Analects

CONFUCIUS

551–479 BC

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論語

Translated from the Classical Chinese with AI (Claude) and edited



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Analects · Confucius (551–479 BC)

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INTRODUCTION

The *Analects* collects the sayings of Confucius (551–479 BC) and his conversations with his disciples, written down by their followers over the following generations. For two thousand years it was the foundation of education in China and across East Asia.

Its concerns are practical and personal: how to become a person of good character, how to learn, how to treat parents and friends, how rulers should govern by example rather than force. Many of its short sayings are among the most quoted lines in any language.

The text is divided into twenty books of short passages, cited by book and passage number.

Book 1: Learning

學而第一

The Master on learning, filial devotion and true friendship.

	CHINESE	ENGLISH
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, “To learn and at due times 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 feel no resentment—is that not an exemplary person?”[1]
1.2	有子曰：「其爲人也孝弟，而好犯上者，鮮矣；不好犯上，而好作亂者，未之有也。君子務本，本立而道生；孝弟也者，其爲仁之本與？」	Youzi said, “Among those who are filial and respectful to their elders, few are fond of defying their superiors; and there has never been one who, not fond of defying superiors, was fond of stirring up disorder. The exemplary person attends to the root; when the root is established, the Way grows from it. Filial devotion and respect for elders—are these not the root of humaneness?”[2]
1.3	子曰：「巧言令色，鮮矣仁。」	The Master said, “Clever words and an ingratiating face—seldom is there humaneness in them.”
1.4	曾子曰：「吾日三省吾身：爲人謀而不忠乎？與朋友交而不信乎？傳不習乎？」	Zengzi said, “Every day I examine myself on three counts. In planning for others, have I failed to do my best? In dealing with friends, have I failed to be trustworthy? Have I failed to practice what was passed on to me?”[3]
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 lead a state of a thousand chariots: be reverent in affairs and trustworthy, be sparing in expenditure and love others, and employ the people only in the proper seasons.”
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, “The young should be filial at home and respectful to elders abroad, careful and trustworthy, loving broadly toward all, and close to those who are humane. If they have energy to spare after doing this, let them devote it to the study of culture.”
1.7		Zixia said, “One who values worthiness in place of beauty; who in serving father and mother can ex-

1 “Exemplary person” renders junzi 君子, literally “son of a lord”; for Confucius, a person of cultivated character. Its opposite, xiaoren 小人, is rendered “the petty person.”

	CHINESE	ENGLISH
	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，吾必謂之學已矣。」	ert all their strength; who in serving a lord can give their very self; who in dealing with friends is true to their word—though it may be said they have no learning, I would surely call them learned."[4]
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, "If the exemplary person is not grave, they will not inspire awe, and their learning will not be solid. Hold to doing your best and to trustworthiness. Have no friends who are not your equal. When you err, do not be afraid to correct it."
1.9	曾子曰：「愼終追遠，民德歸厚矣。」	Zengzi said, "Be attentive at the passing of parents and keep remembering distant ancestors, and the people's virtue will return to its 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, "When the Master arrives in a state, he always hears about its governing. Does he seek this out, or is it offered to him?" Zigong said, "The Master gets it by being gentle, good, respectful, frugal, and deferential. The Master's way of seeking it—is it not different from the way others seek it?"[5]
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 one's father is alive, look at one's intentions; after the father is gone, look at one's conduct. If for three years one does not alter the father's ways, one may be called filial."
1.12	有子曰：「禮之用，和爲貴；先王之道，斯爲美；小大由之。有所不行，知和而和，不以禮節之，亦不可行也。」	Youzi said, "In the practice of ritual propriety, harmony is what matters most. In the Way of the former kings, this was the beautiful thing; in matters small and great they followed it. Yet there is a point where it does not work: to know harmony and simply pursue harmony, without regulating it by ritual propriety—that too will not work."
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。」	Youzi said, "When trustworthiness is close to rightness, one's word can be kept. When respect is close to ritual propriety, one stays far from shame and disgrace. When those one relies on are the proper ones to be close to, one can be taken as a model as well."[6]
1.14	子曰：「君子食無求飽，居無求安，敏於事而愼於言，就有道而正焉：可謂好學也已。」	The Master said, "The exemplary person eats without seeking to be full and dwells without seek-

2 Youzi (You Ruo) was a disciple of Confucius. "Humaneness" renders ren 仁, the Master's central virtue: fully realized goodness toward others.
3 Zengzi (Zeng Shen), a younger disciple, later associated with the teaching of filial devotion.
4 Zixia (Bu Shang), a disciple noted for his learning in the texts.
5 Zigong (Duanmu Ci), an eloquent disciple who was also a successful merchant.
6 The last sentence is obscure and has been read in several ways.

	CHINESE	ENGLISH
		ing comfort, is quick in deeds and careful in speech, and goes to those who have the Way to be set right by them. Such a person may be called fond of 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, "Poor but not fawning, rich but not arrogant—what do you think of that?" The Master said, "Good enough. But not as good as poor yet joyful, rich yet fond of ritual propriety." Zigong said, "The Odes say, 'As if cut, as if filed; as if carved, as if polished.' Is this what that means?" The Master said, "Zigong, now I can begin to discuss the Odes with you! Told what has gone before, you know what is to come."[7]
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."

7 The Odes (Shijing) is the classical anthology of poems; the lines describe the working of bone and jade.

Book 2: Governing

爲政第二

Governing by virtue, filial devotion, and what it means to learn and to know.

	CHINESE	ENGLISH
2.1	子曰：「爲政以德，譬如北辰，居其所，而眾星共之。」	The Master said, “One who governs by virtue is like the North Star: it keeps 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 Odes number three hundred, but one phrase covers them all: ‘In thought, no swerving.’”[1]
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 them by governing measures and keep them in line with punishments, and the people will stay out of trouble but have no sense of shame. Guide them by virtue and keep them in line with ritual propriety, 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 took my stand. At forty I was free of doubts. At fifty I knew the mandate of Heaven. At sixty my ear was attuned. At seventy I could follow what my heart desired without overstepping the bounds.”[2]
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 asked about filial devotion. The Master said, “Do not deviate.” As Fan Chi was driving his chariot, the Master told him, “Mengsun asked me about filial devotion, and I answered, ‘Do not deviate.’” Fan Chi said, “What did you mean?” The Master said, “While they are alive, serve them according to ritual propriety; when they die, bury them according to ritual propriety and sacrifice to them according to ritual propriety.”[3]
2.6	孟武伯問孝。子曰：「父母，唯其疾之憂。」	Meng Wubo asked about filial devotion. The Master said, “Give your father and mother nothing to worry about but your falling ill.”[4]

1 The phrase comes from an ode about horses running straight; here it is applied to thought.
2 The mandate of Heaven (tianming 天命) is what Heaven has ordained; “my ear was attuned” is literally “my ear was compliant,” and is variously explained.
3 Meng Yizi (Mengsun) headed one of the three powerful clans of Lu; Fan Chi was a disciple.
4 Also read: “Worry only about your parents’ falling ill.”

	CHINESE	ENGLISH
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 asked about filial devotion. The Master said, "Nowadays filial devotion means being able to provide for one's parents. But even dogs and horses are provided for. Without reverence, where is the difference?"[5]
2.8	子夏問孝。子曰：「色難。有事，弟子服其勞；有酒食，先生饌。曾是以爲孝乎？」	Zixia asked about filial devotion. The Master said, "The hard part is the expression on one's face. When there is work, the young take on the labor; when there is wine and food, the elders are served—is that all there is to filial devotion?"
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 Yan Hui all day and he never disagrees, as if he were slow-witted. Yet when he has withdrawn and I observe his private life, he fully brings out what I said. Yan Hui is not slow-witted."[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, "Watch what they do, observe their motives, examine what they are at ease with—how can a person hide? How can a person hide?"
2.11	子曰：「溫故而知新，可以爲師矣。」	The Master said, "One who revisits the old and so understands the new is fit to be a teacher."
2.12	子曰：「君子不器。」	The Master said, "The exemplary person is not a vessel."[7]
2.13	子貢問君子。子曰：「先行其言，而後從之。」	Zigong asked about the exemplary person. The Master said, "They act first on what they would say, and only then let their words follow."
2.14	子曰：「君子周而不比，小人比而不周。」	The Master said, "The exemplary person is inclusive and not partisan; the petty person 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 leads to confusion; thinking without learning leads to danger."
2.16	子曰：「攻乎異端，斯害也已。」	The Master said, "To devote oneself to strange doctrines—that does nothing but harm."[8]
2.17	子曰：「由，誨女知之乎！知之爲知之，不知爲不知，是知也。」	The Master said, "Zilu, shall I teach you what knowing is? When you know something, recognize that you know it; when you do not, recognize that you do not. That is knowing."[9]

5 Ziyou (Yan Yan), a disciple noted for his mastery of culture and ritual.
6 Yan Hui (Yan Yuan), the Master's favorite disciple, who died young.
7 That is, not a tool fit for a single use.
8 Gong 攻 can also mean "attack," giving "Attack strange doctrines, and the harm will cease."
9 Zilu (Zhong You), a bold and impetuous disciple, the Master's longtime companion.

	CHINESE	ENGLISH
2.18	子張學干祿。子曰：「多聞闕疑，愼言其餘，則寡尤；多見闕殆，愼行其餘，則寡悔。言寡尤，行寡悔，祿在其中矣。」	Zizhang was studying in order to seek an official's salary. The Master said, "Hear much, set aside what is doubtful, and speak with care about the rest—then you will seldom be blamed. See much, set aside what is risky, and act with care on the rest—then you will seldom have regrets. Seldom blamed for your words, seldom regretting your deeds: the salary lies in that."[10]
2.19	哀公問曰：「何爲則民服？」孔子對曰：「擧直錯諸枉，則民服；擧枉錯諸直，則民不服。」	Duke Ai asked, "What should I do so that the people will be obedient?" Confucius replied, "Raise up the straight and set them over the crooked, and the people will be obedient. Raise up the crooked and set them over the straight, and the people will not be obedient."[11]
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；擧善而教不能，則勸。」	Ji Kangzi asked, "How can I make the people reverent and devoted, and eager to do well?" The Master said, "Approach them with dignity, and they will be reverent. Be filial and kind, and they will do their best for you. Raise up the good and teach those who lack ability, and they will be eager."[12]
2.21	或謂孔子曰：「子奚不爲政？」子曰：「《書》云：『孝乎惟孝，友於兄弟。』施於有政，是亦爲政，奚其爲爲政？」	Someone said to Confucius, "Why do you not take part in governing?" The Master said, "The Documents say, 'Filial! Only be filial, and a friend to your brothers,' and so extend it to governing. This too is taking part in governing. Why must one hold office to take part in governing?"[13]
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 person without trustworthiness—I do not see how they can get on. A large cart without its yoke-bar, a small cart without its collar-bar—how can it 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 built on the ritual of the Xia; what it took away and added can be known. The Zhou built on the ritual of the Yin; what it took away and added can be known. Whoever may succeed the Zhou—even a hundred generations on can be known."[14]
2.24	子曰：「非其鬼而祭之，諂也。見義不爲，無勇也。」	The Master said, "To sacrifice to spirits that are not one's own is flattery. To see what is right and not do it is lack of courage."

10 Zizhang (Zhuansun Shi), an ambitious young disciple.
11 Duke Ai ruled Confucius's home state of Lu from 494 to 468 BC.
12 Ji Kangzi, head of the Ji clan, was the effective ruler of Lu.
13 The Documents (Shujing) is the classic of speeches and records from early rulers.
14 Xia, Yin (Shang), and Zhou are the three early dynasties; Confucius lived under the Zhou.

Book 3: Eight Rows of Dancers

八佾第三

Ritual and music, and Confucius's anger at nobles who usurp royal rites.

	CHINESE	ENGLISH
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 family, "Eight rows of dancers in his courtyard! If this can be tolerated, what cannot?"[1]
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" ode sung as the sacrificial vessels were cleared. The Master said, "'Attended by the lords and dukes, the Son of Heaven, solemn and majestic'—what place do these words have in the halls of the Three Families?"[2]
3.3	子曰：「人而不仁，如禮何？人而不仁，如樂何？」	The Master said, "A person who is not humane—what can they do with ritual propriety? A person who is not humane—what can they 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 asked about the root of ritual propriety. The Master said, "A great question! In ritual, rather than extravagance, better frugality; in mourning, rather than smooth observance, better true grief."
3.5	子曰：「夷狄之有君，不如諸夏之亡也。」	The Master said, "The Yi and Di peoples with their rulers are not the equal of the Chinese states without them."[3]
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 family performed a sacrifice to Mount Tai. The Master said to Ran You, "Could you not prevent it?" Ran You replied, "I could not." The Master said, "Alas! Are we to say that Mount Tai knows less than Lin Fang?"[4]
3.7	子曰：「君子無所爭，必也射乎！揖讓而升，下而飲，其爭也君子。」	The Master said, "The exemplary person does not compete—except, perhaps, in archery! Bowing and yielding, they go up; coming down, they drink. Even their competing is that of an exemplary person."

1 Eight rows of eight dancers was a performance reserved for the Son of Heaven; the Ji were ministers in Lu.
2 The Three Families were the leading clans of Lu; the "Yong" was reserved for royal ancestral sacrifices.
3 The Yi and Di lived beyond the Zhou cultural sphere; the line can also be read, "Even the Yi and Di have rulers, unlike the Chinese states, which have lost theirs."
4 Ran You (Ran Qiu), a disciple then serving the Ji family as steward; only a ruler could sacrifice to Mount Tai.

	CHINESE	ENGLISH
3.8	子夏問曰：「『巧笑倩兮，美目盼兮，素以爲絢兮。』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》已矣。」	Zixia asked, "'Her artful smile so charming, her lovely eyes so bright, the plain ground made brilliant with color'—what does this mean?" The Master said, "Painting comes after the plain ground." Zixia said, "Then ritual propriety comes after?" The Master said, "Zixia, you have inspired me! Now I can begin to discuss the Odes with you."
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, "I can speak of the ritual of the Xia, but Qi cannot furnish sufficient evidence. I can speak of the ritual of the Yin, but Song cannot furnish sufficient evidence. This is because their records and learned men are insufficient. If they were sufficient, I could confirm what I say."[5]
3.10	子曰：「禘自既灌而往者，吾不欲觀之矣。」	The Master said, "At the di sacrifice, from the pouring of the libation onward, I have no wish to watch."[6]
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 about the meaning of the di sacrifice. The Master said, "I do not know. One who knew its meaning would deal with the whole world as if it were this"—and he pointed to his palm.
3.12	祭如在，祭神如神在。子曰：「吾不與祭，如不祭。」	Sacrifice as though they are present; sacrifice to the spirits as though the spirits are present. The Master said, "If I do not take part in the sacrifice myself, it is as if I had not sacrificed."
3.13	王孫賈問曰：「『與其媚於奧，寧媚於竈。』何謂也？」子曰：「不然。獲罪於天，無所禱也。」	Wangsun Jia asked, "'Better to court the stove god than the god of the southwest corner'—what does that mean?" The Master said, "Not so. One who offends Heaven has nowhere to pray."[7]
3.14	子曰：「周監於二代，郁郁乎文哉！吾從周。」	The Master said, "The Zhou looked back upon the two dynasties before it. How splendid its culture! 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 knows ritual propriety? He enters the Grand Temple and asks about everything." Hearing this, the Master said, "That is ritual propriety."[8]
3.16	子曰：「射不主皮，爲力不同科，古之道也。」	

5 Qi and Song were small states whose rulers descended from the Xia and Yin royal houses.
6 The di was a grand ancestral sacrifice properly reserved for the king; its performance in Lu was of questionable propriety.
7 Wangsun Jia was a powerful minister of Wei; the saying implies it pays to court those with real power rather than those with nominal honor.
8 Zou was Confucius's birthplace, where his father had been an official; the Grand Temple honored the Duke of Zhou, founder of Lu.

	CHINESE	ENGLISH
		The Master said, “In archery, the point is not piercing the hide, since people’s strength is not of the same grade. That was the ancient way.”
3.17	子貢欲去告朔之餼羊。子曰：「賜也！爾愛其羊，我愛其禮。」	Zigong wished to do away with the sheep offered at the announcement of the new moon. The Master said, “Zigong! You would spare the sheep; I would spare the ritual.”
3.18	子曰：「事君盡禮，人以爲諂也。」	The Master said, “Serve one’s lord with full ritual propriety, and others take it for 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 asked, “How should a lord employ ministers, and how should ministers serve their lord?” Confucius replied, “A lord should employ ministers with ritual propriety; ministers should serve their lord by doing their best.”[9]
3.20	子曰：「《關雎》，樂而不淫，哀而不傷。」	The Master said, “The ‘Guanju’: joyful but not excessive, sorrowful but not wounding.”[10]
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 about the altar to the earth. Zai Wo replied, “The Xia rulers used the pine, the people of Yin used the cypress, and the people of Zhou used the chestnut, saying, ‘It makes the people tremble.’” Hearing this, the Master said, “What is done is not discussed; what is finished is not argued; what is past is not blamed.”[11]
3.22	子曰：「管仲之器小哉！」或曰：「管仲儉乎？」曰：「管氏有三歸，官事不攝，焉得儉？」「然則管仲知禮乎？」曰：「邦君樹塞門，管氏亦樹塞門。邦君爲兩君之好，有反坫，管氏亦有反坫。管氏而知禮，孰不知禮？」	The Master said, “Guan Zhong was a small vessel indeed!” Someone said, “Was Guan Zhong frugal?” The Master said, “Guan kept three residences, and his officials never doubled their duties—how could he be frugal?” “Then did Guan Zhong know ritual propriety?” The Master said, “Rulers of states set up a screen at their gate; Guan too set up a screen at his gate. Rulers of states, when entertaining another ruler, have a stand for the emptied cups; Guan too had such a stand. If Guan knew ritual propriety, who does not?”[12]
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 with the Grand Music Master of Lu: “Music can be understood. At the outset it gathers together; as it unfolds, it is harmonious, clear, and unbroken, and so it reaches completion.”
3.24		The border warden at Yi asked to be presented, saying, “Whenever an exemplary person has come

9 Duke Ding ruled Lu from 509 to 495 BC.
10 The “Guanju” (“The Ospreys Cry”) is the first poem in the Odes, a courtship song.
11 Zai Wo (Zai Yu), an eloquent disciple often rebuked by the Master; li 栗 “chestnut” also means “tremble.”

	CHINESE	ENGLISH
	儀封人請見，曰：「君子之至於斯也，吾未嘗不得見也。」從者見之。出曰：「二三子，何患於喪乎？天下之無道也久矣，天將以夫子爲木鐸。」	here, I have never failed to see them." The followers presented him. On coming out he said, "My friends, why worry that he has lost office? The world has long been without the Way. Heaven is going to use the Master as its wooden-clappered bell."[13]
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, "Perfectly beautiful, and perfectly good as well." Of the Wu he said, "Perfectly beautiful, but not perfectly good."[14]
3.26	子曰：「居上不寬，爲禮不敬，臨喪不哀，吾何以觀之哉！」	The Master said, "Holding high position without generosity, performing ritual without reverence, attending a funeral without grief—how could I bear to look on such things?"

12 Guan Zhong (d. 645 BC) was the celebrated chief minister of Qi; the meaning of "three residences" (sangui 三歸) is disputed.
13 A bell with a wooden clapper was rung to gather people for official announcements.
14 The Shao was the music of the sage-king Shun, who received the throne by abdication; the Wu was the music of King Wu, who won it by conquest.

Book 4: Dwelling in Humaneness

里仁第四

Humaneness, the exemplary versus the petty person, and duties to parents.

	CHINESE	ENGLISH
4.1	子曰：「里仁爲美。擇不處仁，焉得知？」	The Master said, “It is humaneness that makes a neighborhood beautiful. If one chooses not to dwell among the humane, how can one be 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, “Those who are not humane cannot long endure hardship, nor long enjoy good fortune. 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 truly like others and truly dislike others.”
4.4	子曰：「苟志於仁矣，無惡也。」	The Master said, “If one has truly set one’s heart on humaneness, there will be no wrongdoing.”
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，是人之所惡也；不以其道得之，不去也。君子去仁，惡乎成名？君子無終食之間違仁，造次必於是，顚沛必於是。」	The Master said, “Wealth and rank are what people desire, but if they cannot be had in the proper way, one should not dwell in them. Poverty and low station are what people hate, but if they cannot be escaped in the proper way, one should not escape them. If the exemplary person abandons humaneness, how can they make a name? The exemplary person does not depart from humaneness even for the space of a meal. In haste and hurry, they hold to it; in stumbling and falling, they hold to it.”
4.6	子曰：「我未見好仁者，惡不仁者。好仁者，無以尙之；惡不仁者，其爲仁矣。不使不仁者加乎其身。有能一日用其力於仁矣乎？我未見力不足者！蓋有之矣，我未之見也。」	The Master said, “I have never seen one who truly loved humaneness, or one who truly hated what is not humane. One who loves humaneness puts nothing above it. One who hates what is not humane practices humaneness by not letting what is not humane touch their person. Is there anyone able to devote their strength to humaneness for a single day? I have never seen one whose strength was not enough. Perhaps there are such people, but I have not seen them.”
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 follow their own kind. Observe someone’s faults, and you will know their humaneness.”

	CHINESE	ENGLISH
4.8	子曰：「朝聞道，夕死可矣！」	The Master said, “Hear the Way in the morning, and one may die 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 scholar-official who has set their heart on the Way yet is ashamed of poor clothes and poor food is not worth talking with.”[1]
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 dealing with the world, the exemplary person has nothing they insist on and nothing they refuse; they side 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 exemplary person cherishes virtue; the petty person cherishes land. The exemplary person cherishes the law; the petty person 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 with much resentment.”
4.13	子曰：「能以禮讓爲國乎，何有？不能以禮讓爲國，如禮何？」	The Master said, “If one can govern a state through ritual propriety and deference, what difficulty is there? If one cannot govern a state through ritual propriety and deference, what good is ritual propriety?”
4.14	子曰：「不患無位，患所以立。不患莫己知，求爲可知也。」	The Master said, “Do not worry about having 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, “Zengzi! My Way has one thread running through it.” Zengzi said, “Yes.” When the Master had gone out, the disciples asked, “What did he mean?” Zengzi said, “The Master’s Way is doing one’s best and reciprocity—nothing more.”[2]
4.16	子曰：「君子喻於義，小人喻於利。」	The Master said, “The exemplary person understands rightness; the petty person understands profit.”
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 person, think of becoming their equal; when you see an unworthy one, look within and examine yourself.”
4.18	子曰：「事父母幾諫；見志不從，又敬而不違，勞而不怨。」	The Master said, “In serving father and mother, remonstrate gently. If you see they are not inclined to follow you, remain reverent and do not defy them; toil for them without resentment.”

1 “Scholar-official” renders shi 士, a member of the educated class who sought office; Confucius uses it for one committed to the Way.
2 “Doing one’s best” renders zhong 忠, wholehearted devotion to others; “reciprocity” renders shu 恕, not doing to others what one would not want for oneself.

	CHINESE	ENGLISH
4.19	子曰：「父母在，不遠遊；遊必有方。」	The Master said, “While father and mother are alive, do not travel far; if you must travel, have a known destination.”
4.20	子曰：「三年無改於父之道，可謂孝矣。」	The Master said, “If for three years one does not alter the father’s ways, one may 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, “One must know the ages of one’s father and mother—on the one hand for joy, on the other for fear.”
4.22	子曰：「古者言之不出，恥躬之不逮也。」	The Master said, “The ancients did not let words out lightly, ashamed lest their conduct fall short of them.”
4.23	子曰：「以約失之者，鮮矣。」	The Master said, “Those who go wrong through restraint are few.”
4.24	子曰：「君子欲訥於言而敏於行。」	The Master said, “The exemplary person 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, “Press your lord too often, and you will be disgraced; press your friends too often, and they will grow distant.”

Book 5: Gongye Chang

公冶長第五

Confucius judges disciples and public figures, weighing who is humane, wise or upright.

	CHINESE	ENGLISH
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。	The Master said of Gongye Chang, “He is fit to be married. Though he was in bonds, it was through no crime of his.” And he gave him his daughter in marriage.[1]
5.2	子謂南容，「邦有道，不廢；邦無道，免於刑戮。」以其兄之子妻之。	The Master said of Nan Rong, “When the state has the Way, he will not be cast aside; when it lacks the Way, he will escape punishment and execution.” And he gave him his elder brother’s daughter in marriage.[2]
5.3	子謂子賤：「君子哉若人！魯無君子者，斯焉取斯？」	The Master said of Zijian, “An exemplary person indeed, this one! If Lu had no exemplary persons, where would he have gotten this from?”[3]
5.4	子貢問曰：「賜也何如？」子曰：「女器也」。曰：「何器也？」曰：「瑚璉也。」	Zigong asked, “What about me?” The Master said, “You are a vessel.” “What kind of vessel?” “A jade sacrificial vessel.”[4]
5.5	或曰：「雍也，仁而不佞。」子曰：「焉用佞？禦人以口給，屢憎於人。不知其仁；焉用佞？」	Someone said, “Zhonggong is humane but not glib.” The Master said, “What use is glibness? Those who fend people off with a ready tongue are often disliked. I do not know whether he is humane, but what use is glibness?”[5]
5.6	子使漆雕開仕。對曰：「吾斯之未能信。」子說。	The Master wanted Qidiao Kai to take office. He replied, “I cannot yet trust myself in this.” The Master was pleased.[6]
5.7	子曰：「道不行，乘桴浮於海，從我者，其由與？」子路聞之喜。子曰：「由也，好勇過我，無所取材。」	The Master said, “The Way is not being practiced. I will get on a raft and float out to sea. The one who would follow me—would it be Zilu?” Zilu, hearing this, was delighted. The Master said, “Zilu loves courage more than I do, but there is nowhere to get the timber.”[7]

1 Gongye Chang was a disciple.
2 Nan Rong (Nangong Kuo) was a disciple.
3 Zijian (Fu Buqi) was a disciple.
4 Hulian 瑚璉 were ornate vessels holding grain at ancestral sacrifices—precious, but still vessels (compare 2.12).
5 Zhonggong (Ran Yong), a disciple of humble origins.
6 Qidiao Kai was a disciple.
7 The last phrase may also mean “he has no sense of judgment.”

	CHINESE	ENGLISH
5.8	孟武伯問：「子路仁乎？」子曰：「不知也。」又問，子曰：「由也，千乘之國，可使治其賦也；不知其仁也。」「求也何如？」子曰：「求也，千室之邑，百乘之家，可使爲之宰也；不知其仁也。」「赤也何如？」子曰：「赤也，束帶立於朝，可使與賓客言也；不知其仁也。」	Meng Wubo asked, “Is Zilu humane?” The Master said, “I do not know.” He asked again. The Master said, “Zilu could be put in charge of the military levies of a state of a thousand chariots, but I do not know whether he is humane.” “What about Ran You?” The Master said, “Ran You could be made steward of a town of a thousand households or of a noble house of a hundred chariots, but I do not know whether he is humane.” “What about Gongxi Hua?” The Master said, “Gongxi Hua, with sash tied, standing at court, could be made to converse with guests and visitors, but I do not know whether he is humane.”[8]
5.9	子謂子貢曰：「女與回也孰愈？」對曰：「賜也何敢望回！回也聞一以知十，賜也聞一以知二。」子曰：「弗如也。吾與女，弗如也。」	The Master said to Zigong, “Who is better, you or Yan Hui?” Zigong replied, “How could I dare compare myself with Yan Hui? He hears one thing and understands ten; I hear one thing and understand two.” The Master said, “You are not his equal. You and I are both not his equal.”[9]
5.10	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 Wo slept during the day. The Master said, “Rotten wood cannot be carved; a wall of filthy earth cannot be plastered. What is the use of scolding Zai Wo?” The Master said, “At first, my way with people was to hear their words and trust their conduct. Now my way with people is to hear their words and watch their conduct. It was Zai Wo who made me change.”
5.11	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 anyone truly steadfast.” Someone replied, “Shen Cheng.” The Master said, “Shen Cheng has desires. How can he be steadfast?”
5.12	子貢曰：「我不欲人之加諸我也，吾亦欲無加諸人。」子曰：「賜也，非爾所及也！」	Zigong said, “What I do not want others to do to me, I also want not to do to others.” The Master said, “Zigong, that is beyond you.”
5.13	子貢曰：「夫子之文章，可得而聞也；夫子之言性與天道，不可得而聞也。」	Zigong said, “The Master’s culture and refinement we can get to hear about; the Master’s words on human nature and the Way of Heaven we cannot get to hear.”
5.14	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.
5.15		Zigong asked, “Why was Kong Wenzi called ‘Wen’?” The Master said, “He was quick and fond of learn-

	CHINESE	ENGLISH
	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。」	ing, and not ashamed to ask those below him. That is why he was called 'Wen.'"[10]
5.16	子謂子產：「有君子之道四焉：其行己也恭，其事上也敬，其養民也惠，其使民也義。」	The Master said of Zichan, "He had four qualities of the Way of the exemplary person: in conducting himself, he was respectful; in serving his superiors, he was reverent; in caring for the people, he was generous; in employing the people, he acted with rightness."[11]
5.17	子曰：「晏平仲善與人交，久而敬之。」	The Master said, "Yan Pingzhong was good at friendship: however long he knew people, he treated them with respect."[12]
5.18	子曰：「臧文仲居蔡，山節藻棁。何如其知也？」	The Master said, "Zang Wenzhong housed a great tortoise in a hall with mountains carved on its capitals and waterweed painted on its rafter posts. What kind of wisdom is that?"[13]
5.19	子張問曰：「令尹子文，三仕爲令尹，無喜色；三已之，無慍色。舊令尹之政，必以告新令尹。何如？」子曰：「忠矣。」曰：「仁矣乎？」曰：「未知，焉得仁？」「崔子弑齊君，陳文子有馬十乘，棄而違之，至於他邦，則曰：『猶吾大夫崔子也！』違之，之一邦，則又曰：『猶吾大夫崔子也！』違之。何如？」子曰：「清矣。」曰：「仁矣乎？」曰：「未知，焉得仁？」	Zizhang asked, "Prime Minister Ziwen three times took office as prime minister and showed no sign of pleasure; three times he was dismissed and showed no sign of resentment. He always informed the new prime minister of how the old one had governed. What do you think of him?" The Master said, "He did his best." "Was he humane?" "I do not know. How could that make him humane?" "When Cuizi assassinated the lord of Qi, Chen Wenzi, who had ten teams of horses, abandoned them and left. Arriving in another state, he said, 'They are just like our minister Cuizi,' and left it. Going on to another state, he again said, 'They are just like our minister Cuizi,' and left it. What do you think of him?" The Master said, "He was pure." "Was he humane?" "I do not know. How could that make him humane?"[14]
5.20	季文子三思而後行。子聞之曰：「再，斯可矣！」	Ji Wenzi thought three times before acting. Hearing of this, the Master said, "Twice is enough."[15]
5.21	子曰：「甯武子，邦有道則知；邦無道則愚。其知可及也，其愚不可及也。」	The Master said, "Ning Wuzi: when the state had the Way, he was wise; when the state lacked the Way, he was foolish. His wisdom can be matched; his foolishness cannot be matched."[16]

8 Gongxi Hua (Gongxi Chi), a disciple skilled in ceremony.
9 Also read: "I grant that you are not his equal."
10 Kong Wenzi was a minister of Wei; wen 文, "cultured," was his posthumous title.
11 Zichan (Gongsun Qiao, d. 522 BC) was the renowned chief minister of Zheng.
12 Yan Pingzhong (Yan Ying) was a celebrated minister of Qi.
13 Zang Wenzhong was a minister of Lu; such a divination tortoise and such decoration were the privileges of a ruler.
14 The prime minister (lingyin) was the chief minister of Chu; Cuizi (Cui Zhu) killed Duke Zhuang of Qi in 548 BC.
15 Ji Wenzi (d. 568 BC) was a minister of Lu.

	CHINESE	ENGLISH
5.22	子在陳，曰：「歸與！歸與！吾黨之小子狂簡，斐然成章，不知所以裁之。」	When the Master was in Chen, he said, “Let us go home! Let us go home! The young people of my home are ambitious and rash; they have woven a brilliant pattern but do not know how to cut it to shape.”
5.23	子曰：「伯夷、叔齊，不念舊惡，怨是用希。」	The Master said, “Bo Yi and Shu Qi did not dwell on old wrongs, and so there was little resentment.”[17]
5.24	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 is upright? When someone asked him for vinegar, he asked his neighbor for some and gave it to them.”[18]
5.25	子曰：「巧言、令色、足恭，左丘明恥之，丘亦恥之。匿怨而友其人，左丘明恥之，丘亦恥之。」	The Master said, “Clever words, an ingratiating face, and excessive courtesy—Zuoqiu Ming was ashamed of these, and I too am ashamed of them. Hiding resentment and befriending the person—Zuoqiu Ming was ashamed of this, and I too am ashamed of it.”[19]
5.26	顏淵、季路侍。子曰：「盍各言爾志？」子路曰：「願車馬衣裘，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 Hui and Zilu were attending the Master. The Master said, “Why not each tell me your aims?” Zilu said, “I would like to share my carriages and horses, my clothes and furs, with my friends, and have no regret if they wore them out.” Yan Hui said, “I would like never to boast of my goodness or make a show of my efforts.” Zilu said, “We would like to hear your aims.” The Master said, “To comfort the old, to be trustworthy to friends, and to cherish the young.”
5.27	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 anyone who could see their own faults and bring charges against themselves within.”
5.28	子曰：「十室之邑，必有忠信如丘者焉，不如丘之好學也。」	The Master said, “In a town of ten households there are sure to be people as good at doing their best and as trustworthy as I am—but none as fond of learning as I am.”

16 Ning Wuzi was a minister of Wei who is said to have played the fool to survive bad rule.
17 Bo Yi and Shu Qi were legendary brothers who starved themselves rather than serve the Zhou after its conquest of the Shang.
18 Weisheng Gao was a man of Lu with a reputation for honesty.
19 Zuoqiu Ming is of uncertain identity; tradition credits him with the Zuo Commentary.

Book 6: Yong

雍也第六

More judgments of disciples, praise of Yan Hui, and sayings on wisdom and humaneness.

	CHINESE	ENGLISH
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, “Zhonggong could be set to face south.” Zhonggong asked about Zisang Bozi. The Master said, “He will do—he keeps things simple.” Zhonggong said, “To hold oneself with reverence while acting simply in overseeing the people—is that not acceptable? But to be simple in oneself and simple in action—is that not too simple?” The Master said, “What Zhonggong says is right.”[1]
6.2	哀公問：「弟子孰爲好學？」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; he did not repeat a mistake. Unfortunately his life was short and he died. Now there is no one; I have not heard of anyone who loves learning.”
6.3	子華使於齊，冉子爲其母請粟。子曰：「與之釜。」請益，曰：「與之庾。」冉子與之粟五秉。子曰：「赤之適齊也，乘肥馬，衣輕裘；吾聞之也：君子周急不繼富。」原思爲之宰，與之粟九百，辭。子曰：「毋！以與爾鄰里鄉黨乎！」	Gongxi Hua was sent on a mission to Qi. Ran You asked for grain for his mother. The Master said, “Give her a fu.” Ran You asked for more. The Master said, “Give her a yu.” Ran You gave her five bing of grain. The Master said, “When Gongxi Hua went to Qi, he rode sleek horses and wore light furs. I have heard that the exemplary person helps the needy, not the rich.” When Yuan Si became the Master’s steward, he was given nine hundred measures of grain, and he declined it. The Master said, “Do not! Give it to your neighbors and villagers.”[2]
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 plow ox is red and has well-formed horns, even if people would rather not use it, would the spirits of the mountains and rivers reject it?”[3]
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, “Yan Hui could keep his heart from straying from humaneness for three months at a time. The rest reach it for a day or a month, and that is all.”

1 To face south was the posture of a ruler.
2 Fu, yu, and bing are grain measures; five bing was a very large amount.
3 Red oxen with proper horns were prized for sacrifice; Zhonggong’s father was said to be of low status.

	CHINESE	ENGLISH
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 Zilu be given a role in governing?” The Master said, “Zilu is decisive. What difficulty would he have in governing?” “Could Zigong be given a role in governing?” “Zigong is perceptive. What difficulty would he have in governing?” “Could Ran You be given a role in governing?” “Ran You is versatile. What difficulty would he have in governing?”
6.7	季氏使閔子騫爲費宰。閔子騫曰：「善爲我辭焉。如有復我者，則吾必在汶上矣。」	The Ji family wanted to make Min Ziqian steward of Bi. Min Ziqian said, “Decline it for me politely. If anyone comes back for me again, I will surely be on the far side of the Wen River.”[4]
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 was ill. The Master went to ask after him and, holding his hand through the window, said, “We are losing him—it is destiny! That such a man should have such an illness! That such a man should have such an illness!”[5]
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, “What a worthy man Yan Hui is! A single bowl of rice, a single gourd of water, living in a mean alley—others could not bear such hardship, but Yan Hui never lets it change his joy. What a worthy man Yan Hui is!”
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 You 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 up halfway. You are drawing the line yourself.”
6.11	子謂子夏曰：「女爲君子儒，無爲小人儒。」	The Master said to Zixia, “Be a scholar of the exemplary kind, not a scholar of the petty kind.”[6]
6.12	子游爲武城宰。子曰：「女得人焉耳乎？」曰：「有澹臺滅明者，行不由徑；非公事，未嘗至於偃之室也。」	Ziyou was steward of Wucheng. The Master said, “Have you found good people there?” Ziyou said, “There is one Tantai Mieming, who never takes shortcuts and has never come to my quarters except on official 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 does not boast. When the army fled, he brought up the rear; as he was 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 forward.’”[7]
6.14		

4 Min Ziqian (Min Sun), a disciple famed for filial devotion; the Wen River marked the border with Qi.
5 Boniu (Ran Geng) was a disciple.
6 “Scholar” here renders ru 儒, a person versed in ritual and learning; the word later named the Confucian school.
7 Meng Zhifan was an officer of Lu during a retreat from Qi in 484 BC.

	CHINESE	ENGLISH
	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, even with the good looks of Song Zhao, it is hard to get by in today’s world.”[8]
6.15	子曰：「誰能出不由戶？何莫由斯道也！」	The Master said, “Who can go out without using the door? Why does no one follow 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, the result is boorishness; when refinement outweighs substance, the result is a scribe’s slickness. Only when refinement and substance are well blended is one an exemplary person.”
6.17	子曰：「人之生也直，罔之生也幸而免。」	The Master said, “People live by being upright. Those who live without it survive only by luck.”
6.18	子曰：「知之者，不如好之者，好之者，不如樂之者。」	The Master said, “Knowing it is not as good as loving it; loving it is not as good as delighting 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, “With those above the middling, one can speak of higher things; with those below the middling, 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, “Devote yourself to what is right for the people; revere ghosts and spirits but keep them at a distance. That may be called wisdom.” He asked about humaneness. The Master said, “The humane put the difficult first and the reward last. That may 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 are long-lived.”
6.22	子曰：「齊一變，至於魯；魯一變，至於道。」	The Master said, “With one change, Qi could reach the level of Lu; with one change, Lu could reach the Way.”
6.23	子曰：「觚不觚，觚哉！觚哉！」	The Master said, “A gu that is not a gu—a gu indeed! A gu indeed!”[9]
6.24	宰我問曰：「仁者雖告之曰：『井有仁焉。』其從之也？」子曰：「何爲其然也？君子可逝也，不可陷也。可欺也，不可罔也。」	Zai Wo asked, “If a humane person were told, ‘Someone has fallen into the well,’ would they go in after them?” The Master said, “Why should they? The exemplary person can be made to go to the well but not to fall in; can be deceived but not duped.”[10]

8 Tuo was an eloquent temple official of Wei; Song Zhao was a handsome prince of Song notorious at the Wei court.
9 The gu was a ritual drinking vessel, apparently no longer made in its proper form.
10 The Chinese has ren 仁 “humaneness” for ren 人 “person,” possibly a play on words.

	CHINESE	ENGLISH
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 exemplary person, broadly learned in culture and restrained by ritual propriety, can thereby avoid going astray.”
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. Zilu was displeased. The Master swore, “If I have done anything wrong, may Heaven reject me! May Heaven reject me!”[11]
6.27	子曰：「中庸之爲德也，其至矣乎！民鮮久矣！」	The Master said, “The mean, as a virtue, is supreme! Yet it has long been rare among the people.”[12]
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, “Suppose there were someone who conferred benefits widely on the people and could relieve the multitude—what would you say? Could this be called humane?” The Master said, “Why stop at humane? That would surely be sagely! Even Yao and Shun would have found it hard. The humane, wishing to establish themselves, establish others; wishing to reach their goals, help others reach theirs. To be able to take what is near at hand as an analogy—that may be called the method of humaneness.”[13]

11 Nanzi was the notorious consort of Duke Ling of Wei.
12 “The mean” renders zhongyong 中庸, holding to the center in ordinary conduct; it later gave its name to the Doctrine of the Mean.
13 Yao was the legendary sage-king who yielded the throne to Shun.

Book 7: Transmitting

述而第七

Confucius describes himself as a lover of antiquity and a tireless learner and teacher.

	CHINESE	ENGLISH
7.1	子曰：「述而不作，信而好古，竊比於我老彭。」	The Master said, "I transmit but do not create. I trust in and love the ancient. I venture to compare myself to 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 up knowledge in silence, to learn without tiring, to teach others without growing weary—which of these can I claim?"[2]
7.3	子曰：「德之不脩，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 being unable to move toward it, being unable to correct 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 hours at home, the Master was relaxed and composed, genial and at ease.
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 is long since I last dreamed of the Duke of Zhou."[3]
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 in virtue, rely on humaneness, and take your ease in the arts."[4]
7.7	子曰：「自行束脩以上，吾未嘗無誨焉。」	The Master said, "From anyone who brought as little as a bundle of dried meat, I have never withheld instruction."[5]
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 those who are not eager, or prompt those who are not struggling to speak. If I lift up one corner and they do 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 someone in mourning, he never ate his fill. On a day when he had wept, he did not sing.

1 Old Peng is an unidentified worthy of antiquity, sometimes taken to be the long-lived Peng Zu.
2 Also read: "What difficulty do these pose for me?"
3 The Duke of Zhou (11th century BC), regent of the early Zhou and founder of Lu, was Confucius's model statesman.
4 The arts are the six arts: ritual, music, archery, charioteering, writing, and calculation.
5 A bundle of dried meat was the most modest gift a new student could offer.

	CHINESE	ENGLISH
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，死而無悔者，吾不與也。必也臨事而懼，好謀而成者也。」	The Master said to Yan Hui, "When employed, go forward; when set aside, withdraw—only you and I are like this!" Zilu said, "If you were leading the three armies, whom would you take with you?" The Master said, "One who would fight a tiger barehanded or wade across a river, dying without regret—that one I would not take. It must be someone who approaches affairs with caution and who loves to plan and sees it through."
7.11	子曰：「富而可求也，雖執鞭之士，吾亦爲之；如不可求，從吾所好。」	The Master said, "If wealth could be properly sought, I would seek it even as a scholar-official holding a whip. But if it cannot be sought, I will follow what I love."
7.12	子之所愼：齊、戰、疾。	The things the Master treated with care: fasting, war, and illness.[6]
7.13	子在齊聞韶，三月不知肉味，曰：「不圖爲樂之至於斯也！」	When the Master was in Qi, he heard the Shao, and for three months did not notice the taste of meat. He said, "I never imagined that music could reach such heights!"
7.14	冉有曰：「夫子爲衞君乎？」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：「夫子不爲也。」	Ran You said, "Is the Master on the side of the lord of Wei?" Zigong said, "Well, I will ask him." He went in and said, "What sort of men were Bo Yi and Shu Qi?" "Worthies of old." "Did they have regrets?" "They sought humaneness and attained humaneness. What would they regret?" Zigong came out and said, "The Master is not on his side."[7]
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, "Eating coarse grain, drinking water, bending my arm for a pillow—there is joy in this too. Wealth and rank gained without rightness 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 might study the Changes at fifty, and I could be free of great faults."[8]
7.17	子所雅言：「詩、書、執禮，皆雅言也。」	What the Master spoke in the standard pronunciation: the Odes, the Documents, and the conduct of ritual—for all of these he used the standard pronunciation.
7.18	葉公問孔子於子路，子路不對。子曰：「女奚不曰：『其爲人也，發憤忘食，樂以忘憂，不知老之將至云爾。』」	The Duke of She asked Zilu about Confucius, and Zilu did not answer. The Master said, "Why didn't you say: 'He is the kind of man who, in his eager-

6 The fasting is the purification before a sacrifice.
7 The lord of Wei was then holding the throne against his own father; Bo Yi and Shu Qi had each yielded a throne to the other.
8 Another version of the text reads yi 亦 "also" for Yi 易 "the Changes": "if I learn at fifty, I too could be free of great faults."

	CHINESE	ENGLISH
		ness, forgets to eat, in his joy forgets his worries, and does not notice that old age is coming on'?"[9]
7.19	子曰：「我非生而知之者，好古，敏以求之者也。」	The Master said, "I was not born with knowledge. I love the ancient and am quick to seek it out."
7.20	子不語：怪、力、亂、神。	The Master did not speak of prodigies, feats of strength, disorder, 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 people 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 do to me?"[10]
7.23	子曰：「二三子，以我爲隱乎？吾無隱乎爾！吾無行而不與二三子者，是丘也。」	The Master said, "My friends, do you think I am hiding something? I hide nothing from you. There is nothing I do that I do not share with you, my friends—that is who I am."
7.24	子以四教：文、行、忠、信。	The Master taught four things: culture, conduct, doing one's best, and trustworthiness.
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！得見有恆者，斯可矣。亡而爲有，虛而爲盈，約而爲泰，難乎有恆矣！」	The Master said, "A sage I shall never get to see; if I could see an exemplary person, that would be enough." The Master said, "A good person I shall never get to see; if I could see someone with constancy, that would be enough. Having nothing yet acting as if one has, empty yet acting as if full, straitened yet acting as if at ease—it is hard for such people to have constancy."
7.26	子釣而不綱，弋不射宿。	The Master fished with a line but not with a net; hunting with a corded arrow, he did not shoot at roosting birds.
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 create things without knowing; I am not one of them. To hear much, pick out what is good and follow it; to see much and remember it—this is the next best 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 Hu Village were hard to talk with. When a youth from there was received by the Master, the disciples were puzzled. The Master said, "I approve of his coming forward, not of his going back. Why be so severe? When people purify

9 The Duke of She was a governor in the state of Chu.
10 Huan Tui was a military officer of Song who, according to tradition, tried to have Confucius killed.

	CHINESE	ENGLISH
		themselves in order to come forward, I approve of their purity; I do not vouch for their 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 it is."
7.30	陳司敗問：「昭公知禮乎？」孔子對曰：「知禮。」孔子退，揖巫馬期而進之，曰：「吾聞君子不黨，君子亦黨乎？君取於吳爲同姓，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 Crime of Chen asked whether Duke Zhao knew ritual propriety. Confucius replied, "He knew ritual propriety." After Confucius had withdrawn, the minister bowed to Wuma Qi, invited him forward, and said, "I have heard that the exemplary person is not partisan. Is the exemplary person partisan too? The duke took a wife from Wu of the same surname as himself, and called her Wu Mengzi. If the duke knew ritual propriety, who does not?" Wuma Qi reported this. The Master said, "I am fortunate. If I make a mistake, others are sure to know it."[11]
7.31	子與人歌而善，必使反之，而後和之。	When the Master was singing with others and someone sang well, he would always have them repeat the song, 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 culture, perhaps I am as good as others. But as for personally living as an exemplary person—that I have not yet attained."
7.33	子曰：「若聖與仁，則吾豈敢？抑爲之不厭，誨人不倦，則可謂云爾已矣！」公西華曰：「正唯弟子不能學也！」	The Master said, "As for sagehood and humaneness, how would I dare claim them? But working at it without tiring and teaching others without weariness—that much can be said of me, and that is all." Gongxi Hua said, "That is exactly what we disciples are unable to 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 practice?" Zilu replied, "There is. The prayer text says: 'We pray for you to the spirits above and below.'" The Master said, "My praying has been going on a long time."
7.35	子曰：「奢則不孫，儉則固；與其不孫也，甯固。」	The Master said, "Extravagance makes one presumptuous; frugality makes one mean. Better mean than presumptuous."
7.36	子曰：「君子坦蕩蕩，小人長戚戚。」	The Master said, "The exemplary person is calm and at ease; the petty person is always anxious and fretful."
7.37	子溫而厲，威而不猛，恭而安。	

11 Duke Zhao of Lu married into the ruling house of Wu, which shared the Lu surname Ji, breaking the taboo on same-surname marriage; the name Wu Mengzi concealed this. Wuma Qi was a disciple.

CHINESE	ENGLISH
	The Master was gentle yet stern, commanding yet not fierce, respectful yet at ease.

Book 8: Taibo

泰伯第八

Zengzi's last words, and praise of Taibo and the ancient sage-kings Yao, Shun and Yu.

	CHINESE	ENGLISH
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 may be said to have had the highest virtue. Three times he yielded the realm, and the people could find no way to praise him."[1]
8.2	子曰：「恭而無禮則勞，愼而無禮則葸，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, "Respectfulness without ritual becomes toil; caution without ritual becomes timidity; courage without ritual becomes disorder; straightforwardness without ritual becomes harshness. When the exemplary person is devoted to kin, the people are stirred to humaneness; when old friends are not forgotten, the people are not callous."
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！」	Zengzi was ill. He summoned his disciples and said, "Uncover my feet! Uncover my hands! The Odes say: 'Fearful and trembling, as if on the edge of a deep abyss, as if treading on thin ice.' From now on I know I have been 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。」	Zengzi was ill, and Meng Jingzi came to ask after him. Zengzi said, "When a bird is about to die, its cry is mournful; when a person is about to die, their words are good. There are three things in the Way that the exemplary person values: in bearing and manner, keeping far from violence and insolence; in composing the face, coming close to trustworthiness; in speech and tone, keeping far from coarseness and impropriety. As for the arranging of sacrificial vessels, there are officials to see to that."[3]
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。」	Zengzi said, "Able, yet asking those who are not able; knowing much, yet asking those who know little; having, yet seeming to lack; full, yet seem-

1 Taibo, eldest son of the Zhou ancestor King Tai, withdrew so that the succession could pass to his youngest brother and then to King Wen.
2 Zengzi shows that his body is intact: keeping unharmed the body received from one's parents was part of filial devotion.
3 Meng Jingzi was a minister of Lu, head of the Mengsun clan.

	CHINESE	ENGLISH
		ing empty; wronged, yet not retaliating—long ago I had a friend who lived this way."[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！」	Zengzi said, "Someone who can be entrusted with an orphaned young ruler, who can be charged with the destiny of a state of a hundred li, and who cannot be shaken when facing a great crisis—is this an exemplary person? This is an exemplary person!"
8.7	曾子曰：「士不可以不弘毅，任重而道遠。仁以爲己任，不亦重乎；死而後已，不亦遠乎。」	Zengzi said, "A scholar-official must be broad-minded and resolute, for the burden is heavy and the road is long. To take humaneness as one's burden—is that not heavy? To stop only at death—is that not long?"
8.8	子曰：「興於詩，立於禮，成於樂。」	The Master said, "Inspired by the Odes, established by ritual propriety, perfected 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, "Loving courage and hating poverty leads to disorder. Hating those who lack humaneness too severely also leads to 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 with talents as fine as the Duke of Zhou's, if one were arrogant and stingy, 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, "Someone who studies for three years without thinking of 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 steadfast in trustworthiness and love learning; hold fast unto death to the good Way. Do not enter a state in danger; do not live in a state in disorder. When the Way prevails in the world, show yourself; when it does not, stay hidden. When the Way prevails in your state, to be poor and lowly is shameful; when the Way does not prevail, to be rich and honored is shameful."
8.14	子曰：「不在其位，不謀其政。」	The Master said, "One who does not hold the office does not make plans for its governing."
8.15	子曰：「師摯之始，關雎之亂，洋洋乎，盈耳哉！」	The Master said, "From Music Master Zhi's opening to the finale of 'Guanju'—how full and flowing, filling the ears!"[5]
8.16		

4 The friend is traditionally taken to be Yan Hui.
5 Zhi was the chief musician of Lu.

	CHINESE	ENGLISH
	子曰：「狂而不直，侗而不愿，悾悾而不信，吾不知之矣！」	The Master said, “Wild yet not straightforward, naive yet not sincere, simple yet not trustworthy—I do not know what to make of such people.”
8.17	子曰：「學如不及，猶恐失之。」	The Master said, “Learn as if you could never catch up, and still fear losing it.”
8.18	子曰：「巍巍乎，舜、禹之有天下也，而不與焉。」	The Master said, “How lofty! Shun and Yu possessed the whole world, yet took no part in it.”[6]
8.19	子曰：「大哉，堯之爲君也！巍巍乎，唯天爲大，唯堯則之！蕩蕩乎，民無能名焉！巍巍乎，其有成功也！煥乎，其有文章！」	The Master said, “Great indeed was Yao as a ruler! How lofty! Only Heaven is great, and only Yao modeled himself on it. How vast! The people could find no name for it. How lofty his achievements! How radiant his culture!”
8.20	舜有臣五人，而天下治。武王曰：「予有亂臣十人。」孔子曰：「『才難』，不其然乎？唐虞之際，於斯爲盛，有婦人焉，九人而已。三分天下有其二，以服事殷、周之德，其可謂至德也已矣！」	Shun had five ministers, and the world was well governed. King Wu said, “I have ten ministers who bring order.” Confucius said, “‘Talent is hard to find’—is it not so? Since the age of Tang and Yu, talent was never so abundant as then; yet one of them was a woman, so there were only nine men. Holding two of the three parts of the world, yet still serving Yin—the virtue of Zhou may be said to be the highest virtue.”[7]
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, yet showed the utmost filial devotion to the ancestral spirits; he wore poor clothes, yet made his ceremonial robes and caps beautiful; he lived in low dwellings, yet spent all his strength on ditches and canals. In Yu I find no fault.”

6 Yu, Shun’s successor, founded the Xia dynasty. “Took no part in it” may also mean they did not seek it or treat it as their own.
7 Tang and Yu are the reigns of Yao and Shun. The Zhou under King Wen held two-thirds of the realm but still served the Yin (Shang) king.

Book 9: The Master Rarely

子罕第九

Confucius's modesty and sense of mission, and his disciples' devotion to him.

	CHINESE	ENGLISH
9.1	子罕言利與命與仁。	The Master rarely spoke of profit, of destiny, 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！」	Someone from the village of Daxiang said, “Great is Confucius! He has learned so widely, yet has made a name in no single thing.” Hearing this, the Master said to his disciples, “What should I specialize in? Charioteering? Archery? I’ll take charioteering.”
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 linen cap is prescribed by ritual; nowadays silk is used, which is more economical, and I follow the majority. Bowing below the hall is prescribed by ritual; nowadays people bow above it, which is presumptuous. Though it goes against the majority, I bow below.”[2]
9.4	子絕四：「毋意，毋必，毋固，毋我。」	The Master was free of four things: no speculation, no dogmatic certainty, no stubbornness, no self-centeredness.
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. He said, “King Wen is gone, but is his culture not here with me? Had Heaven meant to destroy this culture, I, who came after him, would not have had a share in it. Since Heaven has not destroyed this culture, what can the people of Kuang do to me?”[3]
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！」	The Grand Steward asked Zigong, “Is the Master a sage? How many abilities he has!” Zigong said, “Heaven has indeed allowed him to become a sage, and he has many abilities besides.” Hearing of this, the Master said, “Does the Grand Steward know me? When I was young I was of low status, so I became capable in many humble things. Does the exemplary person have many abilities? No, not many.”

1 Some read the line as: he rarely spoke of profit, but gave his approval to destiny and to humaneness.
2 A minister was to bow to the ruler at the foot of the steps before ascending the hall.
3 The people of Kuang mistook Confucius for Yang Huo, who had abused them. King Wen, father of the Zhou founder King Wu, was the model of civilized culture.

	CHINESE	ENGLISH
9.7	牢曰：「子云：『吾不試，故藝。』」	Lao said, “The Master said, ‘I was not given an official post, so I acquired skills.’”[4]
9.8	子曰：「吾有知乎哉？無知也。有鄙夫問於我，空空如也，我扣其兩端而竭焉。」	The Master said, “Do I have knowledge? I have none. If a simple man asks me something and is completely blank, I tap at both ends of the question and exhaust it.”[5]
9.9	子曰：「鳳鳥不至，河不出圖，吾已矣夫！」	The Master said, “The phoenix does not come; the River yields no chart. It is all over with me!”[6]
9.10	子見齊衰者，冕衣裳者，與瞽者，見之，雖少必作，過之必趨。	Whenever the Master saw someone in mourning clothes, someone in ceremonial cap and robes, or someone blind, he would rise on seeing them, even if they were young, and when passing them he would quicken his step.
9.11	顏淵喟然歎曰：「仰之彌高，鑽之彌堅，瞻之在前，忽焉在後！夫子循循然善誘人：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 Hui sighed deeply and said, “The more I look up at it, the higher it seems; the more I bore into it, the harder it becomes. I see it before me, and suddenly it is behind. The Master leads people on skillfully, step by step. He broadens me with culture and restrains me with ritual. I cannot stop even if I wish to. When I have exhausted my abilities, there seems to be something standing tall before me, and though I want to follow it, I find no way.”
9.12	子疾病，子路使門人爲臣。病間，曰：「久矣哉，由之行詐也！無臣而爲有臣，吾誰欺？欺天乎？且予與其死於臣之手也，無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, “How long Zilu has been practicing deception! I have no retainers, yet he acts as if I had. Whom would I deceive? Would I deceive Heaven? Besides, would I not rather die in the hands of you, my friends, than in the hands of retainers? And even if I do not get a grand funeral, will I die by the roadside?”[7]
9.13	子貢曰：「有美玉於斯，韞櫝而藏諸？求善賈而沽諸？」子曰：「沽之哉！沽之哉！我待賈者也！」	Zigong said, “Suppose there were a beautiful piece of jade here. Should one wrap it in a box and store it away, or seek a good merchant and sell it?” The Master said, “Sell it! Sell it! I am waiting for a buyer.”
9.14	子欲居九夷。或曰：「陋，如之何？」子曰：「君子居之，何陋之有？」	The Master wanted to go and live among the Nine Yi. Someone said, “They are uncouth; what would

4 Lao is traditionally identified as the disciple Qin Lao. Many editions join this line to the previous passage.
5 “Completely blank” is sometimes taken to describe Confucius himself rather than the questioner.
6 Both were auspicious signs thought to herald a sage ruler.
7 Retainers befitted a high official, a rank Confucius no longer held.

	CHINESE	ENGLISH
		you do?" The Master said, "If an exemplary person lived there, what uncouthness would there be?"[8]
9.15	子曰：「吾自衛反魯，然後樂正，雅頌各得其所。」	The Master said, "Only after I returned from Wei to Lu was music put right, with the Ya and the Song each in its proper place."[9]
9.16	子曰：「出則事公卿，入則事父兄，喪事不敢不勉，不爲酒困，何有於我哉？」	The Master said, "Abroad, serving dukes and ministers; at home, serving father and elder brothers; in matters of mourning, never daring to be slack; not being overcome by wine—what difficulty are these for me?"
9.17	子在川上曰：「逝者如斯夫！不舍晝夜。」	Standing by a river, the Master said, "What passes on is like this, never ceasing day or night!"
9.18	子曰：「吾未見好德如好色者也。」	The Master said, "I have never seen anyone who loves virtue as much as they love beauty."
9.19	子曰：「譬如爲山，未成一簣，止，吾止也！譬如平地，雖覆一簣，進，吾往也！」	The Master said, "It is like building a mound: if I stop when it lacks just one basket of earth, it is I who have stopped. It is like leveling the ground: if I go forward after tipping out just one basket, it is I who have advanced."
9.20	子曰：「語之而不惰者，其回也與！」	The Master said, "One to whom I could speak and who never flagged—that was Yan Hui!"
9.21	子謂顏淵，曰：「惜乎！吾見其進也，未見其止也！」	The Master said of Yan Hui, "What a pity! I saw him advance; I never saw him stop."
9.22	子曰：「苗而不秀者，有矣夫！秀而不實者，有矣夫！」	The Master said, "There are sprouts that never flower! There are flowers that never bear fruit!"
9.23	子曰：「後生可畏，焉知來者之不如今也？四十、五十而無聞焉，斯亦不足畏也已！」	The Master said, "The young are to be held in awe. How do we know that those to come will not equal those of today? But if someone reaches forty or fifty without being heard of, they are not worth holding in awe."
9.24	子曰：「法語之言，能無從乎？改之爲貴。巽與之言，能無說乎？繹之爲貴。說而不繹，從而不改，吾末如之何也已矣！」	The Master said, "Can one fail to comply with words of correct admonition? But what counts is changing oneself. Can one fail to be pleased with words of gentle advice? But what counts is reflecting on them. If someone is pleased but does not reflect, complies but does not change, there is nothing I can do for them."
9.25	子曰：「主忠信，毋友不如己者，過則勿憚改。」	

8 The Nine Yi were non-Chinese peoples of the east.
9 The Ya ("Elegantiae") and Song ("Hymns") are sections of the Odes, sung to music.

	CHINESE	ENGLISH
		The Master said, “Hold to doing your best and to trustworthiness. Have no friends who are not your equal. When you err, do not be afraid to correct it.”
9.26	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; an ordinary person cannot be robbed of their resolve.”
9.27	子曰：「衣敝縕袍，與衣狐貉者立，而不恥者，其由也與！『不忮不求，何用不臧？』子路終身誦之。子曰：「是道也，何足以臧？」	The Master said, “Wearing a tattered padded robe, standing beside those in fox and badger furs, and not feeling ashamed—that would be Zilu! ‘Not envious, not grasping—how could he not be good?’” Zilu recited these lines constantly. The Master said, “That is the right path—but how is it enough to be good?”[10]
9.28	子曰：「歲寒，然後知松柏之後凋也。」	The Master said, “Only when the year turns cold do we know that the pine and cypress are the last to wither.”
9.29	子曰：「知者不惑，仁者不憂，勇者不懼。」	The Master said, “The wise are not perplexed, the humane are not anxious, the brave are not afraid.”
9.30	子曰：「可與共學，未可與適道；可與適道，未可與立；可與立，未可與權。」	The Master said, “There are those one can learn with but not yet go along the Way with; those one can go along the Way with but not yet take a stand with; those one can take a stand with but not yet weigh circumstances with.”[11]
9.31	「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 wild plum flutter and turn. How could I not think of you? But your home is far away.” The Master said, “That is not real longing. What distance would there be?”

10 The quoted lines are from the Odes.
11 “Weigh circumstances” renders quan, the weight of a steelyard: the judgment to adapt principles to particular cases.

Book 10: The Village

鄉黨第十

Confucius's manners at court and at home, his dress, diet and ritual conduct.

	CHINESE	ENGLISH
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 quiet and unassuming, as though unable to speak. In the ancestral temple and at court, he spoke fluently, 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 ministers, he was affable and direct; speaking with the upper ministers, he was forthright yet respectful. When the ruler was present, he was reverently watchful yet composed.
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 countenance changed and his steps were brisk. He bowed to those standing beside him, to the left and right, his robe swinging evenly front and back. Hurrying forward, he moved as if with wings spread. When the guest had left, he always reported back: “The guest is no longer looking 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。	Entering the palace gate, he bowed as though the gate were too small for him. He did not stand in the middle of the gateway, nor step on the threshold. Passing the ruler’s seat, his countenance changed, his steps were brisk, and he spoke as though short of breath. Lifting the hem of his robe to ascend the hall, he bowed, holding his breath as if not breathing. Coming out and descending one step, he relaxed his expression and looked at ease. At the bottom of the steps, he hurried forward as if with wings spread. Back at his place, he was reverently watchful.
10.5	執圭，鞠躬如也，如不勝。上如揖，下如授，勃如戰色，足蹜蹜如有循。享禮，有容色。私覿，愉愉如也。	Holding the jade tablet, he bowed as though it were too heavy to bear. He held it up as if bowing, down as if handing something over, his face grave as if trembling, his steps short, as though following a line. At the presentation of gifts, his countenance was composed. At the private audience, he was cheerful.[1]

	CHINESE	ENGLISH
10.6	君子不以紺緅飾，紅紫不以爲褻服；當暑，袗絺綌，必表而出之。緇衣羔裘，素衣麑裘，黃衣狐裘。褻裘長，短右袂。（必有寢衣，長一身有半。）狐貉之厚以居。去喪，無所不佩。非帷裳，必殺之。羔裘玄冠，不以弔。吉月，必朝服而朝。	The exemplary person did not use dark purple or maroon for trimmings, nor red or purple for everyday clothes. In hot weather, he wore an unlined garment of fine or coarse linen, always over an inner garment when going out. With a black robe, lambskin; with a white robe, fawnskin; with a yellow robe, fox fur. His everyday fur robe was long, with the right sleeve short. (He always had a sleeping garment, one and a half times his body length.) Thick fox and badger furs were for sitting at home. Out of mourning, he wore all his pendants. Apart from ceremonial skirts, his lower garments were always cut to shape. Lamb fur and a black cap were not worn on condolence visits. On the first day of the month, he always went to court in court robes.[2]
10.7	齊，必有明衣，布。齊必變食，居必遷坐。	When fasting, he always had a bright clean garment, made of linen. When fasting, he always changed his diet, and at home he always moved his seat.[3]
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。唯酒無量，不及亂。沽酒市脯不食。不撤薑食，不多食。祭于公，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 finely hulled grain, nor of finely minced meat. Grain that had spoiled or turned sour, fish that had gone bad and meat that had rotted, he did not eat. Food off in color he did not eat; food off in smell he did not eat. Food badly cooked he did not eat; food out of season he did not eat. Meat not properly cut he did not eat; without its proper sauce he did not eat it. Even when there was much meat, he did not let it exceed the rice. Only in wine did he set no limit, but never to the point of confusion. Wine bought and dried meat from the market he did not eat. He did not remove the ginger from his meals, but did not eat much. After sacrificing at the ducal court, he did not keep the meat overnight. Sacrificial meat was not kept beyond three days; after three days, it was not eaten. He did not converse while eating, nor talk once in bed. Even with coarse rice and vegetable broth, he offered a portion in sacrifice, with the gravity of fasting.
10.9	席不正不坐。	If his mat was not straight, he would not sit.
10.10		When the villagers drank wine together, he left only after those with walking staffs had left. When

1 The jade tablet (gui) was the token of a ruler's authority, carried by an envoy.
2 The exemplary person here is Confucius himself; colors and furs followed the ritual code of dress.
3 Fasting was a purification before sacrifice; moving his seat is usually taken to mean he slept apart from his wife.

	CHINESE	ENGLISH
	鄉人飲酒，杖者出，斯出矣。鄉人儺，朝服而立於阼階。	the villagers performed the exorcism, he stood on the eastern steps in court robes.[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 someone with inquiries to a friend in another state, he bowed twice as he saw the messenger off. When Ji Kangzi sent him medicine, he bowed and accepted it, saying, “Not knowing its properties, 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 asked, “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 presented him with food, he would straighten his mat and taste it first. When the ruler presented raw meat, he would cook it and offer it to his ancestors. When the ruler presented a live animal, he would raise it. When dining in attendance on the ruler, while the ruler made the offering he would taste the food first. When he was ill and the ruler visited, he lay with his head to the east, his court robes spread over him and his sash draped across them. When summoned by the ruler’s command, he set off without waiting for his carriage to be yoked.
10.14	入太廟，每事問。	On entering 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, he said, “Let the body lie in state at my house.” For gifts from friends, even carriages and horses, he did not bow unless it was sacrificial meat.
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。	In sleep, he did not lie like a corpse; at home, he did not keep formal bearing. On seeing someone in mourning clothes, even an intimate, he always changed his expression. On seeing someone in a ceremonial cap or someone blind, even someone he knew well, he always showed courtesy. To someone in mourning dress he bowed over the crossbar of his carriage; he did the same to those carrying the state registers. When served a lavish meal, he would always change his expression and rise. At sudden thunder or fierce wind, his countenance 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 held the cord. In the carriage he did not look around, speak hastily, or point.

4 Staffs marked the elderly. The eastern steps were the host’s place.

	CHINESE	ENGLISH
10.18	色斯擧矣，翔而後集。曰：「山梁雌雉，時哉時哉！」子路共之，三嗅而作。	At a look, the birds rose, circled, and then settled. He said, “The female pheasant on the mountain bridge—how timely! How timely!” Zilu saluted them; they sniffed three times and flew off.[5]

5 This passage is notoriously obscure; the word rendered “saluted” may also mean that Zilu offered them food or tried to catch them.

Book 11: Advanced Students

先進第十一

Assessments of the disciples and Confucius's grief at the death of Yan Hui.

	CHINESE	ENGLISH
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 later advanced in ritual and music were people of rank. If I were to employ 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 followed me in Chen and Cai, none are at my gate now.” Virtuous conduct: Yan Hui, Min Ziqian, Ran Boniu, Zhonggong. Speech: Zai Wo, Zigong. Governing: Ran You, Zilu. Culture and learning: Ziyou, Zixia.[2]
11.3	子曰：「回也，非助我者也！於吾言，無所不說。」	The Master said, “Yan Hui is no help to me. He is pleased with everything I say.”
11.4	子曰：「孝哉，閔子騫！人不間於其父母昆弟之言。」	The Master said, “What filial devotion Min Ziqian has! No one can find 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, and Confucius gave him his elder brother’s daughter in marriage.[3]
11.6	季康子問：「弟子孰爲好學？」孔子對曰：「有顏回者好學，不幸短命死矣。今也則亡。」	Ji Kangzi asked, “Which of your disciples loves learning?” Confucius replied, “There was Yan Hui who loved learning. Unfortunately, his allotted life was short, and he died. Now there is no one.”
11.7	顏淵死，顏路請子之車以爲之椁。子曰：「才不才，亦各言其子也。鯉也死，有棺而無椁。吾不徒行以爲之椁，以吾從大夫之後，不可徒行也。」	When Yan Hui died, Yan Lu asked for the Master’s carriage to pay for an outer coffin for him. The Master said, “Talented or not, each of us speaks of our own son. When Li died, he had an inner coffin but no outer one. I did not go on foot to provide him an outer coffin, because, as I follow behind the ministers, it is not proper for me to go on foot.”[4]

1 “People of rank” renders junzi, here in its older sense of those of noble birth, in contrast to “rustics.”
2 Confucius and his followers were stranded without food between Chen and Cai around 489 BC. The list gives the traditional “four categories” of disciples.
3 The lines, from the Odes, say that a flaw in a jade tablet can be polished away but a flaw in speech cannot.
4 Yan Lu was Yan Hui’s father and also a disciple; Li was Confucius’s own son.

	CHINESE	ENGLISH
11.8	顏淵死，子曰：「噫！天喪予！天喪予！」	When Yan Hui died, the Master said, “Oh! Heaven is destroying me! Heaven is destroying me!”
11.9	顏淵死，子哭之慟。從者曰：「子慟矣！」曰：「有慟乎？非夫人之爲慟而誰爲？」	When Yan Hui died, the Master wept for him without restraint. His followers said, “Master, you are grieving too much!” He said, “Am I? If not for this man, for whom should I grieve so?”
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 Hui died, the disciples wanted to give him a lavish burial. The Master said, “It will not do.” The disciples gave him a lavish burial. The Master said, “Yan Hui treated me as a father, but I was not able to treat him as a son. This was not my doing—it was yours, my friends.”
11.11	季路問事鬼神。子曰：「未能事人，焉能事鬼？」曰：「敢問死？」曰：「未知生，焉知死？」	Zilu asked about serving ghosts and spirits. The Master said, “Not yet able to serve people, how can you serve ghosts?” “May I ask about death?” “Not yet understanding 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！」	Min Ziqian stood beside the Master, forthright yet respectful; Zilu, bold and assertive; Ran You and Zigong, frank and affable. The Master was happy. “As for Zilu, he will not die a natural death.”
11.13	魯人爲長府。閔子騫曰：「仍舊貫，如之何？何必改作？」子曰：「夫人不言，言必有中。」	The people of Lu were rebuilding the Long Treasury. Min Ziqian said, “Why not keep to the old one? Why must it be rebuilt?” The Master said, “That man rarely speaks, but when he speaks he always hits the mark.”
11.14	子曰：「由之瑟，奚爲於丘之門？」門人不敬子路。子曰：「由也升堂矣，未入於室也！」	The Master said, “What is Zilu’s zither doing at my door?” The disciples stopped respecting Zilu. The Master said, “Zilu has ascended to the hall, but has not yet entered the inner rooms.”
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, “Who is better, Zizhang or Zixia?” The Master said, “Zizhang goes too far; Zixia does not go far enough.” “Then is Zizhang superior?” The Master said, “Going too far is the same as not going far enough.”
11.16	季氏富於周公，而求也爲之聚斂而附益之。子曰：「非吾徒也！小子鳴鼓而攻之，可也。」	The Ji family was richer than the Duke of Zhou, yet Ran You collected taxes for them and added still more to their wealth. The Master said, “He is no follower of mine. You young ones may beat the drums and attack him—you have my permission.”
11.17	柴也愚，參也魯，師也辟，由也喭。	Zigao is dull, Zengzi is slow, Zizhang is one-sided, Zilu is rough.[5]

	CHINESE	ENGLISH
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, “Yan Hui comes close, yet is often in want. Zigong does not accept his destiny and went into trade, and his guesses are often right.”[6]
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 person. The Master said, “They do not follow in others’ footsteps, but neither do they enter the inner room.”
11.20	子曰：「論篤是與，君子者乎？色莊者乎？」	The Master said, “Approving of someone because their speech is earnest—is that person truly exemplary, or only solemn in appearance?”
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, “Should I put into practice right away what I hear?” The Master said, “With your father and elder brothers still living, how could you put into practice right away what you hear?” Ran You asked, “Should I put into practice right away what I hear?” The Master said, “Put it into practice right away.” Gongxi Hua said, “When Zilu asked whether to put into practice right away what he hears, you said, ‘Your father and elder brothers are living.’ When Ran You asked the same, you said, ‘Put it into practice right away.’ I am puzzled, and venture to ask why.” The Master said, “Ran You holds back, so I urged him on; Zilu has the energy of two, so I held him back.”
11.22	子畏於匡，顏淵後。子曰：「吾以女爲死矣！」曰：「子在，回何敢死？」	When the Master was in danger in Kuang, Yan Hui fell behind. The Master said, “I thought you were dead!” Yan Hui said, “While you are alive, Master, how would I dare to die?”
11.23	季子然問：「仲由、冉求可謂大臣與？」子曰：「吾以子爲異之問，曾由與求之問？所謂大臣者，以道事君，不可則止。今由與求也，可謂具臣矣。」曰：「然則從之者與？」子曰：「弑父與君，亦不從也。」	Ji Ziran asked, “Can Zilu and Ran You be called great ministers?” The Master said, “I thought you would ask about someone remarkable, and you ask about Zilu and Ran You! Those called great ministers serve their ruler according to the Way, and when that is impossible, they resign. Zilu and Ran You may be called ministers who merely fill their posts.” “Then are they the kind who simply follow orders?” The Master said, “If it came to killing a father or a ruler, they would not follow.”[7]
11.24	子路使子羔爲費宰。子曰：「賊夫人之子。」子路曰：「有民人焉，有社稷焉；何必讀書，然後爲學？」子曰：「是故惡夫佞者。」	Zilu had Zigao appointed steward of Bi. The Master said, “You are harming someone else’s son.” Zilu said, “There are people there, and altars of the soil and grain. Why must one read books before being

5 Zigao (Gao Chai) was a disciple. The Chinese uses each disciple’s personal name, as the Master would.
6 “Does not accept his destiny” may also mean he traded without an official commission.
7 Ji Ziran was a member of the Ji clan, whom both disciples served.

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counted as learned?" The Master said, "This is why I dislike glib talkers."

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，由也爲之，比及三年，可使有勇，且知方也。」夫子哂之。「求，爾何如？」對曰：「方六七十，如五六十，求也爲之，比及三年，可使足民；如其禮樂，以俟君子。」「赤，爾何如？」對曰：「非曰能之，願學焉！宗廟之事，如會同，端章甫，願爲小相焉。」「點，爾何如？」鼓瑟希，鏗爾，舍瑟而作；對曰：「異乎三子者之撰。」子曰：「何傷乎？亦各言其志也。」曰：「莫春者，春服既成。冠者五六人，童子六七人。浴乎沂，風乎舞雩，詠而歸。」夫子喟然歎曰：「吾與點也！」三子者出，曾晳後。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：「爲國以禮，其言不讓，是故哂之。」「唯求則非邦也與？」「安見方六七十，如五六十，而非邦也者？」「唯赤則非邦也與？」「宗廟會同，非諸侯而何？赤也爲之小，孰能爲之大？」

Zilu, Zeng Xi, Ran You, and Gongxi Hua were sitting with the Master. The Master said, "Because I am a little older than you, do not hold back on my account. You often say, 'No one recognizes us.' If someone did recognize you, what would you do?" Zilu promptly answered, "A state of a thousand chariots, hemmed in between great powers, beset by invading armies and afflicted by famine—if I governed it, within three years I could give the people courage and a sense of direction." The Master smiled at him. "Ran You, what about you?" He replied, "A territory of sixty or seventy li square, or say fifty or sixty—if I governed it, within three years I could make the people prosperous. As for ritual and music, I would wait for an exemplary person." "Gongxi Hua, what about you?" He replied, "I do not say I am capable of it, but I would like to learn. At ceremonies in the ancestral temple, or at audiences of the lords, I would like to serve as a minor assistant, in dark robe and ceremonial cap." "Zeng Xi, what about you?" His zither playing slowed, and with a final twang he set the zither aside and rose. He replied, "My wish is different from those of the other three." The Master said, "What harm is there in that? Each is simply speaking of his aspirations." He said, "Late in spring, when the spring clothes are ready, to go with five or six young men who have been capped and six or seven boys, bathe in the Yi River, enjoy the breeze at the Rain Altar, and come home singing." The Master sighed deeply and said, "I am with Zeng Xi!" When the other three went out, Zeng Xi stayed behind. Zeng Xi said, "What did you think of what the three said?" The Master said, "Each was simply speaking of his aspirations." "Why did you smile at Zilu?" "A state is governed by ritual propriety, but his words were not modest—that is why I smiled at him." "But wasn't Ran You speaking of a state?" "When have you seen a territory of sixty or seventy li, or fifty or sixty, that was not a state?" "And wasn't Gongxi Hua speaking of a state?" "Ancestral temples and audiences—what are they if not the business of the lords? If Gongxi Hua is a minor assistant, who could be a major one?"[8]

8 Zeng Xi was a disciple and the father of Zengzi. Capping marked a young man's coming of age.

Book 12: Yan Yuan

顏淵第十二

Disciples ask about humaneness, governing and friendship, and receive short answers.

	CHINESE	ENGLISH
12.1	顏淵問「仁」。子曰：「克己復禮爲仁。一日克己復禮，天下歸仁焉，爲仁由己，而由人乎哉？」顏淵曰：「請問其目。」子曰：「非禮勿視，非禮勿聽，非禮勿言，非禮勿動。」顏淵曰：「回雖不敏，請事斯語矣！」	Yan Hui asked about humaneness. The Master said, “To overcome oneself and return to ritual propriety is humaneness. If for a single day one overcame oneself and returned to ritual propriety, the whole world would turn to humaneness. Practicing humaneness comes from oneself—how could it come from others?” Yan Hui said, “May I ask for the particulars?” The Master said, “Do not look at what is contrary to ritual propriety; do not listen to what is contrary to ritual propriety; do not speak what is contrary to ritual propriety; do not act in a way contrary to ritual propriety.” Yan Hui said, “Though I am not quick, I ask to devote myself to these words.”
12.2	仲弓問「仁」。子曰：「出門如見大賓，使民如承大祭，己所不欲，勿施於人。在邦無怨，在家無怨。」仲弓曰：「雍雖不敏，請事斯語矣！」	Zhonggong asked about humaneness. The Master said, “When you go out your gate, act as if receiving an honored guest. Employ the people as if officiating at a great sacrifice. What you do not want for yourself, do not impose on others. Then there will be no resentment in the state, and none in the family.” Zhonggong said, “Though I am not quick, I ask to devote myself to these words.”
12.3	司馬牛問「仁」。子曰：「仁者，其言也訒。」曰：「其言也訒，斯謂之『仁』已乎？」子曰：「爲之難，言之得無訒乎！」	Sima Niu asked about humaneness. The Master said, “The humane are hesitant in speech.” “Hesitant in speech—is that all it means to be humane?” The Master said, “When doing it is hard, can one speak of it without hesitation?”[1]
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』已乎？」子曰：「內省不疚，夫何憂何懼！」	Sima Niu asked about the exemplary person. The Master said, “The exemplary person is neither anxious nor afraid.” “Neither anxious nor afraid—is that all it means to be an exemplary person?” The Master said, “If on looking within there is nothing to be ashamed of, what is there to be anxious about or afraid of?”
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	Sima Niu said sadly, “Everyone has brothers; I alone have none.” Zixia said, “I have heard this:

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	失，與人恭而有禮，四海之內，皆兄弟也，君子何患乎無兄弟也！」	'Life and death are a matter of destiny; wealth and honor rest with Heaven.' If the exemplary person is reverent and makes no mistakes, is respectful to others and observes ritual propriety, then within the four seas all are brothers. Why should the exemplary person worry about having 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-sightedness. The Master said, "One on whom slander that soaks in gradually and complaints that cut to the skin have no effect may be called clear-sighted. One on whom slander that soaks in gradually and complaints that cut to the skin have no effect may 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 governing. The Master said, "Enough food, enough arms, and the trust of the people." Zigong said, "If one had no choice but to give one up, which of the three should go first?" "Give up arms." Zigong said, "If one had no choice but to give one up, which of the two should go first?" "Give up 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，何以文爲？」子貢曰：「惜乎，夫子之說，君子也，駟不及舌！文猶質也，質猶文也；虎豹之鞟，猶犬羊之鞟。」	Ji Zicheng said, "For the exemplary person, substance is all that matters. What use is refinement?" Zigong said, "Regrettable, sir, is your account of the exemplary person—a team of four horses cannot overtake the tongue! Refinement is as important as substance, and substance as refinement. The hide of a tiger or leopard stripped of its hair is like the hide of a dog or sheep stripped of its hair."[2]
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 has failed and there is not enough for expenditures. What should be done?" You Ruo replied, "Why not tax at one tenth?" The duke said, "At two tenths I still do not have enough. How could I tax at one tenth?" He replied, "If the people have enough, how could the ruler not have enough? If the people do not have enough, how could the ruler have enough?"[3]
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 about exalting virtue and resolving confusion. The Master said, "Take doing your best and trustworthiness as your guide, and move toward rightness—this is exalting virtue. When you

1 Sima Niu was a disciple from Song, traditionally said to be a brother of Huan Tui (7.22).
2 Ji Zicheng was a minister of Wei.
3 You Ruo is Youzi; the tithe of one tenth was the traditional Zhou tax.

	CHINESE	ENGLISH
		love someone, you want them to live; when you hate them, you want them to die. To want them to live and then also to want them to die—this is confusion." ("Truly it is not for wealth, / but only for the novelty.")[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 asked Confucius about governing. Confucius replied, "Let the ruler be a ruler, the minister a minister, the father a father, the son a son." The duke said, "Excellent! Truly, if the ruler is not a ruler, the minister not a minister, the father not a father, and the son not a son, then even if there is grain, will I get to eat it?"[5]
12.12	子曰：「片言可以折獄者，其由也與！」子路無宿諾。	The Master said, "Someone who can settle a lawsuit with half a word—that would be Zilu!" Zilu never slept on a promise.[6]
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 governing. The Master said, "Hold your post without tiring; carry it out by doing your best."
12.15	子曰：「博學以文，約之以禮；亦可以弗畔矣夫！」	The Master said, "One who learns broadly in culture and is restrained by ritual propriety can thereby avoid going astray."
12.16	子曰：「君子成人之美，不成人之惡。小人反是。」	The Master said, "The exemplary person helps others achieve what is fine in them, not what is bad. The petty person 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 governing. Confucius replied, "To govern (zheng) is to be correct (zheng). If you lead by being correct, who would dare not 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 free of greed, the people 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：「子爲政，焉用殺？子欲善，而民善矣。君子之德，風；小人之德，草；草上之風，必偃。」	Ji Kangzi asked Confucius about governing: "What if I kill those without the Way to benefit those with the Way?" Confucius replied, "In governing, sir, what need is there for killing? If you desire good, the people will be good. The virtue of the exem-

4 The bracketed lines, from the Odes, are thought by many commentators to be misplaced here.
5 Duke Jing ruled Qi from 547 to 490 BC; his court was troubled by a powerful ministerial family and disputes over the succession.
6 "Half a word" may also mean hearing only one side of the case.

	CHINESE	ENGLISH
		plary person is the wind; the virtue of the petty person is the grass. When the wind passes over the grass, it is sure to bend."[7]
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 scholar-official be like to be called 'accomplished'?" The Master said, "What do you mean by 'accomplished'?" Zizhang replied, "Sure to be famous in serving a state, sure to be famous in serving a noble house." The Master said, "That is fame, not accomplishment. Someone accomplished is plain and upright and loves rightness, examines people's words and observes their expressions, and takes care to defer to others. They are sure to be accomplished in a state, sure to be accomplished in a noble house. As for someone famous: they put on a look of humaneness but act against it, and are never troubled by doubts about themselves. They are sure to be famous in a state, sure to be famous in a noble house."
12.21	樊遲從遊於舞雩之下曰：「敢問崇德，脩慝，辨惑？」子曰：「善哉問！先事後得，非『崇德』與？攻其惡，無攻人之惡，非『脩慝』與？一朝之忿，忘其身以及其親，非『惑』與？」	Fan Chi was strolling with the Master below the Rain Altar. He said, "May I ask about exalting virtue, reforming hidden faults, and resolving confusion?" The Master said, "An excellent question! Putting the task first and the reward after—is that not exalting virtue? Attacking your own wickedness rather than the wickedness of others—is that not reforming hidden faults? In a morning's fury forgetting your own safety and endangering your family—is that not confusion?"
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 people." He asked about wisdom. The Master said, "Know people." Fan Chi did not understand. The Master said, "Raise the straight and set them over the crooked, and you can make the crooked straight." Fan Chi withdrew and, seeing Zixia, said, "Just now I saw the Master and asked about wisdom. He said, 'Raise the straight and set them over the crooked, and you can make the crooked straight.' What does that mean?" Zixia said, "How rich those words are! When Shun held the world, he chose from among the multitude and raised up Gaoyao, and those without humaneness went far away. When Tang held the world, he chose from among the multitude and raised up Yi Yin, and those without humaneness went far away."[8]

7 Here the exemplary and petty person carry their older sense of rulers and common people.
8 Gaoyao was Shun's minister of justice; Tang founded the Shang dynasty, with Yi Yin as his chief minister.

	CHINESE	ENGLISH
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 as best you can and guide them skillfully; if that fails, stop. Do not bring humiliation on yourself.”
12.24	曾子曰：「君子以文會友，以友輔仁。」	Zengzi said, “The exemplary person gathers friends through culture, and through friends supports humaneness.”

Book 13: Zilu

子路第十三

Governing by personal example, correcting names, and the qualities of a scholar-official.

	CHINESE	ENGLISH
13.1	子路問政。子曰：「先之，勞之。」請益，曰：「無倦。」	Zilu asked about governing. The Master said, “Go before them; work hard for them.” Zilu asked for more. The Master said, “Do not tire.”
13.2	仲弓爲季氏宰，問政。子曰：「先有司。赦小過。擧賢才。」曰：「焉知賢才而擧之？」曰：「擧爾所知。爾所不知，人其舍諸？」	Zhonggong, serving as steward to the Ji family, asked about governing. The Master said, “Set an example for your officials, pardon small faults, and promote the worthy and talented.” “How do I recognize the worthy and talented so as to promote them?” The Master said, “Promote those you know. Those you do not know—will others pass them over?”
13.3	子路曰：「衞君待子而爲政，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, “If the ruler of Wei were waiting for you to govern, what would you do first?” The Master said, “It would have to be rectifying names!” Zilu said, “Is that so? How roundabout you are, Master! Why rectify them?” The Master said, “How uncouth you are, Zilu! When the exemplary person does not know something, they leave it aside. If names are not correct, speech does not accord with things; if speech does not accord, 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 do not know where to put hand or foot. So the exemplary person’s names can always be spoken, and what is spoken can always be carried out. The exemplary person is simply never careless in speech.”[1]
13.4	樊遲請學稼，子曰：「吾不如老農。」請學爲圃，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 person Fan Chi is! If those above love ritual propriety, none of the people will dare to be irreverent; if those above

1 Rectifying names means making titles and roles match reality; Wei was then divided by a dispute between its ruler and his exiled father.

	CHINESE	ENGLISH
		love rightness, none will dare not to submit; if those above love trustworthiness, none will dare not to be sincere. If it is like this, people from all four quarters will come with their children strapped on 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，亦奚以爲？」	The Master said, "Someone who can recite the three hundred Odes, yet when given a post in government cannot carry it out, and when sent on missions to the four quarters cannot respond on their own—however many they have learned, what use is it?"
13.6	子曰：「其身正，不令而行；其身不正，雖令不從。」	The Master said, "If one's own person is correct, things get done without orders; if one's own person is not correct, orders are given but not followed."
13.7	子曰：「魯衞之政，兄弟也。」	The Master said, "The governments of Lu and Wei are brothers."[2]
13.8	子謂衞公子荊，「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, "He managed his household well. When he first had something, he said, 'Good enough.' When he had a little more, he said, 'Quite complete.' When he was wealthy, he said, 'Quite splendid.'"[3]
13.9	子適衞，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, with Ran You driving. The Master said, "How numerous the people are!" Ran You said, "Now that they are numerous, what more should be done for them?" "Make them prosperous." "Now that they are prosperous, what more should be done?" "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 passable; in three years there would be results."
13.11	子曰：「『善人爲邦百年，亦可以勝殘去殺矣。』誠哉是言也。」	The Master said, "'If good people governed a state for a hundred years, they could overcome cruelty and do away with killing.' How true this 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 take a generation for humaneness to prevail."
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 one's own person is correct, what difficulty would there be in governing? If one

2 Lu and Wei were founded by the Duke of Zhou and his brother Kangshu.
3 Prince Jing was a noble of Wei.

	CHINESE	ENGLISH
		cannot correct one's own person, how can one 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！」	Ran You returned from court. The Master said, "Why so late?" He replied, "There was government business." The Master said, "It must have been routine business. If there had been government business, even though I am not employed, I would have heard of it."[4]
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：『爲君難，爲臣不易』。如知爲君之難也，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：『予無樂乎爲君，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 do quite that. But people say: 'Being a ruler is hard; being a minister is not easy.' If one understood that being a ruler is hard, would that not come close to a single saying making a state flourish?" The duke said, "Is there a single saying that can ruin a state?" Confucius replied, "A saying cannot be expected to do quite that. But people say: 'I take no pleasure in being a ruler, except that no one contradicts what I say.' If what one says is good and no one contradicts it, is that not good? But if it is not good and no one contradicts 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 Duke of She asked about governing. The Master said, "Those near are pleased, and those far away come."
13.17	子夏爲莒父宰，問政。子曰：「無欲速，無見小利。欲速，則不達；見小利，則大事不成。」	Zixia, serving as steward of Jufu, asked about governing. The Master said, "Do not seek quick results; do not look to small gains. Seek quick results, and you will not reach your goal; look to small gains, and 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，父爲子隱，子爲父隱，直在其中矣。」	The Duke of She said to Confucius, "Among my people there is one of upright conduct: when his father stole a sheep, the son testified against him." Confucius said, "The upright among my people are different. A father covers for his son, and a son covers for his father. Uprightness lies in this."
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, "At home, be respectful; in handling affairs, be reverent; in dealing with others, do your best. Even among the Yi and Di peoples, these may 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。」	Zigong asked, "What must one be like to be called a scholar-official?" The Master said, "Someone who

	CHINESE	ENGLISH
	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，抑亦可以爲次矣。」曰：「今之從政者何如？」子曰：「噫！斗筲之人，何足算也！」	conducts themselves with a sense of shame and, sent on missions to the four quarters, does not disgrace their ruler's commission—that person may be called a scholar-official." "May I ask about the next best?" "Someone whose clan praises them for filial devotion and whose neighbors praise them for respect for elders." "May I ask about the next?" "Someone whose word is always kept and whose actions are always resolute—stubborn petty people, yes, but they may still count as next." "What about those in government today?" The Master said, "Oh! People of a peck and a bushel—hardly worth counting!"
13.21	子曰：「不得中行而與之，必也狂狷乎：狂者進取，狷者有所不爲也。」	The Master said, "If I cannot find those who walk the middle path to associate with, then it must be the wild and the fastidious. The wild press forward; the fastidious have things they will not do."
13.22	子曰：「南人有言曰：『人而無恆，不可以作巫醫』。「善夫！『不恆其德，或承之羞』」子曰：「不占而已矣。」	The Master said, "The southerners have a saying: 'A person without constancy cannot even be a shaman or a healer.' How good that is! 'Not constant in virtue, one may meet with disgrace.'" The Master said, "Such people need no divination."[5]
13.23	子曰：「君子和而不同，小人同而不和。」	The Master said, "The exemplary person is harmonious but does not conform; the petty person conforms but is not harmonious."
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, "What if all the villagers love someone?" The Master said, "Not enough." "What if all the villagers hate someone?" The Master said, "Not enough. Better that the good among the villagers love them, and the bad hate them."
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 exemplary person is easy to serve but hard to please. Try to please them other than by the Way, and they will not be pleased. In employing others, they use each according to their capacity. The petty person is hard to serve but easy to please. Try to please them other than by the Way, and they will still be pleased. In employing others, they demand everything of them."
13.26	子曰：「君子泰而不驕；小人驕而不泰。」	The Master said, "The exemplary person is at ease but not arrogant; the petty person is arrogant but not at ease."
13.27		

4 Confucius distinguishes the state's government from the private business of the Ji family, whom Ran You served.
5 The second quotation is from the Book of Changes; the last remark is usually read to mean that the outcome for such people is plain without consulting an oracle.

	CHINESE	ENGLISH
	子曰：「剛毅木訥，近仁。」	The Master said, “Firm, resolute, simple, and slow to speak—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 scholar-official?” The Master said, “Earnest in encouragement and genial—such a person may be called a scholar-official. With friends, earnest in encouragement; with brothers, genial.”
13.29	子曰：「善人教民七年，亦可以即戎矣。」	The Master said, “When good people have taught the people for seven years, they too can be sent to war.”
13.30	子曰：「以不教民戰，是謂棄之。」	The Master said, “To send people to war untaught is to throw them away.”

Book 14: Xian Asked

憲問第十四

Shame, serving in office, figures like Guan Zhong, and hermits who mock Confucius.

	CHINESE	ENGLISH
14.1	憲問「恥」。子曰：「邦有道，穀；邦無道，穀，恥也。」	Xian asked about shame. The Master said, "When the state has the Way, a salary; when the state lacks the Way, a salary—that is shameful."[1]
14.2	「克、伐、怨、欲，不行焉，可以爲仁矣？」子曰：「可以爲難矣，仁則吾不知也。」	"If one refrains from domineering, boasting, resentment, and greed, may that count as humaneness?" The Master said, "It may count as difficult. Whether it is humaneness, I do not know."
14.3	子曰：「士而懷居，不足以爲士矣！」	The Master said, "A scholar-official who cherishes the comforts of home is not worthy to be called a scholar-official."
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 uprightly and act uprightly. When the state lacks the Way, act uprightly but speak with caution."
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, "Those who have virtue are sure to have something to say, but those who have something to say do 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 said to Confucius, "Yi was a fine archer, and Ao could drive a boat over dry land, yet neither died a natural death. Yu and Ji tilled the fields themselves, and came to possess the realm." The Master did not answer. When Nangong Kuo had gone out, the Master said, "An exemplary person, that one! One who honors virtue, that one!"[2]
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 exemplary persons who are not humane, alas! But there has never been a petty person who was humane."
14.8	子曰：「愛之，能勿勞乎？忠焉，能勿誨乎？」	

1 Xian is the disciple Yuan Si. Some read both halves as shameful: drawing a salary without achievement in good times, drawing one at all in bad.

2 Yi and Ao were legendary strongmen; Ji (Lord Millet), ancestor of the Zhou, was, like Yu, a ruler who began as a farmer.

	CHINESE	ENGLISH
		The Master said, “Can you love someone and not make them work hard? Can you do your best for someone and not instruct them?”
14.9	子曰：「爲命，裨諶草創之，世叔討論之，行人子羽脩飾之，東里子產潤色之。」	The Master said, “In preparing a diplomatic document, Pi Chen drafted it, Shishu examined and discussed it, Ziyu the envoy revised it, and Zichan of Dongli gave it its final polish.”[3]
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 person.” They asked about Zixi. He said, “That one! That one!” They asked about Guan Zhong. He said, “There was a man. He took the three hundred households of Pian from the Bo clan, and though the head of the clan lived on coarse rice to the end of his days, he never uttered a word of resentment.”[4]
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，爲趙、魏老則優，不可以爲滕、薛大夫。」	The Master said, “Meng Gongchuo would be more than equal to serving as chief retainer of the Zhao or Wei houses, but he could not serve as a grand officer of Teng or Xue.”[5]
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，亦可以爲成人矣！」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，亦可以爲成人矣！」	Zilu asked about the complete person. The Master said, “Take the wisdom of Zang Wuzhong, the freedom from desire of Gongchuo, the courage of Zhuangzi of Bian, and the skills of Ran You, refine them with ritual and music, and such a one might be called complete.” He said, “But the complete person of today—why must it be so? One who, seeing gain, thinks of rightness; who, seeing danger, is ready to give their life; who does not forget the words of a lifetime, however long ago the promise was made—such a one might also be called complete.”
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: “Is it true that your master does not speak, does not laugh, and does not take?” Gongming Jia replied, “Whoever told you that went too far. My master speaks only when it is time to, so people never tire of his speaking; he laughs only when he is truly happy, so people never tire of his laughing; he takes only when it is right, so people never tire

3 These were officials of the state of Zheng, where Zichan was chief minister.
4 Zixi was a minister of Zheng or of Chu.
5 Zhao and Wei were great noble houses of Jin, where the post was honorable but light; Teng and Xue were small states where a minister carried heavy burdens.

	CHINESE	ENGLISH
		of his taking." The Master said, "So that is how it is! Can it really be so?"[6]
14.15	子曰：「臧武仲以防，求爲後於魯，雖曰不要君，吾不信也。」	The Master said, "Zang Wuzhong held on to Fang while asking Lu to appoint his heir. Though he claims he was not coercing his lord, I do not believe it."[7]
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 upright; Duke Huan of Qi was upright and not crafty."[8]
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 with him, but Guan Zhong did not." He said, "Was he not lacking in humaneness?" The Master said, "Duke Huan gathered the feudal lords nine times without resorting to war chariots—that was Guan Zhong's doing. Such was his humaneness! Such was his humaneness!"[9]
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！豈若匹夫匹婦之爲諒也，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 bring himself to die, and even became Huan's minister." The Master said, "Guan Zhong served as minister to Duke Huan, made him leader of the feudal lords, and set the whole realm in order; to this day the people enjoy the benefits. But for Guan Zhong, we would be wearing our hair loose and fastening our robes on the left. Would you have him show the petty fidelity of common men and women, strangling himself in some ditch with no one ever the wiser?"[10]
14.19	公叔文子之臣大夫僎，與文子同升諸公。子聞之曰：「可以爲文矣！」	Zhuan, a household officer of Gongshu Wenzi, rose alongside Wenzi to serve at the ducal court. When the Master heard of it, he said, "He deserves to be called 'Wen.'"[11]
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 how Duke Ling of Wei lacked the Way. Ji Kangzi said, "If he is like that, why has he not lost his state?" Confucius said, "Zhongshu Yu handles foreign guests, the priest Tuo handles the ancestral temple, and Wangsun Jia handles the armies. With men like that, how could he lose it?"

6 Gongshu Wenzi was a grand officer of the state of Wei.
7 Zang Wuzhong, a Lu minister forced into exile, used his fief of Fang as leverage to secure the succession of his family.
8 The two most famous hegemons, leaders of the feudal lords, of the 7th century BC.
9 Shao Hu and Guan Zhong served Prince Jiu, rival brother of Duke Huan; after Jiu's death Guan Zhong became Huan's chief minister.
10 Loose hair and robes fastened on the left were marks of the non-Chinese peoples whose incursions Guan Zhong repelled.
11 Wen, "cultured," was Gongshu's posthumous name; he had recommended his own retainer for promotion to rank equal with himself.

	CHINESE	ENGLISH
14.21	子曰：「其言之不怍，則爲之也難！」	The Master said, “Those who speak without shame will find it hard to live up to their words.”
14.22	陳成子弒簡公。孔子沐浴而朝，告於哀公曰：「陳恆弒其君，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 assassinated Duke Jian. Confucius bathed, went to court, and reported to Duke Ai: “Chen Heng has assassinated his lord. I request that he be punished.” The duke said, “Report it to the three lords.” Confucius said, “Since I follow behind the grand officers, I did not dare fail to report it. And my lord says, ‘Report it to the three lords’!” He went to the three lords and reported it; they refused. Confucius said, “Since I follow behind the grand officers, I did not dare fail to report it.”[12]
14.23	子路問事君，子曰：「勿欺也，而犯之。」	Zilu asked about serving a lord. The Master said, “Do not deceive him—but do stand up to him.”
14.24	子曰：「君子上達，小人下達。」	The Master said, “The exemplary person goes upward; the petty person goes downward.”
14.25	子曰：「古之學者爲己，今之學者爲人。」	The Master said, “In ancient times, learners learned for their own sake; today, learners 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：「夫子何爲？」對曰：「夫子欲寡其過而未能也。」使者出。子曰：「使乎！使乎！」	Qu Boyu sent a messenger to Confucius. Confucius sat with him and asked, “What is your master doing?” He replied, “My master wishes to reduce his faults, but has not yet managed to.” When the messenger had gone, the Master said, “What a messenger! What a messenger!”[13]
14.27	子曰：「不在其位，不謀其政。」	The Master said, “One who does not hold the office does not make plans for its governing.”
14.28	曾子曰：「君子思不出其位。」	Zengzi said, “The exemplary person’s thoughts do not go beyond their position.”
14.29	子曰：「君子恥其言而過其行。」	The Master said, “The exemplary person is ashamed to let words outrun 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, “The Way of the exemplary person has three parts, and I am capable of none of them: the humane do not worry, the wise are not perplexed, the courageous do not fear.” Zigong said, “The Master is describing himself.”
14.31	子貢方人。子曰：「賜也，賢乎哉？夫我則不暇！」	Zigong was comparing people. The Master said, “Zigong must be very worthy! As for me, I have no time for that.”

12 Chen Heng (Chen Chengzi) killed Duke Jian of Qi in 481 BC; the “three lords” headed the three families that held real power in Lu.
13 Qu Boyu was a worthy grand officer of Wei, with whom Confucius is said to have lodged.

	CHINESE	ENGLISH
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 about your own lack of ability.”
14.33	子曰：「不逆詐，不億不信，抑亦先覺者，是賢乎！」	The Master said, “Not anticipating deceit, not presuming bad faith, and yet being the first to sense it—that is worthiness!”
14.34	微生畝謂孔子曰：「丘，何爲是栖栖者與？無乃爲佞乎？」孔子曰：「非敢爲佞也，疾固也。」	Weisheng Mu said to Confucius, “Qiu, why are you forever bustling about like this? Isn’t it just to show off your glib tongue?” Confucius said, “I would not dare to be glib. It is stubbornness I cannot abide.”[14]
14.35	子曰：「驥不稱其力，稱其德也。」	The Master said, “A fine steed is praised not 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, “Repaying resentment with virtue—what do you think of that?” The Master said, “Then with what would you repay virtue? Repay resentment with uprightness, and repay virtue with virtue.”[15]
14.37	子曰：「莫我知也夫！」子貢曰：「何爲其莫知子也？」子曰：「不怨天，不尤人，下學而上達，知我者，其天乎！」	The Master said, “No one knows me!” Zigong said, “How is it that no one knows you?” The Master said, “I do not resent Heaven, nor do I blame others. I learn from what is lowly and reach up to what is high. The one who knows me—is it 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 slandered Zilu to Ji Sun. Zifu Jingbo reported this, saying, “My master has certainly been led astray by Gongbo Liao, but I still have the power to have his corpse displayed in the marketplace.” The Master said, “If the Way is to prevail, that is destiny; if the Way is to be abandoned, that is destiny. What can Gongbo Liao do against destiny?”[16]
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, from a particular place; the next, from a hostile look; the next, from hostile words.”
14.40	子曰：「作者七人矣。」	The Master said, “Seven have done so.”[17]
14.41	子路宿於石門。晨門曰：「奚自？」子路曰：「自孔氏。」曰：「是知其不可而爲之者與？」	Zilu spent the night at Stone Gate. The gatekeeper said, “Where are you from?” Zilu said, “From the

14 Qiu was Confucius’s personal name; for an outsider to use it was blunt to the point of rudeness.
15 Virtue (de) here means kindness or a good turn received.
16 Zifu Jingbo was a grand officer of Lu; “my master” is Ji Sun, head of the Ji family.
17 Probably continues the previous passage: seven people withdrew. Who they were is uncertain.

	CHINESE	ENGLISH
		house of Kong." He said, "Isn't he the one who knows it can't 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 chime-stones in Wei. A man carrying a basket passed the gate of the Kong household and said, "A heart full of feeling, the one playing those stones!" A moment later he said, "How crude, this clang-clang! If no one knows you, then just give up. 'Where it's deep, wade across in your clothes; where it's shallow, hitch them up.'" The Master said, "How decisive! There is no arguing with that."[18]
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, while in mourning, did not speak for three years.' What does this mean?" The Master said, "Why only Gaozong? The ancients all did so. When a ruler died, all the officials attended to their duties under the chief minister for three years."[19]
14.44	子曰：「上好禮，則民易使也。」	The Master said, "When those above love ritual propriety, the people are easy to direct."
14.45	子路問君子。子曰：「脩己以敬。」曰：「如斯而已乎？」曰：「脩己以安人。」曰：「如斯而已乎？」曰：「脩己以安百姓。脩己以安百姓，堯舜其猶病諸！」	Zilu asked about the exemplary person. The Master said, "Cultivating oneself with reverence." "Is that all?" "Cultivating oneself to bring peace to others." "Is that all?" "Cultivating oneself to bring peace to all the people. Cultivating oneself to bring peace to all the 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，是爲賊。」以杖叩其脛。	Yuan Rang sat sprawled, waiting. The Master said, "Young, you were neither modest nor respectful to elders; grown, you did nothing worth mentioning; old, you don't die. You are a menace." And he rapped him on the shin with his staff.[20]
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 Que village was carrying messages. Someone asked about him: "Is he making progress?" The Master said, "I see him sitting in the places reserved for adults and walking side by side with his elders. He is not seeking progress; he wants quick success."

18 The quotation is from the Odes: adapt to the depth of the water, that is, to the times.
19 Gaozong is the Shang king Wu Ding.
20 Yuan Rang was an old acquaintance of Confucius; sitting with legs sprawled was a mark of disrespect.

Book 15: Duke Ling of Wei

衞靈公第十五

Confucius's travels, reciprocity as a lifelong rule, and the exemplary person's demands on themselves.

	CHINESE	ENGLISH
15.1	衞靈公問陳於孔子。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 military formations. Confucius replied, “Matters of sacrificial vessels I have heard something about; matters of armies I have never learned.” The next day he departed. In Chen their provisions ran out. His followers fell ill, and none could rise. Zilu came to him indignant and said, “Does the exemplary person also meet with hardship?” The Master said, “The exemplary person holds firm in hardship; the petty person in hardship runs wild.”
15.2	子曰：「賜也，女以予爲多學而識之者與？」對曰：「然，非與？」曰：「非也，予一以貫之。」	The Master said, “Zigong, do you take me for someone who has learned a great deal and remembers it all?” He replied, “Yes. Is that not so?” “It is not. I have one thread running through it all.”
15.3	子曰：「由，知德者鮮矣！」	The Master said, “Zilu, few are those who understand virtue!”
15.4	子曰：「無爲而治者，其舜也與！夫何爲哉？恭己正南面而已矣。」	The Master said, “One who governed without taking action—was that not Shun? What did he do? He simply made himself reverent and faced due south, nothing more.”
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 wholehearted and trustworthy and your conduct earnest and respectful, and you will get on even in the lands of the Man and Mo tribes. If your words are not wholehearted and trustworthy and your conduct not earnest and respectful, will you get on even in your own neighborhood? When standing, see these words ranged before you; in your carriage, see them leaning on the crossbar. Then you will get on.” Zizhang wrote this 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 upright was Shi Yu! When the state had the Way, he was straight as an arrow; when it lacked the Way, he was straight as an arrow. What an exemplary person was Qu Boyu! When the state had the Way, he took office; when it

	CHINESE	ENGLISH
		lacked the Way, he could roll up his talents and keep them to himself."[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 speak with someone who can be spoken with is to lose the person; to speak with someone who cannot be spoken with is to waste words. The wise lose neither people 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, "Resolute scholar-officials and humane people do not seek life at the cost of humaneness; some give up their lives to fulfill it."
15.9	子貢問爲仁。子曰：「工欲善其事，必先利其器。居是邦也，事其大夫之賢者，友其士之仁者。」	Zigong asked about practicing humaneness. The Master said, "An artisan who wants to do good work must first sharpen the tools. When you live in a state, serve the worthiest of its grand officers and befriend the most humane of its scholar-officials."
15.10	顏淵問爲邦。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 Hui asked about running a state. The Master said, "Use the calendar of the Xia, ride in the carriage of the Yin, wear the cap of the Zhou; for music, the Shao with its dances. Banish the tunes of Zheng and keep glib talkers at a distance. The tunes of Zheng are licentious; glib talkers are dangerous."
15.11	子曰：「人無遠慮，必有近憂。」	The Master said, "Those who do not think far ahead will find troubles close 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 never seen anyone who loves virtue as much as they love 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 position? He knew Liuxia Hui was worthy, yet did not have him stand beside him at court."[2]
15.14	子曰：「躬自厚，而薄責於人，則遠怨矣！」	The Master said, "Demand 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 someone who does not ask, 'What should I do? What should I do?'—I don't know what to do."
15.16	子曰：「群居終日，言不及義，好行小慧，難矣哉！」	

1 Shi Yu, historian of Wei, was famed for remonstrating with his ruler even through the manner of his burial.
2 Liuxia Hui was a Lu official celebrated for integrity.

	CHINESE	ENGLISH
		The Master said, “Spending the whole day in a crowd, talk never touching on rightness, fond of little clevernesses—such people are hopeless!”
15.17	子曰：「君子義以爲質，禮以行之，孫以出之，信以成之。君子哉！」	The Master said, “The exemplary person takes rightness as the substance, puts it into practice through ritual propriety, expresses it with modesty, and completes it with trustworthiness. That is an exemplary person!”
15.18	子曰：「君子病無能焉，不病人之不己知也。」	The Master said, “The exemplary person is troubled by their own lack of ability, not by others’ failure to know them.”
15.19	子曰：「君子疾沒世而名不稱焉。」	The Master said, “The exemplary person hates to leave the world without a name worth mentioning.”
15.20	子曰：「君子求諸己，小人求諸人。」	The Master said, “The exemplary person makes demands of themselves; the petty person makes demands of others.”
15.21	子曰：「君子矜而不爭，群而不黨。」	The Master said, “The exemplary person is dignified but not contentious, sociable but not partisan.”
15.22	子曰：「君子不以言擧人，不以人廢言。」	The Master said, “The exemplary person does not promote someone because of their words, nor dismiss words because of who spoke them.”
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 one word that one can practice all one’s life?” The Master said, “Surely it is 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 condemned? Whom have I praised? If there is anyone I have praised, it is someone who has been tested. These people are the same people by whom the Three Dynasties walked the straight Way.”[3]
15.25	子曰：「吾猶及史之闕文也，有馬者，借人乘之。今亡矣夫！」	The Master said, “I can still remember when scribes left gaps in their texts, and those who had horses lent them to others to ride. Now this is gone!”[4]
15.26	子曰：「巧言亂德，小不忍，則亂大謀。」	The Master said, “Clever words confound virtue. Impatience in small things confounds great plans.”

3 The Three Dynasties are the Xia, Shang, and Zhou.
4 The meaning is obscure; the two examples may be unrelated, and the text may be corrupt.

	CHINESE	ENGLISH
15.27	子曰：「眾惡之，必察焉；眾好之，必察焉。」	The Master said, “When the crowd hates someone, you must look into it; when the crowd loves someone, you must look into it.”
15.28	子曰：「人能弘道，非道弘人。」	The Master said, “Human beings can enlarge the Way; it is not the Way that enlarges human beings.”
15.29	子曰：「過而不改，是謂過矣。」	The Master said, “To err and not correct it—that is truly an error.”
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 spent a whole day without eating and a whole night without sleeping, in order to think. It was no use. 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 exemplary person plans for the Way, not for food. Plow, and hunger may be found in it; learn, and a salary may be found in it. The exemplary person 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。不莊以蒞之，則民不敬。知及之，仁能守之，莊以蒞之。動之不以禮，未善也。」	The Master said, “If wisdom attains it but humaneness cannot hold it, then even though it is gained, it will surely be lost. If wisdom attains it and humaneness can hold it, but one does not preside with dignity, the people will not be respectful. If wisdom attains it, humaneness can hold it, and one presides with dignity, but one moves the people without ritual propriety—that 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 exemplary person cannot be judged in small matters but can be entrusted with great ones. The petty person cannot be entrusted with great matters but can be judged in small ones.”
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 people step into water and fire and die, but never anyone who died stepping into humaneness.”
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 exemplary person is steadfast, but not rigid about small promises.”
15.37	子曰：「事君，敬其事而後其食。」	The Master said, “In serving a lord, be reverent in your duties and put your salary last.”
15.38	子曰：「有教無類。」	The Master said, “In teaching, there are no distinctions of kind.”

	CHINESE	ENGLISH
15.39	子曰：「道不同，不相爲謀。」	The Master said, “Those whose Ways differ do not make plans together.”
15.40	子曰：「辭，達而已矣！」	The Master said, “Words should simply get the point 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。」	Music Master Mian came to visit. When he reached the steps, the Master said, “Here are the steps.” When he reached his mat, the Master said, “Here is your mat.” When all were seated, the Master told him, “So-and-so is here; so-and-so is here.” After Music Master Mian had left, Zizhang asked, “Is that the way to speak with a music master?” The Master said, “Yes. It is indeed the way to assist a music master.”[5]

5 Court musicians were often blind.

Book 16: The Ji Family

季氏第十六

The Ji family's planned attack, power usurped from Lu's dukes, and sayings grouped in threes.

	CHINESE	ENGLISH
16.1	季氏將伐顓臾。冉有季路見於孔子曰：「季氏將有事於顓臾。」孔子曰：「求！無乃爾是過與？夫顓臾，昔者先王以爲東蒙主，且在邦域之中矣，是社稷之臣也。何以伐爲？」冉有曰：「夫子欲之，吾二臣者，皆不欲也。」孔子曰：「求！周任有言曰：『陳力就列，不能者止。』危而不持，顚而不扶，則將焉用彼相矣？且爾言過矣！虎兕出於柙，龜玉毀於櫝中，是誰之過與？」冉有曰：「今夫顓臾，固而近於費；今不取，後世必爲子孫憂。」孔子曰：「求！君子疾夫舍曰欲之，而必爲之辭。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 Ji family was about to attack Zhuanyu. Ran You and Zilu went to see Confucius and said, “The Ji family is about to take action against Zhuanyu.” Confucius said, “Ran You, isn’t this your fault? Long ago the former kings made Zhuanyu the lord of the sacrifices to Mount Dongmeng. Moreover, it lies within our state’s borders; it is a vassal of the state’s altars. Why attack it?” Ran You said, “Our master wants it. Neither of us, his two ministers, does.” Confucius said, “Ran You, Zhou Ren had a saying: ‘Offer your ability and take your place in the ranks; if you cannot, step down.’ If someone is tottering and you do not steady them, falling and you do not support them, what use is such an assistant? And what you say is wrong. When a tiger or a rhinoceros gets out of its cage, when tortoiseshell or jade is broken in its casket—whose fault is that?” Ran You said, “But Zhuanyu is well fortified and close to Bi. If it is not taken now, it will surely be a worry for our master’s descendants in later generations.” Confucius said, “Ran You, the exemplary person detests those who, rather than say ‘I want it,’ insist on making excuses. I have heard that those who hold a state or a noble house worry not about having too few people but about unequal shares, not about poverty but about instability. For where shares are equal there is no poverty, where there is harmony there are not too few, where there is stability there is no toppling. That being so, if people far away do not submit, cultivate culture and virtue to draw them; once they have come, give them peace. Now you two, Zilu and Ran You, assist your master: people far away do not submit and you cannot draw them; the state is breaking apart and you cannot hold it together; and yet you plan to take up arms within the state. I fear the Ji family’s troubles lie not in Zhuanyu but within their own walls.”[1]

	CHINESE	ENGLISH
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 realm has the Way, ritual, music, and punitive expeditions issue from the Son of Heaven. When the realm lacks the Way, ritual, music, and punitive expeditions issue from the feudal lords. When they issue from the feudal lords, power is seldom kept beyond ten generations; when they issue from the grand officers, seldom beyond five; when the retainers of great houses control the state's commands, seldom beyond three. When the realm has the Way, governing does not rest with the grand officers. When the realm has the Way, commoners 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, "Revenue has been gone from the ducal house for five generations; governing has rested with the grand officers for four. That is why the descendants of the Three Huan are now in decline."[2]
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 benefit you and three who harm you. Befriending the upright, the sincere, and the well-informed benefits you. Befriending the obsequious, the fawning, and the glib harms you."
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 delight that benefit you and three that harm you. Delight in the measure of ritual and music, delight in speaking of others' good points, delight in having many worthy friends—these benefit you. Delight in extravagant pleasures, delight in idle roaming, delight in feasting—these harm you."
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 an exemplary person, there are three mistakes. To speak before it is your turn—that is called rashness. Not to speak when it is your turn—that is called concealment. To speak without watching their expression—that is called blindness."
16.7	孔子曰：「君子有三戒：少之時，血氣未定，戒之在色；及其壯也，血氣方剛，戒之在鬬；及其老也，血氣既衰，戒之在得。」	Confucius said, "The exemplary person guards against three things. In youth, when the blood and vital energy are not yet settled, guard against lust. In one's prime, when the blood and vital energy are strong, guard against strife. In old age, when the blood and vital energy have declined, guard against acquisitiveness."

1 Zhuanyu was a small dependency inside Lu; Bi was the Ji family's stronghold. Many editors swap "too few" and "poverty" in the first pair to match what follows.
2 The Three Huan were the Ji, Meng, and Shu families of Lu, all descended from Duke Huan.

	CHINESE	ENGLISH
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 exemplary person stands in awe of three things: the mandate of Heaven, great people, and the words of the sages. The petty person does not know the mandate of Heaven and so does not stand in awe of it, is overfamiliar with great people, and scoffs at the words of the sages.”
16.9	孔子曰：「生而知之者，上也；學而知之者，次也；困而學之，又其次也。困而不學，民斯爲下矣！」	Confucius said, “Those born knowing it are the highest. Those who know it through learning come next. Those who learn when they run into difficulty come after them. Those who run into 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 exemplary person has nine concerns: in looking, to see clearly; in listening, to hear sharply; in expression, to be warm; in demeanor, to be respectful; in speech, to do one’s best; in service, to be reverent; in doubt, to ask; in anger, to consider the consequences; in the face of gain, to think of rightness.”
16.11	孔子曰：「『見善如不及，見不善如探湯。』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, “‘Seeing goodness, act as though you could never reach it; seeing what is not good, act as though testing boiling water.’ I have seen such people, and I have heard such words. ‘Living in seclusion to pursue one’s aims, practicing rightness to realize one’s Way’—I have heard such words, but I have not seen such people.”
16.12	（『誠不以富，亦祇以異。』）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？	(“Truly, not for wealth, but only for being different.”) Duke Jing of Qi had a thousand teams of horses, yet on the day he died the people found no virtue in him to praise. Bo Yi and Shu Qi starved at the foot of Mount Shouyang, and the people praise them to this day. Is this not what it means?[3]
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 special from your father?” He replied, “Not yet. Once when he was standing alone and I hurried across the courtyard, he said, ‘Have you studied the Odes?’ I said, ‘Not yet.’ ‘If you do not study the Odes, you will have nothing to say.’ I withdrew and studied the Odes. Another day he was again standing alone, and I hurried across the courtyard. He said, ‘Have you studied ritual?’ I said, ‘Not yet.’ ‘If you do not study ritual, you will have nothing to stand on.’ I withdrew and studied ritual. These two things are what I have heard.” Chen Kang with-

3 The bracketed line, from the Odes, is thought to have strayed here from 12.10, and the opening “Confucius said” to have been lost.

	CHINESE	ENGLISH
		drew delighted and said, “I asked about one thing and learned three: I heard about the Odes, I heard about ritual, and I heard that the exemplary person keeps a distance from his own son.”[4]
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”; the Lady calls herself “little child”; the people of the state call her “the Lord’s Lady”; speaking of her to other states, they call her “our humble little lord”; people of other states also call her “the Lord’s Lady.”

4 Boyu (Kong Li) was Confucius’s son.

Book 17: Yang Huo

陽貨第十七

Confucius tempted by rebels' offers, the value of the Odes, and debate over three-year mourning.

	CHINESE	ENGLISH
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 wanted to see Confucius, but Confucius would not see him, so he sent Confucius a piglet. Confucius timed his visit of thanks for when Yang Huo was out, but met him on the road. Yang Huo said to Confucius, “Come, I have something to say to you.” He said, “To hoard one’s treasure and let one’s state go astray—can that be called humane?” “It cannot.” “To love taking part in affairs yet keep missing the moment—can that be called wise?” “It cannot.” “The days and months slip by; the years do not wait for us.” Confucius said, “Very well. I will take office.”[1]
17.2	子曰：「性相近也，習相遠也。」	The Master said, “By nature people are close to one another; by practice they grow far apart.”
17.3	子曰：「唯上知與下愚不移也。」	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 strings and singing. The Master smiled and said, “Why use an ox-cleaver to kill a chicken?” Ziyou replied, “I once heard you say, Master: ‘When the exemplary person learns the Way, they love others; when the petty person learns the Way, they are easy to direct.’” The Master said, “My friends, what Ziyou says is right. My remark just now was only a joke.”[2]
17.5	公山弗擾以費畔，召，子欲往。子路不說，曰：「末之也已，何必公山氏之之也。」子曰：「夫召我者，而豈徒哉？如有用我者，吾其爲東周乎！」	Gongshan Furao, holding Bi in revolt, summoned the Master, and the Master wanted to go. Zilu was displeased and said, “If there is nowhere to go, then so be it. Why must you go to Gongshan?” The Master said, “Would the one who summons me do it for nothing? If anyone would make use of me, might I not create a Zhou in the East?”[3]
17.6	子張問「仁」於孔子。孔子曰：「能行五者於天下，爲仁矣。」「請問之？」曰：「恭、寬、信、敏、	Zizhang asked Confucius about humaneness. Confucius said, “Being able to practice five things

1 Yang Huo, a retainer of the Ji family, had seized power in Lu; a gift obliged the recipient to give thanks in person.
2 Wucheng was a small town; Ziyou, its steward (6.12), had taught its people music.

	CHINESE	ENGLISH
	惠。恭則不侮，寬則得眾，信則人任焉，敏則有功，惠則足以使人。」	everywhere under Heaven is humaneness." "May I ask what they are?" "Respectfulness, tolerance, trustworthiness, diligence, and generosity. Be respectful and you will not be insulted; be tolerant and you will win the many; be trustworthy and others will rely on you; be diligent and you will achieve results; be generous 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：『親於其身爲不善者，君子不入也。』佛肸以中牟畔，子之往也，如之何？」子曰：「然，有是言也。不曰堅乎？磨而不磷。不曰白乎？涅而不緇。吾豈匏瓜也哉？焉能繫而不食！」	Bi Xi summoned the Master, and the Master wanted to go. Zilu said, "I once heard you say, Master: 'The exemplary person does not go among those who personally do what is not good.' Bi Xi holds Zhongmou in revolt. What of your going?" The Master said, "Yes, I did say that. But is it not said, 'So hard, grind it and it does not wear thin'? Is it not said, 'So white, dye it black and it does not darken'? Am I a bitter gourd, to hang there and not be eaten?"[4]
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, "Zilu, have you heard of the six sayings and the six blind spots?" He replied, "Not yet." "Sit down, and I will tell you. Loving humaneness without loving learning—its blind spot is foolishness. Loving wisdom without loving learning—its blind spot is aimlessness. Loving trustworthiness without loving learning—its blind spot is doing harm. Loving uprightness without loving learning—its blind spot is harshness. Loving courage without loving learning—its blind spot is disorder. Loving firmness without loving learning—its blind spot is recklessness."
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 Odes? The Odes can inspire, can help you observe, can help you get along with others, can help you voice grievances. Near at hand, they serve for serving your father; farther off, for serving your lord. And you learn many names of birds and beasts, plants and trees."
17.10	子謂伯魚曰：「女爲周南召南矣乎？人而不爲周南召南，其猶正牆面而立也與！」	The Master said to Boyu, "Have you worked through the Zhounan and the Shaonan? Someone who has not worked through the Zhounan and the Shaonan is like one standing face to a wall!"[5]
17.11		

3 Gongshan Furao was a Ji family steward who rebelled; the "Zhou in the East" would revive the Zhou order in Lu.
4 Bi Xi was a steward in the state of Jin who rebelled.
5 The Zhounan and Shaonan are the first two sections of the Odes.

	CHINESE	ENGLISH
	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! Is it just jade and silk? Music, they say, music! Is it just 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 in manner but weak within—compared to petty people, such a one is like a thief who breaks through walls.”
17.13	子曰：「鄉原，德之賊也。」	The Master said, “The village paragon is a thief of virtue.”[6]
17.14	子曰：「道聽而塗說，德之棄也。」	The Master said, “To repeat on the road what one heard along the way is to cast away virtue.”
17.15	子曰：「鄙夫！可與事君也與哉？其未得之也，患得之；既得之，患失之。苟患失之，無所不至矣！」	The Master said, “Base fellows! Can one serve a lord alongside them? Before they have it, they worry about getting it; once they have it, they worry about losing it. And if they worry about losing it, there is nothing they 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; today perhaps even these are gone. The wild of old were unrestrained; the wild of today are dissolute. The proud of old were principled; the proud of today are quarrelsome and perverse. The foolish of old were straightforward; the foolish of today are simply deceitful.”
17.17	子曰：「巧言令色，鮮矣仁。」	The Master said, “Clever words and an ingratiating face—seldom is there humaneness in them.”
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 how purple usurps red; I hate how the tunes of Zheng confuse court music; I hate how sharp tongues topple states and noble 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, your disciples, have to pass on?” The Master said, “What does Heaven say? The four seasons go round; the hundred things are born. What does Heaven say?”
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 wanted to see Confucius. Confucius declined, pleading illness. As soon as the messenger was out the door, he took up his zither and sang, so that Ru Bei would hear it.
17.21	宰我問：「三年之喪，期已久矣！君子三年不爲禮，禮必壞；三年不爲樂，樂必崩。舊穀既沒，新穀既升，鑽燧改火，期可已矣。」子曰：「食夫稻，衣夫	Zai Wo asked about the three-year mourning: “A year is already long. If the exemplary person does not practice ritual for three years, ritual will

6 The village paragon wins local approval by offending no one.

	CHINESE	ENGLISH
	錦，於女安乎？」曰：「安！」「女安，則爲之！夫君子之居喪，食旨不甘，聞樂不樂，居處不安，故不爲也。今女安，則爲之！」宰我出。子曰：「予之不仁也！子生三年，然後免於父母之懷。夫三年之喪，天下之通喪也。予也，有三年之愛於其父母乎？」	surely decay; if they do not practice music for three years, music will surely collapse. The old grain is used up, the new grain has ripened, the fire-drilling woods have been changed—a year should be enough." The Master said, "Eating rice and wearing brocade—would you be at ease with that?" "I would." "If you would be at ease, then do it. When the exemplary person is in mourning, fine food has no savor, music brings no joy, and home brings no comfort; that is why they do not do it. But if you would be at ease, then do it!" Zai Wo went out. The Master said, "How lacking in humaneness Zai Wo is! Only after three years does a child leave its parents' arms. Three years' mourning is the mourning observed throughout the realm. Did Zai Wo not have three years of love from his parents?"[7]
17.22	子曰：「飽食終日，無所用心，難矣哉！不有博弈者乎？爲之，猶賢乎已！」	The Master said, "Eating one's fill all day without applying one's mind to anything—that is hopeless! Are there not games like bo and weiqi? Even playing those would be better than nothing."[8]
17.23	子路曰：「君子尙勇乎？」子曰：「君子義以爲上。君子有勇而無義爲亂，小人有勇而無義爲盜。」	Zilu said, "Does the exemplary person esteem courage?" The Master said, "The exemplary person places rightness highest. An exemplary person with courage but without rightness makes rebellion; a petty person with courage but without rightness becomes a bandit."
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？」「惡徼以爲知者，惡不孫以爲勇者，惡訐以爲直者。」	Zigong said, "Does the exemplary person also have dislikes?" The Master said, "Yes. They dislike those who proclaim others' faults, those who in low positions slander their superiors, those who are courageous but lack ritual propriety, and those who are bold but obstinate." He said, "Zigong, do you also have dislikes?" "I dislike those who take prying for wisdom, those who take insolence for courage, and those who take exposing others' secrets for uprightness."
17.25	子曰：「唯女子與小人爲難養也！近之則不孫，遠之則怨。」	The Master said, "Only women and petty people are hard to look after. Be close to them and they grow insolent; keep them at a distance and they resent it."[9]
17.26	子曰：「年四十而見惡焉，其終也已。」	The Master said, "If at forty one is still disliked, that is the end of it."

7 The woods drilled to make fire were changed with the seasons, completing their cycle in a year.
8 Bo was a board game played with dice; weiqi is the game known in the West as Go.
9 Some commentators take the terms narrowly, as concubines and servants in a household.

Book 18: The Viscount of Wei

微子第十八

Worthies who withdrew from service, and recluses who mock Confucius for staying engaged.

	CHINESE	ENGLISH
18.1	微子去之，箕子爲之奴，比干諫而死。孔子曰：「殷有三仁焉。」	The Viscount of Wei left him; the Viscount of Ji became his slave; Bi Gan remonstrated with him and died. Confucius said, “The Yin had three humane men.”[1]
18.2	柳下惠爲士師，三黜。人曰：「子未可以去乎？」曰：「直道而事人，焉往而不三黜？枉道而事人，何必去父母之邦？」	Liuxia Hui served as chief judge and was dismissed three times. Someone said, “Isn’t it 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, considering how to treat Confucius, said, “I cannot treat him as I would the head of the Ji family; I will treat him at a level between the Ji and the Meng.” Later he said, “I am old; I cannot make use of him.” Confucius departed.
18.4	齊人歸女樂，季桓子受之，三日不朝。孔子行。	The people of Qi sent a gift of female musicians. Ji Huanzi accepted them, and for three days no court was held. Confucius departed.[2]
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, passed by Confucius singing: “Phoenix! Phoenix! How your virtue has declined! What is past cannot be amended; what is to come may still be pursued. Give it up! Give it up! Those who take part in governing today are in peril!” Confucius stepped down, wanting to speak with him, but Jieyu hurried away 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：「夫執輿者爲誰？」子路曰：「爲孔丘。」曰：「是魯孔丘與？」曰：「是也。」曰：「是知津矣！」問於桀溺，桀溺曰：「子爲誰？」曰：「爲仲由。」曰：「是魯孔丘之徒與？」對曰：「然。」	Changju and Jieni were plowing 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.” “Kong Qiu of Lu?” “Yes.” “Then he knows where the ford is!” Zilu asked Jieni. Jieni said, “Who are you?” “I am

1 All three were kinsmen of Zhou, the tyrannical last king of the Shang (Yin) dynasty.
2 Ji Huanzi was head of the Ji family, the real power in Lu.

	CHINESE	ENGLISH
	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。」	Zhong You." "A follower of Kong Qiu of Lu?" "Yes." "The whole world is swept along in a flood—and who can change it? Rather than follow a scholar-official who avoids this person or that, wouldn't you do better to follow a scholar-official who avoids the whole world?" And he went on covering the seed without stopping. Zilu went and reported this. The Master sighed and said, "One cannot flock with birds and beasts. If I am not to be with my fellow human beings, whom am I to be with? If the realm had the Way, I would not be trying to change it."[3]
18.7	子路從而後，遇丈人，以杖荷蓧。子路問曰：「子見夫子乎？」丈人曰：「四體不勤，五穀不分，孰爲夫子？」植其杖而芸。子路拱而立。止子路宿，殺雞爲黍而食之，見其二子焉。明日，子路行以告。子曰：「隱者也。」使子路反見之。至則行矣。子路曰：「不仕無義。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 and fell behind. He met an old man carrying a basket on a staff. Zilu asked, "Have you seen my Master?" The old man said, "Four limbs that never toil, can't tell the five grains apart—who is this Master?" He planted his staff in the ground and began weeding. Zilu stood with hands clasped in respect. The old man kept Zilu for the night, killed a chicken and cooked millet to feed him, and presented his two sons. The next day Zilu went on and reported this. The Master said, "He is a recluse." He sent Zilu back to see him, but when he arrived the man had gone. Zilu said, "Not to take office is to lack rightness. The proper order between old and young cannot be abandoned; how then can the rightness between lord and minister be abandoned? Wishing to keep oneself pure, one throws the great human relationships into disorder. The exemplary person takes office to carry out what is right. That the Way does not prevail—that is already known."
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。」	Those who withdrew from the world: Bo Yi, Shu Qi, Yu Zhong, Yi Yi, Zhu Zhang, Liuxia Hui, and Shao Lian. The Master said, "Not lowering their aims, not disgracing their persons—that was Bo Yi and Shu Qi!" Of Liuxia Hui and Shao Lian he said, "They lowered their aims and disgraced their persons, but their words accorded with proper order and their actions with careful thought—that is all." Of Yu Zhong and Yi Yi he said, "They lived in seclusion and spoke freely; their persons remained pure, and their withdrawal suited the circumstances. I am different from these: for me nothing is fixed as 'may' or 'may not.'"
18.9		

	CHINESE	ENGLISH
	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。	Grand Music Master Zhi went to Qi; Gan, musician of the second meal, went to Chu; Liao, of the third meal, went to Cai; Que, of the fourth meal, went to Qin. Fang Shu the drummer went to the Yellow River; Wu, player of the hand drum, went to the Han; Yang, the assistant music master, and Xiang, player of the chime-stones, went to the sea.[4]
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, "The exemplary person does not neglect kin, and does not give the great ministers cause to resent not being used. Old friends and retainers are not cast off without grave cause. Do not look for perfection in any one person."[5]
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 scholar-officials: Boda, Bokuo, Zhongtu, Zhonghu, Shuye, Shuxia, Jisui, and Jigua.[6]

3 Zhong You is Zilu's formal name. The recluses' names seem descriptive: roughly "Tall Marsh-dweller" and "Stout Mire-dweller."
4 This records the scattering of the court musicians of Lu; the "meal" titles name those who played at the ruler's meals.
5 The Duke of Lu is Boqin, the Duke of Zhou's son and first ruler of Lu.
6 The names pair off by birth order (bo, zhong, shu, ji), suggesting to some four sets of twins.

Book 19: Zizhang

子張第十九

Sayings of the disciples Zixia, Zizhang, Ziyou, Zengzi and Zigong, who defends the Master.

	CHINESE	ENGLISH
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 scholar-official who, seeing danger, is ready to give their life; who, seeing gain, thinks of rightness; who in sacrifice thinks of reverence and in mourning thinks of grief—such a one will do.”
19.2	子張曰：「執德不弘，信道不篤，焉能爲有？焉能爲亡？」	Zizhang said, “Holding to virtue but not broadly, believing in the Way but not firmly—how can one be said to have it? How can one be said to lack 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，如之何其拒人也？」	Disciples of Zixia asked Zizhang about friendship. Zizhang said, “What does Zixia say?” They replied, “Zixia says: ‘Associate with those who are acceptable; reject those who are not.’” Zizhang said, “That differs from what I have heard: ‘The exemplary person honors the worthy and tolerates the many, praises the good and pities the incapable.’ If I am greatly worthy, whom among others would I not tolerate? If I am not worthy, others will reject me—how could I reject them?”
19.4	子夏曰：「雖小道，必有可觀者焉，致遠恐泥，是以君子不爲也。」	Zixia said, “Even the minor arts surely have something worth seeing in them. But pursued too far, they may bog one down; that is why the exemplary person 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 one lacks, and each month does not forget what one has mastered, may be said to love learning.”
19.6	子夏曰：「博學而篤志，切問而近思，仁在其中矣。」	Zixia said, “Learn broadly and hold firmly to your aims; question closely and reflect on what is near at hand—humaneness lies in this.”
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 stay in their workshops to complete their work; the exemplary person learns in order to arrive at the Way.”
19.8	子夏曰：「小人之過也必文。」	Zixia said, “When the petty person errs, they are sure to gloss it over.”
19.9		

	CHINESE	ENGLISH
	子夏曰：「君子有三變：望之儼然，卽之也溫，聽其言也厲。」	Zixia said, “The exemplary person has three aspects: seen from afar, stern; approached, warm; heard speaking, exacting.”
19.10	子夏曰：「君子信而後勞其民，未信則以爲厲己也。信而後諫，未信則以爲謗己也。」	Zixia said, “The exemplary person first wins trust and then works the people; not yet trusted, they will think they are being oppressed. First win trust, then remonstrate; not yet trusted, one will be thought a slanderer.”
19.11	子夏曰：「大德不踰閑，小德出入可也。」	Zixia said, “In great virtues, do not overstep the bounds; in small virtues, some latitude is acceptable.”
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, “Zixia’s disciples and young followers do well enough at sprinkling and sweeping, answering and replying, coming forward and withdrawing—but these are trivial. Of the root they have nothing. What is to be done?” Zixia heard this and said, “Ah! Ziyou is wrong. In the Way of the exemplary person, what is taught first? What is put off till last? It is like plants and trees, which are distinguished by kind. How can the Way of the exemplary person be misrepresented? Having both the beginning and the end—surely only the sage has that!”
19.13	子夏曰：「仕而優則學，學而優則仕。」	Zixia said, “One who serves in office with strength to spare should learn; one who learns with strength to spare should serve in 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，爲難能也，然而未仁。」	Ziyou said, “My friend Zizhang does what is hard to do, yet he is not yet humane.”
19.16	曾子曰：「堂堂乎張也，難與並爲仁矣。」	Zengzi said, “How imposing Zizhang is! Yet 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！』」	Zengzi said, “I heard the Master say: ‘People never give themselves fully of their own accord—except, surely, in mourning 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。』」	Zengzi said, “I heard the Master say: ‘The filial devotion of Meng Zhuangzi—the rest of it others could match; but that he did not change his father’s ministers or his father’s policies—that is hard to match.’”[1]
19.19		The Meng family appointed Yang Fu chief judge. He asked Zengzi for advice. Zengzi said, “Those

	CHINESE	ENGLISH
	孟氏使陽膚爲士師，問於曾子。曾子曰：「上失其道，民散久矣！如得其情，則哀矜而勿喜。」	above have lost the Way, and the people have long been scattered. If you get at the truth of a case, feel sorrow and pity—do not rejoice."[2]
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, "Zhou's wickedness was not as extreme as all that. That is why the exemplary person hates to dwell downstream, where all the world's wickedness flows together."[3]
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 exemplary person are like eclipses of the sun and moon. When they err, everyone sees it; when they correct it, everyone looks up to them."
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, "From whom did Zhongni learn?" Zigong said, "The Way of Kings Wen and Wu has not fallen to the ground; it lives on among people. The worthy remember its great parts, the unworthy its small parts; there is no one who does not have something of the Way of Wen and Wu. From whom did the Master not learn? And why should he have had a fixed teacher?"[4]
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，闚見室家之好；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 said to the grand officers at court, "Zigong is worthier than Zhongni." Zifu Jingbo told Zigong. Zigong said, "Take the walls of a house as a comparison. My wall reaches only to the shoulder; one can peer over it and see the fine rooms within. The Master's wall is many fathoms high; unless you find the gate and go in, you cannot see the beauty of the ancestral temple or the splendor of its hundred officials. Those who find the gate may be few. That his lordship should say so—is it not only to be expected?"[5]
19.24	叔孫武叔毀仲尼。子貢曰：「無以爲也，仲尼不可毀也。他人之賢者，丘陵也，猶可踰也；仲尼，日月也，無得而踰焉。人雖欲自絕，其何傷於日月乎？多見其不知量也！」	Shusun Wushu disparaged Zhongni. Zigong said, "It is no use. Zhongni cannot be disparaged. The worthiness of others is a hill or a mound; it can still be climbed over. Zhongni is the sun and the moon; there is no climbing over them. Even if someone wished to cut themselves off from them, what harm would that do to the sun and moon? It would only show they do not know their own measure."
19.25		Chen Ziqin said to Zigong, "You are just being modest. How could Zhongni be worthier than

1 Meng Zhuangzi was a grand officer of Lu, head of the Meng family.
2 Yang Fu was a disciple of Zengzi.
3 This Zhou is the tyrant king who ended the Shang dynasty, not the Zhou dynasty (the two are distinct characters in Chinese).

CHINESE

陳子禽謂子貢曰：「子爲恭也，仲尼豈賢於子乎？」子貢曰：「君子一言以爲知，一言以爲不知，言不可不愼也！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？」

ENGLISH

you?” Zigong said, “By a single word the exemplary person is judged wise, by a single word judged unwise; one cannot be too careful with words. The Master cannot be equaled, just as Heaven cannot be climbed by a stair. Had the Master obtained a state or a noble house, it would have been as the saying goes: ‘He sets them up, and they stand; he guides them, and they walk; he comforts them, and they come; he stirs them, and they are in harmony. In life he is honored; in death he is mourned.’ How could he be equaled?”

4 Zhongni is Confucius’s courtesy name.
5 Shusun Wushu was a grand officer of Lu, head of the Shusun family.

Book 20: Yao Said

堯曰第二十

Words of the sage-kings on Heaven's mandate, and Confucius's advice on governing.

	CHINESE	ENGLISH
20.1	堯曰：「咨！爾舜！天之曆數在爾躬，允執其中！四海困窮，天祿永終。」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，脩廢官，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, “Ah, you, Shun! Heaven’s succession now rests on your person. Hold faithfully to the center. If all within the four seas fall into distress and want, Heaven’s bounty will end forever.” Shun gave the same charge to Yu. “I, the little one, Lü, dare to offer a black bull and dare to declare openly to the most august Lord on High: the guilty I dare not pardon. Your servants, O Lord, I will not conceal; the choice lies in your heart, O Lord. If I myself am at fault, let it not fall on the ten thousand regions; if the ten thousand regions are at fault, let the fault rest on me.” “Zhou bestowed great gifts, and the good were enriched.” “Though I have close kin, they are not equal to humane people. If the people have faults, the fault lies with me alone.” He was careful with weights and measures, examined laws and standards, restored neglected offices, and governing was carried out in all four quarters. He revived states that had been destroyed, restored lineages that had been broken, and raised up those who had withdrawn from the world, and the hearts of all the people turned to him. What he gave weight to: the people, food, mourning, and sacrifice. Be tolerant and you will win the many; be trustworthy and the people will rely on you; be diligent and you will achieve results; be fair and the people will be pleased.[1]
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	Zizhang asked Confucius, “What must one be like to take part in governing?” The Master said, “Honor the five excellences and banish the four evils; then one can take part in governing.” Zizhang said, “What are the five excellences?” The Master said, “The exemplary person is generous without expense, works people without their resentment, desires without greed, is at ease without arrogance, and is awe-inspiring without being fierce.”

1 Lü was the personal name of Tang, founder of the Shang (12.22); the lines that follow are usually attributed to King Wu, founder of the Zhou.

	CHINESE	ENGLISH
	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 said, “What is meant by generous without expense?” The Master said, “To benefit the people through what already benefits them—is that not generous without expense? Choose what they can properly be worked at and work them at it—who then will resent it? Desire humaneness and obtain humaneness—how then is there greed? The exemplary person, whether dealing with many or few, great or small, never dares to be careless—is that not being at ease without arrogance? The exemplary person straightens robe and cap and holds a dignified gaze, so that people look on with awe—is that not being awe-inspiring without being fierce?” Zizhang said, “What are the four evils?” The Master said, “To put people to death without having taught them—that is called cruelty. To demand results without having given warning—that is called tyranny. To be slack in giving orders and then insist on deadlines—that is called villainy. And when giving people what is due to them anyway, to be grudging in the handing over—that is called acting like a petty clerk.”
20.3	子曰：「不知命，無以爲君子也；不知禮，無以立也；不知言，無以知人也。」	The Master said, “Without knowing destiny, one cannot be an exemplary person. Without knowing ritual propriety, one has nothing to stand on. Without knowing words, one cannot know people.”