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by James Legge

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THE CHINESE CLASSICS

with a translation, critical and exegetical
notes, prolegomena, and copious indexes

by

James Legge

IN FIVE VOLUMES

CONFUCIAN ANALECTS

chariots, there must be reverent attention to business, and sincerity; economy in expenditure, and love for men; and the employment of the people at the proper seasons.'

CHAP. VI. The Master said, 'A youth, when at home, should be filial, and, abroad, respectful to his elders. He should be earnest and truthful. He should overflow in love to all, and cultivate the friendship of the good. When he has time and opportunity, after the performance of these things, he should employ them in polite studies.'

CHAP. VII. Tsze-hsia said, 'If a man withdraws his mind from the love of beauty, and applies it as sincerely to the love of the virtuous; if, in serving his parents, he can exert his utmost strength;

if, in serving his prince, he can devote his life; if, in his intercourse with his friends, his words are sincere:-- although men say that he has not learned, I will certainly say that he has.'

CHAP. VIII. 1. The Master said, 'If the scholar be not grave, he will not call forth any veneration, and his learning will not be solid.

- 2. 'Hold faithfulness and sincerity as first principles.
- 3. 'Have no friends not equal to yourself.
- 4. 'When you have faults, do not fear to abandon them.'

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

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

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

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

if, in serving his prince, he can devote his life; if, in his intercourse with his friends, his words are sincere:-- although men say that he has not learned, I will certainly say that he has.'

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

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

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

CHAP. XIV. The Master said, 'He who aims to be a man of complete virtue in his food does not seek to gratify his appetite, nor

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in his dwelling place does he seek the appliances of ease; he is earnest in what he is doing, and careful in his speech; he frequents the company of men of principle that he may be rectified:-- such a person may be said indeed to love to learn.'

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

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

3. The Master said, 'With one like Ts'ze, I can begin to talk

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about the odes. I told him one point, and he knew its proper sequence.'

CHAP. XVI. The Master said, 'I will not be afflicted at men's not knowing me; I will be afflicted that I do not know men.'

CHAP. I. The Master said, 'He who exercises government

by means of his virtue may be compared to the north polar star, which keeps its place and all the stars turn towards it.'

CHAP. II. The Master said, 'In the Book of Poetry are

three hundred pieces, but the design of them all may be embraced in one sentence-- "Having no depraved thoughts."

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

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

CHAP. IV. 1. The Master said, 'At fifteen, I had my mind bent on learning.

- 2. 'At thirty, I stood firm.
3. 'At forty, I had no doubts.
4. 'At fifty, I knew the decrees of Heaven.

5. 'At sixty, my ear was an obedient organ for the reception of truth.

- 6. 'At seventy, I could follow what my heart desired, without transgressing what was right.'

CHAP. V. 1. Mang I asked what filial piety was. The Master said, 'It is not being disobedient.'

2. Soon after, as Fan Ch'ih was driving him, the Master told him, saying, 'Mang-sun asked me what filial piety was, and I answered him,-- "not being disobedient."

3. Fan Ch'ih said, 'What did you mean?' The Master replied, 'That parents, when alive, be served according to propriety; that, when dead, they should be buried according to propriety; and that they should be sacrificed to according to propriety.'

CHAP. VI. Mang Wu asked what filial piety was. The Master said, 'Parents are anxious lest their children should be

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

CHAP. XXII. 1. The Master said, 'Small indeed was the capacity of Kwan Chung!'

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

3. 'Then, did Kwan Chung know the rules of propriety?'

The

Master said, 'The princes of States have a screen intercepting the view at their gates. Kwan had likewise a screen at his gate. The princes of States on any friendly meeting between two of them, had a stand on which to place their inverted cups. Kwan had also such a stand. If Kwan knew the rules of propriety, who does not know them?'

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

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

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

CHAP. XXVI. The Master said, 'High station filled without indulgent generosity; ceremonies performed without reverence; mourning conducted without sorrow;-- wherewith should I contemplate such ways?'

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CHAP. XVII. The Master said, 'When we see men of worth, we should think of equalling them; when we see men of a contrary character, we should turn inwards and examine ourselves.'

CHAP. XVIII. The Master said, 'In serving his parents, a son may remonstrate with them, but gently; when he sees that they do not incline to follow his advice, he shows an increased degree of reverence, but does not abandon his purpose; and should they punish him, he does not allow himself to murmur.'

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

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

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

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

CHAP. XXIII. The Master said, 'The cautious seldom err.'

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CHAP. XXIV. The Master said, 'The superior man wishes to be slow in his speech and earnest in his conduct.'

CHAP. XXV. The Master said, 'Virtue is not left to stand alone. He who practises it will have neighbors.'

CHAP. XXVI. Tsze-yu said, 'In serving a prince, frequent remonstrances lead to disgrace. Between friends, frequent reproofs make the friendship distant.'

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BOOK V. KUNG-YE CH'ANG.

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

2. Of Nan Yung he said that if the country were well governed

CHAP. I. 1. The Master said, 'There is Yung!-- He might occupy the place of a prince.'

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

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

4. The Master said, 'Yung's words are right.'

CHAP. II. The Duke Ai asked which of the disciples loved to learn. Confucius replied to him, 'There was Yen Hui; HE loved to learn. He did not transfer his anger; he did not repeat a fault. Unfortunately, his appointed time was short and he died; and now there is not such another. I have not yet heard of any one who loves to learn as he did.'

CHAP. III. 1. Tsze-hwa being employed on a mission to Ch'i, the disciple Zan requested grain for his mother. The Master said, 'Give her a fu.' Yen requested more. 'Give her an yu,' said the Master. Yen gave her five ping.

2. The Master said, 'When Ch'ih was proceeding to Ch'i, he had fat horses to his carriage, and wore light furs. I have heard that

a superior man helps the distressed, but does not add to the wealth of the rich.'

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

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

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

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

“You are a man of decision; what difficulty would he find in being an officer of government?” K'ang asked, “Is Ts'ze fit to be employed as an officer of government?” and was answered, “Ts'ze is a man of intelligence; what difficulty would he find in being an officer of government?” And to the same question about Ch'iu the Master gave the same reply, saying, “Ch'iu is a man of various ability.”

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

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

“You are a man of decision; what difficulty would he find in being an officer of government?” K'ang asked, “Is Ts'ze fit to be employed as an officer of government?” and was answered, “Ts'ze is a man of intelligence; what difficulty would he find in being an officer of government?” And to the same question about Ch'iu the Master gave the same reply, saying, “Ch'iu is a man of various ability.”

CHAP. VIII. Po-niu being ill, the Master went to ask for him. He took hold of his hand through the window, and said, 'It is killing him. It is the appointment of Heaven, alas! That such a man should have such a sickness! That such a man should have such a sickness!'

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

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

“You are a man of decision; what difficulty would he find in being an officer of government?” K'ang asked, “Is Ts'ze fit to be employed as an officer of government?” and was answered, “Ts'ze is a man of intelligence; what difficulty would he find in being an officer of government?” And to the same question about Ch'iu the Master gave the same reply, saying, “Ch'iu is a man of various ability.”

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

CHAP. XII. Tsze-yu being governor of Wu-ch'ang, the Master said to him, 'Have you got good men there?' He answered, 'There is Tan-t'ai Mieh-ming, who never in walking

the virtuous are tranquil. The wise are joyful; the virtuous are long-lived.'

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

CHAP. XXIII. The Master said, 'A cornered vessel without corners.-- A strange cornered vessel! A strange cornered vessel!'

CHAP. XXIV. Tsai Wo asked, saying, 'A benevolent man, though it be told him,-- 'There is a man in the well' will go in after him, I suppose.' Confucius said, 'Why should he do so?' A superior

man may be made to go to the well, but he cannot be made to go down into it. He may be imposed upon, but he cannot be fooled.'

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

CHAP. XXVI. The Master having visited Nan-tsze, Tsze-lu was displeased, on which the Master swore, saying, 'Wherein I have done improperly, may Heaven reject me, may Heaven reject me!'

CHAP. XXVII. The Master said, 'Perfect is the virtue which is

according to the Constant Mean! Rare for a long time has been its practise among the people.'

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

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

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

BOOK VII. SHU R.

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2. Tsze-lu said, 'If you had the conduct of the armies of a great State, whom would you have to act with you?'

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

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

CHAP. XII. The things in reference to which the Master exercised the greatest caution were -- fasting, war, and sickness.

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

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

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

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

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

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

... a bird is about to die, its notes are mournful; when a man is about to die, his words are good.

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

CHAP. IV. 1. The philosopher Tsang being ill, Meng Chang

went to ask how he was.

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

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

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... a bird is about to die, its notes are mournful; when a man is about to die, his words are good.

CHAP. V. The philosopher Tsang said, 'Gifted with ability,

and yet putting questions to those who were not so; possessed of much, and yet putting questions to those possessed of little; having, as though he had not; full, and yet counting himself as empty; offended against, and yet entering into no altercation; formerly I had a friend who pursued this style of conduct.'

CHAP. VI. The philosopher Tsang said, 'Suppose that there

is an individual who can be entrusted with the charge of a young orphan prince, and can be commissioned with authority over a state of a hundred li, and whom no emergency however great can drive from his principles:-- is such a man a superior man? He is a superior man indeed.'

CHAP. VII. 1. The philosopher Tsang said, 'The officer

may not be without breadth of mind and vigorous endurance. His burden is heavy and his course is long.

... perfect virtue is the burden which he considers it is his to sustain;-- is it not heavy? Only with death does his course stop;-- is it not long?

... a bird is about to die, its notes are mournful; when a man is about to die, his words are good.

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

... a bird is about to die, its notes are mournful; when a man is about to die, his words are good.

2. 'Perfect virtue is the burden which he considers it is

his to sustain;-- is it not heavy? Only with death does his course stop;-- is it not long?

CHAP. VIII. 1. The Master said, 'It is by the Odes that the

mind is aroused.

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

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

of full dress, or a blind person, on observing them approaching, though they were younger than himself, he would rise up, and if he had to pass by them, he would do so hastily.

“I looked up to them, and they seemed to become more high; I tried to penetrate them, and they seemed to become more firm; I looked at them before me, and suddenly they seemed to be behind.”

CHAP. X. 1. Yen Yuan, in admiration of the Master's doctrines, sighed and said, 'I looked up to them, and they seemed to become more high; I tried to penetrate them, and they seemed to become more firm; I looked at them before me, and suddenly they seemed to be behind.

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

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

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

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

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

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

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

CHAP. XIII. 1. The Master was wishing to go and live among the nine wild tribes of the east.

2. Some one said, 'They are rude. How can you do such a thing?' The Master said, 'If a superior man dwelt among them, what rudeness would there be?'

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

“I returned from Wei to Lu, and then the music was reformed, and the pieces in the Royal songs and Praise songs all found their proper places.”

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

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

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

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BOOK XI. HSIEN TSIN.

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

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

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

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

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

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

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

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

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CHAP. VI. Chi K'ang asked which of the disciples loved to learn. Confucius replied to him, 'There was Yen Hui; he loved to

learn. Unfortunately his appointed time was short, and he died. Now there is no one who loves to learn, as he did.'

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

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

CHAP. VIII. When Yen Yuan died, the Master said, 'Alas! Heaven is destroying me! Heaven is destroying me!'

CHAP. IX. 1. When Yen Yuan died, the Master bewailed him exceedingly, and the disciples who were with him said, 'Master, your grief is excessive?'
2. 'Is it excessive?' said he.
3. 'If I am not to mourn bitterly for this man, for whom should I mourn?'

CHAP. X. 1. When Yen Yuan died, the disciples wished to give him a great funeral, and the Master said, 'You may not do so.'

- 2. The disciples did bury him in great style.
- 3. The Master said, 'Hui behaved towards me as his father. I have not been able to treat him as my son. The fault is not mine; it belongs to you, O disciples.'

CHAP. XI. Chi Lu asked about serving the spirits of the dead. The Master said, 'While you are not able to serve men, how can you serve their spirits?' Chi Lu added, 'I venture to ask about

death?' He was answered, 'While you do not know life, how can you know about death?'

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

2. He said, 'Yu, there!-- he will not die a natural death.'

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

2. Min Tsze-ch'ien said, 'Suppose it were to be repaired

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

CHAP. III. 1. Sze-ma Niu asked about perfect virtue.

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

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

CHAP. IV. 1. Sze-ma Niu asked about the superior man.

The Master said, 'The superior man has neither anxiety nor fear.'

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

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

CHAP. V. 1. Sze-ma Niu, full of anxiety, said, 'Other men all have their brothers, I only have not.'

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

3. "Death and life have their determined appointment; riches and honours depend upon Heaven."

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

CHAP. VI. Tsze-chang asked what constituted intelligence.

The Master said, 'He with whom neither slander that gradually soaks into the mind, nor statements that startle like a wound in the flesh, are successful, may be called intelligent indeed. Yea, he with whom neither soaking slander, nor startling statements, are successful, may be called farseeing.'

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

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

4. Fan Ch'ih retired, and, seeing Tsze-hsia, he said to him, 'A Little while ago, I had an interview with our Master, and asked him about knowledge. He said, 'Employ the upright, and put aside all the crooked;-- in this way, the crooked will be made to be upright.' What did he mean?'

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

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

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

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

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BOOK XIII. TSZE-LU.

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CHAP. I. 1. Tsze-lu asked about government. The Master said, 'Go before the people with your example, and be laborious in their affairs.'

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

CHAP. II. 1. Chung-kung, being chief minister to the Head of the Chi family, asked about government. The Master said, 'Employ

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2. Chung-kung said, 'How shall I know the men of virtue and talent, so that I may raise them to office?' He was answered, 'Raise to office those whom you know. As to those

whom you do not know, will others neglect them?’

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

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

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

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

5. 'If names be not correct, language is not in accordance with

the truth of things. If language be not in accordance with the truth of things, affairs cannot be carried on to success.

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

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

CHAP. IV. 1. Fan Ch'ih requested to be taught husbandry. The Master said, 'I am not so good for that as an old husbandman.' He

requested also to be taught gardening, and was answered, 'I am not so good for that as an old gardener.'

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

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

CHAP. V. The Master said, 'Though a man may be able to recite the three hundred odes, yet if, when intrusted with a governmental charge, he knows not how to act, or if, when sent

conduct correct, what difficulty will he have in assisting in government? If he cannot rectify himself, what has he to do with rectifying others?'

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

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

子曰：「善哉！信如君不君，臣不臣，父不父，子不子，天下其亂矣。」
子曰：「善哉！信如君不君，臣不臣，父不父，子不子，天下其亂矣。」
子曰：「善哉！信如君不君，臣不臣，父不父，子不子，天下其亂矣。」
子曰：「善哉！信如君不君，臣不臣，父不父，子不子，天下其亂矣。」

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

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

4. The duke then said, 'Is there a single sentence which can ruin a country?' Confucius replied, 'Such an effect as that cannot be expected from one sentence. There is, however, the saying which people have-- "I have no pleasure in being a prince, but only in that no one can offer any opposition to what I say!"

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

CHAP. XVI. 1. The Duke of Sheh asked about government.

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

子曰

：「近者悅，遠者來，天下歸之，莫能禦也。」

子曰：「近者悅，遠者來，天下歸之，莫能禦也。」

子曰：「近者悅，遠者來，天下歸之，莫能禦也。」

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

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

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

CHAP. X. 1. Some one asked about Tsze-ch'an. The Master said, 'He was a kind man.'

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

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

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CHAP. XI. The Master said, 'To be poor without murmuring is difficult. To be rich without being proud is easy.'

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

CHAP. XIII. 1. Tsze-lu asked what constituted a COMPLETE man. The Master said, 'Suppose a man with the knowledge of Tsang Wu-chung, the freedom from covetousness of Kung-ch'o, the bravery of Chwang of Pien, and the varied talents of Zan Ch'iu; add to these the accomplishments of the rules of propriety and music:-- such a one might be reckoned a COMPLETE man.'

2. He then added, 'But what is the necessity for a complete man of the present day to have all these things? The man, who in the

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view of gain, thinks of righteousness; who in the view of danger is prepared to give up his life; and who does not forget an old agreement however far back it extends:-- such a man may be reckoned a COMPLETE man.'

CHAP. XIV. 1. The Master asked Kung-ming Chia about Kung-shu Wan, saying, 'Is it true that your master speaks not, laughs not, and takes not?'

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

considered WAN (the accomplished).'

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

2. Confucius said, 'The Chung-shu Yu has the superintendence of his guests and of strangers; the litanist, T'o, has the management

of his ancestral temple; and Wang-sun Chia has the direction of the army and forces:-- with such officers as these, how should he lose his State?'

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

CHAP. XXII. 1. Chan Ch'ang murdered the Duke Chien of Ch'i.

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

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

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

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

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

CHAP. XXIV. The Master said, 'The progress of the superior man is upwards; the progress of the mean man is downwards.'

CHAP. XXV. The Master said, 'In ancient times, men learned with a view to their own improvement. Now-a-days, men learn with a view to the approbation of others.'

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

2. Confucius sat with him, and questioned him. 'What,'

said he, 'is your master engaged in?' The messenger replied, 'My master is

anxious to make his faults few, but he has not yet succeeded.'

He then went out, and the Master said, 'A messenger indeed! A messenger indeed!'

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

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

CHAP. XXIX. The Master said, 'The superior man is modest in his speech, but exceeds in his actions.'

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

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

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

CHAP. XXXII. The Master said, 'I will not be concerned at men's not knowing me; I will be concerned at my own want of ability.'

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

CHAP. XXXIV. 1. Wei-shang Mau said to Confucius, 'Ch'iu, how is it that you keep roosting about? Is it not that you are an insinuating talker?'

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

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

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子曰：「德者，本也。財者，末也。外本而內末，自不可及也。」
子曰：「德者，本也。財者，末也。外本而內末，自不可及也。」
子曰：「德者，本也。財者，末也。外本而內末，自不可及也。」
子曰：「德者，本也。財者，末也。外本而內末，自不可及也。」
of Hui of Liu-hsia, and yet did not procure that he should stand with him in court.'

CHAP. XIV. The Master said, 'He who requires much from himself and little from others, will keep himself from being the object of resentment.'

CHAP. XV. The Master said, 'When a man is not in the habit of saying-- "What shall I think of this? What shall I think of this?" I can indeed do nothing with him!'

CHAP. XVI. The Master said, 'When a number of people are together, for a whole day, without their conversation turning on righteousness, and when they are fond of carrying out the suggestions of a small shrewdness;-- theirs is indeed a hard case.'

CHAP. XVII. The Master said, 'The superior man in everything considers righteousness to be essential. He performs it according to the rules of propriety. He brings it forth in humility. He completes it with sincerity. This is indeed a superior man.'

子曰：「德者，本也。」

子曰：「德者，本也。財者，末也。外本而內末，自不可及也。」
子曰：「德者，本也。財者，末也。外本而內末，自不可及也。」
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CHAP. XVIII. The Master said, 'The superior man is distressed by his want of ability. He is not distressed by men's not knowing him.'

CHAP. XIX. The Master said, 'The superior man dislikes the thought of his name not being mentioned after his death.'

CHAP. XX. The Master said, 'What the superior man seeks, is in himself. What the mean man seeks, is in others.'

CHAP. XXI. The Master said, 'The superior man is dignified, but does not wrangle. He is sociable, but not a partizan.'

CHAP. XXII. The Master said, 'The superior man does not promote a man simply on account of his words, nor does he put aside good words because of the man.'

子曰：「德者，本也。」

子曰：「德者，本也。財者，末也。外本而內末，自不可及也。」
子曰：「德者，本也。財者，末也。外本而內末，自不可及也。」
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CHAP. XXIII. Tsze-kung asked, saying, 'Is there one word

their several places. For when the people keep their several places, there will be no poverty; when harmony prevails, there will be no scarcity of people; and when there is such a contented repose, there will be no rebellious upsettings.

11. 'So it is.-- Therefore, if remoter people are not submissive, all

the influences of civil culture and virtue are to be cultivated to attract them to be so; and when they have been so attracted, they must be made contented and tranquil.

12. 'Now, here are you, Yu and Ch'iu, assisting your chief. Remoter people are not submissive, and, with your help, he cannot attract them to him. In his own territory there are divisions and downfalls, leavings and separations, and, with your help, he cannot preserve it.

13. 'And yet he is planning these hostile movements within the State.-- I am afraid that the sorrow of the Chi-sun family will not be on account of Chwan-yu, but will be found within the screen of their own court.'

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15. 'And yet he is planning these hostile movements within the State.-- I am afraid that the sorrow of the Chi-sun family will not be on account of Chwan-yu, but will be found within the screen of their own court.'

CHAP. II. 1. Confucius said, 'When good government prevails in the empire, ceremonies, music, and punitive military expeditions proceed from the son of Heaven. When bad government prevails in the empire, ceremonies, music, and punitive military expeditions proceed from the princes. When these things proceed from the princes, as a rule, the cases will be few in which they do not lose their power in ten generations. When they proceed from the Great officers of the princes, as a rule, the cases will be few in which they do not lose their power in five generations. When the subsidiary ministers of the great officers hold in their grasp the orders of the state, as a rule, the cases will be few in which they do not lose their power in three generations.

2. 'When right principles prevail in the kingdom, government will not be in the hands of the Great officers.

3. 'When right principles prevail in the kingdom, there will be no discussions among the common people.'

4. 'When right principles prevail in the kingdom, there will be no discussions among the common people.'

5. 'When right principles prevail in the kingdom, there will be no discussions among the common people.'

6. 'When right principles prevail in the kingdom, there will be no discussions among the common people.'

CHAP. III. Confucius said, 'The revenue of the state has left the ducal House now for five generations. The government has been in the hands of the Great officers for four generations.

On this account, the descendants of the three Hwan are much reduced.'

CHAP. IV. Confucius said, 'There are three friendships which are advantageous, and three which are injurious. Friendship with the upright; friendship with the sincere; and friendship with the man of much observation:-- these are advantageous. Friendship with the man of specious airs; friendship with the insinuatingly soft; and friendship with the glib-tongued:-- these are injurious.'

CHAP. V. Confucius said, 'There are three things men find enjoyment in which are advantageous, and three things they find enjoyment in which are injurious. To find enjoyment in the discriminating study of ceremonies and music; to find enjoyment in

speaking of the goodness of others; to find enjoyment in having many worthy friends:-- these are advantageous. To find enjoyment in extravagant pleasures; to find enjoyment in idleness and sauntering; to find enjoyment in the pleasures of feasting:-- these are injurious.'

CHAP. VI. Confucius said, 'There are three errors to which they who stand in the presence of a man of virtue and station are liable. They may speak when it does not come to them to speak;-- this is called rashness. They may not speak when it comes to them to speak;-- this is called concealment. They may speak without looking at the countenance of their superior;-- this is called blindness.'

CHAP. VII. Confucius said, 'There are three things which the superior man guards against. In youth, when the physical powers

are not yet settled, he guards against lust. When he is strong and the physical powers are full of vigor, he guards against quarrelsomeness. When he is old, and the animal powers are decayed, he guards against covetousness.'

CHAP. VIII. 1. Confucius said, 'There are three things of which the superior man stands in awe. He stands in awe of the ordinances of Heaven. He stands in awe of great men. He stands in awe of the words of sages.

2. 'The mean man does not know the ordinances of Heaven, and consequently does not stand in awe of them. He is disrespectful to great men. He makes sport of the words of sages.'

CHAP. IX. Confucius said, 'Those who are born with the possession of knowledge are the highest class of men. Those

who learn, and so, readily, get possession of knowledge, are the next.

Those who are dull and stupid, and yet compass the learning, are another class next to these. As to those who are dull and stupid and yet do not learn;-- they are the lowest of the people.'

Those who are dull and stupid, and yet compass the learning, are another class next to these. As to those who are dull and stupid and yet do not learn;-- they are the lowest of the people.'

CHAP. X. Confucius said, 'The superior man has nine things which are subjects with him of thoughtful consideration. In regard to the use of his eyes, he is anxious to see clearly. In regard to the use of his ears, he is anxious to hear distinctly. In regard to his countenance, he is anxious that it should be benign. In regard to his demeanor, he is anxious that it should be respectful. In regard to his speech, he is anxious that it should be sincere. In regard to his doing of business, he is anxious that it should be reverently careful. In regard to what he doubts about, he is anxious to question others. When he is angry, he thinks of the difficulties (his anger may involve him in). When he sees gain to be got, he thinks of righteousness.'

CHAP. XI. 1. Confucius said, 'Contemplating good, and pursuing it, as if they could not reach it; contemplating evil, and shrinking from it, as they would from thrusting the hand into boiling water:-- I have seen such men, as I have heard such words.

2. 'Living in retirement to study their aims, and practising

righteousness to carry out their principles:-- I have heard these words, but I have not seen such men.'

righteousness to carry out their principles:-- I have heard these words, but I have not seen such men.'

CHAP. XII. 1. The duke Ching of Ch'i had a thousand teams, each of four horses, but on the day of his death, the people did not praise him for a single virtue. Po-i and Shu-ch'i died of hunger at the foot of the Shau-yang mountain, and the people, down to the present time, praise them.

2. 'Is not that saying illustrated by this?'

CHAP. XIII. 1. Ch'an K'ang asked Po-yu, saying, 'Have you heard any lessons from your father different from what we have all heard?'

2. Po-yu replied, 'No. He was standing alone once, when I passed below the hall with hasty steps, and said to me, "Have you learned the Odes?" On my replying "Not yet," he added, "If you do not learn the Odes, you will not be fit to converse with." I retired and studied the Odes.

Confucius said, 'Right; I will go into office.'

CHAP. II. The Master said, 'By nature, men are nearly alike; by practice, they get to be wide apart.'

CHAP. III. The Master said, 'There are only the wise of the highest class, and the stupid of the lowest class, who cannot be changed.'

Confucius said, 'Right; I will go into office.'

CHAP. IV. 1. The Master, having come to Wu-ch'ang, heard there the sound of stringed instruments and singing.

2. Well pleased and smiling, he said, 'Why use an ox knife to kill a fowl?'

3. Tsze-yu replied, 'Formerly, Master, I heard you say,-- "When the man of high station is well instructed, he loves men; when the man of low station is well instructed, he is easily ruled."

4. The Master said, 'My disciples, Yen's words are right. What I said was only in sport.'

CHAP. V. Kung-shan Fu-zao, when he was holding Pi, and in an attitude of rebellion, invited the Master to visit him, who was rather inclined to go.

2. Tsze-lu was displeased, and said, 'Indeed, you cannot go! Why must you think of going to see Kung-shan?'

Confucius said, 'Right; I will go into office.'

3. The Master said, 'Can it be without some reason that he has invited ME? If any one employ me, may I not make an eastern Chau?'

CHAP. VI. Tsze-chang asked Confucius about perfect virtue. Confucius said, 'To be able to practise five things everywhere under heaven constitutes perfect virtue.' He begged to ask what they were, and was told, 'Gravity, generosity of soul, sincerity, earnestness, and kindness. If you are grave, you will not be treated with disrespect. If you are generous, you will win all. If you are sincere, people will repose trust in you. If you are earnest, you will accomplish much. If you are kind, this will enable you to employ the services of others.'

Confucius said, 'Right; I will go into office.'

CHAP. VII. 1. Pi Hsi inviting him to visit him, the Master was inclined to go.

2. Tsze-lu said, 'Master, formerly I have heard you say, "When a man in his own person is guilty of doing evil, a superior man will not associate with him." Pi Hsi is in rebellion, holding possession of Chung-mau; if you go to him, what shall be said?'

3. The Master said, 'Yes, I did use these words. But is it not said, that, if a thing be really hard, it may be ground without being made thin? Is it not said, that, if a thing be really white, it may be steeped in a dark fluid without being made black?'

4. 'Am I a bitter gourd! How can I be hung up out of the way of being eaten?'

子曰：「盍各言爾志。」公西赤曰：「方今桓楨亂，魯國將亡，而夫子居此，將何為？」子曰：「魯有初。」

CHAP. VIII. 1. The Master said, 'Yu, have you heard the six words to which are attached six becloudings?' Yu replied, 'I have not.'

2. 'Sit down, and I will tell them to you.

3. 'There is the love of being benevolent without the love of learning;-- the beclouding here leads to a foolish simplicity. There is the love of knowing without the love of learning;-- the beclouding here leads to dissipation of mind. There is the love of being sincere without the love of learning;-- the beclouding here leads to an injurious disregard of consequences. There is the love of straightforwardness without the love of learning;-- the beclouding here leads to rudeness. There is the love of boldness without the love of learning;-- the beclouding here leads to insubordination. There is the love of firmness without the love of learning;-- the beclouding here leads to extravagant conduct.'

子曰：「盍各言爾志。」公西赤曰：「方今桓楨亂，魯國將亡，而夫子居此，將何為？」子曰：「魯有初。」

CHAP. IX. 1. The Master said, 'My children, why do you not study the Book of Poetry?'

- 2. 'The Odes serve to stimulate the mind.
- 3. 'They may be used for purposes of self-contemplation.
- 4. 'They teach the art of sociability.
- 5. 'They show how to regulate feelings of resentment.
- 6. 'From them you learn the more immediate duty of serving one's father, and the remoter one of serving one's prince.

7. 'From them we become largely acquainted with the names of birds, beasts, and plants.'

CHAP. X. The Master said to Po-yu, 'Do you give yourself to the Chau-nan and the Shao-nan. The man who has not studied the Chau-nan and the Shao-nan, is like one who stands

and families.'

CHAP. XIX. 1. The Master said, 'I would prefer not speaking.'

2. Tsze-kung said, 'If you, Master, do not speak, what shall we, your disciples, have to record?'

3. The Master said, 'Does Heaven speak? The four seasons pursue their courses, and all things are continually being produced, but does Heaven say anything?'

CHAP. XX. Zu Pei wished to see Confucius, but Confucius declined, on the ground of being sick, to see him. When the bearer of this message went out at the door, (the Master) took his lute and sang to it, in order that Pei might hear him.

CHAP. XXI. 1. Tsai Wo asked about the three years' mourning for parents, saying that one year was long enough.

2. 'If the superior man,' said he, 'abstains for three years from the observances of propriety, those observances will be quite lost. If for three years he abstains from music, music will be ruined.

3. 'Within a year the old grain is exhausted, and the new grain has sprung up, and, in procuring fire by friction, we go through all the changes of wood for that purpose. After a complete year, the mourning may stop.'

4. The Master said, 'If you were, after a year, to eat good rice, and wear embroidered clothes, would you feel at ease?' 'I should,' replied Wo.

5. The Master said, 'If you can feel at ease, do it. But a superior man, during the whole period of mourning, does not enjoy pleasant food which he may eat, nor derive pleasure from music which he may hear. He also does not feel at ease, if he is comfortably lodged. Therefore he does not do what you propose. But now you feel at ease and may do it.'

6. Tsai Wo then went out, and the Master said, 'This shows Yu's want of virtue. It is not till a child is three years old that it is allowed to leave the arms of its parents. And the three years' mourning is universally observed throughout the empire. Did Yu enjoy the three years' love of his parents?'

CHAP. XXII. 1. The Master said, 'The superior man is not content with the ordinary food of his country, nor does he disdain the ordinary clothing of his country. He is content with the ordinary food and clothing of his country, and he is content with the ordinary food and clothing of his country. He is content with the ordinary food and clothing of his country, and he is content with the ordinary food and clothing of his country.'

CHAP. XXII. The Master said, 'Hard is it to deal with him, who will stuff himself with food the whole day, without applying his mind to anything good! Are there not gamesters and chess players? To be one of these would still be better than doing nothing at all.'

CHAP. XXIII. Tsze-lu said, 'Does the superior man esteem valour?' The Master said, 'The superior man holds righteousness to be of highest importance. A man in a superior situation, having valour without righteousness, will be guilty of insubordination; one of the lower people having valour without righteousness, will commit robbery.'

CHAP. XXIV. 1. Tsze-kung said, 'Has the superior man his hatreds also?' The Master said, 'He has his hatreds. He hates those who proclaim the evil of others. He hates the man who,

being in a low station, slanders his superiors. He hates those who have valour merely, and are unobservant of propriety. He hates those who are forward and determined, and, at the same time, of contracted understanding.'

2. The Master then inquired, 'Ts'ze, have you also your hatreds?' Tsze-kung replied, 'I hate those who pry out matters, and ascribe the knowledge to their wisdom. I hate those who are only not modest, and think that they are valourous. I hate those who make known secrets, and think that they are straightforward.'

CHAP. XXV. The Master said, 'Of all people, girls and servants are the most difficult to behave to. If you are familiar with them, they lose their humility. If you maintain a reserve towards them, they are discontented.'

CHAP. XXVI. The Master said, 'When a man at forty is the object of dislike, he will always continue what he is.'

BOOK XVIII. WEI TSZE.

CHAP. I. 1. The Viscount of Wei withdrew from the court. The Viscount of Chi became a slave to Chau. Pi-kan remonstrated with him and died.

2. Confucius said, 'The Yin dynasty possessed these three men of virtue.'

CHAP. II. Hui of Liu-hsia being chief criminal judge, was thrice dismissed from his office. Some one said to him, 'Is it not yet time for you, sir, to leave this?' He replied, 'Serving men in an upright way, where shall I go to, and not experience such a thrice-repeated

from our Master:-- "Men may not have shown what is in them to the full extent, and yet they will be found to do so, on occasion of mourning for their parents."

CHAP. XVIII. The philosopher Tsang said, 'I have heard this from our Master:-- "The filial piety of Mang Chwang, in other matters, was what other men are competent to, but, as seen in his not changing the ministers of his father, nor his father's mode of government, it is difficult to be attained to."

CHAP. XIX. The chief of the Mang family having appointed Yang Fu to be chief criminal judge, the latter consulted the philosopher Tsang. Tsang said, 'The rulers have failed in their duties, and the people consequently have been disorganised, for a long time. When you have found out the truth of any accusation, be grieved for and pity them, and do not feel joy at your own ability.'

CHAP. XX. Tsze-kung said, 'Chau's wickedness was not so great as that name implies. Therefore, the superior man hates to dwell

in a low-lying situation, where all the evil of the world will flow in upon him.'

CHAP. XXI. Tsze-kung said, 'The faults of the superior man are like the eclipses of the sun and moon. He has his faults, and all men see them; he changes again, and all men look up to him.'

CHAP. XXII. 1. Kung-sun Ch'ao of Wei asked Tsze-kung, saying, 'From whom did Chung-ni get his learning?'

2. Tsze-kung replied, 'The doctrines of Wan and Wu have not yet fallen to the ground. They are to be found among men. Men of talents and virtue remember the greater principles of them, and others, not possessing such talents and virtue, remember the smaller. Thus, all possess the doctrines of Wan and Wu. Where could our Master go that he should not have an opportunity of learning them? And yet what necessity was there for his having a regular master?'

CHAP. XXIII. 1. Shu-sun Wu-shu observed to the great

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without being covetous; when he maintains a dignified ease without being proud; when he is majestic without being fierce.'

2. Tsze-chang said, 'What is meant by being beneficent without great expenditure?' The Master replied, 'When the person in authority makes more beneficial to the people the things from which

they naturally derive benefit;-- is not this being beneficent without great expenditure? When he chooses the labours which are proper, and makes them labour on them, who will repine? When his desires are set on benevolent government, and he secures it, who will accuse him of covetousness? Whether he has to do with many people or few, or with things great or small, he does not dare to indicate any disrespect;-- is not this to maintain a dignified ease without any pride? He adjusts his clothes and cap, and throws a dignity into his looks, so that, thus dignified, he is looked at with awe;-- is not this to be majestic without being fierce?'

3. Tsze-chang then asked, 'What are meant by the four bad things?' The Master said, 'To put the people to death without having instructed them;-- this is called cruelty. To require from them, suddenly, the full tale of work, without having given them warning;-- this is called oppression. To issue orders as if without urgency, at first, and, when the time comes, to insist on them with severity;-- this is called injury. And, generally, in the giving pay

or rewards to men, to do it in a stingy way;-- this is called acting the part of a mere official.'

CHAP III. 1. The Master said, 'Without recognising the ordinances of Heaven, it is impossible to be a superior man.

2. 'Without an acquaintance with the rules of Propriety, it is impossible for the character to be established.

3. 'Without knowing the force of words, it is impossible to know men.'

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conduct government properly?' The Master replied, 'Let him honour the five excellent, and banish away the four bad, things;-- then may he conduct government properly.' Tsze-chang said, 'What are meant by the five excellent things?' The Master said, 'When the person in authority is beneficent without great expenditure; when he lays tasks on the people without their repining; when he pursues what he desires without being covetous; when he maintains a dignified ease without being proud; when he is majestic without being fierce.'

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