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CONFUCIAN ANALECTS. BOOK I. HSIO R. CHAPTER I. 1. The Master said, 'Is it not delightful to have friends coming from distant quarters?' 3. 'Is he not a man of complete virtue, who feels no discomposur
CONFUCIAN ANALECTS. BOOK I. HSIO R. CHAPTER I. 1. The Master said, 'Is it not pleasant to learn with a constant perseverance and application? 2. 'Is it not delightful to have friends coming from distant quarters?' 3. 'Is it not delightful to have friends coming from distant quarters?' 3. 'Is it not delightful to have friends coming from distant quarters?' 3. 'Is it not delightful to have friends coming from distant quarters?' 3. 'Is it not delightful to have friends coming from distant quarters?' 3. 'Is it not delightful to have friends coming from distant quarters?' 3. 'Is it not delightful to have friends coming from distant quarters?' 3. 'Is it not delightful to have friends coming from distant quarters?' 3. 'Is it not delightful to have friends coming from distant on thou paster said, 'Is it not delightful to have friends coming from distant on the peop to the auton of the peop to the superiors. Have been none, whon, not lking to offend against their apperiors. There have been none, whon, not lking to offending against their superiors. There have been none, whon, not lking to offend against their apperiors. There have been none, whon, not lking to offend against their apperiors. There have been none, whon, not lking to offend against their apperiors. There have been none, whon, not lking to offend against their apperiors. There have been none, whon, not lking to offending against their apperiors. There have been none there to offending against their apperiors. There have been none there to offending against their apperiors. There have been none to free they not the root of all benevolent actions?' CHAP. III. The philosopher visually against their apperiors. There have been none there root of all benevolent actions?' CHAP. III. The philosopher visual appearance are such the root of all benevolent actions?' CHAP. III. The philosopher visual appearance are such the root of all benevolent actions?' CHAP. III. The philosopher visual appearance are such that review the virtue. CHAP. III. The philosopher visual ap
                                                                                                                                                        he may be called filial.' 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 ancie
d, look at his conduct. If for three
                                                 years he does not alter from
                                                                                                                    the way of his father,
                                           cellent quality, and in things sma
                                                                                                                                                    ow 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 lil
       t kings, this is the ex
                                                                                                                 Il and great we foll
                                   se 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
ewi
                           e. When the parties upon whom a
                                                                                                                                        oper 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 c omplete virtue in his food does not see
and disgrac
                                                                                                                                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 th
                                                                                                                                                                                                                                                                                                                               at he may be rectified:-- such a pers
k to gratify his appetite, nor in his d
                                                                           ace does
                                                                                                   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 p
                                                                                                                                                                                                                                                                                                                                 oud?' The Master replied, 'They
                                                                          indeed
                                                                                       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, '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 per 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 me
                                                      will do: bu
                                                                        t they
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                                                    nd then po
you cut and then file, as you carve a
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ut the odes. I told him one point, a
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                          II. WEİ CH
                                              ANG. CHAP.
                                                                     I. The M
                                                                                        aster said, 'He who exercises government by means of his virtue may be compared to the north polar star, which keeps its place
                                                                                        er said, 'In the Book of Poetry are three hundred pieces, but the design of them all may be embraced in one sentence-- "Havin
ars
                        towards
                                            it.' CHAP. II.
                                                                    The Mast
                                                                                                                                                                                                                                                                                             g no d
                                                                                                                                                                                                                                                                                                                                       epraved
                                                                    er said, 'in the Book of Poetry are three nundred pieces, but the design of them all may be embraced in one sentence-- 'Havin' said, 'if the epople be led by laws, and uniformity sought to be given them by the rules of propriety, they will have the sense of shame, and moreover will become good.' CHA P. IV . 1 ning. 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 obedien to venty, I could follow what my heart desired, without transgressing what was right.' CHAP. V. 1. Mang I asked what filial piety was. The M as as Fan Ch in was driving him, the Master told him, saying, Mang-sun asked me what filial piety was, and I answered him,-- "not being distance obed he Master replied, 'That parents, when alive, be served according to propriety; that, when dead, they should be buried according to propriety; and the rding to propriety.' CHAP. VI. Mang Wu asked what filial piety was. The Master replied, 'That parents, when alive, be served according to propriety; that, when dead, they should be sick.' CHAP. VII. Tsze-yu
      hts." CH AP. III. 1
                                         . The Master
                                                                   said, 'If th
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. 2. If they be led by
                                      virtue, an
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said, 'At fift
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                 een. I
                                  had my m
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is not being diso
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                              bedient.
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Ch'ih said, 'Wh
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                                            to acco
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                                                                                                                                                                                                                                                                                                                                                          filial piety was.
                                                               I piety of now a days means the support of one's parents. But dogs and horses likewise are able to do something in the way of support;-- without reverence, what is t
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                                                                                                                                                                                                                                                                                                                                                         e one support g
                                            Ill. Ts ze-hsia asked what filial piety was. The Master said, 'The difficulty is with the countenance. If, when their elders have any troublesome affairs, the young take the toil of them, a releders, is THIS to be considered filial piety?' CHAP. IX. The Master said, 'I have talked with Hui for a whole day, and he has not made any objection to anything I said;-- as if he were en away from me, and found him able to illustrate my teachings. Hui!-- He is not stupid.' CHAP. X. 1. The Master said, 'See what a man does. 2. 'Mark his motives. 3. 'Examine in what character? 5. How can a man conceal his character?' CHAP. XI. The Master said, 'If a man keeps cherishing his old knowledge, so as continually to be acquiring new, he complished scholar is not a utensil.' CHAP. XIII. Tsze-kung asked what constituted the superior man. The Master said, 'The superior man is catholic and no partisan. The mean man is partisan and not catholic.' CHAP. XV. The Moster said thing, to hold that you know it; and when you do not know a thing, to allow that you do not know it;-- this is know the same time of the others:-- then you will afford few occasions for blame. See much
ven from the other?' CHAP
                                         VIII. Ts
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od, they set them before
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                                nceal his
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                           said, 'The ac
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is actions.' CHAP. XIV. The Mast
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ought without learning is peril
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dge is? When you know a
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                                      bt, while you speak cautiously at the same time of the others:-- then you will afford few occasions for blame. See much
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 hings which seem perilous, while you are cautious at the same time in carrying the others into practice:-- then you will have few occasions for
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one gives few occasions for blame in his words, and few occasions for repentance in his conduct, he is in the way to get emolument.' CHAP. XIX. The Du
ke Ai asked, saying, 'What should be done in order to secure the submission of the people?' Confucius replied, 'Advance the upright and set aside the cr
d, then the people will submit. Advance the crooked and set aside the upright, then the people will not submit.' CHAP. XX. Chi K'ang asked how to cause
ple to reverence their ruler, to be faithful to him, and to go on to nerve themselves to virtue. The Master said, 'Let him preside over them with gravity;-- t
                                                                                                                                                                                                                                ill r
e him. Let him be filial and kind to all;-- then they will be faithful to him. Let him advance the good and teach the incompetent; - then they will eagerly some one addressed Confucius, saying, 'Sir, why are you not engaged in the government?' 2. The Master said, 'What does the Shu-ching say of filial piety?-- "You are find the same of government." This then also constitutes the exercise of government. Why must there be THAT making one be in the government."
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                                                                                                                                                                                                                                                                                              II. The M
                        w how a man without t ruthfulness is to get on. How can a large carriage be made to go without the cross-bar for yoking the oxen to, or a small carriage without thorses?' CHAP. XXIII. 1. Tsze-chang asked whether the affairs of ten ages after could be known. 2. Confucius said. The Yin dynasty followed the regulations
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ent for yoking the
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                                                    to them may be known. The Chau dynasty has followed the regulations of Yin: wherein it took from or added to them may be known. Some oth
sia: wherein it too
                         k from or added
                                                                                                                                                                                                                                                                             may f
                                                 t should be at the distance of a hundred ages, its affairs may be known.' CHAP. XXIV. 1. The Master said. 'For a man to sacrifice to a spirit which do not is flattery. 2. 'To see what is right and not to do it is want of courage.' BOOK III. PA YIH. CHAP. Confuctus said of the head of the Chi family, was antomimes in his area, 'If he can bear to do this, what may he not bear to do?' CHAP. It he three families used the YUNG ode, while the vessels conclusion of the sacrifice. The Master said, "'Assisting are the princes;-- the son of heaven looks profound and grave:"-- what application ca
ollow the Chau, bu
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es not belong to h
ad eight rows of p
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emoved, at the
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                                                                                    P. III. The Master said, 'If a man be without the virtues proper to humanity, what has he to do with the rites of propriety? If a man be was 1. Lin Fang asked what was the first thing to be attended to in ceremonies. 2. The Master said, 'A great question indeed! 3. 'In festive ceremonies.'
he hall of the th re
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                                                 with music?' CHAP. IV.
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 . what has he to do
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                                        s of mourning, it is better that th
                                                                                                ere be deep sorrow than a minute attention to observances. CHAP. V. The Master said, 'The rude tribes of the east and north have th
ant. In the ceremonie
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                                                                                                                                                                                                                                                                                                                                 ot like the States of our great lan
                                                                                                      ily was about to sacrifice to the T'al mountain. The Mast er said to Zan Vu, 'Can you not save him from this?' He answered, 'I can
                                                                                                                                                                                                                                                                                                                                'Alas! will you say that the T'ai m
 which are without them.' C
                                          HAP. VI. The chief of the Chi fam
                                                                                                                                                                                                                                                                                           not.' Confucius
                                             Lin Fang?' CHAP. VII. The Ma
                                                                                                           ster said, 'The student of virtue has no contentions
                                                                                                                                                                                     . If it be said he cannot avoid them, shall this be in arch
                                                                                                                                                                                                                                                                                                                     he b ows complaisantly to his competit
intain is not so discerning as
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s; thus he ascends the hall, desc
                                                   ends, and exacts the forfe
                                                                                                                it of drinking. In his contention, he is still the C
                                                                                                                                                                                     nun-tsze CHAP. VIII. 1. Tsze-hsia asked, saying, 'Wha
                                                                                                                                                                                                                                                                                                                      e meaning of the passage-- "The prett
                                                                                                                                                                                                                                                                                is th
                                                                                                                                                                                                                                                                                 lours follows (th
                                                                                                      hite of her eye! The plain ground for the colours?"
                                                                                                                                                                                     ne Master said, 'The business of laying on the co
                                                                                                                                                                                                                                                                                                                      e p reparation of) the plain ground.
 nples of her artful smile! The well
                                                         defined black and w
  eremonies then are a subsequent thi ng?' The Master said. 'It i
                                                                                                         who can bring out my meaning. Now I can begin to ta
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                                                                                        s Shang
                                                                                                                                                                                     Ik about the odes with him.' CHAP. IX.
                                                                                                                                                                                                                                                                                             ster said, 'I
  e Hsia dynasty, but Chi cannot sufficiently attest my words. I co uld describe t 👚 he ceremonies of the Yin dynas
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                                                                                                                                                                                                              st my words. (T
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                                                                                                                                                                                                                                                                                                nnot do so)
heir records and wise men. If those were sufficient, I could adduce them in supp or of my words.' CHAP. X.
vish to look on.' CHAP. XI. Some one asked the meaning of the great sacrifice. The Master said, 'I do not know
                                                                                                                                                                                      id, 'At the gre
                                                                                                                                                                                                                                                     e, afte r
                                                                                                                                                                                                                                                                                                                             ut of the libation, I have no
                                                                                                                                                                                                                                                                                                 the pouring
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                                                                                                                                                        He who knew i
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Ma ster said, 'Not so. He wh
ng to his palm. CHAP. XII. 1. He sacrific 🛾 ed to the dead, as if they were present. He sacrificed to the spirits, as i
                                                                                                                                                         the spirits we
                                                                                                                                                                                                                                        r said,
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                                                            sun Chia asked, saying, 'What is the meaning of the saying, 'It is m he can pray.' CHAP. XIV. The Master said, 'Chau had the adva
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if I did not sacrifice.' CHAP. XIII. 1. Wang-
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o offends against Heaven has none to who
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 julations! I follow Chau.' CHAP. XV. The Maste
                                                                                   r, when he entered the grand temple, asked
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 knows the rules of propriety! He has entered
                                                                                                the grand temple and asks about e
                                                                                                                                                                       verything.' The
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                                                                                                                                                                                                                                                                                                                                    a rule of propriety.
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  XVI. The Master said, 'In archery it is n
                                                                                       o t going through the leather which is the
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                                                                                                                                                                     principal thing;--
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XVII. 1. Tsze-kung wished to do away w
remony.' CHAP. XVII. The Master said,
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                                                                               ith the offering of a sheep connected with the in
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                                                                                full observance of the rules of propriety in ser
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 mploy his ministers, and how minis
                                                        ters should serve
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                                                                                   their prince. Confucius replied, A prince s
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  faithfulness.' CHAP. XX. The Mas ter said, 'The Kwan Tsu is
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                                                                                      expressive of enjoyment without bein
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                                                                                                                                                                                                                         Yin planted the cypr
 the altars of the spirits of the land. Tsai Wo replied, 'The Hsia s
                                                                                                                                                                                         e men of the
                                                                                                                                                                                                                                                         ess; and the men of the Chau planted the c
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                                                                                                               anted the pine tree a
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 ng thereby to cause the people to be in awe.' 2. When the Master hea rd it, he sa
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                                                                                                                                                                                                                                                          about; things that have had their course, it i
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 ionstrate about; things that are past, it is needless to blame.' CHAP. XXII. 1. The Ma
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rsimonious?' 'Kwan,' was the reply, 'had the San Kwei, and his officers performed no
ng know the rules of propriety?' The Master said, 'The princes of States have a screen inter
                                                                                                                                                                                                                                                    es; how can he be considered parsimonious?' 3. 'Th
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                                                                                                                                                                                                                                             epting the view at their gates. Kwan had likewise a screen a
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  nces 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 rule
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                                                                                                                                                                                                                                                                                                                                                                   priety, w
  o does not know them?' CHAP. XXXII. The Master instructing the grand music-master of Lu said,
ther. As it proceeds, they should be in harmony while severally distinct and flowing without bre
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                                                                                                                                                                                                                                    he border warden at Yi requested to be introduced to the Master, sa
                                                                                                                                     ak, and thus on t o the
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                                                                                                                                                                                                                                                                                                                                                   ng.
                                                                                                                                                                                                                                       m the interview, he said, 'My friends, why are you distressed by y ts wooden tongue.' CHAP. XXV. The Master said of the Shao th
 n of superior virtue have come to this, I have never been denied the privilege of seeing them.
                                                                                                                                                                                                                                                                                                                                             r master's lo
                                                                                                                                     The followers of the sage in
                                                                                                                                                                            oduced him, and when he came out fro
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   The kingdom has long been without the principles of truth and right; Heaven is going to
                                                                                                                                                           use your master
                                                                                                                                                                                   as a bell with i
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  iful and also perfectly good. He said of the Wu that it was perfectly beautiful but not per
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                                                                                                                                      fectly good. CHAP. XXVI. The
                                                                                                                                                                                                       'High station fille
                                                                                                                                                                                      Master said,
                                                                                                                                                                                                                                                                                                                                                                  rence; mo
                                                                                                                                                                                        P. I. The Ma
 rning conducted without sorrow;-- wherewith should I contemplate such ways?' BOOK IV.
                                                                                                                                                           LE JIN. CHA
                                                                                                                                                                                                                                          ster said, 'It is virtuous manners which constitute the excellence of a
                                                                                                                                                                                                                                                                                                                                                                   eighborh
 od. If a man in selecting a residence, do not fix on one where such prevail, how can he be
                                                                                                                                                                                                                                           aster said, 'Those who are without virtue cannot abide long either i
                                                                                                                                                                                                                                                                                                                                                                   a condit
 on of poverty and hardship, or in a condition of enjoyment. The virtuous rest in virtue; the
                                                                                                                                                                                                                                             e (truly) virtuous man, who can love, or who can hate, others.' C
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                                                                                                                                      se desire virtue.
                                                                                                                                                           CHAP. III.
                                                                                                                                                                                               Master
                                                                                                                                                                                                          said. 'It is only
                                                                                                                                                                                                                                                                                                                                                                    ster said
 If the will be set on virtue, there will be no practice of wickedness.' CHAP. V. 1. The Master said,
                                                                                                                                                                                                                                    are what men desire. If it cannot be obtained in the proper way, they s
                                                                                                                                                           Riches an
                                                                                                                                                                                             onours
                                                                                                                                                                                                                                                                                                                                     ho
                                                                                                                                                                                                                                                                                                                                          uld not be held. P overty a
nd meanness are what men dislike. If it cannot be avoided in the proper way, they should not b
                                                                                                                                    e avoided. 2. 'If a
                                                                                                                                                                                                                                        e fulfil the requirements of that name? 3. 'The superior man does
                                                                                                                                                                                                                                                                                                                                                             n for the spa
                                                                                                                                                           superior ma
                                                                                                                                                                                             bandon
                                                                                                                                                                                                                                                                                                                                           . eve
e of a single meal, act contrary to virtue. In moments of haste, he cleaves to it. In seasons of
                                                                                                                                     danger, he cleaves to it.' CHA
                                                                                                                                                                                      P. VI. 1. The
                                                                                                                                                                                                                                         ve not seen a person who loved virtue, or one who hated what w
                                                                                                                                                                                                                                                                                                                                         not
                                                                                                                                                                                                                                                                                                                                                     virtuo us. He who
 oved virtue, would esteem nothing above it. He who hated what is not virtuous, would practise vi
                                                                                                                                                            rtue in such a w
                                                                                                                                                                                   y that he would
                                                                                                                                                                                                                                      ot allow anything that is not virtuous to approach his person. 2. 'Is
                                                                                                                                                                                                                                                                                                                                                 on
                                                                                                                                                                                                                                                                                                                                                         e ab le for one d
                                                                                                                                                                                                                                           ly be any such case, I have not seen it.' CHAP. VII. The Master said,
ry to apply his strength to virtue? I have not seen the case in which his strength would be in
                                                                                                                                                            sufficient. 3. 'Should there possib
                                                                                                                                                                                                                                                                                                                                                            fa ults of men
are characteristic of the class to which they belong. By observing a man's faults, it may be
he may die in the evening without regret.' CHAP. IX. The Master said, 'A scholar, wh
                                                                                                                                                                                                                                              is virtuous.' CHAP. VIII. The Master said, 'If a man in the mornin
                                                                                                                                                             known
                                                                                                                                                                                                                                                                                                                                             ea
                                                                                                                                                                                                                                                                                                                                                          r th e right way,
                                                                                                                                                                                                                                                     on truth, and who is ashamed of bad clothes and bad fo
                                                                                                                                                                                                                                                                                                                                                         ot f it to be disc
                                                                                                                                                            se min
oursed with.' CHAP. X. The Master said, 'The superior man, in the world, does not
                                                                                                                                                                                                                                                          either for anything, or against anything; what is righ
                                                                                                                                                             set hi
                                                                                                                                                                                              s mind
                                                                                                                                                                                                                                                                                                                                    t he w ill follow.'
                                                                                                                                                                                               rt. The
he Master said. 'The superior man thinks of virtue: the small man thinks
                                                                                                                                                            comfo
                                                                                                                                                                                                                                                                                               who acts with a con
avours which he may receive.' CHAP. XII. The Mast
                                                                                           sai
                                                                                                                                                                                                                                                                                  He
                                                                                                                                                                                                                                                                                                                                   sta nt view to hi
                                                                                                                                                                                                                                                                                                                                                              s own adva
                                                                                                                                                                                                                                                                                 Th
                                                                                                                                                                                                                                                                                                                                                   rince is able to gove
ntage will be much murmured against.' CHAP. XII
                                                                                                                                                                                                                                                                                                  e Master said. 'If
                                                                                                                                                                                                                                                                                                                                   a p
rn his kingdom with the complaisance proper to t
                                                                                                                                                                                                                                                                                                  he rules of propr
                                                                                                                                                                                                                                                                                                                                                       , what difficulty wi
                                                                                                                                                                                                                                                                                                                                                             les of proprie
he have? If he cannot govern it with that complaisan
                                                                                                                                                                                                                                                                                              ce, what has he to
                                                                                                                                                                                                                                                                                                                                 do with the ru
   CHAP. XIV. The Master said, 'A man should say, I am
                                                                                                                                                                                                                                                                                               not concerned that
                                                                                                                                                                                                                                                                                                                                 I have no place,
                                                                                                                                                                                                                                                                                                                                                               I am conce
ned how I may fit myself for one. I am not concerned tha
                                                                                                                                                                                                                                                                                     t I am not known, I seek to b
                                                                                                                                                                                                                                                                                                                               e wort
                                                                                                                                                                                                                                                                                                                                              hv to b
                                                                                                                                                                                                                                                                                                                                                              e known.' Ch
AP. XV. 1. The Master said, 'Shan, my doctrine is that of an all-
                                                                                                                                                                                                                                                                                     pervading unity.' The disciple
                                                                                                                                                                                                                                                                                                                                                              plied, 'Yes.'
                                                                                                                                                                                                                                                                                                                                Tsa
                                                                                                                                                                                                                                                                                                                                                 ng re
                                                                                                                                                                                                                                                                           hat do his words mean?' Tsang sai d, 'T
                                                                                                                                                                                                                                                                                                                                                              ctrine of our
The Master went out, and the other disciples asked, saying, 'W
                                                                                                                                                                                                                                                                                                                                                  he do
master is to be true to the principles of our nature and the benevo le
                                                                                                                                                                                                                                                                          nt exercise of them to others,-- this and no othing
                                                                                                                                                                                                                                                                                                                                                    mor
The Master said, 'The mind of the superior man is conversant with righ
                                                                                                                                                                                                                                                                   te ousness: the mind of the mean man is co
                                                                                                                                                                                                                                                                                                                                                    t with
                                                                                                                                                                                                                                                                                                                                nve rsan
                                                                                                                                                                                                                                 y cha
XVII. The Master said, 'When we see men of worth, we should think of eq
                                                                                                                ng th
                                                                                                                                            when
                                                                                                                                                            we s
                                                                                                                                                                        ee m
                                                                                                                                                                                      en of
                                                                                                                                                                                                      a co
                                                                                                                                                                                                                  ntrar
                                                                                                                                                                                                                                                                   we should turn inwards and examine ours
                                                                                                                                                                                                                                                                                                                               elve
                                                                                                                                                                                                                                                                                                                                                            XVIII. The Ma
                                                                                                     ; when he sees that they do not incline to follow his advice, he shows an increased degree of reverence, but does not
er said, 'In serving his parents, a son may remonstrate with them, but gently
                                                                                                                                                                                                                                                                   abandon his purpose; and should they pu
                                                                                                                                                                                                                                                                                                                             nish
                                                                                                                                                                                                                                                                                                                                                    . he does not allow
 imself to murmur.' 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 ye
                                                                                                                                                                                                                                                                                                                           ars d
                                                                                                                                                                                                                                                                                                                                      oes
                                                                                                                                                                                                                                                                                                                                                   not al ter from the wa
 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. Th
                                                                                                                                                                                                                                                                     Master said, 'The reason why the ancie
                                                                                                                                                                                                                                                                                                                                      d no
                                                                                                                                                                                                                                                                                                                                                   t read ily give utterar
 e to their words, was that they feared lest their actions should not come up to
                                                                                                                                                                                                                                                                   em.' CHAP. XXIII. The Master said, 'The
                                                                                                                                                                                                                                                                                                                                                   seldo m'err.' CHAP.
(IV. The Master said, 'The superior man wishes to be slow in his speech and earn
                                                                                                                                                                                                                                                             est in his conduct.' CHAP. XXV. The Master s aid,
                                                                                                                                                                                                                                                                                                                                                 ue is not left to stand
alone. He who practises it will have neighbors.' CHAP. XXVI. Tsze-yu said, 'In serv
                                                                                                                                                                                                                                                             ing a prince, frequent remonstrances lead to
                                                                                                                                                                                                                                                                                                                                                 ce. B etween friends,
                                                                                                                                                                                                                                                                                                                                    isgra
requent reproofs make the friendship distant.' BOOK V. KUNG-YE CH'ANG. CHAP
                                                                                                                                                                                                                                                              I. 1. The Master said of Kung-ye Ch'ang tha
                                                                                                                                                                                                                                                                                                                                                ght b e wived; althoug
                                                                                                                                                                                                                                                                                                                                  he mi
h he was put in bonds, he had not been quilty of any crime. Accordingly, he gave
                                                                                                                                                                                                                                                             him his own daughter to wife. 2. Of Nan Yun
                                                                                                                                                                                                                                                                                                                                 g he s
                                                                                                                                                                                                                                                                                                                                                       hat if the country
were well governed he would not be out of office, and if it were ill-governed, he w
                                                                                                                                                                                                                                                             ould escape punishment and disgrace. He
                                                                                                                                                                                                                                                                                                                               gave h
                                                                                                                                                                                                                                                                                                                                             im t
                                                                                                                                                                                                                                                                                                                                                       he daughter of his
own elder brother to wife. CHAP. II. The Master said of Tsze-chien, 'Of superior v
                                                                                                                                                                                                                                                                    ! If there were not virtuous men in Lu
                                                                                                                            irtue i
                                                                                                                                                                         ndeed is su
                                                                                                                                                                                                                              ch a man
                                                                                                                                                                                                                                                                                                                               how
                                                                                                                                                                                                                                                                                                                                          coul
                                                                                                                                                                                                                                                                                                                                                      d this man have ac
quired this character?' CHAP. III. Tsze-kung asked, 'What do you say of me, Ts'ze
                                                                                                                                                                      The Master said.
                                                                                                                                                                                                                                                                          ' 'Wh at utensil?' 'A gemmed
                                                                                                                                                                                                                                                                                                                                                     nsil.' CHAP. IV. 1. S
                                                                                                                                                                                                                             'You are a ut
                                                                                                                                                                                                                                                                                                                       sacrificia
                                                                                                                                                                                                                                                                                                                                        I ute
                                                                                                                               Master
                                                                                                                                                                                                                                                                                                                                                                th smartne
ome one said, 'Yung is truly virtuous, but he is not ready with his tongue.' 2. The
                                                                                                                                                                  said, 'What is the good o
                                                                                                                                                                                                                           f being ready w
                                                                                                                                                                                                                                                              ith the to ngue? They wh
                                                                                                                                                                                                                                                                                                                   o encount
                                                                                                                                                                                                                                                                                                                                      er m
                                                                                                                                                                                                                                                                                                                                                    en wi
sses of speech for the most part procure themselves hatred. I know not whether
                                                                                                                        he be truly vir
                                                                                                                                                         tuous, but why sh
                                                                                                                                                                                    ould he show re
                                                                                                                                                                                                                        adiness of the to
                                                                                                                                                                                                                                                                                                    The Mast er was
                                                                                                                                                                                                                                                                                                                                   wish
                                                                                                                                                                                                                                                                                                                                                   ing C
ao K'ai to enter on official employment. He replied, 'I am not yet able to rest in th
                                                                                                                                                                                         as pleased
                                                                                                                                                                                                                                                                                         doctrines make no
                                                                                                                     e assurance of T
                                                                                                                                                        HIS.' The Master w
                                                                                                                                                                                                                       CHAP, VI. The
                                                                                                                                                                                                                                                              er said, 'My
                                                                                                                                                                                                                                                                                                                                                  . I wi II get
                                                                                                                                                                                                                                                                                                                                 way
ipon a raft, and float about on the sea. He that will accompany me will be Y
                                                                                                                     u, I dare say.' Ts
                                                                                                                                                        ze-lu hearing this w
                                                                                                                                                                                       a s glad, upo
                                                                                                                                                                                                                                                               said, 'Yu is fonder of daring than I a m.
                                                                                                                                                                                                                                                                                                                              He d
                                                                                                                                                                                                                                                                                                                                               oes n ot exercise hi
judgment upon matters.' CHAP. VII. 1. Mang Wu asked about Tsze-lu
                                                                                                                      hether he was p
                                                                                                                                                        erfectly virtuous. Th
                                                                                                                                                                                                                       aid, 'I do not know
                                                                                                                                                                                                                                                                  . He asked again, when the Maste r re
                                                                                                                                                                                                                                                                                                                          plied
                                                                                                                                                                                                                                                                                                                                                        kingdom of a tho
                                                                                                                                                                                                                                                                                                                                               'In a
 sand chariots, Yu might be employed to manage the military
                                                                                                                                                        w whether he be pe
                                                                                                                                                                                                                        tuous.' 3. 'And wha
                                                                                                                                                                                                                                                                do you say of Ch'iu?' The Maste r re
                                                                                                                      but I do not kno
                                                                                                                                                                                             rfectly vii
                                                                                                                                                                                                                                                                                                                                                      city of a thousand
amilies, or a clan of a hundred chariots, Ch'iu mi gh t
                                                                                        be employe
                                                                                                                      d as governor,
                                                                                                                                                         but I do not kno
                                                                                                                                                                                             w whethe
                                                                                                                                                                                                                        r he is perfectly vir
                                                                                                                                                                                                                                                                uous.' 4. 'What do you say of C h'ih
                                                                                                                                                                                                                                                                                                                                         aster r
                                                                                                                                                                                                                                                                                                                                                      eplied, 'With his sa
sh girt and standing in a court, Ch'ih might be em
                                                                                                                                                                                                                                                                re is perfectly virtuous.' CHAP . VII
                                                                                   ployed to conver
                                                                                                                      se with the visit
                                                                                                                                                         ors and guests,
                                                                                                                                                                                              but I do
                                                                                                                                                                                                                        not know whether
                                                                                                                                                                                                                                                                                                                                      Mast er
                                                                                                                                                                                                                                                                                                                                                      said to Tsze-kung
Which do you consider superior, yourself or H
                                                                             ui?' 2. Tsze-kung rep
                                                                                                                       lied, 'How dare
                                                                                                                                                          I compare my
                                                                                                                                                                                                                        h Hui? Hui hears o
                                                                                                                                                                                                                                                               ne point and knows all about a su bject; I h
                                                                                                                                                                                                                                                                                                                                   ear o ne
                                                                                                                                                                                                                                                                                                                                                        point, and know
second.' 3. The Master said, 'You are not equal to
                                                                                                                                                         him.' CHAP. I
                                                                                                                                                                                           X. 1. Tsai Y
                                                                         him. I grant you, you ar
                                                                                                                       e not equal to
                                                                                                                                                                                                                        u being asleep du
                                                                                                                                                                                                                                                                ring the daytime, the Master sa id, 'Rotte
                                                                                                                                                                                                                                                                                                                                 n wo
                                                                                                                                                                                                                                                                                                                                            od
                                                                                                                                                                                                                                                                                                                                                         cannot be carved
a wall of dirty earth will not receive the trowel
                                                                    This Yu!-- what is the use o
                                                                                                                       f my reproving
                                                                                                                                                          him?' 2. Th
                                                                                                                                                                                           e Master s
                                                                                                                                                                                                                         aid, 'At first, my
                                                                                                                                                                                                                                                                ay with men was to hear t
                                                                                                                                                                                                                                                                                                            heir word
                                                                                                                                                                                                                                                                                                                               s, an
                                                                                                                                                                                                                                                                                                                                                        ive them credit fo
                                                                                                                                                                                                                                                                                                                                            d g
their conduct. Now my way is to hear their
                                                              words, and look at their conduc
                                                                                                                       t. It is from Yu
                                                                                                                                                         that I have
                                                                                                                                                                                           learned to
                                                                                                                                                                                                                        make this change
                                                                                                                                                                                                                                                                 CHAP. X. The Ma
                                                                                                                                                                                                                                                                                                               er sai
                                                                                                                                                                                                                                                                                                                              d, 'l
                                                                                                                                                                                                                                                                                                                                             hã
                                                                                                                                                                                                                                                                                                                                                        ve not seen a fir
m and unbending man. Some one replied
                                                                                                                       said the Maste
                                                             'There is Shan Ch'ang.' 'Ch'ang,
                                                                                                                                                          r, 'is unde
                                                                                                                                                                                           r the influen
                                                                                                                                                                                                                         ce of his passion
                                                                                                                                                                                                                                                                s; how can h e b
                                                                                                                                                                                                                                                                                                                e pro
                                                                                                                                                                                                                                                                                                                             nou
                                                                                                                                                                                                                                                                                                                                                         ed firm and unbe
                                                                                                                                                                                                                                                                                                                                            nc
nding?' CHAP. XĬ. Tsze-kung said, 'Wha
                                                       t I do not wish men to do to me, I als
                                                                                                                                                                                                                                                                                                                                                          CHAP. XII. Tsze-
                                                                                                                       o wish not to d
                                                                                                                                                          o to men.
                                                                                                                                                                                      The Master sa
                                                                                                                                                                                                                         id, 'Ts'ze, you ha
                                                                                                                                                                                                                                                                                                                             o th
                                                                                                                                                                                                                                                                                                                                           at.
kung said, 'The Master's personal disp
                                                                                                                                                                                                                                                                   's nature, an
                                                                                                                                                                                                                                                                                                                                                           of Heaven, ca
                                                     lays of his principles and ordinary des
                                                                                                                       criptions of th
                                                                                                                                                          em may b
                                                                                                                                                                                      e heard. His di
                                                                                                                                                                                                                          courses about m
                                                                                                                                                                                                                                                                                                            d the
                                                                                                                                                                                                                                                                                                                                          way
nnot be heard.' CHAP. XIII. When Ts
                                                 ze-lu heard anything, if he had not yet su
                                                                                                                                                          rrying it i
                                                                                                                                                                                      nto practice, h
                                                                                                                                                                                                                          was only afraid
                                                                                                                                                                                                                                                                   est he should
                                                                                                                                                                                                                                                                                                         hear some
                                                                                                                                                                                                                                                                                                                                                                      else. C
HAP. XIV. Tsze-kung asked, sayin
                                               g, 'On what ground did Kung-wan get that
                                                                                                                        title of Wan?
                                                                                                                                                           The Ma
                                                                                                                                                                                         ster said, 'H
                                                                                                                                                                                                                          e was of an activ
                                                                                                                                                                                                                                                                    natur
                                                                                                                                                                                                                                                                                    an
                                                                                                                                                                                                                                                                                                                d yet
                                                                                                                                                                                                                                                                                                                              fon
                                                                                                                                                                                                                                                                                                                                          d of
                                                                                                                                                                                                                                                                                                                                                                        rning
                                                                                                                                                                                                                            XV. The Master
                                              k and learn of his inferiors!-- On these groun
                                                                                                                                                                                          Wan.' CHAP
                                                                                                                                                                                                                                                                                              f Tsze-ch'an
                                                                                                                                                                                                                                                                                                                                             ad four of the ch
and he was not ashamed to as
                                                                                                                        ds he has bee
                                                                                                                                                          n styled
                                                                                                                                                                                                                                                                    aid o
                                                                                                                                                                                                                                                                                                                   th at he h
                                                                                                                                                                                                                                                                                                                                                                       aract
                                            his conduct of himself, he was humble; in se
eristics of a superior man:-- in
                                                                                                                        rving his sup
                                                                                                                                                          eriors, h
                                                                                                                                                                                            e was res
                                                                                                                                                                                                                          pectful; in nouri
                                                                                                                                                                                                                                                                                            e peo
                                                                                                                                                                                                                                                                                                        ple, he was
                                                                                                                                                                                                                                                                                                                         kind;
                                                                                                                                                                                                                                                                                                                                    in ord
                                                                                                                                                                                                                                                                                                                                                  ering the p
he was just.' CHAP. XVI. The
                                           Master said, 'Yen P'ing knew well how to main
                                                                                                                                                                                                                                                                                                                                  The acqu aintance mi
                                                                                                                                                                                                                                                                    ain frien
                                                                                                                                                                                                                                                                                       dly inte
                                                                                                                                                                                                                                                                                                            course.
                                                                                                                                                                                                                                                                                                                                                                  ght b
                                        ame respect as at first.' CHAP. XVII. The Mas
e long, but he showed the s
                                                                                                                                                                                                                                                                     sang W
                                                                                                                                                                                                                                                                                         an kept a
                                                                                                                                                                                                                                                                                                                                    large tortoise in a house
                                                                                                                                              epr esentations of duckweed on t
on the capitals of the pill
                                       ars of which he had hills made, and with r
                                                                                                                                                                                                                                    he small
                                                                                                                                                                                                                                                    pil
                                                                                                                                                                                                                                                          lars abov et
                                                                                                                                                                                                                                                                                      he be ams s
                                                                                                                                                                                                                                                                                                                               pporting the rafte rs.-- Of wha
                                                                                                                                                    minister Tsze- wan thrice to
sort was his wisdom?' C
                                       HAP. XVIII. 1. Tsze-chang asked, saying,
                                                                                                                                                                                                                                                of
                                                                                                                                                                                                                                                                                     and ma nifest.
                                                                                                                                                                                                                                                                                                                           o joy in his coun tenance. Thri
                                                                                                                                                                                                                                                                                                                                                                          ce
                                                                                                                                                                                                                                                                         ce,
                                                                                                                                                                                                                                                                                                                                    f the way in which
                                                                                                                                                                                                                                                        orm
he retired from office, and
                                       manifested no displeasure. He made it a
                                                                                                                                                                                                                                  o i
                                                                                                                                                                                                                                                  nf
                                                                                                                                                                                                                                                                                  the new min
                                                                                                                                                                                                                                                                                                                                                                          had
                                                                                                                                                                                                                                                          I.' 'W
conducted the government:
                                          -- what do you say of him?' The Ma
                                                                                                                                       ste
                                                                                                                                               r replied, 'He wa
                                                                                                                                                                                                                                                                                                                                perfectly virtuous?' 'I d
                                                                                                                                                                                  s lo
                                                                                                                                                                                                                                                                                                                                                                 o no
                                                                                                                                              chang proceeded, 'When the o
                                                                                                                                                                                                                                  ffi
                                                                                                                                                                                                                                                                        r C
                                                                                                                                                                                                                                                                                                                  i killed
know. How can he be pro
                                       nounced perfectly v irtuous?' 2. Ts
                                                                                                                                                                                                                                                                                                                                 the prince of Ch'i, Ch'an Wan
                                                                                                                                     ze-
                                                                                                                                                                                                                                                            ce
though he was the ow
                                    ner of forty horses, ab
                                                                      andoned th
                                                                                                                                                and left the country. Comi
                                                                                                                                                                                                                                n
                                                                                                                                                                                                                                                                 noth
                                                                                                                                                                                                                                                                                                               tate, he said.
                                                                                                                                                                                                                                                                                                                                 "They are he re like our great offi
                                                                                                                                                                                                                                             g to a
er. Ch'ui." and left
                                it. He came to a second S
                                                                                                                                                                                                                                                                 ith th
                                                                                                                                                                                                                                                                                                               obs
                                                                                                                                                                                                                                                                                                                        ervation left it also:-- wh
                                                                                                                                                                                                                                                                                                                                                                 at do you
                                                                                                                                                                           e. an
                                                                                                                                                                                                                                                                           e si
                                                                                                                                                                                                                                                                                         me
                                                                                                                                                                                                                                                W
                             Master replied, 'He was pure.
sav of him?' The
                                                                                                                                      as he perfectly virtuo
                                                                                                                                                                          us?
                                                                                                                                                                                                                                                            'I do not know. How
                                                                                                                                                                                                                                                                                          can
                                                                                                                                                                                                                                                                                                                he b e pronou
                                                                                                                                                                                                                                                                                                                                       nced perfec
                                                                                                                                                                                                                                                                                                                                                                   tly virtuo
                      IX. Chi Wan thought thrice, and then a
                                                                                                                                    d. When the Master was inform
                                                                                                                                                                                                                                                                                                     ay do.' CHAP. X X. The Master said
                                                                                                                                                                                                                                                                                                                                                                    'When g
                                                                                                                                                                                                                                                            t, he said, 'T
                                                                                                                                                                                                                                                                                   wice m
                                                                                                                                                                                                                                                  hen his country was
                prevailed in his country, Ning Wu acted th
                                                                                                                                                            wise man.
                                                                                                                                                                                                                                                                                                    disorder, he act
                                                                                                                                                                                                                                                                                                                               ed the part of a
                                                                                                                                                                                                                                                                                                                                                                  s tupid
             hers may equal his wisdom, but they cannot equal his stupidity.' CHA
                                                                                                                                 XI. Wh
                                                                                                                                                                                                                                                                                                    h'an, he said, 'L
                                                                                                                                                                                                                                                                                                                                  et me retur
                                                                                                                                                                                                                                                                                                                                                                     Ives.' C
          e return! The little children of my school are ambitious and too hasty. They are acc
                                                                                                                              omplished and complete so far
                                                                                                                                                                                       but they do
                                                                                                                                                                                                                                    t know h
                                                                                                                                                                                                                                                                                                      t and
                                                                                                                                                                                                                                                                                                                                      pe themse
                                                                                                                                                                                                                       no
                                                                                                                                                                                                                                                            to res
                                                                                                                                                                                 e resentments directed towards them were fe
       P. XXII. The Master said, 'Po-i and Shu-ch'i did not keep the former wickednesses of
                                                                                                                                                                                                                                                                      P.
                                                                                                                                                                                                                                                                                           I. The Maste
                                                                                                                                  men in mind, and hence th
                                                                                                                                                                                                                                                                                                                                       said. 'Wh
                                                                                                                                                                                                                                                                                                                                                                         0 S
     ys of Wei-shang Kao that he is upright? One begged some vinegar of him, and he b
                                                                                                                                                                              t of a neighbor and gave it to the man.' CHAP. X XIV. The Mast
                                                                                                                                                                                                                                                                    er said
                                                                                                                                                                                                                                                                                           , 'Fine words, a
                                                                                                                                                                                                                                                                                                                                n insin uating
                                                                                                                                                                                                                                                                                                                                                                          ap
                                                                                                                                                          egged i
   pearance, and excessive respect;-- Tso Ch'iu-ming was ashamed of them. I also am
                                                                                                                                                                           of them. To conceal resentment against a person, and appear friend
                                                                                                                                                                                                                                                                                                                            with him: -- Tso Ch
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 ing was ashamed of such conduct. I also am ashamed of it.' CHAP. XXV. 1. Yen Yuan
                                                                                                                      and Chi Lu being by hi
                                                                                                                                                                         de, the Master said to them, 'Come, let each of you tell his wishes.' 2. Tsz
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                                                                                                                                                                                                                                                                                                                        said. 'I shou
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iots and horses, and light fur dresses, to share them with my friends, and though th
                                                                                                                                                                      be displeased.' 3. Yen Yuan said, 'I should like not to boast of my excellen
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of my meritorious deeds.' 4. Tsze-lu then said, 'I should like, sir, to hear your wishes.' The Master said, 'They are, in rega
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ng, to treat them tenderly.' CHAP. XXVI. The Master said, 'It is all over! I have not yet seen one who could perceive his f
                                                                                                                                                                 aults, and inwardly accuse himself.' CHAP. XXVII. The Master said, 'In a hamlet of ten fa
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able and sincere as I am, but not so fond of learning.' BÓOK VI. YUNG YEY. 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, 'There is Yung!-- He might occupy the place of a prince.' 2.
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t 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 cher
at easy feeling, and also carry it out in his practice, is not such an easy mode of procedure excessive?' 4. 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 anyu,' said 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 may be the master said, 'When Ch'ih was proceeding to Ch'i, the had fat horses to his carriage, and wore light furs. I have heard that a superior may be the master said, 'When Ch'ih was proceeding to Ch'i, the had fat horses to his carriage, and wore light furs. I have heard that a superior may be the master said, 'When Ch'ih was proceeding to Ch'i, the had fat horses to his carriage, and wore light furs. I have heard that a superior may be the master said, 'When Ch'ih was proceeding to Ch'i, the had fat horses to his carriage, and wore light furs. I have heard that a superior may be the master said, 'When Ch'ih was proceeding to Ch'i, the had fat horses to his carriage, and wore light furs. I have heard that a superior may be the master said, 'When Ch'ih was proceeding to Ch'ih was
an 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 neighb orhoods, 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. IV. The Master said, 'Such was Hui t
at 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.' CHAP. VI. Chi K'ang asked about Chung-yu, whether he was fit to be employed as an officer of government. The Masi
er said, 'Yu is a man of decision; what difficulty would he find in being an officer of government?' K'ang asked, 'Is 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 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.' 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 I
ave 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 dist
ress, 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.' CHAP. XI. The Master said to him, 'Have you got good men there?' He answered, '
There is Tan-t'ai Mieh-ming, who never in walking takes a short cut, and never comes to my office, excepting on public business.' CHAP. XIII. The Master said, 'Mang Chih-fan does not boast of his merit. Being in the rear on an occasion of flight, when they were about to enter the gat
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