫春者、春服既成。冠者五六人、童子六七人、浴乎沂、風乎舞雩、詠而歸。夫子喟然歎曰。吾與點也 三子者出、曾碩後。曾碩曰。夫三子者之言何如 子曰。亦各言其志也已矣。曰。夫子何哂由也 曰。爲國以禮、其言不讓、是故哂之。唯求則非邦也與 安見方六七十、如五六十、而非邦也者。唯赤非邦也與 宗廟會同、非諸侯而何 赤也爲之小、孰能爲之大 。 [11:24] Zi Lu (You), Zi Xi (Qiu), Zan You (Chi) and Gong Xihua (Dian) were sitting with the Master. Confucius said, “Although I am a day or so older than you fellows, forget about it for the time being. You are all always saying: ‘Our talents are unrecognized.’ Suppose your abilities were fully acknowledged. What would you do then?” Zi Lu jumped to reply first, saying: “I would like to be in the position of the charge of a thousand-carriage state (a relatively small state) which was being threatened by the armies of the surrounding larger states, and suffering from crop failure. If I were in this position, within three years my people would be fearless and know how to take care of themselves.” Confucius laughed at him. He turned to Qiu and said, “What about you?” Qiu said, “Let me have the government of a territory of 60 to 70 li, or maybe 50 to 60 li, for three years, and the people would have all they need. As for handling the affairs of ritual and music, I would seek the services of a noble man.” “Chi, what about you?” Chi said, “I cannot say I am capable of what the other two have proposed, though I would like to work toward it. At the services at the ancestral hall, or at the audiences with the Prince, I would like to serve as a minor assistant, dressed in the ceremonial gown and cap.” “Dian, what about you?” Dian set his lute down with its strings still ringing, and stood up. “What I would like to do,”he said, “is quite different from these three.”The Master said, “What harm can there be? Please speak as the others have.” Dian said, “At the height of spring, all decked out in spring clothes, I would like to take five or six young men, and six or seven youngsters to go for a swim in the Yi river, enjoying the cool breeze at the Rain Dance Festival, and make our way back home, singing.” Confucius sighed, and said, “Ah, lovely. I am with you, Dian.” The three others left and Dian asked the Master: “What did you think about the words of those three?” Confucius said, “Each just told his wish.” “But why did you laugh at You?” “Because to govern a state, you need propriety, and his words are totally lacking in humility. That's why I laughed at him.” “But Qiu wasn't asking for a state.” Confucius said, “Have you ever seen a territory of 60 or 70 li that wasn't a state?” “At least Chi wasn't asking for a state.” “Yes, but who besides the nobility can serve in the ancestral temple, or have an audience with the Prince. If Chi were to be a minor assistant at these affairs, who could be a chief assistant?” 12. Yan Yuan 顏淵 [12-1] 顏淵問仁。子曰。克己復禮、爲仁。一日克己復禮、天下歸仁焉。爲仁由己、而由人乎哉。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。 。 [12:1] Yan Yuan asked about the meaning of humaneness. The Master said, “To completely overcome selfishness and keep to propriety is humaneness. If for a full day you can overcome selfishness and keep to propriety, everyone in the world will return to humaneness. Does humaneness come from oneself, or from others?” [Comment] This passage has always provided problems for translators and commentators. Virtually all of the modern English translators either alter the grammar of this sentence or reinterpret it and in such a way as to disallow the possibility that power of the mind of a single individual to bring peace to the world. 30 I.e., we are expected to acknowledge that a single person obviously does not have the power to influence the whole world, and only one in a position of political power can do so. For this reason, I hesitate to rewrite the text in this case, and try to think further of what Confucius meant. For instance, do we really know what it is like to “completely overcome our selfishness” for a full day, and be perfectly guided by proper action? I would like to suggest that perhaps we do not know the level of spiritual influence that may be brought about by the actualization of one's inner perfection. Also, in the case of a ruler: can political power in itself make the people become good? It is doubtful. This is an important passage in that it shows very clearly a world-view that is common to all the philosophers whose works are contained in this volume: a world not of isolated monads, but a world that is much more transparent, unified and connected than we of modernity perceive. We now return to the text. Yan Yuan asked: “May I ask in further detail how this is to be brought about?” Confucius said, “Do not watch what is improper; do not listen to what is improper; do not speak improperly and do not act improperly.” Yan Yuan said, “Although I am not so perspicacious, I will apply myself to this teaching.” [12-2] 仲弓問仁。子曰。出門如見大賓。使民如承大祭。己所不欲、勿施於人。在邦無怨、在家無怨。 仲弓曰。雍雖不敏、請事斯語矣。 [12:2] Zhong Gong asked about the meaning of ren. The Master said: “When you are out in the world, act as if meeting an important guest. Employ the people as if you were assisting at a great ceremony. What you don't want done to yourself, don't do to others. Live in your town without stirring up resentments, and live in your household without stirring up resentments.” Zhong Gong said, “Although I am not so smart, I will apply myself to this teaching.” [12-3] 司馬牛問仁。子曰。仁者、其言也訒。曰。斯言也訒、其謂之仁矣乎。 子曰。爲之難、言之得無訒乎。 [12:3] Sima Niu asked about the meaning of ren. Confucius said, “The ren man is hesitant to speak.” Niu replied, “Are you saying that ren is mere hesitancy in speaking?” Confucius said, “Actualizing it is so difficult, how can you not be hesitant to speak about it?” [12-4] 司馬牛問君子。子曰。君子不憂不懼。曰。不憂不懼、斯謂之君子矣乎。子曰。內省不疚、夫何憂何懼 。 [12:4] Sima Niu asked about the qualities of the noble man. Confucius said, “The noble man is free from anxiety and fear.” Niu said, “Free from anxiety and fear? Is this all it takes to be a noble man?” Confucius said, “If you reflect within yourself and find nothing to be ashamed of, how could you have anxiety or fear?” [12-5] 司馬牛憂曰。人皆有兄弟、我獨亡 子夏曰。商聞之矣：死生有命、富貴在天。。君子敬而無失、與人恭而有禮。四海之內、皆兄弟也。君子何患乎無兄弟也 。 [12:5] Sima Niu, upset, said: “Everyone has brothers, I alone have none.” Zi Xia said, “I have heard this proverb:” Life and death are up to Fate. Wealth and honor are held by Heaven. “If the noble man is reverent without lapse, and courteous to everyone within the frame of propriety, everything within the four seas will be his brother. Why should a noble man be concerned about not having brothers?” [12-6] 子張問明。子曰。浸潤之譖、膚受之愬、不行焉、可謂明也已矣。 浸潤之譖、膚受之愬、不行焉、可謂遠也已矣。 [12:6] Zi Zhang asked about the meaning of “enlightenment.” Confucius said, “One who does not experience the permeation of slander and who is not agitated by accusations can certainly be called ‘enlightened.’ Indeed, such a person may be called ‘transcendent.’” [12-7] 子貢問政。子曰。足食、足兵、民信之矣。子貢曰。必不得已而去、於斯三者何先 曰。去兵。子貢曰。必不得已而去、於斯二者何先 曰。去食。自古皆有死。民無信不立。 [12:7] Zi Gong asked about government. The Master said, “Enough food, enough weapons and the confidence of the people.” Zi Gong said, “Suppose you had no alternative but to give up one of these three, which one would be let go of first?” The Master said, “Weapons.” Zi Gong said “What if you had to give up one of the remaining two which one would it be?” The Master said, “Food. From ancient times, death has come to all men, but a people without confidence in its rulers will not stand.” [12-8] 棘子成曰。君子質而已矣、何以文爲 子貢曰。惜乎、夫子之說君子也、駟不及舌 文猶質也、質猶文也。虎豹之鞟、猶犬羊之鞟。 [12:8] Ji Zi Zhang said: “All the noble man needs is to have his substance. Why should he need external refinement?” Zi Gong said, “Amazing! You speak about the noble man, but a team of horses couldn't keep up with your tongue. Refinement is substance; substance is refinement! When the hair is taken off the hide of a tiger or leopard, it looks the same as the hide of a dog or sheep.” [Comment] This is probably the clearest statement of the unity of essence and function that we can see in the Analects, but with an interesting twist. Most essence-function teachings, here as well as in the other texts of this volume, while emphasizing unity of essence and function, will stress the need for one to place his/her priorities on the more essential. Here, on the other hand, the message is that no matter how bright, clear or sincere you are, it cannot show through properly if you don't cultivate your manners and the various arts of expression. This emphasis on polishing the outside is something that we find in the Analects more than in other texts. [12-9] 哀公問於有若曰。年饑、用不足、如之何 有若對曰。盍徹乎。曰。二、吾猶不足。如之何其徹也 對曰。百姓足、君孰不足 百姓不足、君孰與足 。 [12:9] Duke Ai asked You Ruo: “It has been a year of famine and there are not enough revenues to run the state. What should I do?” Ruo said, “Why can't you use a 10% tax?” The Duke answered: “I can't even get by on a 20% tax, how am I going to do it on 10%?” Ruo said, “If the people have enough, what prince can be in want? If the people are in want, how can the prince be satisfied?” [12-10] 子張問崇德、辨惑。子曰。主忠信、徙義崇德也。愛之欲其生、惡之欲其死

seriously and genuinely concerned about the deeper questions of life, it is very hard to teach her/him anything of value. [15-17] 子曰。群居終日、言不及義、好行小慧。難矣哉。 [15:17] The Master said: “When a circle of people can spend the whole day together without their conversation ever touching on justice, and they like to act according to small-minded wisdom, what can be done?” [15-18] 子曰。君子義以爲質、禮以行之、孫以出之、信以成之。君子哉。 [15:18] The Master said: “The noble man takes fairness as her/his substance. He actualizes it through propriety, demonstrates it in humility, develops it by trustworthiness. This is the noble man!” [15-19] 子曰。君子病無能焉、不病人之不己知也。 [15:19] The Master said: “The noble man suffers from his own lack of ability, not from lack of recognition.” [15-20] 子曰。君子疾沒世而名不稱焉。 [15:20] The Master said: “The noble man is concerned about the kind of reputation he will have after he passes away.” [15-21] 子曰。君子求諸己。小人求諸人。 [15:21] The Master said: “The noble man seeks within himself. The inferior man seeks within others.” [15-22 』子曰、君子矜而不爭、羣而不黨。 [15:22] The Master said: “The noble man is firm in his positions, but does not wrangle. He readily makes friends, but doesn't belong to a clique.” [15-23] 子曰。君子不以言舉人。不以人廢言。 [15:23] The Master said: “The noble man does not promote a man because of his words, and does not disregard the words because of the man.” [15-24] 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。 [15:24] Zi Gong asked: “Is there a single concept that we can take as a guide for the actions of our whole life?” Confucius said, “What about ‘reciprocity’? What you don't like done to yourself, don't do to others.” [15-25] 子曰。吾之於人也、誰毀誰譽。如有所譽者、其有所試矣。斯民也、三代之所以直道而行也。 [15:25] The Master said: “Among people, who should I criticize and who should I praise? If I praise someone it is because I have had some way of testing him.” “The present common people are the same material with which the rulers of the Three Dynasties 46 manifested the correct Way.” [15-26] 子曰。吾猶及史之闕文也。有馬者、借人乘之。今亡矣夫 。 [15:26] The Master said: “I still look for the scribe who would leave some space in the text, and the man who would lend others his horse to ride. Nowadays such niceties are gone!” [15-27] 子曰。巧言亂德。小不忍、則亂大謀。 [15:27] The Master said: “Clever words disrupt virtue. Lack of patience in small matters leads to the disruption of great plans.” [15-28] 子曰。衆惡之、必察焉。衆好之、必察焉。 [15:28] The Master said: “If everybody hates something, you'd better check into it. If everybody loves something, you'd better check into it.” [15-29] 子曰。人能弘道、非道弘人。 [15:29] The Master said: “It is the person who unfolds the way. It is not the way that unfolds the person. ” [15-30] 子曰。過而不改、是謂過矣。。 [15:30] The Master said: “To make a mistake and not correct it: this is a real mistake.” [15-31] 子曰。吾嘗終日不食、終夜不寢、以思。無益、不如學也。 [15:31] The Master said: “I have spent a whole day without eating and a whole night without sleeping in order to think— but I got nothing out of it. Thinking cannot compare with studying.” [15-32] 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。 [15:32] The Master said: “The noble man indulges in the Way and does not indulge in his stomach. Doesn't agriculture have the avoidance of starvation as its motivating factor, and study have enrichment as its motivating factor? The noble man is concerned about following the Way, and is not concerned about avoiding poverty.” [15-33] 子曰。知及之、仁不能守之。雖得之、必失之。知及之、仁能守之、不莊以涖之。則民不敬。知及之、仁能守之、莊以涖之、動之不以禮。未善也。 [15:33] The Master said: “If your wisdom can grasp it, but your ren is incapable of maintaining it, even though you have grasped it, you will certainly lose it. If your wisdom grasps it and your ren is sufficient to maintain it, but you don't manifest it, the people will not revere you. If your wisdom grasps it, your ren is sufficient to maintain it, and you manifest it but don't act according to propriety, you are still not perfect.” [Comment] This is a decidedly Confucian perspective on the unity of essence and function, similar to that expressed in 12:8. Even with a deep understanding of reality (essence) and a concomitant reflection in the person, external polish is still necessary to be a complete human being. [15-34] 子曰。君子不可小知、而可大受也。小人不可大受、而可小知也。 [15:34] The Master said: “The noble man cannot act within the framework of lesser wisdom, but he can handle major affairs. The inferior man cannot handle major affairs, but he can act within the framework of lesser wisdom.” [15-35] 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。 [15:35] The Master said: “The people are more in awe of ren than water or fire. But I have seen people tread on water or fire and die. I have never seen someone walk the path of ren and die.” [15-36] 子曰。當仁、不讓於師。 [15:36] The Master said: “It is better to value ren than to passively follow your teacher.” [15-37] 子曰。君子貞而不諒。 [15:37] The Master said: “The noble man is precise, but not rigid.” [15-38] 子曰。事君敬其事而後其食。 [15:38] The Master said: “In serving your ruler, you should be concerned about your service to him first; your compensation for the work should be a secondary matter. ” [15-39] 子曰。有教無類。 [15:39] The Master said: “In teaching people, there is no discrimination (of class, type, etc.)” [15-40] 子曰。道不同、不相爲謀。 [15:40] The Master said: “If your paths are different, you cannot make plans together.” [15-41] 子曰。辭、達而已矣。。 [15:41] The Master said: “Speak enough to make the point, and then leave it at that.” 16. Ji shi 季氏 [16-1] 季氏將伐顓臾。冉有季路見於孔子、曰。季氏將有事於顓臾。孔子曰。求、無乃爾是過與。夫顓臾、昔者先王以爲東蒙主、且在邦域之中矣。是社稷之臣也、何以伐爲。冉有曰、夫子欲之、吾二臣者、皆不欲也。 [16:1] The Ji family was about to attack Zhuanyu. Ran You (Ran Qiu) and Ji Lu (Zilu) went to see Confucius, saying: “The Ji family is getting ready to move against Zhuanyu.” Confucius said, “Qiu, are you not at fault for this? Since ancient times the former kings have maintained Zhuanyu as the site of the sacrifice at Dong Meng mountain. Moreover, it is located within our own country, and has served as the site of our national altars to the soil and grain; why should it be attacked?” Ran You said, “It is our lord who wants to do this; it is not we two ministers who want it.” 孔子曰、求、周任有言曰。陳力就列、不能者止。危而不持、顛而不扶、則將焉用彼相矣。且爾言過矣。虎兕出於柙、龜玉毀於櫝中、是誰之過與。冉有曰、今夫顓臾、固而近於費。今不取、後世必爲子孫憂。孔子曰。求、君子疾夫舍曰欲之而必爲之辭。 Confucius said, “Qiu, there is a saying of Zhou Ren: ‘The one who displays his power is the one who gets the position; those who are not capable give up.’ If a minister does not support his lord when he is in danger, or support him when he is about to fall, then what use is he? Moreover, what you are saying is wrong. When a tiger or wild buffalo 47 escapes from the cage, or the tortoise shell and jade are destroyed in their cases, whose fault is this?” Ran You said, “Now, Zhuanyu is strongly fortified and close to Bi. 48 If we don't seize it now, there will be trouble for the later generations.” Confucius said, Qiu, the Noble Man does not like the one who declines to say what he really wants and who must then make excuses later. 丘也聞有國有家者、不患寡而患不均、不患貧而患不安。蓋均無貧、和無寡、安無傾。夫如是、故遠人不服、則修文德以來之。既來之、則安之。今由與求也、相夫子、遠人不服而不能來也、邦分崩離析、而不能守也。而謀動干戈於邦內、吾恐季孫之憂、不在顓臾、而在蕭牆之內也 。 I have heard that the heads of states or noble families do not worry over poverty but instead over equal distribution of wealth; they do not fret over underpopulation, but whether the people are insecure. 49 Now, if there is equality in distribution there will be no poverty; if there is harmony in society there will be no underpopulation, and if there is security, there will be no subversion. If it done like this, then if there are distant subjects who do not submit, you can attract them by cultivating refinement and virtue. Once they come, then you can give them security. Now You and Qiu, serving as advisors to your lord, have distant subjects who will not submit, and you are unable to attract them; the country is falling apart, and you can do nothing to preserve it. Yet you now plan military action within your own state. I am afraid that the trouble of the descendants of Ji lies not in Zhuanyu, but rather, within the confines of our own court. [16-2] 孔子曰。天下有道、則禮樂征伐、自天子出。天下無道、則禮樂征伐、自諸侯出。自諸侯出、蓋十世希不失矣。自大夫出、五世希不失矣。陪臣執國命、三世希不失矣。天下有道、則政不在大夫。天下有道、則庶人不議。 [16:2] The Master said: “When the Way (just government) prevails in the realm, then ritual, music and military campaigns are all initiated by the emperor. When the Way declines in the realm, then ritual, music and military campaigns are initiated by the nobles. When these things are initiated by the nobles, the ruling house will usually lose its power within ten generations. When these things are initiated by the high ministers, the ruling house will usually lose its power within five generations. When they are initiated by the lower officers, the ruling house will lose its power within three generations. When the Way prevails in the realm, the common people do not debate politics among themselves.” [16-3] 孔子曰。祿之去公室、五世矣。政逮於大夫、四世矣。故夫三桓之子孫微矣。 [16:4] Confucius said, “It has been five generations since the assignment of emoluments left the ducal house. It has been four generations since the government came under control of the Councilors. Therefore the descendants of the three Huan 50 have been in decline.” [16-4] 孔子曰。益者三友、損者三友。友直、友諒、友多聞。益矣。友便辟、友善柔、友便佞損矣。 [16:4] The Master said: “There are three kinds of friendship which are beneficial and three kinds of friendship which are harmful. Friendship with the honest, friendship with the sincere, and friendship with the learned are all beneficial. Friendship with the deceptive, friendship with the unprincipled, and friendship with smooth talkers are harmful.” [16-5] 孔子曰。益者三樂、損者三樂。樂節禮樂、樂道人之善、樂多賢友、益矣。樂驕樂、樂佚遊、樂宴樂、損矣。 [16:5] The Master said: “There are three kinds of enjoyment which are beneficial and three kinds of enjoyment which are harmful. The enjoyment of cultivation in music and ritual, the enjoyment of speaking of the goodness of others and the enjoyment of being surrounded by friends of good character are all beneficial. The enjoyment of arrogance, the enjoyment of dissipation and the enjoyment of comfort are all harmful.” [16-6] 孔子曰。侍於君子有三愆：言未及之而言、謂之躁 。言及之而不言、謂之隱 。未見顏色而言、謂之瞽 。 [16:6] The Master said: “There are three common mistakes made by those who are of rank:” (1) To speak when there is nothing to be said; this is imprudence. (2) To be silent when there is something to be said; this is deception. (3) To speak without paying attention to the expression on the person's face; this is called blindness. [16-7] 孔子曰。君子有三戒。少之時、血氣未定、戒之在色。及其壯也、血氣方剛、戒之在鬬。及其老也、血氣既衰、戒之在得。 [16:7] The Master said: “The noble man is on guard against three things:” (1) When he is a young man and his physical energies are not yet settled, he is on guard against lust. (2) When he is mature and his physical energy is solid, he is on guard against being drawn into a fight. (3) When he is old, and his physical power is weakened, he is on guard not to cling to his attainments. [16-8] 孔子曰。君子有三畏。畏天命、畏大人、畏聖人之言。小人不知天命而不畏也、狎大人、侮聖人之言。 [16:8] The Master said: “The noble man stands in awe of three things:” (1) He is in awe of the decree of Heaven. (2) He is in awe of the words of the sages. The inferior man does not know the decree of Heaven; he takes great men lightly, and laughs at the words of the sages. [16-9] 孔子曰。生而知之者、上也。學而知之者、次也。困而學之、又其次也。困而不學、民斯爲下矣。。 [16:9] The Master said: “Those who are born knowing it are the best. Those who study to know it are next; those who are limited and yet study are next; those who are limited and do not even study are considered to be the lowest level of people.” [16-10] 孔子曰。君子有九思。視思明、聽思聰、色思溫、貌思恭、言思忠、事思敬、疑思問、忿思難、見得思義。 [16:10] The Master said: “There are nine patterns which are awarenesses of the noble man. In seeing, he is aware of clarity; in listening, he is aware of acuity; in faces, is aware of warmth; in the attitude he projects, he is aware of courtesy; in speech, sincerity; in service, reverence. In doubt, he is inclined to question; when angry, he is aware of the difficulties that may ensue. When he sees an opportunity for gain, he thinks of what would be Just.” [16-11] 孔子曰。見善如不及、見不善而探湯。 吾見其人矣、吾聞其語矣隱居以求其志、行義以達其道。 吾聞其語矣、未見其人也 。 [16:11] Confucius cited the proverb: I regard goodness as something I haven't attained. I regard evil as my deep-welling spring. and said, “I have seen this kind of person and have heard these words. But as for:” I hide myself away in order to fathom my own will. I act with fairness to penetrate the Way. I have heard this said, but haven't seen this kind of person. [16-12] 齊景公有馬千駟、死之日、民無德而稱焉。伯夷、叔齊餓於首陽之下、民到于今稱之。其斯之謂與 。 [16:12] Duke Ching of Qi had a thousand teams of horses, but when he died, there was nothing for which the people could praise him. Bo Yi and Shu Qi died of starvation at the foot of Shouyang mountain, and the people praise them up till this day. What meaning can you glean from this? [16-13] 陳亢問於伯魚曰。子亦有異聞乎。對曰。未也。嘗獨立、鯉趨而過庭。曰。學詩乎。』對曰。未也。』不學詩、無以言 』鯉退而學詩。他日、又獨立、鯉趨而過庭。曰。學禮乎。』對曰。未也。』不學禮、無以立 』鯉退而學禮。聞斯二者。陳亢退而喜曰。問一得三：聞詩、聞禮。又聞君子遠其子也。 [16:13] Chenkang asked Boyu (Confucius' son): “Have you heard anything from your father different than we disciples have?” Boyu replied, “Not yet. Once, when my father was standing by himself, I passed by the hall quickly, and he said, ‘Have you learned the Book of Odes yet?’ I said, ‘Not yet.’ So I went and studied the Book of Odes. On another day, the same scene occurred, and he asked me, ‘Have you learned the Record of Propriety yet?’ I said, ‘Not yet.’ He said, “If you don't learn propriety you will have no structure.” So I went and studied the Propriety. I have only heard these two things.” Chenkang left, elated, saying, “I questioned on one thing and got three! I learned about the Poems, I learned about the Propriety and I learned that the noble man is not partial to his son.” 17. Yang Huo 陽貨 [17-1] 陽貨欲見孔子、孔子不見、歸孔子豚。孔子時其亡也、而往拜之。遇諸塗、謂孔子曰。來、予與爾言。曰。懷其寶而迷其邦、可謂仁乎。曰。不可。好從事而亟失時、可謂知乎。曰。不可。日月逝矣、歲不我與。孔子曰。諾、吾將仕矣。 [17:1] Yang Huo wanted to see Confucius but Confucius would not see him, so he sent Confucius a piglet as a present. Confucius timed his visit of thanks when Yang Huo was not at home. They happened to meet on the road, and Yang said to Confucius, “Come, I want to have a word with you.” And he said, “Hiding one's treasure in one's bosom and letting one's country lose its way—can such a one be called truly humane?” Confucius responded, “No, he can't.” “Liking to be involved in public affairs but always missing the timing — can he be called wise?” “No, he can't.” “The days and months slip away, and time is not on our side.” Confucius said, “Ok, I'll take the job.” Comment: A somewhat unusual narrative in the Analects, as Confucius clearly loses the argument to a higher moral ground, accepting judgment, at the same time admitting his deep desire to serve the government. [17-2] 性相近也、習相遠也。子曰、唯上知與下愚不移。 [17:2] The Master said: “People are similar by nature, but through habituation become quite different from each other.” Confucius said: “Only the most wise and the most foolish do not change.” [17-3] 子之武城、聞弦歌之聲、夫子莞爾而笑曰。割鷄焉用牛刀。子游對曰。昔者、偃也聞諸夫子曰。君子學道則愛人。小人學道則易使也。 子曰。二三子、偃之言是也。前言戲之耳 。 [17:3] When the Master went to Wu Cheng he heard the sound of singing accompanied by lutes, he laughed a bit and said, “Why would one need an ox-cleaver to kill a chicken?” Zi Yu replied, “In the past, I heard you saying, “If the Noble Man learns the Way, he will care about people. If regular people learn the Way, they become easy to employ. ” Confucius said, “My disciple, Yan is right. What I said before was only a joke.”” [17-4] 公山弗擾以費畔、召、子欲往。子路不說。曰、末之也已、何必公山氏之之也。子曰。夫召我者、而豈徒哉。如有用我者、吾其爲東周乎。 [17:4] Gongshan Furao, staging a rebellion from Bi [against the Ji family], sent an invitation to Confucius, and the Master wanted to go. Zi Lu, displeased with this, said, “Indeed we may have nowhere to go, but why must we go to see Gongshan?” Confucius said, “If some invites me, how could it be a total waste? If there is someone who is willing to make use of me, shall I not make his land an Eastern Zhou?” [17-5] 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。 [17:5] Zi Zhang asked Confucius about fundamental human goodness. Confucius said, “If you can practice these five things with all the people, you can be called a fundamentally good person.” Zi Zhang asked what they were. Confucius said, “Courtesy, generosity, honesty, persistence, and kindness. If you are courteous, you will not be disrespected; if you are generous, you will gain everything. If you are honest, people will rely on you. If you are persistent you will get results. If you are kind, you can employ people.” [17-6] 子曰。由也、女聞六言六蔽矣乎。對曰、未也。居、吾語女。好仁不好學、其蔽也愚。好知不好學、其蔽也蕩。好信不好學、其蔽也賊。好直不好學、其蔽也絞。好勇不好學、其蔽也亂。好剛不好學、其蔽也狂。 [17:6] The Master said: “You, have you heard the six phrases about the six distortions?” You answered that he hadn't. “Then stay a moment,” Confucius said, “and I will tell you.” If you love being kind to others, but don't like to study, then your kindness will be distorted into simplicity. If you love wisdom, but don't like to study, then your wisdom will be distorted into aimlessness. If you love trustworthiness, but don't like to study, then your trust will be distorted into harm. If you love candor, but don't like to study, your candor will be distorted into rudeness. If you love boldness, but don't like to study, your boldness will be distorted into unruliness. If you love persistence, but don't like to study, your persistence will be distorted into rashness. [17-7] 佛肸召、子欲往。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。子曰。然、有是言也。不曰堅乎、磨而不磷。不曰白乎、涅而不緇。吾豈匏瓜也哉、焉能繫而不食。 [17:7] Bi Xi invited Confucius [to come and serve in his administration], and Confucius wanted to go. Zi Lu said, “Didn't I once hear you say that the Noble Man will not enter the place of one who has associated himself with evil? Bi Xi has taken Zhongmou 51 against its will, so how can the Master go there?” Confucius said, “Indeed, I did say such a thing. But is it not said that if you polish something hard, it will not wear thin? And it is not said that if something is truly white, if you try to dye it black, it won't change color? Shall I be like a gourd that can be hung, but never eaten?” [17-8] 子曰。小子、何莫學夫詩。詩可以興、可以觀、可以群、可以怨。邇之事父、遠之事君。多識於鳥、獸、草、木之名。 [17:8] The Master said: “My disciples, why not study the Book of Odes? The Odes can uplift you, can make you observant, can help you to get along with people, can help you to use your anger [in a proper way]. Applied near at hand, you can serve your father; applied at a distance, you can serve your ruler. You can learn much about the names of birds, beasts, plants, and trees.” [17-9]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。 [17:9] Addressing Bo Yu, the Master said: “Have you studied the Zhou Nan and Shao Nan chapters? Isn't the one who does not learn the Zhou Nan and Shao Nan chapters just like someone who stands directly facing a wall?” [17-10] 子曰。禮云禮云。玉帛云乎哉。樂云樂云。鐘鼓云乎哉。 [17:10]The Master said: “‘Ritual,’ they say: ritual,’ they say: is nothing more than jade and silk? 52 ‘Music’ they say, ‘Music’ they say: is it nothing more than bells and drums?” [17-10] 子曰。色厲而內荏、譬諸小人、其猶穿窬之盜也與 。 [17:10] The Master said: “If you show a tough face, but are weak inside, you are a miserable fellow, like a thief burrowing through the walls.” [17-11] 子曰。鄉原、德之賊也 。 [17:11] The Master said: “The ‘conventional townsman’ is a thief of virtue.” 53 [17-12] 子曰。道聽而塗說、德之棄也 。 [17:12] The Master said: “To apprehend the Way and lecture on it before actualization is to throw away your accumulation of virtue.” [17-13] 子曰。鄙夫。可與事君也與哉。其未得之也、患得之。既得之、患失之。苟患失之、無所不至矣。 [17:13] The Master said: “These low-lifes! How can they ever serve a ruler?! When they don't have something, they make themselves miserable in getting it. Once they get it, they go nuts about losing it. Once they are worried about losing it, there is nothing they won't do.” [17-14] 子曰。古者民有三疾、今也或是之亡也。古之狂也肆、今之狂也蕩。古之矜也廉、今之矜也忿戾。古之愚也直、今之愚也詐而已矣。 [17:14] The Master said: “The ancients had three kinds of shortcomings, some aspects of which are now lost. The wild (guang) 54 of antiquity were unbounded; the wild of today are dissipated. The proud of antiquity were gallant; the proud of today are hot-tempered. The simple-minded of antiquity were straightforward; the simple-minded of today are liars.” [17-15] 子曰。攷言令色、鮮矣仁。 [17:15] The Master said: “Skillful speech and flattering expressions are seldom indicative of true goodness. ” [17-16] 子曰。惡紫之奪朱也。惡鄭聲之亂雅樂也。惡利口之覆邦家者。 [17:16] The Master said: “I hate purple because it steals the role of red; I hate the music of Zheng,” 55 because it is are confused with the classical music 56 [17-17] 子曰。予欲無言 子貢曰。子如不言、則小子何述焉 子曰。天何言哉。四時行焉、百物生焉。天何言哉。 [17:17] The Master said: “I wish I could avoid talking.” Zi Gong said, “Master, if you didn't speak, what would we disciples have to pass on?” Confucius said, “Does Heaven speak? Yet the four seasons continue to change, and all things are born. Does Heaven speak?” [17-18] 孺悲欲見孔子、孔子辭以疾、將命者出戶、取瑟而歌、使之聞之。 [17:18] Ru Bei wanted to see Confucius, but Confucius excused himself on the grounds of illness. When his messenger went to the door, the master picked up his lute and began to sing so that Bei could hear him. [17-19] 宰我問。三年之喪期已久矣。君子三年不爲禮、禮必壞。三年不爲樂、樂必崩。舊穀既沒、新穀既升。鑽燧改火、期可已矣。子曰、食夫稻、衣夫錦、於女安乎。曰、安。女安、則爲之。夫君子之居喪、食旨不甘、聞樂不樂、居處不安、故不爲也。今女安、則爲之。宰我出。子曰、予之不仁也。子生三年、然後免於父母之懷。夫三年之喪、天下之通喪也。予也、有三年之愛於其父母乎。 [17:19] Zai Wo asked: “Isn't the three-year mourning period [for parents] too long? If the Noble Man does not exercise ritual for three years, the rituals will certainly deteriorate; if music is not played for three years, it will certainly vitiate. Last year's grain is already gone, this years' grain has already sprouted. And the seasonal cycle for the use of wood 57 for producing fire by friction has already passed through. One year is enough. ” Confucius said, “Are you comfortable with eating good rice and wearing fine silk [soon after your parents have died]?” “Yes, I am fine with it.” “If you are OK with it, then go ahead and do it. When the Noble Man is in mourning, he cannot enjoy the taste of delicious food, cannot enjoy the sound of music, and cannot be comfortable in his own home, and therefore he won't do such a thing. Now, if you are comfortable with it, then do it.” Zai Wo left. Confucius said, “How inhumane Zai Wo is! It is only after three years that a child avoids his parent's embrace. The three-year period of mourning is observed throughout society. Wasn't Zai Wo loved three years by his parents?” [17-20] 子曰。飽食終日、無所用心、難矣哉。不有博奕者乎。爲之猶賢乎已 。 [17:20] The Master said: “What can be done with a man who stuffs his face with food all day, without exercising his mind. He could at least play cards or chess or something. It would be better than nothing.” [17-21] 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。 [17:21] Zi Lu said: “Does the noble man esteem bravery?” Confucius said, “The noble man puts fairness first. If the noble man is brave without fairness, he will be rebellious. If the inferior man is brave without fairness, he will become an outlaw.” [17-22] 子貢曰。君子亦有惡乎。子曰。有惡。惡稱人之惡者、惡居下流而訕上者、惡勇而無禮者、惡果敢而窒者。曰。賜也亦有惡乎。惡徼以爲知者、惡不孫以爲勇者、惡訐以爲直者。 [17:22] Zi Gong asked, “Does the noble man also have things that he hates?” Confucius said, “He does. He hates those who advertise the faults of others. He hates those who abide in lowliness and slander the great. He hates those who are bold without propriety. He hates those who are convinced of their own perfection, and closed off to anything else. How about you, what do you hate?” Zi Gong said, “I hate those who take a little bit of clarity as wisdom; I hate those who take disobedience as courage; I hate those who take disclosing people's weak points to be straightforwardness.” [17-23] 子曰。唯女子與小人爲難養也。近之則不孫、遠之則怨。 [17:23] The Master said: “Girls and inferior men are hard to get along with. If you get familiar with them, they lose their humility; if you are distant, they resent it.” [17-24] 子曰。年四十而見惡焉、其終也已 。 [17:26] The Master said: “One who has reached the age of forty and is disliked, will be disliked to the end.” 18. Weizi 微子 [18-1] 微子去之。箕子爲之奴。比干諫而死。孔子曰。殷有三仁焉 。 [18:1] Weizi left him; Jizi was enslaved by him; Bi Gan admonished him, and died for it. Confucius said, “There were three good men in the Yin. ” [18-2] 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 。 [18:2] Hui Liuxia was chief criminal judge, and was fired three times. Someone said, “Why don't you just leave, sir?” He said, “If I want to give justice in serving people, where can I go where this will not happen? If I can be satisfied with handing out injustice, why should I bother leaving the land of my parents?” [18-3] 齊景公待孔子、曰。若季氏則吾不能、以季、孟之間待之。曰。吾老矣。不能用也。孔子行。 [18:3] Duke Jing of Qi was trying to decide what to do with Confucius. He said, “I can't treat him the way the Ji family did. I can employ him somewhere between the status of Ji or Meng(Sun).” He said again, “I am already old. I can't use him.” Confucius left. [18-4] 齊人歸女樂、季桓子受之、三日不朝、孔子行。 [18:4] The people of Qi sent Lu a present of girl musicians. Ji Huan (ruler of Lu) received them, and for three days did not hold court. Confucius left. [18-5] 楚狂接輿、歌而過孔子、曰。鳳兮 何德之衰 往者不可諫、來者猶可追。已而 已而 今之從政者殆而 孔子下、欲與之言。趨而辟之、不得與之言。 [18:5] Jieyu, the madman of Chu, passed by Confucius, singing: Phoenix! Phoenix! How your virtue has declined! Your past cannot be corrected, But your future is yet to come. Give up! Give up! Those who involve themselves in Government now Will be in danger. Confucius jumped down, wanting to talk to him, but he ran away, so Confucius couldn't talk to him. [18-6] 長沮桀溺耦而耕。孔子過之、使子路問津焉。長沮曰。夫執輿者爲誰 子路曰。爲孔丘。曰。是魯孔丘與 曰。是也。曰。是知津矣。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。耰而不輟。子路行以告、夫子憮然曰。鳥獸不可與同群 吾非斯人之徒與而誰與 天下有道、丘不與易也。 [18:6] Zhang Zuo and Jie Ni were working together in the fields when Confucius was passing by. He sent Zi Lu to ask them where he could ford the river. Zhang Zuo said, “Who is that holding the carriage?” Zi Lu said, “It is Confucius” Zhang said, “The Confucius of Lu?” “Yes.” “Well, if that's the case, then he knows the ford.” Zi Lu then asked Jie Ni who said, “Who are you?” “I am Zi Lu.” “The follower of this Confucius of Lu?” “Right.” Jie said, “Disorder, disorder throughout the realm! And who can change it? Rather than following a shi who avoids people, you should follow one who escapes from the world!” With that, he went back to his hoeing and wouldn't stop. Zi Lu went back and reported this to Confucius. Confucius sighing, said, “I can't form associations with the birds and beasts. So if I don't associate with people, then who will I associate with? If the Way prevailed in the realm, I would not try to change anything.” [18-7] 子路從而後、遇丈人、以杖荷蓧子路問曰。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。子路拱而立。止子路宿、殺雞爲黍而食之、見其二子焉。明日、子路行以告。子曰。隱者也。使子路反見之。至、則行矣。子路曰。不士無義。長幼之節、不可廢也。君臣之義、如之何其廢之 欲潔其身、而亂大倫。君子之仕也、行其義也。道之不行、已知之矣。。 [18:7] Zi Lu, having fallen behind the group, met an old man carrying a basket on a pole. He asked him: “Have you seen my master?” The old man said, “Your four limbs have not toiled, and you can't distinguish among the five grains— who is your master?” He planted his staff in the ground and began to weed. Zi Lu stood there with his arms folded. The old man had him stay overnight. He killed a chicken, prepared millet and fed him, and then introduced him to his two sons. The next day, Zi Lu left, and he told Confucius. The Master said, “He is a recluse,” and sent Zi Lu back to see him. When he arrived, the man was gone. Zi Lu said, “If you don't have a position in society, how can you practice fairness? If the relationship between young and old cannot be abandoned, how can the relationship between ruler and minister be abandoned? Desiring to keep his own purity, he disrupts the great bonds of society. The noble man practices his fairness from his place in society. When fairness is not being done, he is the one who is aware of it.” [18-8] 逸民：伯夷、叔齊、虞仲、夷逸、朱張、柳下惠、少連。子曰。不降其志、不辱其身。伯夷叔齊與 謂柳下惠、少連。降志辱身矣。言中倫、行中慮、其斯而已矣。謂虞仲、夷逸。隱居放言、身中清、廢中權。我則異於是、無可無不可。 [18:8] Among men who have abandoned society are Bo Yi, Shu Qi, Yu Zhong,Yiyi, Zhu Zhang, Hui Liu Xia, and Shao Lian. The Master said, “Those who would not surrender their wills or humiliate themselves were Bo Yi and Shu Qi.” Regarding Liuxia Hui and Shao Lian, he said, “They surrendered their wills and humiliated themselves; nonetheless, their words were based on solid principles and they thought before acting. That is about all that can be said of them.” Concerning Yu Zhong and Yi Yi: “They left society, and in their seclusion cast off speech, they were pure in their personal activities, and their abandonment of official position was adjusted according to the circumstances.” I am different than this. I have no “shoulds” or “should nots”. [18-9] 大師摯適齊。亞飯干適楚。三飯繚適蔡。四飯缺適秦。鼓方叔入于河。播鼗武、入於漢。少師陽、擊磬襄、入於海。 [18:10] The head musician Zhi, went to Qi; Gan, the musician for the second meal, went to Chu; Liao, the musician for the third meal, went to Cai; Que, the musician for the fourth meal, went to Qin; the drummer Fang Shu, went to the area of the Yellow River; Wu, the player of the spinning hand-drum, when to the Han River; Yang, the assistant musician, and Xiang, the player of the stone chimes, went to the sea. [18-10] 周公謂魯公、曰。君子不施其親、不使大臣怨乎不以。故舊無大故、則不棄也。無求備於一人。 [18:10] The Duke of Zhou was talking to his son, the Duke of Lu. He said: “The noble man does not neglect his relatives and does not let the High Minister develop resentment about not being utilized. Therefore, he has never fired anyone unless there was a really good reason, and he does not seek to squeeze everything out of one man.” [18-11] 周有八士。伯達、伯适、仲突、仲忽、叔夜、叔夏、季隨、季騧。 [18:11] There were eight Gentlemen in the Zhou: Bo Da, Bo Kuo, Zhong Tu, Zhong Hu, Shu Ye, Shu Xia, Ji Sui, and Ji Gua. 19. Zi Zhang 子張 [19-1] 子張曰。士見危致命、見得思義、祭思敬、喪思哀、其可已矣。 [19:1] Zi Zhang said: “The shi who faced with danger can abandon his life; who seeing an opportunity for gain, thinks of fairness; who at rituals is reverent and who at funerals is sorrowful: he is worth something.” [19-2] 子張曰。執德不弘、信道不篤、焉能爲有 焉能爲亡 。 [19:2] Zi Zhang said: “Keeping one's virtue without extending it; trusting the Way without enriching it. What can you gain? And what can you get rid of?” [19-3] 子夏之門人、問交於子張。子張曰。子夏云何。對曰。子夏曰。可者與之、其不可者拒之。』子張曰。異乎吾所聞：君子尊賢而容衆、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 。 [19:3] The disciples of Zi Xia were asked Zi Zhang about “associations.” Zi Zhang asked in response: “What does your teacher tell you?” One replied, “Associate with the capable and keep away from the incapable.” Zi Zhang said, “This is different from what I have heard. The noble man venerates the worthy but accepts everyone. He praises the good and pities the incapable. Now if I were a worthy, whom should I not accept? If I am unworthy, shall people cast me aside? How can you just push people away like this?” [19-4] 子夏曰。雖小道、必有可觀者焉。致遠恐泥、是以君子不爲也。 [19:4] Zi Xia said, “If somewhat has just a small attainment of the way, it can be observed. But if he tries to extend it too far, it will lose its functioning. Therefore, the noble man does not do this.” [19-5] 子夏曰。日知其所亡、月無忘其所能、可謂好學也已矣。。 [19:5] Zi Xia said: “Someone who is aware every day of what he lacks, and every month does not forget what he has developed, can be called ‘a lover of learning.’” [19-6] 子夏曰。博學而篤志、切問而近思。仁在其中矣。 [19:6] Zi Xia said: “Studying widely and thickening your will, questioning earnestly and reflecting on things at hand: ren lies in this.” [19-7] 子夏曰。百工居肆以成其事。君子學以致其道。 [19:7] Zi Xia said: “The artisans stay in their shops in order to accomplish their works. The noble man studies in order to accomplish their ways.” [19-8] 子夏曰。小人之過也必文。 [19:8] Zi Xia said: “The inferior man always glosses over his errors.” [19-9] 子夏曰。君子有三變。望之儼然、即之也溫、聽其言也厲。 [19:9] Zi Xia said: “The noble man has three appearances. From afar, he appears majestic; close up, he seems warm; listening to his speech, he seems polished.” [19-10] 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。 [19:10] Zi Xia said: “After the ruler has the trust of the people, they will toil for him. If he doesn't have their trust, they will regard him as oppressive. Only after gaining his trust will they criticize him openly. If he doesn't trust them, he will take their criticism as backstabbing. ” [19-11] 子夏曰。大德不踰閑。小德出入可也。 [19:11] Zi Xia said: “As long as you don't transgress the norm of great virtue, you may utilize small virtues freely.” [19-12] 子游曰。子夏之門人小子、當洒掃、應對、進退、則可矣、抑末也。本之則無。如之何 子夏聞之曰。噫、言游過矣。君子之道、孰先傳焉、孰後倦焉。譬諸草木、區以別矣。君子之道、焉可誣也。有始有卒者、其惟聖人乎。 [19:12] Zi Yu said: “The disciples of Zi Xia can clean the floor, respond to questions, and come forward and retire, but these are trivial matters — when it comes to the essentials, they are lost. Why is it so?” Zi Xia, hearing of it said, “What? Isn't this a bit of an exaggeration? In the Way of the Noble Man, those who advance first are summoned, and those who are late fall away. 58 It is like the various plants that are categorized by their species. How can the Way of the Noble Man be deceptive? Who, but a sage, can both take the initiative and bring matters to their completion?” [19-13] 子夏曰。仕而優則學。學而優則仕。 [19:13] Zi Xia said: “After you have accomplished your job, then study. After you have accomplished your studies, then get a job.” [19-14] 子游曰。喪致乎哀而止。 [19:14] Zi Lu said: “When mourning has expended itself in grief, it should end.” [19-15] 子游曰。吾友張也、爲難能也。然而未仁。 [19:15] Zi Lu said: “My friend Zhang can handle difficulty, but is not yet perfect in ren.” [19-16] 曾子曰。堂堂乎張也 難與竝爲仁矣。 [19:16] Ceng Zi said: “How imposing Zhang is. It is difficult to practice ren with him.” [19-17] 曾子曰。吾聞諸夫子：人未有自致者也必也、親喪乎。』。 [19:17] Ceng Zi said: “I have heard this from our master: ‘If a man has not yet fully experienced himself, he will when his parents die.’” [19-18] 曾子曰。吾聞諸夫子：孟莊子之孝也、其他可能也、其不改父之臣與父之政、是難能也。』。 [19:18] Ceng Zi said: “I heard our Master say, ‘In other matters, the filial piety of Ming Zhong Zi was nothing special. But his

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