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The Analects

論語

Confucius

孔子 · c. 5th c. BC

Philosophy · Religion

The Analects

論語

Confucius

Translated from the Classical Chinese by Ether Library

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Lunyu 論語

The sayings and doings of Confucius (551–479 BC), compiled by his disciples and their followers

Translated from the Classical Chinese by Ether Library

Compiled from the fifth century BC through the Warring States period, and settled in twenty books under the Han.

A Note on the Translation

This is a complete translation of the twenty books of the *Lunyu*, the Analects, made directly from the Classical Chinese. No earlier English version was used as its basis. The source is a public-domain digital transcription of the received text, the text on which Zhu Xi (1130–1200) wrote his *Collected Commentaries*, with its transcription errors corrected. James Legge's translation (1861, revised 1893) was opened only to check the sense of doubtful passages, and none of its wording is kept.

The book is divided as in Zhu Xi's edition, into twenty books and 499 passages, numbered here from 1.1 to 20.3. Other modern editions divide a few passages differently and reach a slightly higher count. Each book is headed by its traditional name, its opening words in pinyin and in Chinese. Each passage prints the Chinese first, one clause to a line, and then the English, one line for each line of the Chinese, so that the original of any English line can be found by counting. Where the transcription had a miswritten or missing character, the Chinese is printed corrected; one such correction, at 12.1, reads 人 for 仁 with the received text.

The Analects is a book of short sayings and short exchanges. The disciples call their teacher simply the Master (*zi*), and the English keeps their usage; where the text itself says Kongzi, Master Kong, the English says Confucius. Disciples are named as the text names them, by personal or courtesy name, and the first note on each gives his other names. Confucius and Mencius keep the Latinized forms by which English readers know them; every other name and word is in pinyin, not in the Wade–Giles spelling of older books (Zilu, not Tzu-lu).

The words the book turns on are rendered the same way throughout. *Ren* 仁 is "humaneness," and a man who has it is "humane"; *junzi* 君子 is "the gentleman," a word that in the Analects names both a man of noble character and a man of noble rank, and *xiaoren* 小人 is "the petty man." *Li* 禮, the forms of ceremony and conduct, is "ritual"; *dao* 道 is "the Way"; *de* 德 is "virtue." *Xiao* 孝 is "filial piety," and *ti* 弟 "respect for elders." *Zhong* 忠, doing one's utmost

for others, is “conscientiousness”; *shu* 恕 is “reciprocity”; *xin* 信 is “good faith”; *yi* 義 is “rightness” or “what is right.” *Tian* 天 is “Heaven,” *tianming* 天命 “the mandate of Heaven,” and *ming* 命 “fate.” *Shi* 士, the men who trained for and served in office, are “men of service.” The *Shi* 詩, *Shu* 書, and *Yi* 易, the books Confucius taught, are the *Songs*, the *Documents*, and the *Changes*.

The 184 notes are the translator’s. Most say once who a person is; others explain an old rite or object, or give the other reading where the commentators divide widely. Nothing from the commentators has been folded into the text. Spelling and punctuation are American.

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Book 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？」

The Master said,[1] “To learn and at due times to practice what one has learned, is that not a pleasure?
To have friends come from far away, is that not a joy?
To go unrecognized by others and not resent it, is that not a gentleman?”

1.2

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

Master You[2] said, “Few who are filial and respectful to elders are fond of defying their superiors;
and of those not fond of defying their superiors, there has never been one fond of stirring up disorder.
The gentleman works at the root. When the root is established, the Way grows from it.

Being filial and respectful to elders, is that not the root of practicing humaneness?"

1.3

子曰：「巧言、令色，鮮矣仁！」

The Master said, "Clever words and an ingratiating face are seldom humane!"

1.4

曾子曰：「吾日三省吾身，為人謀而不忠乎？
與朋友交而不信乎？
傳不習乎？」

Master Zeng[3] said, "Each day I examine myself on three counts. In planning for others, have I failed to be conscientious?
In dealing with friends, have I failed to be trustworthy?
What has been passed on to me, have I failed to practice?"

1.5

子曰：「道千乘之國，敬事而信，節用而愛人，使民以時。」

The Master said, "To guide a state of a thousand chariots,[4] be reverent in its affairs and keep good faith, be sparing in expenditure and love the people, and employ the people only in the proper season."

1.6

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

The Master said, “A young man should be filial at home and respectful to his elders abroad, careful and trustworthy, loving all broadly, and close to the humane.
If he has strength to spare after doing this, let him use it to study letters.”

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。」

Zixia[5] said, “If a man treats the worthy as worthy in place of loving beauty,[6] can give all his strength in serving his father and mother, can give his very person in serving his ruler, and keeps his word in dealing with his friends, then though he may be said to be unlearned, I would surely call him learned.”

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。」

The Master said, “A gentleman who is not grave will not inspire awe, and his learning will not be firm.
Hold to conscientiousness and good faith. Have no friend who is not your equal. When at fault, do not fear to change.”

1.9

曾子曰：「慎終追遠，民德歸厚矣。」

Master Zeng said, “Take care over the end of a parent’s life and remember those long gone, and the virtue of the people will return to fullness.”

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？」

Ziqin asked Zigong,[7] “When the Master comes to a state, he always learns about its government. Does he seek this out?
Or is it offered to him?”
Zigong said, “The Master gains it by being warm, good, respectful, frugal, and deferential. The Master’s way of seeking it, is it not different from the way other men seek it?”

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。」

The Master said, “While his father lives, observe a son’s intentions; when his father is gone, observe his conduct. If for three years he does not change his father’s ways, he can be called filial.”

1.12

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

Master You said, “In the use of ritual, harmony is what is prized. In the Way of the former kings, this was the beautiful part; small and great matters alike proceeded from it. Yet there is something that will not work: to know harmony and to seek harmony alone, without regulating it by ritual, will not work either.”

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。」

Master You said, “When good faith is close to rightness, one’s word can be kept.
When respect is close to ritual, one keeps far from shame and disgrace.
If one relies on those one should rightly be close to, one may honor them as kin.”

1.14

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

The Master said, “A gentleman who does not seek a full belly when he eats or comfort where he lives, who is quick in action and care-

ful in speech, and who goes to those who have the Way to be set right by them, can be called one who 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。」

Zigong said, "To be poor without flattering, to be rich without arrogance, what of that?"
The Master said, "That will do. But it is not as good as to be poor and yet joyful, rich and yet fond of ritual."

Zigong said, "The *Songs*[8] say, 'As cut, as filed, as carved, as polished.' Is that not what this means?"

The Master said, "Ci,[9] now I can begin to talk about the *Songs* with you. Told what has gone before, you know what is to come."

1.16

子曰：「不患人之不己知，患不知人也。」

The Master said, "Do not worry that others do not know you; worry that you do not know others."

---

1. The Master is Confucius (Kongzi, Master Kong), personal name Qiu, courtesy name Zhongni (551–479 BC), of the state of Lu. His disciples called him simply the Master, and the book keeps their usage.

2. You Ruo, a disciple. With Zeng Shen he is the only disciple the book regularly calls Master.

3. Zeng Shen, courtesy name Ziyu, a younger disciple known for his filial piety.

4. A chariot was drawn by four horses. A state that could field a thousand war chariots was a large feudal state.

5. Bu Shang, courtesy name Zixia, a disciple known for his learning in letters.

6. The reading of Zhu Xi. Others take 賢賢易色 as valuing worth in a wife above her looks.

7. Ziqin is Chen Kang, said to be a disciple of Confucius or of Zigong. Zigong is Duanmu Ci, a disciple gifted in speech and in trade.

8. The *Songs* (*Shi*), the collection of some three hundred poems known later as the *Book of Songs* (*Shijing*). The lines come from the ode “Qi Yu” in the Airs of Wei, where a gentleman is praised as worked like bone, ivory, and jade.

9. Zigong’s personal name. The Master calls his disciples by their personal names.

Book 2 · Wei Zheng 為政

2.1

子曰：「為政以德，譬如北辰，居其所而眾星共之。」

The Master said, “To govern by virtue is like the North Star: it stays in its place, and all the stars turn toward it.”

2.2

子曰：「詩三百，一言以蔽之，曰：思無邪。」

The Master said, “The *Songs* number three hundred, and one phrase covers them all: ‘No swerving in thought.’”

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。」

The Master said, “Guide the people by government and keep them in line with punishments, and they will stay out of trouble but have no sense of shame;
guide them by virtue and keep them in line with ritual, and they will have a sense of shame and will set themselves right.”

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。」

The Master said, “At fifteen I set my heart on learning. At thirty I stood firm. At forty I was no longer perplexed. At fifty I knew the mandate of Heaven. At sixty my ear was attuned. At seventy I followed what my heart desired without overstepping the bounds.”

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。」

Meng Yizi[1] asked about filial piety.
The Master said, “Do not go against it.”

When Fan Chi[2] was driving his chariot, the Master told him, “Meng Sun asked me about filial piety, and I replied, ‘Do not go against it.’”
Fan Chi said, “What did you mean?”
The Master said, “While they live, serve them according to ritual; when they die, bury them according to ritual and sacrifice to them according to ritual.”

2.6

孟武伯問孝。
子曰：「父母唯其疾之憂。」

Meng Wubo[3] asked about filial piety.
The Master said, “Let your father and mother have nothing to worry about but your falling ill.”[4]

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。」

Ziyou[5] asked about filial piety.
The Master said, “Filial piety today means being able to feed one’s parents.
But even dogs and horses are all fed;
without reverence, where is 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，曾是以為孝乎？」

Zixia asked about filial piety.
The Master said, “The hard part is the face one shows.
When there is work, the young take the burden of it;

when there is wine and food, the elders are given it to eat. Is that what you take to be filial piety?"

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。」

The Master said, "I can talk with Hui all day, and he never disagrees with me, as if he were slow.
But when he has withdrawn and I look into his private life, he is able to bring it out. Hui is not slow."[6]

2.10

子曰：「視其所以，觀其所由，察其所安。
人焉廋哉？
人焉廋哉？」

The Master said, "See what a man does, observe the path he takes, examine what he is at ease in.
How can a man hide?
How can a man hide?"

2.11

子曰：「溫故而知新，可以為師矣。」

The Master said, "One who keeps the old warm and comes to know the new can be a teacher."

2.12

子曰：「君子不器。」

The Master said, “The gentleman is not a vessel.”

2.13

子貢問君子。
子曰：「先行其言，而後從之。」

Zigong asked about the gentleman.
The Master said, “He acts first on what he would say, and then his words follow his action.”

2.14

子曰：「君子周而不比，小人比而不周。」

The Master said, “The gentleman is inclusive and not partisan; the petty man is partisan and not inclusive.”

2.15

子曰：「學而不思則罔，思而不學則殆。」

The Master said, “Learning without thinking is lost; thinking without learning is perilous.”

2.16

子曰：「攻乎異端，斯害也已。」

The Master said, “To work at strange doctrines does nothing but harm.”[7]

2.17

子曰：「由！
誨女知之乎！
知之為知之，不知為不知，是知也。」

The Master said, “You,[8]
shall I teach you what knowing is?
To take what you know as knowing and what you do not know as not knowing, that is knowing.”

2.18

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

Zizhang[9] was studying how to win an official salary.
The Master said, “Hear much, set aside what is doubtful, and speak with care of the rest, and you will make few mistakes.
See much, set aside what is risky, and act with care on the rest, and you will have little to regret.

Few mistakes in speech and little regret in action: the salary lies in that."

2.19

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

Duke Ai[10] asked, "What should be done so that the people will submit?"
Confucius replied, "Raise up the straight and set them over the crooked, and the people will submit;
raise up the crooked and set them over the straight, and the people will not submit."

2.20

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

Ji Kangzi[11] asked, "How can I make the people reverent, conscientious, and eager to do well?"
The Master said, "Approach them with gravity, and they will be reverent. Be filial and kind, and they will be conscientious. Raise up the good and teach those who lack ability, and they will be eager."

2.21

或謂孔子曰：「子奚不為政？」
子曰：「書云：『孝乎惟孝，友于兄弟，施於有政。』

是亦為政，奚其為為政？」

Someone said to Confucius, “Why do you not take part in government?”

The Master said, “The *Documents*[12] say, ‘Filial, only filial, and friendly to his brothers: this he extended to the work of government.’

That too is taking part in government. Why must one hold office to take part in 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？」

The Master said, “A man without good faith, I do not know what he can be good for.

A great wagon without its yoke bar, a small carriage without its collar pin, how can either be made to 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。」

Zizhang asked, “Can ten generations hence be known?”

The Master said, “The Yin took over the ritual of the Xia, and what they took away and added can be known;

the Zhou took over the ritual of the Yin, and what they took away

and added can be known.
Whoever may succeed the Zhou, even a hundred generations hence can be known."[13]

2.24

子曰：「非其鬼而祭之，諂也。
見義不為，無勇也。」

The Master said, "To sacrifice to spirits not one's own is flattery.
To see what is right and not do it is want of courage."

---

1. Zhongsun He Ji, a high officer of Lu, head of the Meng (Meng Sun) family, one of the Three Families that held power in Lu.

2. Fan Xu, courtesy name Zichi, a disciple.

3. Zhongsun Zhi, son of Meng Yizi.

4. Read with Zhu Xi. Others read: the only worry of father and mother should be their own illness.

5. Yan Yan, courtesy name Ziyou, a disciple of Wu, known for his learning in letters.

6. Yan Hui, courtesy name Ziyuan (Yan Yuan), the Master's favorite disciple, who died young.

7. 攻 is read as to work at, with Zhu Xi. Another reading: attack strange doctrines, and the harm will stop.

8. Zhong You, courtesy name Zilu, also called Jilu, the eldest and boldest of the disciples. You is his personal name.

9. Zhuansun Shi, courtesy name Zizhang, a disciple from Chen.

10. Duke Ai of Lu (reigned 494–468 BC), the ruler of Lu in Confucius's last years.

11. Ji Sun Fei, head of the Ji family, the strongest of the Three Families, chief minister of Lu in Confucius's last years.

12. The *Documents* (*Shu*), the collection of speeches and records of the ancient kings, later called the *Book of Documents* (*Shujing*). The words quoted are not in the received text.

13. Xia, Yin (also called Shang), and Zhou are the three dynasties of antiquity; Zhou was ruling in Confucius's day.

Book 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？」

Confucius said of the head of the Ji, “He has eight rows of dancers[1] perform in his courtyard. If he can bring himself to do this, what can he not bring himself to do?”[2]

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？」

The Three Families had the *Yong* sung at the clearing away of the sacrifice.[3]
The Master said, “‘The lords of the land assisting, the Son of Heaven solemn and grave’: what is there in that for the halls of the Three Families?”

3.3

子曰：「人而不仁，如禮何？
人而不仁，如樂何？」

The Master said, “If a man is not humane, what has he to do with ritual?
If a man is not humane, what has he to do with music?”

3.4

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

Lin Fang[4] asked about the root of ritual.
The Master said, “A great question!
In ritual, rather than extravagance, frugality;
in mourning, rather than smooth arrangement, grief.”

3.5

子曰：「夷狄之有君，不如諸夏之亡也。」

The Master said, “The barbarians with their rulers are not equal to the states of Xia without theirs.”[5]

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？」

The head of the Ji sacrificed to Mount Tai.[6] The Master said to Ran You,[7] “Can you not save him from this?”
He replied, “I cannot.”
The Master said, “Alas!
Is Mount Tai, then, to be thought less discerning than Lin Fang?”

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。」

The Master said, “The gentleman does not compete, unless it must be in archery!
He bows and yields as he goes up, and after he comes down he drinks.
Even his competing is a gentleman’s.”

3.8

子夏問曰：「巧笑倩兮，美目盼兮，素以為絢兮。
何謂也？」
子曰：「繪事後素。」
曰：「禮後乎？」

子曰：「起予者商也！
始可與言詩矣。」

Zixia asked, "'Her artful smile so lovely, her fine eyes so clear, the plain ground for the colors.'
What does it mean?"
The Master said, "The painting comes after the plain ground."
He said, "Then ritual comes after?"
The Master said, "It is Shang who lifts me up!
Now I can begin to talk about the *Songs* with you."[8]

3.9

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

The Master said, "The ritual of the Xia I can speak of, but Qi cannot bear witness to it;
the ritual of the Yin I can speak of, but Song cannot bear witness to it.[9]
That is because their records and their learned men are not enough.
If there were enough, I could bring them as witness."

3.10

子曰：「禘自既灌而往者，吾不欲觀之矣。」

The Master said, “At the *di* sacrifice,[10] from the pouring of the libation onward I have no wish to look on.”

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。

Someone asked for the meaning of the *di* sacrifice.
The Master said, “I do not know.
One who knew its meaning would deal with the world as easily as with this!”
He pointed to his palm.

3.12

祭如在，祭神如神在。
子曰：「吾不與祭，如不祭。」

He sacrificed as though they were there; he sacrificed to the spirits as though the spirits were there.
The Master said, “If I do not take part in a sacrifice myself, it is as if I had not sacrificed.”

3.13

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

Wangsun Jia[11] asked, "'Better to court the stove than the corner of the house.' What does that mean?"
The Master said, "It is not so. One who offends against Heaven has no one to pray to."

3.14

子曰：「周監於二代，郁郁乎文哉！
吾從周。」

The Master said, "The Zhou looked back on the two dynasties before it. How rich its culture is!
I follow the Zhou."

3.15

子入太廟，每事問。
或曰：「孰謂鄹人之子知禮乎？
入太廟，每事問。」
子聞之，曰：「是禮也。」

When the Master entered the Grand Temple, he asked about everything.

Someone said, "Who says the son of the man from Zou[12] knows ritual?
He enters the Grand Temple and asks about everything."
Hearing of it, the Master said, "That is ritual."

3.16

子曰：「射不主皮，為力不同科，古之道也。」

The Master said, “In archery the point is not to pierce the hide, because men’s strength is not of one grade. That was the Way of old.”

3.17

子貢欲去告朔之餼羊。
子曰：「賜也！
爾愛其羊，我愛其禮。」

Zigong wanted to do away with the sheep offered at the announcement of the new moon.[13]
The Master said, “Ci!
You care about the sheep; I care about the ritual.”

3.18

子曰：「事君盡禮，人以為諂也。」

The Master said, “If one serves one’s ruler with every ritual, people think it flattery.”

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。」

Duke Ding[14] asked, “How should a ruler employ his ministers, and how should ministers serve their ruler?”
Confucius replied, “The ruler employs his ministers according to ritual; the ministers serve their ruler with conscientiousness.”

3.20

子曰：「關雎，樂而不淫，哀而不傷。」

The Master said, “‘The Ospreys’[15] has joy without excess and sorrow without injury.”

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。」

Duke Ai asked Zai Wo[16] about the altar of the soil.
Zai Wo replied, “The Xia rulers used the pine, the men of Yin used the cypress, and the men of Zhou used the chestnut, saying it would make the people tremble.”[17]
Hearing of it, the Master said, “What is done is not spoken of, what is finished is not remonstrated over, what is past is not blamed.”

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。
邦君為兩君之好，有反坫，管氏亦有反坫。
管氏而知禮，孰不知禮？」

The Master said, “Guan Zhong[18] was a vessel of small capacity.”
Someone said, “Was Guan Zhong frugal?”
He said, “Guan had the Three Returns,[19] and his officials held one post each. How could he be frugal?”
“Then did Guan Zhong know ritual?”
He said, “The rulers of states set up a screen at their gates; Guan too set up a screen at his gate.
When the rulers of two states met in friendship, they had a stand for the inverted cups; Guan too had a stand for the inverted cups.
If Guan knew ritual, who does not know ritual?”

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。」

The Master spoke about music to the Grand Music Master of Lu.
He said, “Music can be known. At the start, all the parts come together;
as it unfolds, they are in harmony, they are clear, they run on without break, and so it is completed.”

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，天將以夫子為木鐸。」

The border warden at Yi asked to be presented, saying, “Whenever a gentleman has come here, I have never failed to be presented to him.”
The followers presented him.
On coming out he said, “My friends, why worry about his loss of office?
The world has long been without the Way. Heaven is going to make your Master its wooden clapper.”[20]

3.25

子謂韶，「盡美矣，又盡善也。」
謂武，「盡美矣，未盡善也。」

The Master said of the *Shao*,[21] “It is wholly beautiful and also wholly good.”
He said of the *Wu*, “It is wholly beautiful but not wholly good.”

3.26

子曰：「居上不寬，為禮不敬，臨喪不哀，吾何以觀之哉？」

The Master said, “Holding high place without generosity, performing ritual without reverence, attending a funeral without grief:

how could I bear to look at such things?”

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1. Eight rows of eight dancers were the prerogative of the Son of Heaven. A high officer such as the head of the Ji was entitled to four.

2. 忍 is read as bringing oneself to do, with Zhu Xi. Another reading: if this can be tolerated, what cannot be tolerated?

3. The *Yong* is an ode of the Zhou royal temple, sung when the king’s sacrifice was cleared away. The Three Families are the Meng, Shu, and Ji, the great houses of Lu.

4. A man of Lu, otherwise unknown.

5. The Xia here are the Chinese states. Another reading: even the barbarians have rulers, unlike the Chinese states, which now have none worth the name.

6. Only the ruler of a state could sacrifice to the great mountain of his land.

7. Ran Qiu, courtesy name Ziyou, a disciple, then steward of the Ji family. The book calls him Ran You, Ran Qiu, Qiu, and Master Ran.

8. Shang is Zixia’s personal name. The first two lines quoted are in the ode “Shuo Ren” of the *Songs*; the third is not in the received text.

9. Qi and Song were small states whose rulers descended from the Xia and the Yin.

10. A great sacrifice to the royal ancestors, belonging to the Zhou king, which Lu was allowed to perform for the Duke of Zhou.

11. A high officer of Wei who held power there.

12. Zou was the town of Confucius’s father, Shuliang He.

13. At the start of each month the ruler announced the new moon in the ancestral temple with the offering of a live sheep. In Lu the ruler no longer attended, but the sheep was still offered.

14. Duke Ding of Lu (reigned 509–495 BC), under whom Confucius held office.

15. The first ode of the *Songs*.

16. Zai Yu, courtesy name Ziwo, a disciple gifted in speech.

17. The word for chestnut, *li*, sounds like the word for trembling. Zai Wo puns on it.

18. Guan Yiwu (died 645 BC), chief minister of Duke Huan of Qi, who made Qi the leading state of its age.

19. Its meaning is uncertain: three wives from three families, three residences, or a terrace of that name. Whatever it was, it was a luxury beyond his station.

20. A bell with a wooden clapper, rung by officials to call the people together for an announcement.

21. The *Shao* was the music of the sage king Shun, who received the throne by abdication; the *Wu* was the music of King Wu of Zhou, who won it by conquest.

Book 4 · Li Ren 里仁

4.1

子曰：「里仁為美。
擇不處仁，焉得知？」

The Master said, “Humaneness makes a neighborhood beautiful.
If one chooses not to dwell among the humane, how can one be called wise?”

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。」

The Master said, “One who is not humane cannot stay long in hardship and cannot stay long in comfort.
The humane are at ease in humaneness; the wise profit from humaneness.”

4.3

子曰：「惟仁者，能好人，能惡人。」

The Master said, “Only the humane can like others and can dislike others.”

4.4

子曰：「苟志於仁矣，無惡也。」

The Master said, “Once one has truly set one’s heart on humaneness, there is no evil in one.”

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，顛沛必於是。」

The Master said, “Wealth and rank are what people desire, but if they cannot be had by the proper way, one does not abide in them. Poverty and low station are what people hate, but if they cannot be left by the proper way, one does not leave them.
If the gentleman abandons humaneness, how can he make a name? The gentleman does not depart from humaneness even for the space of a meal. In haste and hurry he holds to it; in stumbling and falling he holds 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，其為仁矣，不使不仁者加乎其身。
有能一日用其力於仁矣乎？

我未見力不足者。
蓋有之矣，我未之見也。」

The Master said, “I have never seen one who loves humaneness or one who hates what is not humane.
One who loves humaneness puts nothing above it;
one who hates what is not humane practices humaneness so that nothing inhumane can touch his person.
Is there anyone able to spend his strength on humaneness for a single day?
I have never seen one whose strength was not enough.
There may be such a one, but I have never seen him.”

4.7

子曰：「人之過也，各於其黨。
觀過，斯知仁矣。」

The Master said, “People’s faults each go with their kind.
Observe a man’s faults, and you will know his humaneness.”

4.8

子曰：「朝聞道，夕死可矣！」

The Master said, “Hear the Way in the morning, and one may die content in the evening!”

4.9

子曰：「士志於道，而恥惡衣惡食者，未足與議也！」

The Master said, “A man of service who sets his heart on the Way but is ashamed of poor clothes and poor food is not worth talking to!”

4.10

子曰：「君子之於天下也，無適也，無莫也，義之與比。」

The Master said, “In his dealings with the world the gentleman is not set for anything and not set against anything. He goes with what is right.”

4.11

子曰：「君子懷德，小人懷土；
君子懷刑，小人懷惠。」

The Master said, “The gentleman cherishes virtue, the petty man cherishes land;
the gentleman cherishes the law, the petty man cherishes favors.”

4.12

子曰：「放於利而行，多怨。」

The Master said, “Act with an eye to profit, and you will meet much resentment.”

4.13

子曰：「能以禮讓為國乎，何有！
不能以禮讓為國，如禮何！」

The Master said, “If one can govern a state by ritual and deference, what difficulty would there be?
If one cannot govern a state by ritual and deference, what good is ritual?”

4.14

子曰：「不患無位，患所以立；
不患莫己知，求為可知也。」

The Master said, “Do not worry that you have no position; worry about what will qualify you for one.
Do not worry that no one knows you; seek to be worth knowing.”

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。」

The Master said, “Shen!
My Way has one thread running through it.”
Master Zeng said, “Yes.”
The Master went out.
The disciples asked, “What did he mean?”

Master Zeng said, “The Master’s Way is conscientiousness and reciprocity, and nothing more.”[1]

4.16

子曰：「君子喻於義，小人喻於利。」

The Master said, “The gentleman understands what is right; the petty man understands what is profitable.”

4.17

子曰：「見賢思齊焉，見不賢而內自省也。」

The Master said, “When you see a worthy man, think of becoming his equal; when you see one who is not worthy, look within and examine yourself.”

4.18

子曰：「事父母幾諫，見志不從，又敬不違，勞而不怨。」

The Master said, “In serving your father and mother, remonstrate gently. If you see that they will not follow your wishes, remain reverent and do not go against them; though it wearies you, do not resent it.”

4.19

子曰：「父母在，不遠遊，遊必有方。」

The Master said, “While your father and mother are alive, do not travel far; if you must travel, let them know where you are going.”

4.20

子曰：「三年無改於父之道，可謂孝矣。」

The Master said, “If for three years he does not change his father’s ways, he can be called filial.”

4.21

子曰：「父母之年，不可不知也：一則以喜，一則以懼。」

The Master said, “The age of one’s father and mother must be known: on the one hand a cause for joy, on the other a cause for fear.”

4.22

子曰：「古者言之不出，恥躬之不逮也。」

The Master said, “The men of old were slow to let their words out, ashamed lest their conduct fall short of them.”

4.23

子曰：「以約失之者，鮮矣。」

The Master said, “Few have gone wrong through restraint.”

4.24

子曰：「君子欲訥於言，而敏於行。」

The Master said, “The gentleman wishes to be slow in speech and quick in action.”

4.25

子曰：「德不孤，必有鄰。」

The Master said, “Virtue is never alone; it always has neighbors.”

4.26

子游曰：「事君數，斯辱矣；
朋友數，斯疏矣。」

Ziyou said, “Be importunate in serving a ruler, and you will be disgraced;
be importunate with friends, and they will keep their distance.”

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1. 忠 is doing one’s utmost for others; 恕, reciprocity, is not doing to others what one would not want oneself (15.23).

Book 5 · Gongye Chang 公冶長

5.1

子謂公冶長，「可妻也。
雖在縲紲之中，非其罪也。」
以其子妻之。
子謂南容，「邦有道不廢，邦無道免於刑戮。」
以其兄之子妻之。

The Master said of Gongye Chang,[1] “He is fit to be given a wife.
Though he was in bonds, it was not his crime.”
He gave him his daughter in marriage.

The Master said of Nan Rong,[2] “When the state has the Way, he will not be cast aside; when the state is without the Way, he will escape punishment and death.”
He gave him his elder brother’s daughter in marriage.

5.2

子謂子賤，「君子哉若人！
魯無君子者，斯焉取斯？」

The Master said of Zijian,[3] “What a gentleman this man is!
If there were no gentlemen in Lu, where would he have got this from?”

5.3

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

Zigong asked, “What of me?”
The Master said, “You are a vessel.”
He said, “What vessel?”
He said, “A sacrificial vessel of jade.”[4]

5.4

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

Someone said, “Yong[5] is humane but not glib.”
The Master said, “What use is glibness?
Those who meet others with a ready tongue are often hated by them.
I do not know whether he is humane, but what use is glibness?”

5.5

子使漆雕開仕。
對曰：「吾斯之未能信。」
子說。

The Master wanted Qidiao Kai[6] to take office.
He replied, “I am not yet confident of this.”
The Master was pleased.

5.6

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

The Master said, “The Way does not prevail. I will get on a raft and float out to sea.
The one who would follow me, would it be You?”
Zilu was delighted to hear it.
The Master said, “You loves courage more than I do, but there is nowhere to get the timber.”[7]

5.7

孟武伯問：「子路仁乎？」
子曰：「不知也。」
又問。
子曰：「由也，千乘之國，可使治其賦也，不知其仁也。」
「求也何如？」
子曰：「求也，千室之邑，百乘之家，可使為之宰也，不知其仁也。」

「赤也何如？」
子曰：「赤也，束帶立於朝，可使與賓客言也，不知其仁也。」

Meng Wubo asked, “Is Zilu humane?”
The Master said, “I do not know.”
He asked again.
The Master said, “You could be put in charge of the levies of a state of a thousand chariots, but I do not know whether he is humane.”
“What of Qiu?”
The Master said, “Qiu could be made steward of a town of a thousand households or a house of a hundred chariots, but I do not know whether he is humane.”
“What of Chi?”[8]
The Master said, “Chi, with his sash tied, standing at court, could be made to talk with guests and visitors, but I do not know whether he is humane.”

5.8

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

The Master said to Zigong, “Which is the better, you or Hui?”
He replied, “How would I dare to compare myself with Hui?
Hui hears one thing and knows ten; I hear one thing and know two.”

The Master said, “You are not his equal. I grant you, you are not his equal.”[9]

5.9

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

Zai Yu slept during the day.
The Master said, “Rotten wood cannot be carved, and a wall of dung cannot be plastered.
With Yu, what is the use of reproaching him?”
The Master said, “At first, with others, I heard their words and trusted their conduct;
now, with others, I hear their words and watch their conduct.
It was Yu who made me change.”

5.10

子曰：「吾未見剛者。」
或對曰：「申棖。」
子曰：「棖也慾，焉得剛？」

The Master said, “I have never seen a man who was firm.”
Someone replied, “Shen Cheng.”[10]
The Master said, “Cheng has desires. How can he be firm?”

5.11

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

Zigong said, “What I do not want others to do to me, I also wish not to do to others.”
The Master said, “Ci, that is not yet within your reach.”

5.12

子貢曰：「夫子之文章，可得而聞也；
夫子之言性與天道，不可得而聞也。」

Zigong said, “The Master’s accomplishments we can hear about; the Master’s words on human nature and the Way of Heaven we cannot hear about.”

5.13

子路有聞，未之能行，唯恐有聞。

When Zilu had heard something and had not yet been able to put it into practice, his only fear was that he would hear something more.

5.14

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

Zigong asked, “Why was Kong Wenzi[11] called Wen?”
The Master said, “He was quick and loved learning, and he was not

ashamed to ask those below him. That is why he was called Wen."

5.15

子謂子產有君子之道四焉：其行己也恭，其事上也敬，其養民也惠，其使民也義。

The Master said that Zichan[12] had four marks of the Way of the gentleman: in his own conduct he was respectful, in serving his superiors he was reverent, in caring for the people he was generous, and in employing the people he was right.

5.16

子曰：「晏平仲善與人交，久而敬之。」

The Master said, "Yan Pingzhong[13] was good at dealing with others. However long he knew a man, he treated him with reverence."

5.17

子曰：「臧文仲居蔡，山節藻棁，何如其知也？」

The Master said, "Zang Wenzhong[14] kept a great tortoise, in a house with hills carved on the capitals and duckweed painted on the rafters. What of his wisdom?"

5.18

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

Zizhang asked, “Ziwen, the chief minister,[15] three times took office as chief minister and showed no look of joy;
three times he was dismissed and showed no look of resentment.
He always told the new chief minister about the government of the old.
What of him?”
The Master said, “He was conscientious.”
He said, “Was he humane?”
He said, “I do not know. How could he be humane?”

“When Master Cui murdered the ruler of Qi,[16] Chen Wenzi, who had ten teams of horses, abandoned them and left.
When he came to another state, he said, ‘They are like our high officer Master Cui,’

and he left. He went to another state and again said, ‘They are like our high officer Master Cui,’
and he left.
What of him?”
The Master said, “He was pure.”
He said, “Was he humane?”
The Master said, “I do not know. How could he be humane?”

5.19

季文子三思而後行。
子聞之，曰：「再斯可矣。」

Ji Wenzi[17] thought three times before he acted.
Hearing of it, the Master said, “Twice is enough.”

5.20

子曰：「甯武子，邦有道則知，邦無道則愚。
其知可及也，其愚不可及也。」

The Master said, “Ning Wuzi,[18] when the state had the Way, was wise; when the state was without the Way, he was foolish.
His wisdom can be matched; his foolishness cannot be matched.”

5.21

子在陳曰：「歸與！
歸與！
吾黨之小子狂簡，斐然成章，不知所以裁之。」

When the Master was in Chen, he said, “Let us go home!
Let us go home!
The young men of my school are wild and careless. They have woven a brilliant pattern but do not know how to cut it to shape.”

5.22

子曰：「伯夷叔齊，不念舊惡，怨是用希。」

The Master said, “Bo Yi and Shu Qi[19] did not remember old wrongs, and so there was little resentment.”

5.23

子曰：「孰謂微生高直？
或乞醯焉，乞諸其鄰而與之。」

The Master said, “Who says Weisheng Gao[20] is upright?
Someone begged vinegar from him, and he begged it from his neighbor to give it.”

5.24

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

The Master said, “Clever words, an ingratiating face, and excessive respect, Zuoqiu Ming[21] was ashamed of them, and I too am ashamed of them.
To hide one’s resentment and befriend the man, Zuoqiu Ming was ashamed of it, and I too am ashamed of it.”

5.25

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

Yan Yuan and Jilu were in attendance.
The Master said, “Why not each tell me your wishes?”
Zilu said, “I would like to share my carriage and horses, my clothes and light furs, with my friends, and have no regret if they wore them out.”
Yan Yuan said, “I would like not to boast of my goodness and not to make a show of my efforts.”
Zilu said, “We would like to hear your wishes.”
The Master said, “To bring peace to the old, to keep faith with friends, to cherish the young.”

5.26

子曰：「已矣乎！
吾未見能見其過，而內自訟者也。」

The Master said, “It is hopeless!
I have never seen a man who could see his own faults and bring the charge against himself within.”

5.27

子曰：「十室之邑，必有忠信如丘者焉，不如丘之好學也。」

The Master said, “In a town of ten households there are sure to be some as conscientious and trustworthy as I, but none as fond of learning as I.”

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1. A disciple, said to have been the Master’s son-in-law, as this passage tells.

2. Nangong Kuo, courtesy name Zirong, a disciple.

3. Fu Buqi, courtesy name Zijian, a disciple.

4. The *hulian* held grain at the sacrifices in the ancestral temple; a precious vessel, but still a vessel (2.12).

5. Ran Yong, courtesy name Zhonggong, a disciple of humble birth.

6. Qidiao Kai, courtesy name Zikai, a disciple.

7. Zhu Xi reads 材 as 裁: You has no sense of how to cut his courage to measure.

8. Gongxi Chi, courtesy name Zihua, a disciple skilled in ceremony.

9. Read with Zhu Xi (與 as granting). Some read: neither you nor I am his equal.

10. A disciple, otherwise little known.

11. Kong Yu, a high officer of Wei. Wen, cultured, was the posthumous name given him.

12. Gongsun Qiao (died 522 BC), chief minister of Zheng, an able and humane statesman.

13. Yan Ying (died 500 BC), chief minister of Qi, known for his frugality.

14. Zang Sunchen, a high officer of Lu. The great tortoise, used for divination, belonged to a ruler, and the carvings were for a ruler's temple.

15. Dou Gouwutu, chief minister (*lingyin*) of Chu in the seventh century BC.

16. In 548 BC Cui Zhu, a high officer of Qi, killed Duke Zhuang. Chen Wenzi was another officer of Qi.

17. Ji Sun Xingfu (died 568 BC), a cautious minister of Lu.

18. Ning Yu, a high officer of Wei, who in a time of disorder played the fool to protect his ruler.

19. Sons of the lord of Guzhu at the end of the Shang. They gave up their inheritance to each other, refused to serve the conquering Zhou, and starved on Mount Shouyang.

20. A man of Lu with a name for honesty.

21. A man of Lu, traditionally named as the author of the *Zuo Commentary*; nothing certain is known of him.

Book 6 · Yong Ye 雍也

6.1

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

The Master said, “Yong could be set to face south.”[1]

Zhonggong asked about Zisang Bozi.[2]
The Master said, “He will do. He is easygoing.”
Zhonggong said, “To hold oneself in reverence and act in an easy way in governing the people, is that not acceptable?
But to be easygoing in oneself and easy in action as well, is that not too easy?”
The Master said, “What Yong says is right.”

6.2

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

Duke Ai asked, “Which of your disciples loves learning?”
Confucius replied, “There was Yan Hui who loved learning. He did not shift his anger onto others, and he did not repeat a fault. Unfortunately his allotted span was short, and he died. Now there is no one. I have not heard of another who loves learning.”

6.3

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

When Zihua was sent on a mission to Qi, Master Ran asked for grain for his mother.
The Master said, “Give her a *fu*.”
He asked for more.
The Master said, “Give her a *yu*.”
Master Ran gave her five *bing* of grain.[3]
The Master said, “When Chi went to Qi, he rode behind sleek

horses and wore light furs.
I have heard that the gentleman helps the needy; he does not add to the rich."

When Yuan Si[4] was serving as his steward, he was offered nine hundred measures of grain, and he declined it.
The Master said, "Do not!
Could you not give it to your neighbors and your village?"

6.4

子謂仲弓，曰：「犁牛之子騂且角，雖欲勿用，山川其舍諸？」

The Master said of Zhonggong, "If the calf of a plough ox is red and has proper horns, though men might not wish to use it, would the hills and rivers reject it?"[5]

6.5

子曰：「回也，其心三月不違仁，其餘則日月至焉而已矣。」

The Master said, "Hui could go three months without his heart departing from humaneness. The others reach it for a day or a month, and that is all."

6.6

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

曰：「求也可使從政也與？」
曰：「求也藝，於從政乎何有？」

Ji Kangzi asked, “Could Zhong You be given a part in government?”
The Master said, “You is decisive. What difficulty would he have in taking part in government?”
He said, “Could Ci be given a part in government?”
He said, “Ci is perceptive. What difficulty would he have in taking part in government?”
He said, “Could Qiu be given a part in government?”
He said, “Qiu is accomplished. What difficulty would he have in taking part in government?”

6.7

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

The Ji wanted to make Min Ziqian[6] steward of Bi.
Min Ziqian said, “Decline for me, and decline well!
If anyone comes back for me again, I will surely be on the far bank of the Wen.”[7]

6.8

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

Boniu[8] was ill. The Master went to ask after him and took his hand through the window. He said, “We are losing him. It is fate!
That such a man should have such an illness!
That such a man should have such an illness!”

6.9

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

The Master said, “A worthy man, Hui!
A bowl of rice, a gourd of water, in a mean alley: others could not bear the misery, but Hui does not let it change his joy.
A worthy man, Hui!”

6.10

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

Ran Qiu said, “It is not that I do not delight in your Way. My strength is not enough.”
The Master said, “Those whose strength is not enough give out

halfway.
Now you are setting yourself a limit."

6.11

子謂子夏曰：「女為君子儒！
無為小人儒！」

The Master said to Zixia, "Be a gentleman scholar!
Do not be a petty scholar!"

6.12

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

Ziyou was steward of Wucheng.
The Master said, "Have you found any good men there?"
He said, "There is one Tantai Mieming,[9] who never takes a shortcut and has never come to my room except on public business."

6.13

子曰：「孟之反不伐，奔而殿，將入門，策其馬，曰：『非敢後也，馬不進也。』」

The Master said, "Meng Zhifan[10] did not boast. When the army fled, he held the rear. As they were about to enter the gate, he

whipped his horse and said, 'It was not that I dared to stay behind. My horse would not go faster.'"

6.14

子曰：「不有祝鮀之佞，而有宋朝之美，難乎免於今之世矣。」

The Master said, "Without the glibness of the priest Tuo or the good looks of Song Zhao,[11] it is hard to escape harm in the present age."

6.15

子曰：「誰能出不由戶？
何莫由斯道也？」

The Master said, "Who can go out except by the door?
Why does no one go by this Way?"

6.16

子曰：「質勝文則野，文勝質則史。
文質彬彬，然後君子。」

The Master said, "When substance outweighs refinement, a man is rustic; when refinement outweighs substance, he is a clerk.
Only when refinement and substance are well blended is he a gentleman."

6.17

子曰：「人之生也直，罔之生也幸而免。」

The Master said, “Man is born straight. If a crooked man lives, it is by luck that he escapes.”

6.18

子曰：「知之者不如好之者，好之者不如樂之者。」

The Master said, “To know it is not as good as to love it; to love it is not as good as to delight in it.”

6.19

子曰：「中人以上，可以語上也；
中人以下，不可以語上也。」

The Master said, “To those above the middle one can speak of higher things;
to those below the middle one cannot speak of higher things.”

6.20

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

Fan Chi asked about wisdom.
The Master said, “To devote oneself to what is right for the people,

and to revere the spirits while keeping one's distance from them, can be called wisdom."
He asked about humaneness.
The Master said, "The humane put the hard part first and the reward after. That can be called humaneness."

6.21

子曰：「知者樂水，仁者樂山。
知者動，仁者靜。
知者樂，仁者壽。」

The Master said, "The wise delight in water; the humane delight in mountains.
The wise are active; the humane are still.
The wise are joyful; the humane live long."

6.22

子曰：「齊一變，至於魯；
魯一變，至於道。」

The Master said, "Qi with one change could come to the level of Lu;
Lu with one change could come to the Way."

6.23

子曰：「觚不觚，觚哉！
觚哉！」

The Master said, “A *gu* that is not a *gu*! What a *gu*!
What a *gu*!”[12]

6.24

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

Zai Wo asked, “Suppose a humane man were told, ‘There is a man in the well.’[13]
Would he go in after him?”
The Master said, “Why would he do that?
A gentleman can be made to go there, but not to fall in;
he can be deceived, but not duped.”

6.25

子曰：「君子博學於文，約之以禮，亦可以弗畔矣夫！」

The Master said, “The gentleman learns widely in letters and holds it together with ritual; then he can keep from straying.”

6.26

子見南子，子路不說。
夫子矢之曰：「予所否者，天厭之！
天厭之！」

The Master went to see Nanzi.[14] Zilu was displeased.
The Master swore to him, “If I have done wrong, may Heaven reject me!
May Heaven reject me!”

6.27

子曰：「中庸之為德也，其至矣乎！
民鮮久矣。」

The Master said, “The mean as a virtue, is it not the highest!
For a long time it has been rare among the people.”

6.28

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

Zigong said, “If there were one who gave widely to the people and could help the multitude, what of him?
Could he be called humane?”
The Master said, “Why stop at humaneness? He would surely be a

sage!

Even Yao and Shun[15] found that hard!

As for the humane, wishing to establish himself, he establishes others; wishing to reach his goal, he helps others reach theirs.

To be able to take an example from what is near at hand can be called the method of humaneness."

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1. The ruler sat facing south. Yong is Ran Yong, Zhonggong.

2. A man of Lu, otherwise unknown.

3. Measures of grain: a *fu* was about six *dou*, a *yu* sixteen *dou*, a *bing* one hundred sixty *dou*. Five *bing* was a great deal.

4. Yuan Xian, courtesy name Zisi, a disciple known for his poverty, steward to the Master when he held office.

5. Red was the color favored by the Zhou for sacrificial animals, and the gods of hills and rivers would accept such a calf. Zhonggong's father was said to be of low birth.

6. Min Sun, courtesy name Ziqian, a disciple known for his filial piety.

7. The Wen river was the border between Lu and Qi; beyond it he would be out of the Ji's reach.

8. Ran Geng, courtesy name Boniu, a disciple. His illness is said to have been leprosy.

9. Tantai Mieming, courtesy name Ziyu, later a disciple.

10. Meng Zhice, a high officer of Lu, in a defeat by Qi in 484 BC.

11. Tuo, the temple priest of Wei, a skillful talker; Song Zhao, a handsome prince of Song, favorite of Nanzi, wife of Duke Ling of Wei.

12. A *gu* was a ritual wine vessel with corners. In the Master's day it seems to have lost them, keeping only the name.

13. 仁 here is read as 人, man, after Zhu Xi.

14. The wife of Duke Ling of Wei, of doubtful reputation, who had great influence at his court.

15. Yao and Shun, the sage kings of high antiquity, who passed the throne to the worthiest rather than to their sons.

Book 7 · Shu Er 述而

7.1

子曰：「述而不作，信而好古，竊比於我老彭。」

The Master said, “I hand on and do not create. I believe in the ancients and love them. I venture to compare myself with our Old Peng.”[1]

7.2

子曰：「默而識之，學而不厭，誨人不倦，何有於我哉？」

The Master said, “To store things up in silence, to learn without tiring, to teach others without growing weary: what of these is there in me?”

7.3

子曰：「德之不修，學之不講，聞義不能徙，不善不能改，是吾憂也。」

The Master said, “Virtue not cultivated, learning not discussed, hearing what is right and not being able to move toward it, not being able to change what is not good: these are my worries.”

7.4

子之燕居，申申如也，夭夭如也。

In his leisure at home the Master was relaxed and easy, cheerful and at peace.

7.5

子曰：「甚矣吾衰也！
久矣吾不復夢見周公！」

The Master said, “How far I have declined!
It has been long since I last saw the Duke of Zhou[2] in a dream!”

7.6

子曰：「志於道，據於德，依於仁，游於藝。」

The Master said, “Set your heart on the Way, base yourself on virtue, rely on humaneness, and take your ease in the arts.”

7.7

子曰：「自行束修以上，吾未嘗無誨焉。」

The Master said, “From the man who brought a bundle of dried meat[3] upward, I have never refused anyone instruction.”

7.8

子曰：「不憤不啟，不悱不發。
舉一隅不以三隅反，則不復也。」

The Master said, “I do not open the way for one who is not eager, nor draw out one who is not struggling to speak.
If I hold up one corner and he does not come back with the other three, I do not go on.”

7.9

子食於有喪者之側，未嘗飽也。
子於是日哭，則不歌。

When the Master ate beside one who was in mourning, he never ate his fill.
On a day when he had wept, the Master did not sing.

7.10

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

The Master said to Yan Yuan, “To go forth when employed and to withdraw when set aside: only you and I have this.”

Zilu said, “If you were leading the Three Armies,[4] whom would you take with you?”
The Master said, “A man who would fight a tiger bare-handed or cross a river without a boat and die without regret, I would not

take with me.
It would have to be one who approaches his task with fear, who loves to plan, and who succeeds."

7.11

子曰：「富而可求也，雖執鞭之士，吾亦為之。
如不可求，從吾所好。」

The Master said, "If wealth could be sought, I would seek it, even if it meant holding the whip at the market gate.
Since it cannot be sought, I follow what I love."

7.12

子之所慎：齊，戰，疾。

The things the Master was careful about: fasting, war, and illness.

7.13

子在齊聞韶，三月不知肉味，曰：「不圖為樂之至於斯也。」

When the Master was in Qi he heard the *Shao*, and for three months he did not notice the taste of meat. He said, "I never imagined music could reach such heights."

7.14

冉有曰：「夫子為衛君乎？」
子貢曰：「諾，吾將問之。」
入曰：「伯夷、叔齊何人也？」

曰：「古之賢人也。」
曰：「怨乎？」
曰：「求仁而得仁，又何怨？」
出曰：「夫子不為也。」

Ran You said, “Is the Master for the ruler of Wei?”[5]
Zigong said, “Well, I will ask him.”
He went in and said, “What sort of men were Bo Yi and Shu Qi?”
He said, “Worthy men of old.”
He said, “Did they have regrets?”
He said, “They sought humaneness and attained humaneness.
What would they regret?”
He came out and said, “The Master is not for him.”

7.15

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

The Master said, “To eat coarse rice, drink water, and bend my arm for a pillow: there is joy in that too.
Wealth and rank gained by what is not right are to me like floating clouds.”

7.16

子曰：「加我數年，五十以學易，可以無大過矣。」

The Master said, “Give me a few more years, so that I may study the *Changes* at fifty, and I may be without great faults.”[6]

7.17

子所雅言，詩、書、執禮，皆雅言也。

What the Master spoke in the standard speech: the *Songs*, the *Documents*, and the conduct of ritual. In all these he used the standard speech.[7]

7.18

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

The Lord of She[8] asked Zilu about Confucius, and Zilu did not answer.
The Master said, “Why did you not say: he is the kind of man who in his eagerness forgets to eat, in his joy forgets his worries, and does not notice old age coming on?”

7.19

子曰：「我非生而知之者，好古，敏以求之者也。」

The Master said, “I am not one who was born knowing it. I love the ancients and am quick to seek it there.”

7.20

子不語怪力亂神。

The Master did not speak of prodigies, feats of strength, disorders, or spirits.

7.21

子曰：「三人行，必有我師焉：擇其善者而從之，其不善者而改之。」

The Master said, “When three men walk together, there is sure to be a teacher for me among them: I pick out their good points and follow them, and their bad points and correct them in myself.”

7.22

子曰：「天生德於予，桓魋其如予何？」

The Master said, “Heaven gave birth to the virtue in me. What can Huan Tui[9] do to me?”

7.23

子曰：「二三子以我為隱乎？
吾無隱乎爾。
吾無行而不與二三子者，是丘也。」

The Master said, “My friends, do you think I hide things from you? I hide nothing from you.

There is nothing I do that I do not share with you, my friends. That is the man I am."

7.24

子以四教：文，行，忠，信。

The Master taught four things: letters, conduct, conscientiousness, and good faith.

7.25

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

The Master said, "A sage I cannot hope to see. If I could see a gentleman, that would do."
The Master said, "A good man I cannot hope to see. If I could see a man of constancy, that would do.
To have nothing and pretend to have, to be empty and pretend to be full, to be in want and pretend to be at ease: such men will find constancy hard."

7.26

子釣而不綱，弋不射宿。

The Master fished with a line but not with a net; shooting with a corded arrow, he did not aim at birds at roost.

7.27

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

The Master said, “There may be those who make things up without knowing. I am not one of them.
I hear much, pick out what is good, and follow it.
I see much and store it up. This is the second kind of knowing.”

7.28

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

The people of Huxiang were hard to talk with, and when a boy from there was received, the disciples were perplexed.
The Master said, “I approve of his coming forward, not of his going back. Why be so severe?
When a man purifies himself to come forward, approve of his purity; do not vouch for his past.”

7.29

子曰：「仁遠乎哉？
我欲仁，斯仁至矣。」

The Master said, “Is humaneness far away?
I want humaneness, and here humaneness is.”

7.30

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

The minister of justice of Chen asked whether Duke Zhao[10] knew ritual. Confucius said, “He knew ritual.”

When Confucius had withdrawn, the minister bowed to Wuma Qi,[11] drew him forward, and said, “I have heard that the gentleman is not partial. Is the gentleman partial after all?
The duke took a wife from Wu, of the same clan name as himself, and called her Wu Mengzi.
If the duke knew ritual, who does not know ritual?”
Wuma Qi reported this.
The Master said, “I am fortunate. If I make a mistake, others are sure to know of it.”

7.31

子與人歌而善，必使反之，而後和之。

When the Master sang with others and one sang well, he would always have him sing it again, and then join in.

7.32

子曰：「文，莫吾猶人也。
躬行君子，則吾未之有得。」

The Master said, “In letters perhaps I am as good as others.
But as to living as a gentleman in my own person, that I have not yet attained.”

7.33

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

The Master said, “As for sageliness and humaneness, how would I dare claim them?
But that I work at it without tiring and teach others without growing weary, that much can be said of me.”
Gongxi Hua said, “That is just what we disciples cannot learn.”

7.34

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

The Master was gravely ill, and Zilu asked to offer prayers.
The Master said, “Is there such a thing?”
Zilu replied, “There is.

The eulogy says, 'We pray for you to the spirits above and below.'"
The Master said, "I have been praying for a long time."

7.35

子曰：「奢則不孫，儉則固。
與其不孫也，寧固。」

The Master said, "Extravagance leads to presumption, and frugality to meanness.
Rather than presumption, better meanness."

7.36

子曰：「君子坦蕩蕩，小人長戚戚。」

The Master said, "The gentleman is calm and at ease; the petty man is always anxious and fretful."

7.37

子溫而厲，威而不猛，恭而安。

The Master was warm and yet stern, commanding and yet not fierce, respectful and yet at ease.

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1. Old Peng is variously identified: a worthy officer of the Shang who loved antiquity, or Laozi and Pengzu, a man of legendary age.

2. Ji Dan, brother of King Wu, regent for his young nephew King Cheng, and founder of the house of Lu; to Confucius the model of the Zhou order.

3. The smallest gift a pupil could bring a teacher. Some read 束修 as binding one's hair, coming of age at fifteen.

4. The army of a large state.

5. Duke Chu of Wei held the throne against his own father, the exiled heir Kuai Kui. Bo Yi and Shu Qi, by contrast, had yielded the throne to each other.

6. Another reading follows the Lu text, 亦 for 易: so that I may study at fifty, and then I may be without great faults.

7. 雅言 is read as the correct speech of the Zhou court, as opposed to the dialect of Lu.

8. Shen Zhuliang, governor of She, a town of Chu, who styled himself lord.

9. A military officer of Song who tried to kill Confucius while he was passing through Song.

10. Duke Zhao of Lu (reigned 541–510 BC). The rulers of Lu and Wu both bore the clan name Ji, and ritual forbade marriage within a clan; the duke disguised it by calling his wife by a name of Wu.

11. Wuma Shi, courtesy name Ziqi, a disciple.

Book 8 · Tai Bo 泰伯

8.1

子曰：「泰伯其可謂至德也已矣。
三以天下讓，民無得而稱焉。」

The Master said, “Taibo[1] can be called a man of the highest virtue. Three times he yielded the world, and the people found nothing in it to praise him for.”

8.2

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

The Master said, “Respect without ritual becomes toil; caution without ritual becomes timidity; courage without ritual becomes disorder; uprightness without ritual becomes harshness.
When the gentleman is devoted to his kin, the people will rise to humaneness.
When he does not forget old friends, the people will not be mean.”

8.3

曾子有疾，召門弟子曰：「啟予足！
啟予手！

詩云：『戰戰兢兢，如臨深淵，如履薄冰。』
而今而後，吾知免夫！
小子！」

Master Zeng was ill. He called his disciples and said, “Uncover my feet!
Uncover my hands!
The *Songs* say, ‘Fearful and trembling, as if on the brink of a deep abyss, as if treading on thin ice.’
From now on, I know I am spared!
My young friends!”[2]

8.4

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

Master Zeng was ill, and Meng Jingzi[3] went to ask after him.
Master Zeng spoke, saying, “When a bird is near death, its cry is sad;
when a man is near death, his words are good.
There are three things in the Way that the gentleman prizes: in his bearing and movements, to keep far from violence and insolence;
in setting his face, to come close to good faith;
in the words and tone he lets out, to keep far from what is vulgar

and unreasonable.
As for the matter of the sacrificial vessels, there are officers in charge of that."

8.5

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

Master Zeng said, "Able, yet asking those who are not able; having much, yet asking those who have little; having, as if he had nothing; full, as if he were empty; wronged, yet not contending: once I had a friend who lived like this."[4]

8.6

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

Master Zeng said, "One who can be entrusted with an orphan prince six feet tall,[5] who can be given charge of a state a hundred *li* across, and who cannot be shaken when a great crisis comes: is he a gentleman? He is a gentleman."

8.7

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

Master Zeng said, “The man of service must be broad and resolute, for his burden is heavy and his road is long.
He takes humaneness as his burden: is that not heavy? Only with death does it end: is that not long?”

8.8

子曰：「興於詩，立於禮，成於樂。」

The Master said, “Be roused by the *Songs*, take your stand on ritual, be completed by music.”

8.9

子曰：「民可使由之，不可使知之。」

The Master said, “The people can be made to follow it; they cannot be made to understand it.”

8.10

子曰：「好勇疾貧，亂也。
人而不仁，疾之已甚，亂也。」

The Master said, “One who loves courage and hates poverty will make disorder.
A man who is not humane, if hated too much, will make disorder.”

8.11

子曰：「如有周公之才之美，使驕且吝，其餘不足觀也已。」

The Master said, “Even if a man had talents as fine as those of the Duke of Zhou, were he arrogant and mean, the rest would not be worth looking at.”

8.12

子曰：「三年學，不至於穀，不易得也。」

The Master said, “One who has studied for three years without turning his mind to a salary is not easily found.”

8.13

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

The Master said, “Be firm in good faith and love learning; hold fast till death to the good Way.
Do not enter a state in peril; do not live in a state in disorder.
When the world has the Way, show yourself; when it is without the Way, stay hidden.
When the state has the Way, to be poor and of low station is a disgrace; when the state is without the Way, to be rich and honored is a disgrace.”

8.14

子曰：「不在其位，不謀其政。」

The Master said, “One who does not hold the office does not plan its government.”

8.15

子曰：「師摯之始，關雎之亂，洋洋乎盈耳哉。」

The Master said, “From the opening by Music Master Zhi[6] to the finale of ‘The Ospreys,’ how the music swells and fills the ears!”

8.16

子曰：「狂而不直，侗而不愿，悾悾而不信，吾不知之矣。」

The Master said, “Wild but not straightforward, ignorant but not honest, simple but not trustworthy: I do not know what to do with such men.”

8.17

子曰：「學如不及，猶恐失之。」

The Master said, “Learn as if you could not catch up, and as if you feared to lose it.”

8.18

子曰：「巍巍乎，舜禹之有天下也，而不與焉。」

The Master said, “How lofty were Shun and Yu![7] They possessed the world and took no part in it for themselves.”

8.19

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

The Master said, “How great was Yao as a ruler! How lofty! Heaven alone is great, and Yao alone took it as his model. How vast! The people could find no name for it.
How lofty were his achievements! How brilliant his culture and institutions!”

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，於斯為盛，有婦人焉，九人而已。
三分天下有其二，以服事殷，周之德，其可謂至德也已矣。」

Shun had five ministers, and the world was well governed.
King Wu said, “I have ten ministers who keep order.”
Confucius said, “Talent is hard to find. Is it not so? In the time of Tang and Yu,[8] and in this one, it flourished most; and among those ten there was a woman, so there were only nine men.

With two thirds of the world in its hands, Zhou still served the Yin. The virtue of the Zhou can be called the highest 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，而盡力乎溝洫，禹吾無間然矣。」

The Master said, "In Yu I find no fault. He ate and drank sparingly but was utterly filial to the spirits; he wore poor clothes but made his sacrificial robes and caps beautiful; he lived in a humble palace but spent all his strength on the ditches and canals. In Yu I find no fault."

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1. Eldest son of the Zhou ancestor Tai Wang. He withdrew to the south so that the succession could pass to his youngest brother and so to King Wen.

2. The body was received whole from one's parents, and to keep it unharmed to the end was filial. Master Zeng shows his disciples that he has done so.

3. Zhongsun Jie, a high officer of Lu, son of Meng Wubo.

4. Tradition takes the friend to be Yan Hui.

5. The *chi* or foot of Zhou was about nine inches, so six feet means a boy of fourteen or fifteen. A *li* was about a third of a mile.

6. The Grand Music Master of Lu.

7. Shun received the throne from Yao, and Yu from Shun. Yu tamed the great flood and founded the Xia.

8. Tang and Yu are the reigns of Yao and Shun. King Wu's ten ministers are said to have included his mother or his wife.

Book 9 · Zi Han 子罕

9.1

子罕言利，與命與仁。

The Master seldom spoke of profit, of fate, or of humaneness.[1]

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。」

A man of the village of Daxiang said, “How great is Confucius! He has learned widely, yet he has made a name in nothing.”
Hearing of it, the Master said to his disciples, “What should I take up?
Should I take up driving, or take up archery?
I will take up driving.”

9.3

子曰：「麻冕，禮也。
今也純儉，吾從眾。

拜下，禮也。
今拜乎上，泰也，雖違眾，吾從下。」

The Master said, “A cap of hemp is the ritual.
Now silk is used, which is more economical, and I follow the majority.
To bow below the hall is the ritual.
Now people bow after ascending, which is presumptuous. Though it goes against the majority, I follow the practice of bowing below.”

9.4

子絕四，毋意，毋必，毋固，毋我。

The Master was free of four things: he had no preconceptions, no insistence, no obstinacy, and no self.

9.5

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

The Master was in danger in Kuang.[2]
He said, “King Wen is gone, but is his culture not here with us? If Heaven had meant this culture to perish,
we who come after would not have been given a share in it.
Since Heaven has not let this culture perish,
what can the men of Kuang 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！」
牢曰：「子云：『吾不試，故藝。』」

The Grand Steward asked Zigong, “Is your Master a sage?
How many things he can do!”
Zigong said, “Surely Heaven has let him go far toward being a sage, and he can do many things besides.”
Hearing of it, the Master said, “Does the Grand Steward know me?
When I was young I was of low station, and so I became able to do many lowly things.
Must a gentleman be able to do many things?
Not many!”
Lao[3] said, “The Master said, ‘I was not given office, and so I learned the arts.’”

9.7

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

The Master said, “Do I have knowledge?
I do not.

A common man asked me something, and his mind was a blank;
I questioned it from both ends and went through it all."

9.8

子曰：「鳳鳥不至，河不出圖，吾已矣乎！」

The Master said, "The phoenix does not come; the river gives forth no chart.[4] It is all over with me!"

9.9

子見齊衰者，冕衣裳者，與瞽者見之，雖少必作，過之必趨。

When the Master saw someone in mourning dress, or someone in ceremonial cap and robe, or someone blind, he would rise as they approached, even if they were young, and in passing them he would hasten his step.

9.10

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

Yan Yuan sighed deeply and said, "The more I look up at it, the higher it seems; the more I bore into it, the harder it grows. I see it ahead of me, and suddenly it is behind!
The Master leads men on step by step. He broadens me with letters and holds me in with ritual.

I want to stop and cannot. When I have used up all my ability,
there seems to be something standing there, towering.
Though I want to follow it, I find no way."

9.11

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

The Master was gravely ill, and Zilu had the disciples act as his retainers. When the illness eased, the Master said, "For a long time now You has been practicing deceit!
I have no retainers, yet he makes it seem that I do. Whom would I deceive?
Would I deceive Heaven?
Besides, rather than die in the hands of retainers, would I not rather die in the hands of you, my friends?
And even if I do not get a grand funeral, would I be left to die by the road?"[5]

9.12

子貢曰：「有美玉於斯，韞匱而藏諸？
求善賈而沽諸？」
子曰：「沽之哉！

沽之哉！
我待賈者也！」

Zigong said, “Here is a beautiful piece of jade. Should one wrap it in a case and store it away?
Or look for a good offer and sell it?”
The Master said, “Sell it!
Sell it!
I am one who waits for an offer!”

9.13

子欲居九夷。
或曰：「陋，如之何？」
子曰：「君子居之，何陋之有！」

The Master wished to live among the Nine Yi.[6]
Someone said, “They are rough. What would you do?”
The Master said, “If a gentleman lived among them, what roughness would there be?”

9.14

子曰：「吾自衛反魯，然後樂正，雅頌，各得其所。」

The Master said, “It was after I came back from Wei to Lu that the music was put right, and the *Ya* and the *Song*[7] each found its proper place.”

9.15

子曰：「出則事公卿，入則事父兄，喪事不敢不勉，不為酒困，何有於我哉！」

The Master said, “Abroad, serving dukes and ministers; at home, serving my father and elder brothers; in funerals, not daring to spare any effort; and not being overcome by wine: what of these is there in me?”

9.16

子在川上曰：「逝者如斯夫！
不舍晝夜。」

Standing by a river, the Master said, “It flows on like this!
Day and night it never stops.”

9.17

子曰：「吾未見好德如好色者也。」

The Master said, “I have yet to see a man who loves virtue as he loves beauty.”

9.18

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

The Master said, “It is like building a mound. If I stop when one basket short of finishing, it is I who stop!

It is like leveling the ground. Though I have tipped in only one basket, if I go on, it is I who go on!"

9.19

子曰：「語之而不惰者，其回也與？」

The Master said, "The one who never grew slack when I spoke to him, was it not Hui?"

9.20

子謂顏淵曰：「惜乎！
吾見其進也，吾未見其止也！」

The Master said of Yan Yuan, "What a loss!
I saw him go forward; I never saw him stop!"

9.21

子曰：「苗而不秀者，有矣夫！
秀而不實者，有矣夫！」

The Master said, "There are shoots that never flower!
There are flowers that never bear fruit!"

9.22

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！」

The Master said, "The young are to be held in awe. How do we know that those to come will not equal the men of today?

But one who at forty or fifty has made no name for himself is not worth holding in awe."

9.23

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

The Master said, "Words of correction, can one fail to accept them?
What counts is to change!
Words of gentle advice, can one fail to be pleased by them?
What counts is to think them through!
To be pleased and not think them through, to accept and not change: with such a man I can do nothing at all!"

9.24

子曰：「主忠信，毋友不如己者，過則勿憚改。」

The Master said, "Hold to conscientiousness and good faith. Have no friend who is not your equal. When at fault, do not fear to change."

9.25

子曰：「三軍可奪帥也，匹夫不可奪志也。」

The Master said, “The Three Armies can be robbed of their commander; a common man cannot be robbed of his resolve.”

9.26

子曰：「衣敝緼袍，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！」

The Master said, “Dressed in a worn robe padded with hemp, standing beside men in fox and badger furs, and not ashamed: would that not be You?

‘Not envious, not grasping, how could he be anything but good?’”[8]
Zilu recited it all the time.
The Master said, “That is a way, but how is it enough to be good?”

9.27

子曰：「歲寒，然後知松柏之後彫也。」

The Master said, “Only when the year turns cold do we know that the pine and the cypress are the last to fade.”

9.28

子曰：「知者不惑，仁者不憂，勇者不懼。」

The Master said, “The wise are not perplexed, the humane do not worry, the brave do not fear.”

9.29

子曰：「可與共學，未可與適道；
可與適道，未可與立；
可與立，未可與權。」

The Master said, “There are those with whom one can learn but not yet go along the Way;
those with whom one can go along the Way but not yet take a stand;
those with whom one can take a stand but not yet weigh things.”

9.30

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

“The flowers of the cherry tree flutter and turn. How could I not think of you?
But your home is far away.”[9]
The Master said, “He did not really think of her. How could it be far?”

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1. The reading of Zhu Xi. Others take 與 as approval: he seldom spoke of profit, but he approved of fate and of humaneness.

2. The people of Kuang, a town on the border of Wei, mistook Confucius for Yang Huo, who had once oppressed them, and surrounded him.

3. Qin Lao, courtesy name Zikai, said to have been a disciple.

4. Signs of a sage ruler in the old legends: the phoenix appeared in the time of Shun, and a chart came out of the Yellow River on the back of a dragon horse in the time of Fu Xi.

5. Only a high officer had retainers to attend him and a funeral of rank. Confucius no longer held office.

6. The tribes of the east.

7. Two sections of the *Songs*: the Ya, odes of the court, and the Song, hymns of the temple.

8. Two lines of the ode "Xiong Zhi" in the *Songs*.

9. Lines not in the received *Songs*.

Book 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，便便言，唯謹爾。

In his home village Confucius was simple and quiet, as if he could not speak.
In the ancestral temple and at court he spoke readily, but with care.

10.2

朝與下大夫言，侃侃如也；
與上大夫言，闇闇如也。
君在，踧踖如也，與與如也。

At court, speaking with the lower high officers, he was frank and pleasant;
speaking with the upper high officers, he was mild and exact.
When the ruler was present, he was reverent and watchful, composed and dignified.

10.3

君召使擯，色勃如也。
足躩如也，揖所與立，左右手，衣前後，襜如也。

趨進，翼如也。
賓退，必復命，曰：「賓不顧矣。」

When the ruler summoned him to receive guests, his face would change.
His steps were quick. Bowing to those he stood with, to the left and to the right, he kept his robe hanging straight in front and behind.
Hastening forward, he moved as if on wings.
When the guest had left, he always reported, “The guest no longer looks back.”

10.4

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。

On entering the palace gate, he bent his body, as if there were not room for him.
He did not stand in the middle of the gateway, and in passing through he did not tread on the threshold.
Passing the ruler’s place, his face changed, his steps quickened, and he spoke as if short of breath.
Lifting the hem of his robe as he went up into the hall, he bent his body and held his breath as if not breathing.
Coming out and descending one step, he relaxed his face and

looked at ease;
at the foot of the steps he hastened forward, as if on wings;
returning to his place, he was reverent and watchful.

10.5

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

Holding the jade tablet, he bent his body,
as if its weight were too much for him.
He raised it as if bowing, lowered it as if handing something over,
his face changed as if in fear, and his feet moved in small steps as if following a line.
At the offering of gifts his face was gracious; at a private audience he was relaxed and pleasant.[1]

10.6

君子不以紺緅飾，紅紫不以為褻服；
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。

The gentleman did not use dark blue or maroon for trimmings, and red and purple he did not use for clothes worn at home;
in hot weather he wore an unlined robe of fine or coarse linen, always over an inner garment when going out.
With a black robe, lambskin; with an undyed robe, fawn skin; with a yellow robe, fox fur.
His fur robe for home was long, with the right sleeve short.
He always had a nightgown, one and a half times his height.
Thick fox and badger furs were for sitting at home.
Out of mourning, he wore every pendant.
Except for the pleated court skirt, his skirts were always cut narrow at the top.
Lambskin and a black cap were not worn on visits of condolence.
On the first day of the month, he always went to court in court dress.[2]

10.7

齊，必有明衣布。
齊，必變食。
居，必遷坐。

When fasting, he always wore a bright robe of linen.
When fasting, he always changed his food.
At home, he always moved from his usual seat.

10.8

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。
惟酒無量，不及亂。
沽酒，市脯，不食。
不撤薑食。
不多食。
祭於公，不宿肉。
祭肉，不出三日；
出三日，不食之矣。
食不語，寢不言。
雖疏食，菜羹，瓜祭，必齊如也。

He did not tire of rice finely hulled, nor of meat finely minced.
Rice that had spoiled and turned sour, fish that had gone soft, meat that had gone bad, he did not eat. Food of a bad color he did not eat; food of a bad smell he did not eat; food badly cooked he did not eat; food out of season he did not eat; meat not cut properly he did not eat; food without its proper sauce he did not eat.
Though there was plenty of meat, he did not let it overpower the rice.
Only in wine he set himself no limit, but he never reached the point of confusion.
Wine bought from a shop and dried meat from the market he did not eat.
He did not remove the ginger from his food.
He did not eat much.

Meat from a sacrifice at the ducal court he did not keep overnight.
Meat from his own sacrifices he did not keep beyond three days; beyond three days, he did not eat it.
At meals he did not converse; in bed he did not talk.
Even with coarse rice and vegetable broth, he made an offering, and always gravely.[3]

10.9

席不正不坐。

If his mat was not set straight, he did not sit on it.

10.10

鄉人飲酒，杖者出，斯出矣。
鄉人儺，朝服而立於阼階。

When the villagers drank wine together, he left as soon as those with canes had left.
When the villagers held the exorcism, he stood in court dress on the eastern steps.[4]

10.11

問人於他邦，再拜而送之。
康子饋藥，拜而受之，曰：「丘未達，不敢嘗。」

When sending greetings to someone in another state, he bowed twice as he sent off the messenger.

When Kangzi sent him medicine, he bowed and accepted it, saying, “I do not know it, and I dare not taste it.”

10.12

廄焚，子退朝，曰：「傷人乎？」
不問馬。

The stables burned. Returning from court, the Master said, “Was anyone hurt?”
He did not ask about the horses.

10.13

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

When the ruler sent him a gift of cooked food, he always set his mat straight and tasted it first.
When the ruler sent him raw meat, he always had it cooked and offered it to his ancestors.
When the ruler sent him a live animal, he always kept it.
When he attended the ruler at a meal, while the ruler made the offering, he tasted the food first.
When he was ill and the ruler came to see him, he lay with his head to the east, with his court robe laid over him and his sash drawn across it.

When the ruler's command summoned him, he set off on foot without waiting for his horses to be harnessed.

10.14

入大廟，每事問。

When he entered the Grand Temple, he asked about everything.

10.15

朋友死，無所歸，曰：「於我殯。」
朋友之饋，雖車馬，非祭肉，不拜。

When a friend died with no one to take charge of him, he said, "Let him lie in state at my house."
For a friend's gifts, even a carriage and horses, he did not bow, unless it was meat from a sacrifice.

10.16

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

Asleep, he did not sprawl like a corpse; at home, he kept no formal airs.
When he saw anyone in mourning dress, even someone he knew well, his face always changed.

When he saw anyone in a ceremonial cap or anyone blind, even in private, he always showed respect.
To anyone in mourning clothes he bowed from his carriage;
he bowed from his carriage to those carrying the census tablets.
When a splendid meal was served, his face always changed and he rose.
At sudden thunder or a violent wind, his face always changed.

10.17

升車，必正立執綏。
車中不內顧，不疾言，不親指。

Mounting his carriage, he always stood straight and took hold of the cord.
In the carriage he did not look about, did not speak hastily, and did not point.

10.18

色斯舉矣，翔而後集。
曰：「山梁雌雉，時哉時哉！」
子路共之，三嗅而作。

Seeing the look of men, it rose, circled, and then settled.
He said, “The hen pheasant on the hill bridge, how timely! How timely!”
Zilu cupped his hands to it; it sniffed three times and flew off.[5]

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1. The jade tablet was the token of the ruler's commission, carried by an envoy to another court.

2. Several of these rules are obscure; the readings follow Zhu Xi. The gentleman here is Confucius.

3. The Lu text reads 必, always, for 瓜, melon, and we follow it. With 瓜 the line would read: even with coarse rice, vegetable broth, and melon.

4. The exorcism drove out pestilence at the year's end. The eastern steps were the host's side of the hall.

5. A broken passage whose readings divide widely. Some take 共 as offering food, or as Zilu's salute; others read 嗅 as a bird spreading its wings.

Book 11 · Xian Jin 先進

11.1

子曰：「先進於禮樂，野人也；
後進於禮樂，君子也。
如用之，則吾從先進。」

The Master said, “Those who first advanced in ritual and music were rustics;
those who advanced later in ritual and music were gentlemen.
If I were to use them, I would follow those who came first.”[1]

11.2

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

The Master said, “Of those who were with me in Chen and Cai,[2] none is at my gate now.”
For virtuous conduct: Yan Yuan, Min Ziqian, Ran Boniu, and Zhonggong;
for speech: Zai Wo and Zigong;

for government: Ran You and Jilu;
for letters and learning: Ziyou and Zixia.

11.3

子曰：「回也，非助我者也！
於吾言，無所不說。」

The Master said, “Hui is no help to me!
There is nothing I say that he does not delight in.”

11.4

子曰：「孝哉閔子騫，人不間於其父母昆弟之言。」

The Master said, “How filial Min Ziqian is! No one finds fault with what his parents and brothers say of him.”

11.5

南容三復白圭，孔子以其兄之子妻之。

Nan Rong repeated the lines on the white jade tablet again and again,[3] and Confucius gave him his elder brother’s daughter in marriage.

11.6

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

Ji Kangzi asked, “Which of your disciples loves learning?”
Confucius replied, “There was Yan Hui who loved learning.
Unfortunately his allotted span was short, and he died!
Now there is no one.”

11.7

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

When Yan Yuan died, Yan Lu[4] asked for the Master’s carriage to pay for an outer coffin.
The Master said, “Talented or not, each of us speaks of his own son.
When Li[5] died, he had an inner coffin but no outer one;
I did not go on foot to provide him an outer coffin. Since I follow in the rank of high officer, I cannot go on foot.”

11.8

顏淵死，子曰：「噫！
天喪予！
天喪予！」

When Yan Yuan died, the Master said, “Oh!
Heaven has bereft me!
Heaven has bereft me!”

11.9

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

When Yan Yuan died, the Master wept for him without restraint.
His followers said, “Master, you weep without restraint!”
He said, “Do I weep without restraint?
If not for this man, for whom should I?”

11.10

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

When Yan Yuan died, the disciples wanted to give him a lavish burial. The Master said, “You must not.”
The disciples gave him a lavish burial.
The Master said, “Hui looked on me as a father, but I have not been

able to treat him as a son.
It was not my doing. It was you, my friends."

11.11

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

Jilu asked about serving spirits.
The Master said, "Before you can serve men, how can you serve spirits?"
"May I ask about death?"
He said, "Before you understand life, how can you understand death?"

11.12

閔子侍側，誾誾如也；
子路，行行如也；
冉有、子貢，侃侃如也。
子樂。
若由也，不得其死然。

Master Min stood in attendance at his side, mild and exact;
Zilu, bold and strong;
Ran You and Zigong, frank and pleasant.
The Master was happy.
"A man like You will not die a natural death."[6]

11.13

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

The people of Lu were rebuilding the Long Treasury.
Min Ziqian said, “Why not keep to the old pattern?
Why must it be built anew?”
The Master said, “That man does not speak, but when he speaks he is sure to hit the mark.”

11.14

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

The Master said, “What is You’s zither doing at my gate?”
The disciples stopped treating Zilu with respect.
The Master said, “You has come up into the hall!
He has not yet entered the inner room!”

11.15

子貢問：「師與商也孰賢？」
子曰：「師也過，商也不及。」

曰：「然則師愈與？」
子曰：「過猶不及。」

Zigong asked, “Which is the worthier, Shi or Shang?”
The Master said, “Shi goes too far, and Shang does not go far enough.”
He said, “Then is Shi the better?”
The Master said, “To go too far is the same as not to go far enough.”

11.16

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

The Ji were richer than the Duke of Zhou, and yet Qiu gathered in taxes for them and added to their wealth.
The Master said, “He is no disciple of mine. You may sound the drum and attack him, my young friends!”

11.17

柴也愚，參也魯，師也辟，由也喭。

Chai is simple, Shen is slow, Shi is extreme, You is rough.[7]

11.18

子曰：「回也其庶乎！
屢空，賜不受命，而貨殖焉；
億則屢中。」

The Master said, “Hui is nearly there!
He is often empty-handed. Ci does not accept his lot, and he goes into trade;
his guesses are often right.”

11.19

子張問善人之道。
子曰：「不踐跡，亦不入於室。」

Zizhang asked about the way of the good man.
The Master said, “He does not walk in others’ footsteps, but neither does he enter the inner room.”

11.20

子曰：「論篤是與，君子者乎？
色莊者乎？」

The Master said, “To approve of earnest talk, is that approving of a gentleman?
Or of one who only puts on a grave face?”

11.21

子路問：「聞斯行諸？」
子曰：「有父兄在，如之何其聞斯行之！」

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

Zilu asked, “When I hear something, should I act on it?”
The Master said, “While your father and elder brothers are alive, how can you act on it as soon as you hear it?”
Ran You asked, “When I hear something, should I act on it?”
The Master said, “When you hear it, act on it!”
Gongxi Hua said, “When You asked, ‘When I hear something, should I act on it?’
you said, ‘Your father and elder brothers are alive.’
When Qiu asked, ‘When I hear something, should I act on it?’
you said, ‘When you hear it, act on it.’
I am perplexed, and I venture to ask.”
The Master said, “Qiu holds back, so I urged him on;
You has the boldness of two men, so I held him back.”

11.22

子畏於匡，顏淵後。
子曰：「吾以女為死矣！」
曰：「子在，回何敢死！」

The Master was in danger in Kuang, and Yan Yuan fell behind.
The Master said, “I thought you were dead!”
He said, “While you are alive, how would I dare to die?”

11.23

季子然問：「仲由、冉求，可謂大臣與？」
子曰：「吾以子為異之問，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。」

Ji Ziran[8] asked, “Can Zhong You and Ran Qiu be called great ministers?”
The Master said, “I expected a question about someone out of the ordinary, and it is only about You and Qiu.
What are called great ministers serve their ruler by the Way, and when they cannot, they resign;
now You and Qiu can be called ministers who fill the posts.”
He said, “Then they will simply do as they are told?”
The Master said, “If it were to kill a father or a ruler, they would not do it.”

11.24

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

Zilu made Zigao[9] steward of Bi.
The Master said, “You are doing harm to another man’s son!”
Zilu said, “There are the people there, and there are the altars of the soil and grain. Why must one read books before he can be called learned?”
The Master said, “That is why I hate glib men.”

11.25

子路、曾晳、冉有、公西華侍坐。
子曰：「以吾一日長乎爾，毋吾以也。
居則曰：『不吾知也！』
如或知爾，則何以哉？」
子路率爾而對曰：「千乘之國，攝乎大國之間，加之以師旅，因之以饑饉，
由也為之，比及三年，可使有勇，且知方也。」
夫子哂之。
「求，爾何如？」
對曰：「方六七十，如五六十，求也為之，比及三年，可使足民；
如其禮樂，以俟君子。」
「赤，爾何如？」
對曰：「非曰能之，願學焉！
宗廟之事，如會同，端章甫，願為小相焉。」
「點，爾何如？」
鼓瑟希，鏗爾，舍瑟而作。
對曰：「異乎三子者之撰。」

子曰：「何傷乎？
亦各言其志也。」
曰：「莫春者，春服既成；
冠者五六人，童子六七人，浴乎沂，風乎舞雩，詠而歸。」
夫子喟然嘆曰：「吾與點也！」
三子者出，曾晳後。
曾晳曰：「夫三子者之言何如？」
子曰：「亦各言其志也已矣！」
曰：「夫子何哂由也？」
曰：「為國以禮，其言不讓，是故哂之。」
「唯求則非邦也與？」
「安見方六七十，如五六十，而非邦也者。」
「唯赤，非邦也與？」
「宗廟會同，非諸侯而何？
赤也為之小，孰能為之大！」

Zilu, Zeng Xi,[10] Ran You, and Gongxi Hua were sitting in attendance.
The Master said, “I may be a day or so your elder, but do not hold back on my account.
You are always saying, ‘No one knows us!’
If someone did know you, what would you do?”
Zilu answered at once, “A state of a thousand chariots, hemmed in between great states, beset by invading armies and afflicted by famine: if I were in charge of it, within three years I could give the people courage and a sense of direction.”
The Master smiled at him.
“Qiu, what about you?”
He replied, “A territory of sixty or seventy *li* square, or fifty or sixty: if I were in charge of it, within three years I could see that

the people had enough;
as for ritual and music, I would wait for a gentleman."
"Chi, what about you?"
He replied, "I do not say I could do it, but I would like to learn!
At the affairs of the ancestral temple, or at a gathering of the lords,
I would like to be a junior assistant in a black robe and cap."
"Dian, what about you?"
His playing on the zither slowed, then with a final note he set it aside and rose.
He replied, "My wish is different from what these three have set out."
The Master said, "What harm is there in that?
Each is only stating his wish."
He said, "In late spring, when the spring clothes are made,
with five or six young men who have been capped and six or seven boys, to bathe in the Yi, enjoy the breeze at the Rain Altar,[11] and go home singing."
The Master sighed deeply and said, "I am with Dian!"
The three went out, and Zeng Xi stayed behind.
Zeng Xi said, "What of the words of those three?"
The Master said, "Each was only stating his wish, that is all!"
He said, "Why did you smile at You?"
He said, "A state is governed by ritual, and his words were not modest. That is why I smiled."
"And was Qiu not speaking of a state?"
"Where have you seen a territory of sixty or seventy *li* square, or fifty or sixty, that was not a state?"
"And Chi, was he not speaking of a state?"

“The ancestral temple and the gatherings, what are these if not the business of the lords?
If Chi would be a junior assistant, who could be a senior one?”

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1. Read with Zhu Xi: the men of the early Zhou, plain in their ritual, against the polished men of the present. Others take the first and later to be Confucius’s own earlier and later disciples.

2. In 489 BC Confucius and his disciples were cut off without food between the states of Chen and Cai.

3. The lines are in the ode “Yi” of the *Songs*: a flaw in a white jade tablet can be ground away, but a flaw in words cannot. Nan Rong appears at 5.1.

4. Yan Wuyou, Yan Hui’s father, himself a disciple.

5. Kong Li, courtesy name Boyu, Confucius’s son, who died before his father.

6. The words have no speaker in the Chinese; they are taken as the Master’s. Zilu died in 480 BC in a coup in Wei.

7. Chai is Gao Chai, Zigao; Shen is Master Zeng; Shi is Zizhang; You is Zilu.

8. A younger son of the Ji family.

9. Gao Chai, courtesy name Zigao, a young disciple.

10. Zeng Dian, courtesy name Xi, father of Master Zeng.

11. The altar south of the Lu capital where the rain dance was performed, near the river Yi.

Book 12 · Yan Yuan 顏淵

12.1

顏淵問仁。
子曰：「克己復禮，為仁。
一日克己復禮，天下歸仁焉。
為仁由己，而由人乎哉？」
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！」

Yan Yuan asked about humaneness.
The Master said, “To master oneself and return to ritual is humaneness.
If for one day a man could master himself and return to ritual, the world would credit him with humaneness.
The practice of humaneness comes from oneself. Does it come from others?”
Yan Yuan said, “May I ask for the particulars?”
The Master said, “Look at nothing contrary to ritual, listen to nothing contrary to ritual, say nothing contrary to ritual, do nothing contrary to ritual.”
Yan Yuan said, “Slow as I am, I ask to make these words my work!”

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。」

Zhonggong asked about humaneness.
The Master said, “Going out of your door, behave as if receiving a great guest; employing the people, behave as if assisting at a great sacrifice.
What you do not want for yourself, do not impose on others.
Then there will be no resentment against you in the state, and no resentment in the family.”
Zhonggong said, “Slow as I am, I ask to make these words my work.”

12.3

司馬牛問仁。
子曰：「仁者，其言也訒。」
曰：「斯言也訒，斯謂之仁矣乎？」
子曰：「為之難，言之得無訒乎？」

Sima Niu[1] asked about humaneness.
The Master said, “The humane man is slow to speak.”
He said, “Slow to speak: is that all it takes to be called humane?”
The Master said, “When a thing is hard to do, can one help being slow to speak of 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？」

Sima Niu asked about the gentleman.
The Master said, “The gentleman does not worry and does not fear.”
He said, “Not worrying and not fearing: is that all it takes to be called a gentleman?”
The Master said, “If he looks within and finds nothing wrong, what is there to worry about 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？」

Sima Niu, troubled, said, “All men have brothers. I alone have none!”
Zixia said, “I have heard it said: ‘Death and life are a matter of fate; wealth and rank rest with Heaven.’
If the gentleman is reverent and does not fail, respectful toward others and observant of ritual,
then all within the four seas are his brothers.
Why should a gentleman worry that he has no 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。」

Zizhang asked about clear sight.
The Master said, “When slander that soaks in slowly and accusations that sting the skin get nowhere with a man, he can be called clear-sighted.
When slander that soaks in slowly and accusations that sting the skin get nowhere with a man, he can be called far-sighted.”

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。」

Zigong asked about government.
The Master said, “Enough food, enough arms, and the people’s trust.”
Zigong said, “If one had no choice but to give one up, which of the three should go first?”
He said, “Give up the arms.”
Zigong said, “If one had no choice but to give one up, which of the two should go first?”
He said, “Give up the food.

Since ancient times all have died, but without the people's trust nothing stands."

12.8

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

Ji Zicheng[2] said, "A gentleman is a matter of substance, and that is all. What does he need refinement for?"
Zigong said, "It is a pity, sir, what you say of the gentleman. A team of four horses cannot overtake the tongue!
Refinement is as substance, and substance is as refinement;
with the hair scraped off, a tiger's or leopard's hide is like a dog's or sheep's."

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，君孰與不足？
百姓不足，君孰與足？」

Duke Ai asked You Ruo, "The harvest is poor, and there is not enough for the state's needs. What is to be done?"
You Ruo replied, "Why not tithe?"[3]
He said, "With two tenths I still do not have enough. How could I tithe?"

He replied, “If the common people have enough, with whom would the ruler lack enough?
If the common people do not have enough, with whom would the ruler have enough?”

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；
既欲其生，又欲其死，是惑也！」
誠不以富，亦祇以異。

Zizhang asked how to raise up virtue and how to resolve perplexity.
The Master said, “Hold to conscientiousness and good faith, and move toward what is right: that raises up virtue.
When you love a man you want him to live, and when you hate him you want him to die;
having wanted him to live, you then want him to die. That is perplexity!
‘Truly it was not for wealth, but only for something strange.’”[4]

12.11

齊景公問政於孔子。
孔子對曰：「君君，臣臣，父父，子子。」

公曰：「善哉！
信如君不君，臣不臣，父不父，子不子，雖有粟，吾得而食諸？」

Duke Jing of Qi[5] asked Confucius about government.
Confucius replied, “Let the ruler be a ruler, the minister a minister, the father a father, the son a son.”
The duke said, “Well said!
Truly, if the ruler is not a ruler, the minister not a minister, the father not a father, the son not a son, though there is grain, would I get to eat it?”

12.12

子曰：「片言可以折獄者，其由也與！」
子路無宿諾。

The Master said, “The one who can settle a lawsuit with half a word, would it not be You?”
Zilu never slept on a promise.

12.13

子曰：「聽訟，吾猶人也，必也使無訟乎！」

The Master said, “In hearing lawsuits I am like anyone else. What is needed is to bring it about that there are no lawsuits!”

12.14

子張問「政」。
子曰：「居之無倦，行之以忠。」

Zizhang asked about government.
The Master said, “Dwell on it without tiring, and carry it out with conscientiousness.”

12.15

子曰：「博學於文，約之以禮，亦可以弗畔矣夫。」

The Master said, “One who learns widely in letters and holds it together with ritual can keep from straying.”

12.16

子曰：「君子成人之美，不成人之惡。
小人反是。」

The Master said, “The gentleman brings out what is beautiful in others and does not bring out what is ugly.
The petty man does the opposite.”

12.17

季康子問政於孔子，孔子對曰：「政者正也，子帥以正，孰敢不正？」

Ji Kangzi asked Confucius about government. Confucius replied, “To govern is to correct. If you lead by being correct, who will dare not to be correct?”

12.18

季康子患盜，問於孔子。
孔子對曰：「苟子之不欲，雖賞之不竊。」

Ji Kangzi was troubled by thieves and asked Confucius about it.
Confucius replied, “If you yourself were not covetous, they would not steal even if you rewarded them for it.”

12.19

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

Ji Kangzi asked Confucius about government, saying, “What if I killed those who are without the Way to help those who have the Way?”
Confucius replied, “You are there to govern. Why use killing?
Desire the good yourself, and the people will be good!
The virtue of the gentleman is the wind, and the virtue of the petty man is the grass. When the wind passes over the grass, the grass is sure to bend.”

12.20

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

在邦必達，在家必達。
夫聞也者：色取仁而行違，居之不疑；
在邦必聞，在家必聞。」

Zizhang asked, “What must a man of service be like to be called distinguished?”
The Master said, “What is it,
what you call distinguished?”
Zizhang replied, “To be sure of a name in the state, to be sure of a name in the family.”
The Master said, “That is having a name, not being distinguished.
The distinguished man is straight in substance and loves what is right; he weighs men’s words and observes their faces, and is mindful to put himself below others;
in the state he is sure to be distinguished, in the family he is sure to be distinguished.
The man with a name puts on a look of humaneness while his conduct goes against it, and he lives with it without a doubt;
in the state he is sure to have a name, in the family he is sure to have a name.”

12.21

樊遲從遊於舞雩之下。
曰：「敢問崇德、修慝、辨惑？」
子曰：「善哉問！
先事後得，非崇德與？

攻其惡，無攻人之惡，非修慝與？
一朝之忿，忘其身以及其親，非惑與？」

Fan Chi was walking with the Master below the Rain Altar.
He said, “May I ask how to raise up virtue, how to reform hidden wickedness, and how to resolve perplexity?”
The Master said, “A good question!
To put the task first and the gain after, is that not raising up virtue?
To attack your own evil and not the evil of others, is that not reforming hidden wickedness?
In the anger of a morning to forget yourself and bring harm even to your kin, is that not perplexity?”

12.22

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

Fan Chi asked about humaneness.
The Master said, “Love others.”

He asked about wisdom.
The Master said, “Know others.”
Fan Chi did not understand.
The Master said, “Raise up the straight and set them over the crooked, and you can make the crooked straight.”
Fan Chi withdrew, saw Zixia, and said, “Just now I saw the Master and asked about wisdom.
He said, ‘Raise up the straight and set them over the crooked, and you can make the crooked straight.’
What did he mean?”
Zixia said, “How rich those words are!
When Shun held the world, he chose from the multitude and raised up Gao Yao, and those who were not humane kept far away; when Tang held the world, he chose from the multitude and raised up Yi Yin,[6] and those who were not humane kept far away.”

12.23

子貢問「友」。
子曰：「忠告而善道之，不可則止，毋自辱焉。」

Zigong asked about friends.
The Master said, “Advise them conscientiously and guide them well. If they will not listen, stop. Do not bring disgrace on yourself.”

12.24

曾子曰：「君子以文會友，以友輔仁。」

Master Zeng said, “The gentleman gathers friends through letters, and through friends supports his humaneness.”

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1. Sima Geng, courtesy name Ziniu, a disciple, younger brother of Huan Tui (7.22), who had rebelled in Song.

2. A high officer of Wei.

3. A tax of one tenth of the harvest, the rate of the Zhou; Lu had raised it to two tenths.

4. Two lines of the ode “Wo Xing Qi Ye” in the *Songs*. Zhu Xi takes them to have strayed here from 16.12.

5. Duke Jing of Qi (reigned 547–490 BC).

6. Gao Yao, Shun’s minister of justice; Tang, founder of the Shang; Yi Yin, his chief minister.

Book 13 · Zilu 子路

13.1

子路問「政」。
子曰：「先之，勞之。」
請益。
曰：「無倦。」

Zilu asked about government.
The Master said, “Go before them, and work hard for them.”
He asked for more.
The Master said, “Do not tire.”

13.2

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

When Zhonggong was steward to the Ji, he asked about government.
The Master said, “Put your officers first, pardon small faults, and raise up worthy and talented men.”
He said, “How do I recognize worthy and talented men in order to raise them up?”

He said, “Raise up those you know. Those you do not know, will others pass them over?”

13.3

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

Zilu said, “The ruler of Wei is waiting for you to take charge of government. What will you put first?”
The Master said, “It would have to be the rectifying of names!”
Zilu said, “Is that so?
How far off the point you are!
Why rectify them?”
The Master said, “How rustic you are, You!
What he does not know, a gentleman leaves blank.
If names are not correct, speech does not follow;
if speech does not follow, affairs are not accomplished;
if affairs are not accomplished, ritual and music do not flourish;

if ritual and music do not flourish, punishments miss the mark;
if punishments miss the mark, the people have nowhere to put hand or foot.
So when the gentleman names a thing, it can surely be spoken, and when he speaks of it, it can surely be done.
The gentleman is never careless in his words, and that is all!"

13.4

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

Fan Chi asked to learn farming. The Master said, "I am not as good as an old farmer."
He asked to learn gardening. The Master said, "I am not as good as an old gardener."
When Fan Chi had gone out, the Master said, "What a petty man Fan Xu is!
If those above love ritual, none of the people will dare to be irreverent;
if those above love what is right, none of the people will dare not to submit;
if those above love good faith, none of the people will dare to hide the truth.

When it is like this, the people of the four quarters will come with their children strapped to their backs;
what need is there for farming?"

13.5

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

The Master said, "A man may recite the three hundred *Songs*, yet when given a post in government he cannot carry it through;
sent to the four quarters, he cannot answer on his own.
However many he knows, what use are they?"

13.6

子曰：「其身正，不令而行；
其身不正，雖令不從。」

The Master said, "When he is correct in himself, things are done without his giving orders;
when he is not correct in himself, though he gives orders they are not obeyed."

13.7

子曰：「魯衛之政，兄弟也。」

The Master said, "The governments of Lu and Wei are brothers."[1]

13.8

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

The Master said of Prince Jing of Wei[2] that he managed his household well: “When he first had something, he said, ‘This will just about do’;
when he had a little more, he said, ‘This is just about complete’;
when he was rich, he said, ‘This is just about splendid.’”

13.9

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

The Master went to Wei, and Ran You drove for him.
The Master said, “What a multitude of people!”
Ran You said, “When they are so many, what more should be done for them?”
He said, “Make them rich.”
He said, “When they are rich, what more should be done for them?”
He said, “Teach them.”

13.10

子曰：「苟有用我者，期月而已可也，三年有成。」

The Master said, “If someone would employ me, in a year things would be in hand, and in three years there would be results.”

13.11

子曰：「『善人為邦百年，亦可以勝殘去殺矣。』
誠哉是言也！」

The Master said, “‘If good men governed a state for a hundred years, they could overcome cruelty and do away with killing.’
How true that saying is!”

13.12

子曰：「如有王者，必世而後仁。」

The Master said, “Even if a true king arose, it would surely take a generation before humaneness prevailed.”

13.13

子曰：「苟正其身矣，於從政乎何有？
不能正其身，如正人何？」

The Master said, “If a man can be correct in himself, what difficulty would he have in taking part in government?
If he cannot be correct in himself, how can he correct others?”

13.14

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

Master Ran came back from court. The Master said, “Why so late?”
He replied, “There was government business.”
The Master said, “It must have been household affairs!
If there had been government business, though I am not employed, I would have heard of it!”[3]

13.15

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

Duke Ding asked, “Is there a single saying that can make a state flourish?”
Confucius replied, “A saying cannot be expected to have such an effect!
But people say, ‘It is hard to be a ruler, and not easy to be a minister.’
If a ruler knew that it is hard to be a ruler, would that not come

close to a single saying making a state flourish?"
He said, "Is there a single saying that can ruin a state?"
Confucius replied, "A saying cannot be expected to have such an effect!
But people say, 'I take no joy in being a ruler, except that no one goes against what I say.'
If what he says is good and no one goes against it, is that not good?
If what he says is not good and no one goes against it, would that not come close to a single saying ruining a state?"

13.16

葉公問政。
子曰：「近者說，遠者來。」

The Lord of She asked about government.
The Master said, "When those near are pleased, those far away will come."

13.17

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

When Zixia was steward of Jufu, he asked about government.
The Master said, "Do not want things done quickly; do not look for small gains.
If you want things done quickly, you will not reach your goal; if you look for small gains, great affairs will not be accomplished."

13.18

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

The Lord of She said to Confucius, “Among my people there is one who walks upright. When his father stole a sheep, the son bore witness against him.”
Confucius said, “The upright among my people are different. The father covers for the son, and the son covers for the father. Uprightness lies in that.”

13.19

樊遲問仁。
子曰：「居處恭，執事敬，與人忠，雖之夷狄，不可棄也。」

Fan Chi asked about humaneness.
The Master said, “Be respectful in private life, reverent in handling affairs, and conscientious in dealing with others. Even among the barbarians, these must not be abandoned.”

13.20

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

子曰：「噫！
斗筲之人，何足算也！」

Zigong asked, “What must one be like to be called a man of service?”
The Master said, “One who has a sense of shame in his own conduct and, sent to the four quarters, does not disgrace his ruler’s commission can be called a man of service.”
He said, “May I ask about the next?”
He said, “One whose clan calls him filial and whose village calls him respectful to his elders.”
He said, “May I ask about the next?”
He said, “One who must keep his word and must carry through what he does;
a stubborn petty man!
Still, he may perhaps be counted next.”
He said, “What of those in government today?”
The Master said, “Oh!
Men of a peck or a bushel, not worth counting!”

13.21

子曰：「不得中行而與之，必也狂狷乎？
狂者進取，狷者有所不為也。」

The Master said, “If I cannot find men who walk the middle way to associate with, then it must be the wild or the scrupulous!
The wild go forward and take hold; the scrupulous have things they will not do.”

13.22

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

The Master said, “The southerners have a saying: ‘A man without constancy cannot even become a shaman or a healer.’
Well said!
‘If he is not constant in his virtue, disgrace may come upon him.’”[4]
The Master said, “It is simply that such a man would not consult the oracle.”

13.23

子曰：「君子和而不同，小人同而不和。」

The Master said, “The gentleman is in harmony but not the same; the petty man is the same but not in harmony.”

13.24

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

Zigong asked, “If all in his village like a man, what of him?”
The Master said, “Not enough.”
“If all in his village hate him, what of him?”

The Master said, “Not enough.
Better if the good in his village like him and those who are not good hate him.”

13.25

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

The Master said, “The gentleman is easy to serve and hard to please. Please him by what is not the Way, and he is not pleased; and when he employs others, he uses each according to his capacity.
The petty man is hard to serve and easy to please. Please him by what is not the Way, and he is pleased all the same; and when he employs others, he expects everything of them.”

13.26

子曰：「君子泰而不驕，小人驕而不泰。」

The Master said, “The gentleman is at ease without arrogance; the petty man is arrogant without ease.”

13.27

子曰：「剛毅木訥，近仁。」

The Master said, “Firm, resolute, plain, and slow of speech: these are close to humaneness.”

13.28

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

Zilu asked, “What must one be like to be called a man of service?”
The Master said, “Earnest and searching in counsel, and genial: he can be called a man of service.
With friends earnest and searching, with brothers genial.”

13.29

子曰：「善人教民七年，亦可以即戎矣。」

The Master said, “When good men have taught the people for seven years, they may take up arms.”

13.30

子曰：「以不教民戰，是謂棄之。」

The Master said, “To send untaught people to war is called throwing them away.”

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1. Lu was founded by the Duke of Zhou and Wei by his younger brother, Kangshu; in Confucius’s day both were in a like state of decline.

2. A son of a duke of Wei, praised also by Wu’s prince Jizha as a gentleman.

3. Ran Qiu was serving the Ji family; Confucius pointedly calls its business household affairs, not the business of the state.

4. The second saying is a line of the *Changes*, under the hexagram Heng, Constancy.

Book 14 · Xian Wen 憲問

14.1

憲問恥。
子曰：「邦有道穀，邦無道穀，恥也。」

Xian[1] asked about shame.
The Master said, “When the state has the Way, to draw a salary; when the state is without the Way, to draw a salary: that is shameful.”

14.2

「克伐怨欲，不行焉，可以為仁矣。」
子曰：「可以為難矣，仁則吾不知也。」

“If a man refrains from love of winning, boasting, resentment, and greed, can that be counted humaneness?”[2]
The Master said, “It can be counted hard. Whether it is humaneness I do not know.”

14.3

子曰：「士而懷居，不足以為士矣！」

The Master said, “A man of service who cherishes his comforts is not worthy to be a man of service!”

14.4

子曰：「邦有道，危言危行；
邦無道，危行言孫。」

The Master said, “When the state has the Way, speak boldly and act boldly;
when the state is without the Way, act boldly but speak with deference.”

14.5

子曰：「有德者必有言，有言者不必有德。
仁者必有勇，勇者不必有仁。」

The Master said, “One who has virtue is sure to have something to say, but one who has something to say does not necessarily have virtue.
The humane are sure to have courage, but the courageous do not necessarily have humaneness.”

14.6

南宮适問於孔子曰：「羿善射，奡盪舟，俱不得其死然。
禹稷躬稼而有天下。」
夫子不答。

南宮适出，子曰：「君子哉若人！
尚德哉若人！」

Nangong Kuo asked Confucius, “Yi was a fine archer, and Ao could push a boat over dry land, yet neither died a natural death.
Yu and Ji worked the fields with their own hands and came to possess the world.”[3]
The Master did not answer.
When Nangong Kuo had gone out, the Master said, “What a gentleman this man is!
How he honors virtue, this man!”

14.7

子曰：「君子而不仁者有矣夫，未有小人而仁者也。」

The Master said, “There are gentlemen who are not humane, but there has never been a petty man who was humane.”

14.8

子曰：「愛之，能勿勞乎？
忠焉，能勿誨乎？」

The Master said, “If you love someone, can you fail to work him hard?
If you are conscientious toward someone, can you fail to instruct him?”

14.9

子曰：「為命：裨諶草創之，世叔討論之，行人子羽修飾之，東里子產潤色之。」

The Master said, “In drafting a state document, Pi Chen made the first draft, Shishu examined and discussed it, Ziyu the master of envoys polished it, and Zichan of Dongli gave it its final luster.”[4]

14.10

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

Someone asked about Zichan. The Master said, “A generous man.”
He asked about Zixi.[5] The Master said, “That one! That one!”
He asked about Guan Zhong. The Master said, “A real man. He took three hundred households of the town of Pian from the head of the Bo family, who lived on coarse rice and to the end of his days spoke no word of resentment.”

14.11

子曰：「貧而無怨難，富而無驕易。」

The Master said, “To be poor without resentment is hard; to be rich without arrogance is easy.”

14.12

子曰：「孟公綽為趙魏老則優，不可以為滕薛大夫。」

The Master said, “Meng Gongchuo[6] would be more than equal to being chief retainer of the Zhao or the Wei, but he could not be a high officer of Teng or Xue.”

14.13

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

Zilu asked about the complete man.
The Master said, “Take the wisdom of Zang Wuzhong, the freedom from desire of Gongchuo, the courage of Zhuangzi of Bian, and the accomplishments of Ran Qiu,[7] refine them with ritual and music, and he can be counted a complete man!”
He said, “But for a complete man today, why must it be so?
One who at the sight of gain thinks of what is right, who in the face of danger is ready to give his life, and who does not forget the words of his whole life, however long ago the promise was made, can be counted a complete man!”

14.14

子問「公叔文子」於公明賈，曰：「信乎？
夫子不言不笑不取乎？」

公明賈對曰：「以告者過也！
夫子時然後言，人不厭其言；
樂然後笑，人不厭其笑；
義然後取，人不厭其取。」
子曰：「其然！
豈其然乎？」

The Master asked Gongming Jia about Gongshu Wenzi,[8] saying, “Is it true?
Your master did not speak, did not laugh, and did not take?”
Gongming Jia replied, “Those who told you that went too far!
My master spoke when it was time, so no one tired of his speaking;
he laughed when he was happy, so no one tired of his laughing;
he took when it was right, so no one tired of his taking.”
The Master said, “So that is how it was!
But could it really have been so?”

14.15

子曰：「臧武仲以防，求為後於魯，雖曰不要君，吾不信也。」

The Master said, “Zang Wuzhong held Fang and from there asked that an heir of his be appointed in Lu. Though they say he did not coerce his ruler, I do not believe it.”[9]

14.16

子曰：「晉文公譎而不正，齊桓公正而不譎。」

The Master said, “Duke Wen of Jin was crafty and not correct; Duke Huan of Qi was correct and not crafty.”[10]

14.17

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

Zilu said, “When Duke Huan killed Prince Jiu, Shao Hu died for him, but Guan Zhong did not die.”
He said, “Was he not lacking in humaneness?”
The Master said, “Duke Huan gathered the lords together nine times, and not by force of war chariots. That was Guan Zhong’s doing.
Such was his humaneness!
Such was his humaneness!”[11]

14.18

子貢曰：「管仲非仁者與？
桓公殺公子糾，不能死，又相之。」
子曰：「管仲相桓公，霸諸侯，一匡天下，民到于今受其賜。

微管仲，吾其被髮左衽矣！
豈若匹夫匹婦之為諒也，自經於溝瀆，而莫之知也！」

Zigong said, “Surely Guan Zhong was not humane?
When Duke Huan killed Prince Jiu, he could not die for him, and what is more, he became Duke Huan’s chief minister.”
The Master said, “Guan Zhong as chief minister to Duke Huan made him leader of the lords and set the whole world in order, and down to this day the people receive the benefit.
Were it not for Guan Zhong, we would be wearing our hair loose and folding our robes to the left![12]
Would he do as a common man or woman does for the sake of petty faithfulness, and hang himself in a ditch with no one ever knowing?”

14.19

公叔文子之臣大夫僎，與文子同升諸公。
子聞之曰：「可以為文矣！」

The high officer Zhuan, who had been a retainer of Gongshu Wenzi, rose with Wenzi to the duke’s court.
Hearing of it, the Master said, “He deserved to be called Wen!”

14.20

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

The Master spoke of Duke Ling of Wei's lack of the Way. Kangzi said, "If he is like that, why has he not lost his state?"
Confucius said, "Zhongshu Yu attends to guests and envoys, the priest Tuo attends to the ancestral temple, and Wangsun Jia attends to the army. With men like these, how should he lose it?"

14.21

子曰：「其言之不怍，則為之也難！」

The Master said, "One who speaks without shame will find it hard to live up to his words!"

14.22

陳成子弒簡公。
孔子沐浴而朝，告於哀公曰：「陳恒弒其君，請討之。」
公曰：「告夫三子。」
孔子曰：「以吾從大夫之後，不敢不告也！
君曰『告夫三子』者！」
之三子告，不可。
孔子曰：「以吾從大夫之後，不敢不告也！」

Chen Chengzi murdered Duke Jian.[13]
Confucius bathed and went to court, and reported to Duke Ai, "Chen Heng has murdered his ruler. I ask that you send a punitive

force against him."
The duke said, "Report it to the three lords."
Confucius said, "Because I follow in the rank of high officer, I did not dare not to report it!
And my ruler says, 'Report it to the three lords'!"
He went to the three lords and reported it, and they would not.
Confucius said, "Because I follow in the rank of high officer, I did not dare not to report it!"

14.23

子路問「事君」。
子曰：「勿欺也，而犯之。」

Zilu asked about serving a ruler.
The Master said, "Do not deceive him, but stand up to him."

14.24

子曰：「君子上達，小人下達。」

The Master said, "The gentleman goes upward to what is high; the petty man goes downward to what is low."

14.25

子曰：「古之學者為己，今之學者為人。」

The Master said, "The learners of old learned for their own sake; the learners of today learn for the sake of others."

14.26

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

Qu Boyu[14] sent a messenger to Confucius. Confucius sat with him and asked,
“What is your master doing?”
He replied, “My master wishes to make his faults fewer, but he has not yet been able to.”
The messenger went out.
The Master said, “What a messenger!
What a messenger!”

14.27

子曰：「不在其位，不謀其政。」

The Master said, “One who does not hold the office does not plan its government.”

14.28

曾子曰：「君子思不出其位。」

Master Zeng said, “The gentleman’s thoughts do not go beyond his office.”

14.29

子曰：「君子恥其言而過其行。」

The Master said, “The gentleman is ashamed when his words outrun his deeds.”

14.30

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

The Master said, “There are three things in the Way of the gentleman, and I am capable of none of them: the humane do not worry, the wise are not perplexed, the brave do not fear.”
Zigong said, “The Master is speaking of himself!”

14.31

子貢方人。
子曰：「賜也，賢乎哉？
夫我則不暇！」

Zigong was in the habit of comparing people.
The Master said, “Ci, you must be very worthy!
I have no time for that!”

14.32

子曰：「不患人之不己知，患其不能也。」

The Master said, “Do not worry that others do not know you; worry that you lack ability.”

14.33

子曰：「不逆詐，不億不信。
抑亦先覺者，是賢乎？」

The Master said, “Not to anticipate deceit and not to presume bad faith,
yet to be the first to see it, is that not worthiness?”

14.34

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

Weisheng Mu[15] said to Confucius, “Qiu, why are you forever bustling about like this?
Is it not to show off your glibness?”
Confucius said, “I would not dare to be glib. It is that I hate obstinacy.”

14.35

子曰：「驥不稱其力，稱其德也。」

The Master said, “A fine horse is not praised for its strength but for its virtue.”

14.36

或曰：「以德報怨，何如？」
子曰：「何以報德？
以直報怨，以德報德。」

Someone said, “To repay resentment with virtue, what of that?”
The Master said, “Then with what would you repay virtue?
Repay resentment with uprightness, and repay virtue with virtue.”

14.37

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

The Master said, “No one knows me!”
Zigong said, “Why is it that no one knows you?”
The Master said, “I do not resent Heaven, I do not blame men. I learn what is below and reach up to what is above.
The one who knows me, is it not Heaven?”

14.38

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

Gongbo Liao spoke against Zilu to Ji Sun. Zifu Jingbo[16] reported it, saying, “My master has certainly been led astray by Gongbo Liao, but I still have strength enough to have his corpse displayed in the marketplace.”
The Master said, “If the Way is to prevail,
it is fate!
If the Way is to be cast aside,
it is fate!
What can Gongbo Liao do against fate?”

14.39

子曰：「賢者辟世，其次辟地，其次辟色，其次辟言。」

The Master said, “The worthiest withdraw from the world; the next withdraw from a place; the next withdraw from a look; the next withdraw from a word.”

14.40

子曰：「作者七人矣！」

The Master said, “Seven men have done this!”[17]

14.41

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

Zilu spent the night at Shimen.
The gatekeeper said, “Where are you from?”
Zilu said, “From the house of Kong.”
He said, “Is that the one who knows it cannot be done and does it anyway?”

14.42

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

The Master was playing the stone chimes in Wei.
A man carrying a basket passed the gate of the house of Kong and said, “There is heart in that playing of the chimes!”

After a while he said, “How vulgar, that ding, ding!
When no one knows you, then just stop, that is all!
‘Where the water is deep, wade in your clothes; where it is shallow, hitch them up.’”[18]
The Master said, “How decisive!
There is nothing hard in that!”

14.43

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

Zizhang said, “The *Documents* say, ‘Gaozong, in the mourning hut, did not speak for three years.’[19] What does that mean?”
The Master said, “Why only Gaozong?
The men of old all did so.
When the ruler died, all the officials attended to their own duties and took their orders from the chief minister for three years.”

14.44

子曰：「上好禮，則民易使也。」

The Master said, “When those above love ritual, the people are easy to employ.”

14.45

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

Zilu asked about the gentleman.
The Master said, “He cultivates himself in reverence.”
He said, “Is that all?”
He said, “He cultivates himself to bring peace to others.”
He said, “Is that all?”
He said, “He cultivates himself to bring peace to the common people.
To cultivate oneself to bring peace to the common people, even Yao and Shun found that hard.”

14.46

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

Yuan Rang[20] sat waiting with his legs sprawled.
The Master said, “As a child not humble or respectful to elders, grown up and with nothing worth mentioning, old and still not dead: this is a pest.”
He tapped him on the shin with his staff.

14.47

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

A boy from the village of Que was carrying messages.
Someone asked about him, “Is he one who is making progress?”
The Master said, “I see him sitting in a grown man’s place, and I see him walking side by side with his elders;
he is not one seeking progress, but one in a hurry to be grown.”

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1. Yuan Xian, Yuan Si (6.3).

2. The question has no speaker in the Chinese; Zhu Xi takes it as Xian’s, continuing 14.1.

3. Yi, a legendary archer and usurper of the Xia; Ao, a strongman of the same age; both were killed. Ji, Lord Millet, the ancestor of the Zhou, taught farming. Nangong Kuo is Nan Rong (5.1).

4. Pi Chen, Shishu (You Ji), and Ziyu (Gongsun Hui) were officers of Zheng under Zichan. Dongli was where Zichan lived.

5. Probably Gongsun Xia, a minister of Zheng, Zichan’s kinsman; some say Prince Shen of Chu.

6. A high officer of Lu, of the Meng family. Zhao and Wei were great families of Jin; Teng and Xue were small states.

7. Zang Wuzhong, a high officer of Lu known for his cleverness; Zhuangzi, a warrior of the town of Bian in Lu.

8. Gongsun Ba, a high officer of Wei, given the posthumous name Wen; Gongming Jia was of his household.

9. Fang was Zang Wuzhong’s fief. After he fled Lu in 550 BC, he held it while he asked that a member of his family succeed him.

10. Duke Wen of Jin (reigned 636–628 BC) and Duke Huan of Qi (reigned 685–643 BC), the two great hegemons of the Spring and Autumn period.

11. Prince Jiu was Duke Huan's half brother and rival for the throne of Qi. Guan Zhong and Shao Hu had served him; after his death Shao Hu killed himself, and Guan Zhong took service with Duke Huan.

12. Marks of the barbarians, who did not dress their hair or fold their robes right over left.

13. Chen Heng, a minister of Qi, killed Duke Jian of Qi in 481 BC.

14. Qu Yuan, a high officer of Wei, with whom Confucius lodged in Wei.

15. A recluse, perhaps an older man, since he calls Confucius by his personal name.

16. Gongbo Liao, a retainer of the Ji, said by some to have been a disciple; Zifu Jingbo, a high officer of Lu.

17. Who the seven were, and what they did, is not known; this is commonly read with 14.39 as withdrawal from the world.

18. Lines of the ode "Pao You Ku Ye" in the *Songs*.

19. Gaozong, King Wu Ding of the Shang; the line is in the "Wu Yi" chapter of the *Documents*.

20. An old acquaintance of Confucius.

Book 15 · Wei Ling Gong 衛靈公

15.1

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

Duke Ling of Wei asked Confucius about the arraying of troops.
Confucius replied, “About the matter of sacrificial vessels I have heard something;
about the matter of armies I have never learned.”
The next day he left.
In Chen their provisions ran out.
His followers were so weak that none could rise.
Zilu came to him, resentful, and said, “Does the gentleman too come to such straits?”
The Master said, “The gentleman holds firm in straits; the petty man in straits runs wild.”

15.2

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

The Master said, “Ci, do you take me for one who learns many things and remembers them?”
He replied, “Yes. Is it not so?”
He said, “It is not!
I have one thread running through it all.”

15.3

子曰：「由，知德者鮮矣！」

The Master said, “You, those who know virtue are few!”

15.4

子曰：「無為而治者，其舜也與！
夫何為哉？
恭己正南面而已矣。」

The Master said, “One who governed by doing nothing, was it not Shun?
What did he do?
He made himself respectful and sat correctly facing south, and that was all.”

15.5

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

Zizhang asked how to get on in the world.
The Master said, “Let your words be conscientious and of good faith and your conduct earnest and reverent, and you will get on even in the states of the barbarians;
if your words are not conscientious and of good faith and your conduct not earnest and reverent, will you get on even in your own district and village?
Standing, see these words before you; in your carriage, see them leaning on the yoke. Then you will get on!”
Zizhang wrote them on his sash.

15.6

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

The Master said, “How straight Shi Yu was!
When the state had the Way, he was like an arrow; when the state was without the Way, he was like an arrow.
What a gentleman Qu Boyu is!

When the state has the Way, he takes office; when the state is without the Way, he can roll himself up and put himself away."[1]

15.7

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

The Master said, "Not to talk with a man who can be talked with is to lose the man;
to talk with a man who cannot be talked with is to lose one's words.
The wise lose neither men nor words."

15.8

子曰：「志士仁人，無求生以害仁，有殺身以成仁。」

The Master said, "The man of resolve and the humane man do not seek life at the cost of humaneness; there are times when they give their lives to fulfill humaneness."

15.9

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

Zigong asked about practicing humaneness.
The Master said, "A craftsman who wants to do his work well must

first sharpen his tools.
Living in a state, serve the worthiest of its high officers and befriend the most humane of its men of service."

15.10

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

Yan Yuan asked about governing a state.
The Master said, "Use the calendar of the Xia, ride the carriage of the Yin, wear the cap of the Zhou.
For music, the *Shao* and its dances. Banish the tunes of Zheng and keep glib men at a distance.
The tunes of Zheng are licentious, and glib men are dangerous."[2]

15.11

子曰：「人無遠慮，必有近憂。」

The Master said, "A man who does not think of what is far off will have troubles near at hand."

15.12

子曰：「已矣乎！
吾未見好德如好色者也！」

The Master said, “It is hopeless!
I have yet to see a man who loves virtue as he loves beauty!”

15.13

子曰：「臧文仲，其竊位者與？
知柳下惠之賢而不與立也。」

The Master said, “Zang Wenzhong, was he not one who stole his office?

He knew that Liuxia Hui[3] was worthy and did not have him stand beside him at court.”

15.14

子曰：「躬自厚，而薄責於人，則遠怨矣！」

The Master said, “Ask much of yourself and little of others, and you will keep resentment far away!”

15.15

子曰：「不曰：『如之何，如之何』者，吾末如之何也已矣？」

The Master said, “With one who does not say, ‘What am I to do? What am I to do?’ there is nothing at all I can do.”

15.16

子曰：「群居終日，言不及義，好行小慧，難矣哉！」

The Master said, “Those who spend the whole day together in company, whose talk never touches on what is right, and who love to show off their little cleverness: it is hard with them!”

15.17

子曰：「君子義以為質，禮以行之，孫以出之，信以成之，君子哉！」

The Master said, “The gentleman takes rightness as his substance, carries it out by ritual, brings it forth with humility, and completes it with good faith. Such is a gentleman!”

15.18

子曰：「君子病無能焉，不病人之不己知也。」

The Master said, “The gentleman is troubled by his own lack of ability; he is not troubled that others do not know him.”

15.19

子曰：「君子疾沒世而名不稱焉。」

The Master said, “The gentleman hates to leave the world with his name unspoken.”

15.20

子曰：「君子求諸己，小人求諸人。」

The Master said, “The gentleman seeks it in himself; the petty man seeks it in others.”

15.21

子曰：「君子矜而不爭，群而不黨。」

The Master said, “The gentleman is proud but does not quarrel, sociable but not partisan.”

15.22

子曰：「君子不以言舉人，不以人廢言。」

The Master said, “The gentleman does not raise a man up because of his words, nor cast aside words because of the man.”

15.23

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

Zigong asked, “Is there a single word that one can practice all one’s life?”
The Master said, “Would it not be reciprocity?
What you do not want for yourself, do not impose on others.”

15.24

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

The Master said, “In my dealings with others, whom have I disparaged, whom have I praised?
If there is one I have praised, it was because he had been tested.
These people are the ones by whom the Three Dynasties kept to the straight Way.”

15.25

子曰：「吾猶及史之闕文也。
有馬者，借人乘之，今亡已夫！」

The Master said, “I can still remember when a scribe would leave a gap in his text.
And a man with a horse would lend it to others to ride. Now that is gone!”

15.26

子曰：「巧言亂德，小不忍則亂大謀。」

The Master said, “Clever words confuse virtue. Lack of patience in small things will confuse great plans.”

15.27

子曰：「眾惡之，必察焉；

眾好之，必察焉。」

The Master said, “When the multitude hate a man, look into it; when the multitude love a man, look into it.”

15.28

子曰：「人能弘道，非道弘人。」

The Master said, “It is man who can make the Way great, not the Way that makes man great.”

15.29

子曰：「過而不改，是謂過矣！」

The Master said, “To be at fault and not change: that is what is called being at fault!”

15.30

子曰：「吾嘗終日不食，終夜不寢，以思。
無益，不如學也。」

The Master said, “I once went all day without eating and all night without sleeping, in order to think.
It was no use. It is better to learn.”

15.31

子曰：「君子謀道不謀食。
耕也，餒在其中矣；

學也，祿在其中矣。
君子憂道不憂貧。」

The Master said, “The gentleman plans for the Way, not for food.
Plough, and hunger may be in it;
learn, and a salary may be in it.
The gentleman worries about the Way, not about poverty.”

15.32

子曰：「知及之，仁不能守之，雖得之，必失之。
知及之，仁能守之，不莊以涖之，則民不敬。
知及之，仁能守之，莊以涖之，動之不以禮，未善也。」

The Master said, “If wisdom attains it but humaneness cannot hold it, then though he has gained it, he is sure to lose it.
If wisdom attains it and humaneness can hold it, but he does not approach the people with gravity, the people will not be reverent.
If wisdom attains it, humaneness can hold it, and he approaches them with gravity, but he does not move them according to ritual, it is not yet good.”

15.33

子曰：「君子不可小知，而可大受也。
小人不可大受，而可小知也。」

The Master said, “The gentleman cannot be known by small things but can be given great responsibilities.
The petty man cannot be given great responsibilities but can be known by small things.”

15.34

子曰：「民之於仁也，甚於水火。
水火，吾見蹈而死者矣，未見蹈仁而死者也。」

The Master said, “The people need humaneness more than water and fire.
I have seen men tread on water and fire and die, but I have never seen a man tread on humaneness and die.”

15.35

子曰：「當仁不讓於師。」

The Master said, “When it comes to humaneness, do not yield even to your teacher.”

15.36

子曰：「君子貞而不諒。」

The Master said, “The gentleman is steadfast but not rigidly bound to his word.”

15.37

子曰：「事君敬其事而後其食。」

The Master said, “In serving a ruler, be reverent in your work and put your pay after it.”

15.38

子曰：「有教無類。」

The Master said, “In teaching there are no classes.”

15.39

子曰：「道不同，不相為謀。」

The Master said, “Those whose Ways differ do not make plans together.”

15.40

子曰：「辭，達而已矣！」

The Master said, “In words, it is enough that they get the meaning across!”

15.41

師冕見。
及階，子曰：「階也！」
及席，子曰：「席也！」
皆坐，子告之曰：「某在斯！
某在斯！」
師冕出，子張問曰：「與師言之道與？」
子曰：「然，固相師之道也。」

Mian, the music master,[4] came to see him.
When they reached the steps, the Master said, “Here are the

steps!"

When they reached the mat, the Master said, "Here is the mat!"

When all were seated, the Master told him, "So-and-so is here! So-and-so is here!"

When Music Master Mian had gone out, Zizhang asked, "Is that the way to speak with a music master?"

The Master said, "Yes. It is certainly the way to help a music master."

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1. Shi Yu, the archivist Yu of Wei, is said to have kept remonstrating with his ruler even after death, ordering that his corpse not be laid out properly until the duke changed course.

2. The Xia calendar began the year in spring; the carriage of the Yin was plain; the cap of the Zhou was finely made. The music of Zheng was known for its sensuous tunes.

3. Zhan Huo, a high officer of Lu, called Hui of Liuxia, known for his integrity in a humble post.

4. Musicians were commonly blind. Mian was a blind music master.

Book 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，昔者先王以為東蒙主，且在邦域之中矣，是社稷之臣也，何以伐為？」
冉有曰：「夫子欲之；
吾二臣者，皆不欲也。」
孔子曰：「求，周任有言曰：『陳力就列，不能者止。』
危而不持，顛而不扶，則將焉用彼相矣？
且爾言過矣。
虎兕出於柙，龜玉毀於櫝中，是誰之過與？」
冉有曰：「今夫顓臾，固而近於費，今不取，後世必為子孫憂。」
孔子曰：「求，君子疾夫舍曰『欲之』，而必為之辭。
丘也聞，有國有家者，不患寡而患不均，不患貧而患不安。
蓋均無貧，和無寡，安無傾。
夫如是，故遠人不服，則修文德以來之。
既來之，則安之。
今由與求也，相夫子，遠人不服而不能來也，邦分崩離析，而不能守也，而謀動干戈於邦內，吾恐季孫之憂，不在顓臾，而在蕭牆之內也！」

The head of the Ji was about to attack Zhuanyu.[1]
Ran You and Jilu went to see Confucius and said, “The Ji are about to take action against Zhuanyu.”

Confucius said, “Qiu, is this not your fault?
Long ago the former kings made Zhuanyu the lord of the sacrifices to Dongmeng, and besides, it lies within our borders. It is a vassal of the altars of the soil and grain. Why attack it?”
Ran You said, “Our master wants it;
we two ministers do not want it.”

Confucius said, “Qiu, Zhou Ren[2] had a saying: ‘Put forth your strength and take your place in the ranks; if you cannot, resign.’
If one totters and the helper does not steady him, if one falls and the helper does not hold him up, what use is such a helper?
Besides, what you say is wrong.
When a tiger or a rhinoceros escapes from its cage, or a tortoise shell or a jade is broken in its case, whose fault is it?”
Ran You said, “But Zhuanyu is now strongly walled and close to Bi.
If we do not take it now, it is sure to be a worry to the descendants in later generations.”
Confucius said, “Qiu, the gentleman hates those who will not say ‘I want it’ but must make excuses for it.
I have heard that those who hold a state or a house do not worry about having few people but about uneven shares, and do not worry about poverty but about unrest.
For where shares are even there is no poverty, where there is harmony there is no lack of people, and where there is peace there is no overthrow.
That being so, when people far away do not submit, cultivate the virtue of culture to bring them.
When they have come, give them peace.
Now You and Qiu, you assist your master, but when people far

away do not submit, you cannot bring them, and when the state is breaking up and falling apart, you cannot hold it together, and instead you plan to wield shield and dagger within the state. I fear the Ji Sun's worries lie not in Zhuanyu but inside the screen of his own gate!"[3]

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。」

Confucius said, "When the world has the Way, ritual, music, and punitive expeditions issue from the Son of Heaven;
when the world is without the Way, ritual, music, and punitive expeditions issue from the lords.
When they issue from the lords, it is seldom that power is not lost within ten generations;
when they issue from the high officers, it is seldom not lost within five generations.
When retainers hold the state's command, it is seldom not lost within three generations.
When the world has the Way, government does not rest with the high officers.
When the world has the Way, the common people do not debate it."

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。」

Confucius said, “It is five generations since revenue left the ducal house, and four generations since government passed to the high officers.

That is why the descendants of the Three Huan are in decline.”[4]

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。」

Confucius said, “There are three kinds of friends who are beneficial and three kinds who are harmful.
To befriend the upright, the faithful, and the well informed is beneficial.
To befriend the ingratiating, the fawning, and the glib is 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。」

Confucius said, “There are three kinds of pleasure that are beneficial and three kinds that are harmful.
To take pleasure in the measure of ritual and music, in speaking of the good in others, and in having many worthy friends is

beneficial.
To take pleasure in arrogant enjoyment, in idle wandering, and in feasting is 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。」

Confucius said, "In attending a gentleman there are three errors. To speak before it is your turn to speak is called rashness; to fail to speak when it is your turn is called concealment; to speak without watching his face 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，戒之在鬥；
及其老也，血氣既衰，戒之在得。」

Confucius said, "The gentleman has three things to guard against. In youth, when the blood and breath are not yet settled, he guards against lust;
in his prime, when the blood and breath are at their strongest, he guards against strife;
in old age, when the blood and breath have declined, he guards against acquisitiveness."

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。」

Confucius said, “The gentleman stands in awe of three things: he stands in awe of the mandate of Heaven, of great men, and of the words of the sages.
The petty man does not know the mandate of Heaven and so does not stand in awe of it; he is familiar with great men and scorns 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，民斯為下矣！」

Confucius said, “Those born knowing it are the highest;
those who learn and so know it are next;
those who learn it after meeting with difficulty are next again.
Those who meet with difficulty and still do not learn: these are the lowest of the 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。」

Confucius said, “The gentleman has nine things he gives thought to: in seeing, he thinks of seeing clearly; in hearing, of hearing

keenly; in his look, of being warm; in his manner, of being respectful; in his words, of being conscientious; in his work, of being reverent; in doubt, of asking; in anger, of the trouble it may bring; at the sight of gain, of what is right."

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！」

Confucius said, "'Looking on the good as if he could not reach it, and on what is not good as if testing scalding water': I have seen such men, and I have heard such words!
'Living in seclusion to pursue his aims, practicing what is right to carry through his Way': I have heard such words, but I have not seen such men!"

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？」

"Duke Jing of Qi had a thousand teams of four horses, yet on the day he died the people found no virtue in him to praise.
Bo Yi and Shu Qi starved below Mount Shouyang, and down to this day the people praise them. Is this not what is meant?"[5]

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，又聞君子之遠其子也。」

Chen Kang asked Boyu, “Have you heard anything different from what we hear?”
He replied, “No.
Once, when he was standing alone, I hurried across the courtyard.
He said, ‘Have you studied the *Songs*?’
I replied, ‘Not yet.’
‘If you do not study the *Songs*, you will have nothing to say.’
I withdrew and studied the *Songs*.
Another day, when he was again standing alone, I hurried across the courtyard.
He said, ‘Have you studied ritual?’
I replied, ‘Not yet.’
‘If you do not study ritual, you will have nothing to stand on.’
I withdrew and studied ritual.
These two things I have heard.”
Chen Kang withdrew and said happily, “I asked one thing and got three: I heard about the *Songs*, I heard about ritual, and I heard that the gentleman keeps his son at a distance.”

16.14

邦君之妻，君稱之曰夫人，夫人自稱曰小童，邦人稱之曰君夫人，稱諸異邦曰寡小君，異邦人稱之亦曰君夫人。

The wife of the ruler of a state: the ruler calls her “the lady,” and the lady calls herself “the little girl”; the people of the state call her “the ruler’s lady,” and when speaking to other states they call her “our little ruler”; people of other states also call her “the ruler’s lady.”

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1. A small dependent state within Lu, near the Ji family’s town of Bi. Dongmeng is a mountain in Lu.

2. A historian of antiquity.

3. The screen inside the gate stood where ministers waited to see their lord; the trouble would come from within the Ji house itself. Ji Sun is the head of the Ji.

4. The Three Families descended from Duke Huan of Lu.

5. The Chinese names no speaker. Zhu Xi supposes a lost opening 孔子曰 and takes the ode lines at the end of 12.10 to belong here, before the last sentence.

Book 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！」

Yang Huo[1] wanted Confucius to call on him. Confucius would not call, so he sent Confucius a suckling pig.
Confucius chose a time when he was out and went to give thanks. They met on the road.
He said to Confucius, “Come!
I have something to say to you.”
He said, “To hoard one’s treasure while one’s state goes astray, can that be called humane?”
He said, “It cannot.”
“To love taking part in affairs and yet keep missing the moment,

can that be called wise?”
He said, “It cannot.”
“The days and months go by!
The years do not wait for us!”
Confucius said, “Very well. I will take office!”

17.2

子曰：「性相近也，習相遠也。」

The Master said, “By nature men are close to one another; by practice they grow far apart.”

17.3

子曰：「唯上知與下愚不移。」

The Master said, “Only the wisest and the most foolish do not change.”

17.4

子之武城，聞弦歌之聲，夫子莞爾而笑曰：「割雞焉用牛刀？」
子游對曰：「昔者，偃也聞諸夫子曰：『君子學道則愛人，小人學道則易使也。』」
子曰：「二三子！
偃之言是也，前言戲之耳！」

The Master went to Wucheng and heard the sound of stringed instruments and singing. The Master smiled and said, “Why use an ox knife to kill a chicken?”

Ziyou replied, “Once I heard you say, Master, ‘When the gentleman learns the Way, he loves others; when the petty man learns the Way, he is easy to employ.’”
The Master said, “My friends!
What Yan says is right. What I said before was only a joke!”

17.5

公山弗擾以費叛，召，子欲往。
子路不說，曰：「末之也已，何必公山氏之之也？」
子曰：「夫召我者，而豈徒哉？
如有用我者，吾其為東周乎！」

Gongshan Furao[2] held Bi in revolt and summoned the Master, and the Master wanted to go.
Zilu was displeased and said, “There is nowhere to go, so be it. Why must you go to Gongshan?”
The Master said, “The man who summons me, would he do it for nothing?
If anyone would use me, I could make a Zhou in the east!”

17.6

子張問「仁」於孔子。
孔子曰：「能行五者於天下，為仁矣。」
「請問之？」
曰：「恭、寬、信、敏、惠。
恭則不侮，寬則得眾，信則人任焉，敏則有功，惠則足以使人。」

Zizhang asked Confucius about humaneness.
Confucius said, “One who can practice five things in the world is

humane."
"May I ask what they are?"
He said, "Respect, generosity, good faith, diligence, and kindness. Be respectful, and you will not be insulted; be generous, and you will win the multitude; keep good faith, and others will rely on you; be diligent, and you will have success; be kind, and you will be able to employ others."

17.7

佛肸召，子欲往。
子路曰：「昔者由也聞諸夫子曰：『親於其身為不善者，君子不入也』。
佛肸以中牟畔，子之往也，如之何？」
子曰：「然，有是言也。
不曰堅乎？
磨而不磷；
不曰白乎？
涅而不緇。
吾豈匏瓜也哉？
焉能繫而不食！」

Bi Xi[3] summoned the Master, and the Master wanted to go.
Zilu said, "Once I heard you say, Master, 'The gentleman does not enter the company of one who in his own person does what is not good.'
Bi Xi holds Zhongmou in revolt. How can you go to him?"
The Master said, "Yes, I said that.
But do they not say, 'Truly hard'?
It can be ground and not worn thin;
do they not say, 'Truly white'?

It can be dyed and not turn black.
Am I a bitter gourd?
How can I hang there and not be eaten?”

17.8

子曰：「由也，女聞六言六蔽矣乎？」
對曰：「未也。」
「居！
吾語女。
好仁不好學，其蔽也愚；
好知不好學，其蔽也蕩；
好信不好學，其蔽也賊；
好直不好學，其蔽也絞；
好勇不好學，其蔽也亂；
好剛不好學，其蔽也狂。」

The Master said, “You, have you heard of the six sayings and the six failings?”
He replied, “Not yet.”
“Sit down!
I will tell you.
To love humaneness without loving learning: the failing is foolishness;
to love wisdom without loving learning: the failing is aimlessness;
to love good faith without loving learning: the failing is doing harm;
to love uprightness without loving learning: the failing is harshness;
to love courage without loving learning: the failing is disorder;
to love firmness without loving learning: the failing is wildness.”

17.9

子曰：「小子！
何莫學夫詩？
詩，可以興，可以觀，可以群，可以怨。
邇之事父，遠之事君，多識於鳥獸草木之名。」

The Master said, “My young friends!
Why does none of you study the *Songs*?
The *Songs* can stir you, can let you observe, can bring you together with others, can let you voice complaint.
Close at hand, they teach you to serve your father; further off, to serve your ruler; and you learn the names of many birds and beasts, plants and trees.”

17.10

子謂伯魚曰：「女為周南召南矣乎？
人而不為周南，召南，其猶正牆面而立也與？」

The Master said to Boyu, “Have you worked through the ‘Zhou Nan’ and the ‘Shao Nan’?[4]
A man who has not worked through the ‘Zhou Nan’ and the ‘Shao Nan,’ does he not stand, as it were, face to face with a wall?”

17.11

子曰：「禮云禮云，玉帛云乎哉？
樂云樂云，鐘鼓云乎哉？」

The Master said, “Ritual, they say, ritual! Does it mean jade and silk?

Music, they say, music! Does it mean bells and drums?”

17.12

子曰：「色厲而內荏，譬諸小人，其猶穿窬之盜也與。」

The Master said, “Stern of face and weak within: among petty men, he is like a thief who bores through walls, is he not?”

17.13

子曰：「鄉原，德之賊也。」

The Master said, “The village worthy is the thief of virtue.”

17.14

子曰：「道聽而塗說，德之棄也。」

The Master said, “To repeat on the road what one has heard along the way is to throw virtue away.”

17.15

子曰：「鄙夫可與事君也與？
其未得之也，患得之；
既得之，患失之。
苟患失之，無所不至矣！」

The Master said, “Can one serve a ruler alongside a base man? Before he has got it, he worries about getting it;

once he has got it, he worries about losing it.
If he worries about losing it, there is nothing he will not stoop to!”

17.16

子曰：「古者民有三疾，今也或是之亡也。
古之狂也肆，今之狂也蕩；
古之矜也廉，今之矜也忿戾；
古之愚也直，今之愚也詐而已矣。」

The Master said, “In ancient times the people had three failings, and now perhaps even these are gone.
The wild of old were unrestrained; the wild of today are dissolute.
The proud of old were scrupulous; the proud of today are quarrelsome and perverse.
The foolish of old were straight; the foolish of today are only deceitful.”

17.17

子曰：「巧言令色鮮矣仁。」

The Master said, “Clever words and an ingratiating face are seldom humane.”

17.18

子曰：「惡紫之奪朱也，惡鄭聲之亂雅樂也，惡利口之覆邦家者。」

The Master said, “I hate purple for taking the place of vermilion, I hate the tunes of Zheng for confusing the classical music, and I

hate sharp tongues that overturn states and houses."

17.19

子曰：「予欲無言！」
子貢曰：「子如不言，則小子何述焉？」
子曰：「天何言哉！
四時行焉，百物生焉，天何言哉？」

The Master said, "I would rather not speak!"
Zigong said, "If you do not speak, Master, what will we disciples have to hand on?"
The Master said, "Does Heaven speak?
The four seasons go their round, the hundred things are born.
Does Heaven speak?"

17.20

孺悲欲見孔子，孔子辭以疾，將命者出戶，取瑟而歌，使之聞之。

Ru Bei[5] wanted to see Confucius, and Confucius declined on the grounds of illness. As soon as the bearer of the message was out of the door, he took up his zither and sang, so that the man would hear.

17.21

宰我問：「三年之喪，期已久矣！
君子三年不為禮，禮必壞；
三年不為樂，樂必崩。
舊穀既沒，新穀既升；

鑽燧改火，期可已矣。」
子曰：「食夫稻，衣夫錦，於女安乎？」
曰：「安！」
「女安則為之。
夫君子之居喪，食旨不甘，聞樂不樂，居處不安，故不為也。
今女安，則為之。」
宰我出。
子曰：「予之不仁也！
子生三年，然後免於父母之懷。
夫三年之喪，天下之通喪也；
予也，有三年之愛於其父母乎？」

Zai Wo asked, “Three years of mourning: a year is already long enough!
If the gentleman does not practice ritual for three years, ritual is sure to decay;
if he does not practice music for three years, music is sure to collapse.
The old grain is gone, the new grain has come up;
the fire drills have been changed for the year’s new fire.[6] A year should be enough.”
The Master said, “Eating rice and wearing brocade, would you be at ease?”
He said, “I would!”
“If you would be at ease, then do it.
But the gentleman in mourning finds no sweetness in fine food, no joy in music, and no ease where he lives, and so he does not do it.
Now if you would be at ease, do it.”
Zai Wo went out.
The Master said, “How inhumane Yu is!

Only when a child is three years old does it leave its parents' arms.
Three years of mourning is the mourning observed by all the world;
did Yu not have three years of love from his father and mother?"

17.22

子曰：「飽食終日，無所用心，難矣哉！
不有博弈者乎？
為之猶賢乎已！」

The Master said, "To eat one's fill all day and give one's mind to nothing: that is hard!
Are there not games like *bo* and *yi*?
Even playing them is better than nothing!"

17.23

子路曰：「君子尚勇乎？」
子曰：「君子義以為上。
君子有勇而無義為亂，小人有勇而無義為盜。」

Zilu said, "Does the gentleman prize courage?"
The Master said, "The gentleman puts rightness above all.
A gentleman with courage and without rightness will make disorder; a petty man with courage and without rightness will become a thief."

17.24

子貢曰：「君子亦有惡乎？」
子曰：「有惡。

惡稱人之惡者，惡居下流而訕上者，惡勇而無禮者，惡果敢而窒者。」
曰：「賜也亦有惡乎？」
「惡徼以為知者，惡不孫以為勇者，惡訐以為直者。」

Zigong said, “Does the gentleman too have things he hates?”
The Master said, “He has things he hates.
He hates those who speak of other men’s faults, he hates those who are of low station and slander their superiors, he hates the brave who have no ritual, and he hates the bold and decisive who are blocked in their understanding.”
He said, “Ci, do you too have things you hate?”
Zigong replied, “I hate those who take prying for wisdom, those who take insolence for courage, and those who take exposing others for uprightness.”[7]

17.25

子曰：「唯女子與小人為難養也！
近之則不孫，遠之則怨。」

The Master said, “Women and petty men are the hardest to look after!
Be close to them, and they grow insolent; keep them at a distance, and they resent it.”

17.26

子曰：「年四十而見惡焉，其終也已。」

The Master said, “If at forty a man is still disliked, he will be so to the end.”

1. Yang Hu, a retainer of the Ji who for some years held power in Lu. Ritual required a man who received a gift from a high officer at home to go and give thanks at his house.

2. A retainer of the Ji who rose against them at Bi, probably in 502 BC.

3. Steward of Zhongmou for the Zhao family of Jin, who rebelled there.

4. The first two sections of the *Songs*.

5. A man of Lu who had been sent to learn the rites of mourning from Confucius.

6. The fire for each season was kindled with drills of a different wood, and the cycle was complete in a year.

7. Zigong's reply has no speaker in the Chinese; with Zhu Xi we take the question as the Master's and supply Zigong for the answer.

Book 18 · Weizi 微子

18.1

微子去之，箕子為之奴，比干諫而死。
孔子曰：「殷有三仁焉！」

The Viscount of Wei left him, the Viscount of Ji became a slave, and Bi Gan remonstrated and died.[1]
Confucius said, “The Yin had three humane men!”

18.2

柳下惠為士師，三黜。
人曰：「子未可以去乎？」
曰：「直道而事人，焉往而不三黜！
枉道而事人，何必去父母之邦！」

Liuxia Hui served as chief judge and was dismissed three times.
Someone said, “Is it not time for you to leave?”
He said, “If I serve others by the straight Way, where could I go and not be dismissed three times?
If I serve others by a crooked way, why should I leave the land of my father and mother?”

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。

Duke Jing of Qi, discussing how to treat Confucius, said, “I cannot treat him as the Ji are treated in Lu. I will treat him as between the Ji and the Meng.”
Then he said, “I am old.
I cannot make use of him.”
Confucius left.

18.4

齊人歸女樂，季桓子受之，三日不朝，孔子行。

The men of Qi sent a present of singing girls. Ji Huanzi[2] accepted them, and for three days no court was held. Confucius left.

18.5

楚狂接輿，歌而過孔子曰：「鳳兮！
鳳兮！
何德之衰？
往者不可諫，來者猶可追。
已而！
已而！
今之從政者殆而！」

孔子下，欲與之言。
趨而辟之，不得與之言。

Jieyu, the madman of Chu,[3] passed Confucius, singing, “Phoenix! Phoenix!
How your virtue has declined!
What is past cannot be corrected; what is to come can still be caught up with.
Give it up!
Give it up!
Those in government today are in peril!”
Confucius got down, wanting to speak with him.
But he hurried off to avoid him, and Confucius could not speak with him.

18.6

長沮桀溺耦而耕。
孔子過之，使子路問津焉。
長沮曰：「夫執輿者為誰？」
子路曰：「為孔丘。」
曰：「是魯孔丘與？」
曰：「是也。」
曰：「是知津矣！」
問於桀溺，桀溺曰：「子為誰？」
曰：「為仲由。」
曰：「是魯孔丘之徒與？」
對曰：「然。」
曰：「滔滔者，天下皆是也，而誰以易之？
且而與其從辟人之士也，豈若從辟世之士哉？」
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。」

Changju and Jieni[4] were ploughing side by side.
Confucius passed by and sent Zilu to ask them where the ford was.
Changju said, “Who is that holding the reins?”
Zilu said, “That is Kong Qiu.”
He said, “Kong Qiu of Lu?”
He said, “Yes.”
He said, “Then he knows where the ford is!”
Zilu asked Jieni. Jieni said, “Who are you?”
He said, “I am Zhong You.”
He said, “A follower of Kong Qiu of Lu?”
He replied, “Yes.”
He said, “The whole world is a flood rushing on. Who is there to change it with?
And you, rather than follow a man who avoids this man and that, would you not do better to follow one who avoids the world?”
He went on covering the seed and did not stop.
Zilu went and reported this. The Master said, crestfallen, “One cannot flock with birds and beasts. If I am not to be with these, my fellow men, then with whom?
If the world had the Way, I would not be trying to change it.”

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，孰為夫子！」
植其杖而芸。
子路拱而立。

止子路宿，殺雞為黍而食之，見其二子焉。
明日，子路行以告。
子曰：「隱者也。」
使子路反見之。
至，則行矣。
子路曰：「不仕無義，長幼之節，不可廢也。
君臣之義，如之何其廢之？
欲潔其身，而亂大倫。
君子之仕也，行其義也，道之不行，已知之矣！」

Zilu was following the Master and fell behind. He met an old man carrying a basket on his staff. Zilu asked, “Have you seen my Master?”
The old man said, “Your four limbs do no work, and you cannot tell the five grains apart. Who is your Master?”
He planted his staff in the ground and began to weed.
Zilu stood with his hands clasped.
The old man kept Zilu for the night, killed a chicken and cooked millet to feed him, and presented his two sons to him.
The next day Zilu went on and reported this.
The Master said, “He is a recluse.”
He had Zilu go back to see him.
When he arrived, the man had gone.
Zilu said, “Not to take office is not right. If the proper order between old and young cannot be set aside,
how can the duty between ruler and minister be set aside?
Wishing to keep himself clean, he throws the great relations of men into disorder.
The gentleman takes office to do what is right. That the Way does not prevail, he knows already!”

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。」

Men who withdrew from the world: Bo Yi, Shu Qi, Yu Zhong, Yi Yi, Zhu Zhang, Liuxia Hui, and Shao Lian.[5]
The Master said, “Not lowering their aims and not disgracing their persons: was that not Bo Yi and Shu Qi?”
He said of Liuxia Hui and Shao Lian, “They lowered their aims and disgraced their persons;
but their words kept to the proper order, and their conduct kept to what was well considered. That was all.”
He said of Yu Zhong and Yi Yi, “They lived in seclusion and spoke freely; in their persons they kept clean, and in withdrawing they weighed the times.”
“I am different from all of these. There is nothing I must do and nothing I must not do.”

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，入於河；

播鼗武，入於漢；
少師陽，擊磬襄，入於海。

The Grand Music Master Zhi went to Qi; Gan, music master of the second meal, went to Chu; Liao, of the third meal, went to Cai; Que, of the fourth meal, went to Qin;
Fangshu the drummer went to the region of the Yellow River;
Wu, player of the hand drum, went to the region of the Han;
Yang, the assistant music master, and Xiang, player of the stone chimes, went to the sea.[6]

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。」

The Duke of Zhou said to the Duke of Lu,[7] “The gentleman does not neglect his kin and does not give his great ministers cause to resent not being used.
Old friends he does not abandon without grave cause.
He does not expect everything 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。

The Zhou had eight men of service: Boda, Bokuo, Zhongtu, Zhonghu, Shuye, Shuxia, Jisui, and Jigua.[8]

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1. The three were kinsmen of Zhou, the last king of the Shang (Yin). The Viscount of Wei left the court, the Viscount of Ji feigned madness and was enslaved, and Bi Gan was put to death for his remonstrance.

2. Ji Sun Si, head of the Ji family, chief minister of Lu when Confucius held office.

3. Jieyu is often taken as the name of the madman, though it may mean the one who passed the carriage.

4. Two recluses; their names, Tall Marshman and Stout Drowner, may be descriptions rather than names.

5. Yu Zhong, the brother of Taibo (8.1); of Yi Yi, Zhu Zhang, and Shao Lian little is known.

6. The music masters of the court of Lu, who scattered as its music declined. Each meal of the ruler was accompanied by its own music.

7. The Duke of Lu is Boqin, son of the Duke of Zhou, the first ruler of Lu.

8. Four pairs of brothers, perhaps twins, of whom nothing else is known.

Book 19 · Zizhang 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。」

Zizhang said, “A man of service who in the face of danger is ready to give his life, at the sight of gain thinks of what is right, at a sacrifice thinks of reverence, and in mourning thinks of grief: he will do.”

19.2

子張曰：「執德不弘，信道不篤，焉能為有？
焉能為亡？」

Zizhang said, “If a man holds to virtue but not broadly, and believes in the Way but not firmly, how can he be said to have it?
How can he be said not to have it?”

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：『君子尊賢而容眾，嘉善而矜不能。』

我之大賢與，於人何所不容。
我之不賢與，人將拒我，如之何拒人也！」

The disciples of Zixia asked Zizhang about friendship.
Zizhang said, “What does Zixia say?”
They replied, “Zixia says, ‘Associate with those who are acceptable, and refuse those who are not.’”
Zizhang said, “That is different from what I have heard: ‘The gentleman honors the worthy and bears with the multitude; he praises the good and pities the incapable.’
If I am greatly worthy, whom among men will I not bear with?
If I am not worthy, others will refuse me. How should I refuse them?”

19.4

子夏曰：「雖小道，必有可觀者焉；
致遠恐泥，是以君子不為也。」

Zixia said, “Even in minor ways there is surely something worth seeing;
but if one goes far on them, one may get bogged down, and so the gentleman does not take them up.”

19.5

子夏曰：「日知其所亡，月無忘其所能，可謂好學也已矣！」

Zixia said, “One who each day learns what he lacks and each month does not forget what he has mastered can be called one who loves learning!”

19.6

子夏曰：「博學而篤志，切問而近思，仁在其中矣。」

Zixia said, “Learn widely and be firm in your aims, question closely and think about what is near at hand, and humaneness lies in that.”

19.7

子夏曰：「百工居肆，以成其事，君子學以致其道。」

Zixia said, “The hundred artisans live in their workshops to complete their work; the gentleman learns in order to arrive at his Way.”

19.8

子夏曰：「小人之過也必文。」

Zixia said, “When the petty man is at fault, he is sure to gloss it over.”

19.9

子夏曰：「君子有三變：望之儼然，即之也溫，聽其言也厲。」

Zixia said, “The gentleman has three aspects: seen from afar, he is stern; up close, he is warm; and his words, when you hear them, are exacting.”

19.10

子夏曰：「君子信而後勞其民，未信則以為厲己也。
信而後諫，未信則以為謗己也。」

Zixia said, “The gentleman first gains the people’s trust and then works them hard; if he does not have their trust, they think he is oppressing them.
He first gains trust and then remonstrates; if he does not have trust, his ruler thinks he is slandering him.”

19.11

子夏曰：「大德不踰閑，小德出入可也。」

Zixia said, “In great virtue one does not cross the barrier; in small virtue some coming and going is permitted.”

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！」

Ziyou said, “The disciples and young followers of Zixia are fine when it comes to sprinkling and sweeping, answering and responding, coming forward and withdrawing.
But these are the branches;
of the root they have nothing. What is to be done?”
Hearing of it, Zixia said, “Oh!
Yan You is wrong!
In the Way of the gentleman, what is handed on first?
And what is put off till later?
It is like plants and trees, which are sorted into kinds.
How can the Way of the gentleman be misrepresented?
To have the beginning and the end together, only the sage can do that!”

19.13

子夏曰：「仕而優則學，學而優則仕。」

Zixia said, “One who holds office and has strength to spare should learn; one who learns and has strength to spare should hold office.”

19.14

子游曰：「喪致乎哀而止。」

Ziyou said, “Mourning should go as far as grief and stop there.”

19.15

子游曰：「吾友張也，為難能也，然而未仁。」

Ziyou said, “My friend Zhang does what is hard to do, but he is not yet humane.”

19.16

曾子曰：「堂堂乎張也，難與并為仁矣。」

Master Zeng said, “How imposing Zhang is! It is hard to practice humaneness alongside him.”

19.17

曾子曰：「吾聞諸夫子：『人未有自致者也，必也親喪乎！』」

Master Zeng said, “I have heard the Master say, ‘Men never give their utmost of themselves, unless it is in mourning for a parent!’”

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。』」

Master Zeng said, “I have heard the Master say, ‘In the filial piety of Meng Zhuangzi,[1] the rest others could match, but that he did not change his father’s ministers or his father’s government, that is hard to match.’”

19.19

孟氏使陽膚為士師，問於曾子。
曾子曰：「上失其道，民散久矣！
如得其情，則哀矜而勿喜。」

When the Meng family made Yang Fu[2] chief judge, he asked Master Zeng for advice.
Master Zeng said, “Those above have lost their Way, and the people have long been scattered!
If you get at the truth of a case, feel pity and compassion, and do not rejoice.”

19.20

子貢曰：「紂之不善，不如是之甚也。
是以君子惡居下流，天下之惡皆歸焉。」

Zigong said, “The wickedness of Zhou[3] was not as extreme as all that.
That is why the gentleman hates to dwell downstream, where all the world’s wickedness flows to him.”

19.21

子貢曰：「君子之過也，如日月之食焉。
過也，人皆見之；
更也，人皆仰之。」

Zigong said, “The faults of the gentleman are like eclipses of the sun and moon.

When he is at fault, everyone sees it;
when he changes, everyone looks up to him."

19.22

衛公孫朝問於子貢曰：「仲尼焉學？」
子貢曰：「文武之道，未墜於地，在人。
賢者識其大者，不賢者識其小者，莫不有文武之道焉。
夫子焉不學，而亦何常師之有！」

Gongsun Chao of Wei asked Zigong, "Where did Zhongni get his learning?"
Zigong said, "The Way of King Wen and King Wu has not fallen to the ground; it is among men.
The worthy remember the great part of it, the unworthy the lesser part, and none is without something of the Way of Wen and Wu.
Where would the Master not learn? And why should he have had a fixed teacher?"

19.23

叔孫武叔語大夫於朝曰：「子貢賢於仲尼。」
子服景伯以告子貢。
子貢曰：「譬之宮牆。
賜之牆也及肩，窺見屋家之好；
夫子之牆數仞，不得其門而入，不見宗廟之美，百官之富。
得其門者或寡矣！
夫子之云，不亦宜乎！」

Shusun Wushu[4] said to the high officers at court, "Zigong is worthier than Zhongni."

Zifu Jingbo told Zigong.
Zigong said, “Take the walls of a house.
My wall reaches to the shoulder, so one can peer over and see the fine rooms within;
the Master’s wall is many fathoms high, and unless one finds the gate and goes in, one does not see the beauty of the ancestral temple or the wealth of its hundred officials.
Those who find the gate may be few!
Is it not fitting, then, that this gentleman should say so?”

19.24

叔孫武叔毀仲尼。
子貢曰：「無以為也！
仲尼不可毀也。
他人之賢者，丘陵也，猶可踰也。
仲尼，日月也，無得而踰焉。
人雖欲自絕，其何傷於日月乎？
多見其不知自量也！」

Shusun Wushu disparaged Zhongni.
Zigong said, “It is no use!
Zhongni cannot be disparaged.
The worthiness of other men is a hill or a mound that can still be climbed over.
Zhongni is the sun and the moon, and there is no climbing over them.
Even if a man wished to cut himself off from them, what harm could he do the sun and the moon?
It would only show that he does not know his own measure!”

19.25

陳子禽謂子貢曰：「子為恭也，仲尼豈賢於子乎？」
子貢曰：「君子一言以為知，一言以為不知，言不可不慎也！
夫子之不可及也，猶天之不可階而升也。
夫子之得邦家者，所謂立之斯立，道之斯行，綏之斯來，動之斯和。
其生也榮，其死也哀，如之何其可及也？」

Chen Ziqin said to Zigong, “You are being modest. How is Zhongni worthier than you?”
Zigong said, “By one word a gentleman is thought wise, by one word he is thought unwise. Words must be used with care!
The Master cannot be equaled, just as Heaven cannot be climbed by a stair.
If the Master had held a state or a house, it would have been as they say: he set them up, and they stood; he guided them, and they went; he gave them peace, and they came; he moved them, and they were in harmony.
In life he was honored; in death he was mourned. How could he be equaled?”

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1. Zhongsun Su, a high officer of Lu, son of Meng Xianzi.

2. Said to have been a disciple of Master Zeng.

3. Zhou, the last king of the Shang, held in tradition to be the worst of tyrants. Not the dynasty Zhou.

4. Zhou Chou, head of the Shusun family, one of the Three Families of Lu.

Book 20 · Yao Yue 堯曰

20.1

堯曰：「咨！
爾舜！
天之歷數在爾躬，允執其中！
四海困窮，天祿永終。」
舜亦以命禹。
曰：「予小子履，敢用玄牡，敢昭告于皇皇后帝，有罪不敢赦，帝臣不蔽，簡在帝心！
朕躬有罪，無以萬方；
萬方有罪，罪在朕躬。」
「周有大賚，善人是富。」
「雖有周親，不如仁人；
百姓有過，在予一人。
謹權量，審法度，修廢官，四方之政行焉。
興滅國，繼絕世，舉逸民，天下之民歸心焉。
所重民，食喪祭。
寬則得眾，信則民任焉。
敏則有功，公則說。」

Yao said, “Oh!
You, Shun!
The succession ordained by Heaven rests on your person. Hold faithfully to the center!
If the land within the four seas falls into distress and want,

Heaven's gifts to you will end forever."
Shun too charged Yu with these words.

He said,[1] "I, Lü, your little child, dare to offer a black bull and dare to declare plainly to the most august Lord on High: the guilty I dare not pardon, and your servants, O Lord, I will not conceal; the choice lies in your heart, O Lord!
If I myself am guilty, let it not fall on the myriad regions;
if the myriad regions are guilty, let the guilt rest on my person."
"The Zhou bestowed great gifts, and the good were made rich."
"Though I have close kin, they are not equal to humane men;
if the common people do wrong, let it rest on me, the One Man."[2]
He was careful with weights and measures, examined the laws and standards, and restored the offices that had lapsed, and government was carried out in the four quarters.
He revived states that had been destroyed, restored lines that had been cut off, and raised up men who had withdrawn, and the hearts of the people of the world turned to him.
What he gave weight to: the people, food, mourning, and sacrifice.
Be generous, and you will win the multitude; keep good faith, and the people will rely on you.
Be diligent, and you will have success; be fair, and they will be pleased.

20.2

子張問於孔子曰：「何如斯可以從政矣？」
子曰：「尊五美，屏四惡，斯可以從政矣。」
子張曰：「何謂五美？」
子曰：「君子惠而不費，勞而不怨，欲而不貪，泰而不驕；

威而不猛。」
子張曰：「何謂惠而不費？」
子曰：「因民之所利而利之，斯不亦惠而不費乎？
擇可勞而勞之，又誰怨！
欲仁而得仁，又焉貪！
君子無眾寡，無小大，無敢慢，斯不亦泰而不驕乎！
君子正其衣冠，尊其瞻視，儼然人望而畏之，斯不亦威而不猛乎！」
子張曰：「何謂四惡？」
子曰：「不教而殺謂之虐，不戒視成謂之暴，慢令致期謂之賊，猶之與人也，出納之吝，謂之有司。」

Zizhang asked Confucius, “What must one be like to take part in government?”
The Master said, “Honor the five excellences and banish the four evils, and you can take part in government.”
Zizhang said, “What are the five excellences?”
The Master said, “The gentleman is generous without expense, works the people hard without their resentment, has desires without greed, is at ease without arrogance,
and is awe-inspiring without being fierce.”
Zizhang said, “What is meant by generous without expense?”
The Master said, “To benefit the people by what benefits them, is that not to be generous without expense?
If he chooses tasks they can be worked at and works them at those, who will resent it?
If he desires humaneness and gains humaneness, how is he greedy?
Whether with many or few, with small or great, the gentleman never dares to be careless: is that not to be at ease without arrogance?

The gentleman sets his robe and cap straight and keeps his gaze dignified, so that he is stern and others look on him with awe: is that not to be awe-inspiring without being fierce?"
Zizhang said, "What are the four evils?"
The Master said, "To put men to death without having taught them is called cruelty; to demand results without warning is called tyranny; to be slow in giving orders and then insist on the deadline is called robbery; and when something must be given to others, to be grudging in handing it out is called acting like a petty clerk."

20.3

子曰：「不知命，無以為君子也。
不知禮，無以立也。
不知言，無以知人也。」

The Master said, "One who does not know fate has no way to be a gentleman.
One who does not know ritual has no way to stand.
One who does not know words has no way to know men."

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1. The speaker is Tang, founder of the Shang, whose personal name was Lü; the words are his prayer after overthrowing Jie, the last king of the Xia. The Chinese does not name him.

2. These lines are taken as the words of King Wu of Zhou. The One Man was the king's name for himself.

Colophon

The Analects

Original title · 論語 *Lunyu*

Author · The sayings and doings of Confucius (Kongzi, 551–479 BC), compiled by his disciples and their followers

Translator · Ether Library

Composition · Compiled after Confucius's death, from the fifth century BC through the Warring States period; the twenty-book text was settled under the Han dynasty. The division into 499 passages follows Zhu Xi's *Lunyu jizhu* (1190).

Source text · A public-domain digital transcription of the received twenty-book text. Translated directly from the Classical Chinese. James Legge's English translation, *Confucian Analects* (The Chinese Classics, vol. 1, 1861; revised 1893), was consulted for meaning only.

Extent · Complete and unabridged · 20 books · 499 passages · 15,914 characters of Chinese (punctuation excluded), printed in full in 1,504 lines, each with its English line · 184 short translator's notes

Corrections · Characters miswritten or lost in the transcription are corrected in the Chinese, among them 12.1 人 for 仁 and 15.23 恕 for 怒. Readings on which the commentators divide are noted.

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