

Confucius

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An abridgment of the Analects. Verse references such as ^{5:6} indicate the original source of the text, but don't imply a full quotation.

^{1:1} Confucius said, “Isn’t it a pleasure to learn something, then to apply it at the right time? Isn’t it a joy to have friends come from afar? Isn’t he a superior man who takes no offense when his merits are ignored?”

^{1:2} Master You said, “The superior man works on the root, for once the root is established, the *way* will grow from it. Isn’t respect for parents and elders the root of *benevolence*?”

^{1:3} Confucius said, “Cunning words and an ingratiating appearance rarely accompany *benevolence*.”

^{1:4} Master Zeng said, “Each day I examine myself on three points. When dealing on behalf of others, have I been loyal? In my interactions with friends, have I been trustworthy? Have I practised what I was taught?”

^{1:5} Confucius said, “The *way* to guide a state of a thousand chariots: be attentive to business and trustworthy; be frugal in expenditures and love your fellow men; only mobilize the common people at the proper time of year.”

^{1:6} Confucius said, “A young man should respect his parents at home, respect his elders abroad, say little but be trustworthy, love the people at large but be intimate with *the benevolent*. If he still has energy to spare, let him study *literature*.”

^{1:7} Zixia said, “Others may say that a man is uneducated, but I call him educated if he values virtue more than beauty,

exerts his utmost when serving his parents, offers his whole person when serving his lord, and is trustworthy when speaking with friends.”

^{1:10} Ziqin asked Zigong, “When our Master arrives in a country, he always learns about its government. Does he seek out this information or is it given to him?” Zigong replied, “Our Master obtains it by being cordial, upright, respectful, frugal, and deferential. Our Master seeks it differently than other men do.”

^{1:14} Confucius said, “A superior man seeks neither a full stomach nor comfortable lodgings. He is diligent in his actions but cautious in his speech. He associates with those who know the *way* in order to be put right. Such a man may be said to love learning.”

^{1:15} Zigong asked, “What do you think of the saying, ‘Poor without groveling, rich without arrogance’?” The Master replied, “Not bad, but better still, ‘Poor but enjoying the *way*, rich but loving *propriety*.’”

^{1:16} Confucius said, “Don’t worry that men don’t recognize your merits; worry that you don’t recognize theirs.”

^{2:1} Confucius said, “He who governs by virtue is like the North Star: it stays in its place while all the other stars pay homage to it.”

^{2:3} Confucius said, “Lead the people with edicts, keep them orderly with punishments: they will evade the punishment

and have no sense of shame. Lead them with virtue, keep them orderly with *propriety*: they will have a sense of shame and order themselves.”

^{2:6} Meng Wubo asked about *filial piety*. Confucius said, “Give your parents nothing to worry about other than illness.”

^{2:7} Ziyou asked about *filial piety*. Confucius said, “Nowadays *filial piety* only means being able to feed your parents. But even dogs and horses receive this much care. Without respect, what’s the difference?”

^{2:8} Zixia asked about *filial piety*. Confucius said, “It’s the expression on your face that’s difficult to manage. It’s not *filial piety* merely for the young to shoulder the burden when there is work to do, and to defer to their elders when there is wine and food available.”

^{2:10} Confucius said, “Look at the means a man employs. Observe his motives. Examine what gives him comfort. How can a man conceal his character?”

^{2:11} Confucius said, “If a man learns the new by reviewing the old, he is worthy to be a teacher.”

^{2:13} Zigong asked about the superior man. Confucius said, “He acts before he speaks, and then speaks according to his actions.”

^{2:14} Confucius said, “The superior man is inclusive and not partisan. The inferior man is partisan and not inclusive.”

^{2:15} Confucius said, “Learning without thinking is a waste. Thinking without learning is dangerous.”

^{2:17} Confucius said, “Knowledge is to know when you know something, and to know when you don’t.”

^{2:18} Zizhang was studying in order to get an official position. Confucius said, “If you listen much, put aside what is doubtful, and speak cautiously about the rest, you will make few mistakes. If you observe much, put aside what is perilous, and act cautiously on the rest, you will have few regrets. Few mistakes in speech, few regrets in action: an official position will follow.”

^{2:19} Duke Ai asked, “What should I do so that the people follow me?” Confucius said, “If you raise up the straight and place them over the crooked, the people will follow you. If you raise up the crooked and place them over the straight, the people will not follow you.”

^{2:20} Ji Kangzi asked, “How can I encourage the people to be respectful, loyal, and diligent?” Confucius said, “Approach them with dignity then they will be respectful. Be *filial* and kind then they will be loyal. Raise up the good and instruct the incompetent then they will be diligent.”

^{2:21} Someone asked Confucius, “Why don’t you engage in government?” Confucius said, “The Book of Documents says, ‘Just by being *filial* and being friendly to your brothers you will have an effect on government.’ Since this is also engaging in government, why do I need to ‘engage in government’?”

^{2:22} Confucius said, ‘I do not know how a man without truthfulness 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 the arrangement for yoking the horses?’

^{2:24} Confucius said, ‘For a man to sac-

rifice to a spirit which does not belong to him is flattery. 'To see what is right and not to do it is want of courage.'

^{3:1} Confucius said of the head of the Chi family, who had eight rows of pantomimes in his area, 'If he can bear to do this, what may he not bear to do?'

^{3:3} Confucius 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 without the virtues proper to humanity, what has he to do with music?'

^{3:4} Lin Fang asked what was the first thing to be attended to in ceremonies. Confucius said, 'A great question indeed! In festive ceremonies, it is better to be sparing than extravagant. In the ceremonies of mourning, it is better that there be deep sorrow than a minute attention to observances.'

^{3:6} The chief of the Chi family was about to sacrifice to the T'ai mountain. Confucius said to Zan Yu, 'Can you not save him from this?' He answered, 'I cannot.' Confucius said, 'Alas! will you say that the T'ai mountain is not so discerning as Lin Fang?'

^{3:7} Confucius said, 'The student of virtue has no contentions. If it be said he cannot avoid them, shall this be in archery? But he bows complaisantly to his competitors; thus he ascends the hall, descends, and exacts the forfeit of drinking. In his contention, he is still the Chun-tse.'

^{3:10} Confucius said, 'At the great sacrifice, after the pouring out of the libation, I have no wish to look on.'

^{3:11} Some one asked the meaning of the

great sacrifice. The Master said, 'I do not know. He who knew its meaning would find it as easy to govern the kingdom as to look on this;— pointing to his palm.'

^{3:12} He sacrificed to the dead, as if they were present. He sacrificed to the spirits, as if the spirits were present. Confucius said, 'I consider my not being present at the sacrifice, as if I did not sacrifice.'

^{3:16} Confucius said, 'In archery it is not going through the leather which is the principal thing;— because people's strength is not equal. This was the old way.'

^{3:18} Confucius said, 'The full observance of the rules of propriety in serving one's prince is accounted by people to be flattery.'

^{3:20} Confucius said, 'The Kwan Tsu is expressive of enjoyment without being licentious, and of grief without being hurtfully excessive.'

^{3:21} The Duke Ai asked Tsai Wo about the altars of the spirits of the land. Tsai Wo replied, 'The Hsia sovereign planted the pine tree about them; the men of the Yin planted the cypress; and the men of the Chau planted the chestnut tree, meaning thereby to cause the people to be in awe.' When the Master heard it, he said, 'Things that are done, it is needless to speak about; things that have had their course, it is needless to remonstrate about; things that are past, it is needless to blame.'

^{3:23} The Master instructing the grand music-master of Lu said, 'How to play music may be known. At the commencement of the piece, all the parts should sound together. As it proceeds, they should be

in harmony while severally distinct and flowing without break, and thus on to the conclusion.'

^{3:24} The border warden at Yi requested to be introduced to the Master, saying, 'When men of superior virtue have come to this, I have never been denied the privilege of seeing them.' The followers of the sage introduced him, and when he came out from the interview, he said, 'My friends, why are you distressed by your master's loss of office? The kingdom has long been without the principles of truth and right; Heaven is going to use your master as a bell with its wooden tongue.'

^{3:25} Confucius said of the Shao that it was perfectly beautiful and also perfectly good. He said of the Wu that it was perfectly beautiful but not perfectly good.

^{3:26} Confucius said, 'High station filled without indulgent generosity; ceremonies performed without reverence; mourning conducted without sorrow;— wherewith should I contemplate such ways?'

^{4:1} Confucius said, 'It is virtuous manners which constitute the excellence of a neighborhood. If a man in selecting a residence, do not fix on one where such prevail, how can he be wise?'

^{4:2} Confucius said, 'Those who are without virtue cannot abide long either in a condition of poverty and hardship, or in a condition of enjoyment. The virtuous rest in virtue; the wise desire virtue.'

^{4:4} Confucius said, 'If the will be set on virtue, there will be no practice of wickedness.'

^{4:5} Confucius said, 'Riches and honours are what men desire. If it cannot be ob-

tained in the proper way, they should not be held. Poverty and meanness are what men dislike. If it cannot be avoided in the proper way, they should not be avoided. 'If a superior man abandon virtue, how can he fulfil the requirements of that name? 'The superior man does not, even for the space of a single meal, act contrary to virtue. In moments of haste, he cleaves to it. In seasons of danger, he cleaves to it.'

^{4:6} Confucius said, 'I have not seen a person who loved virtue, or one who hated what was not virtuous. He who loved virtue, would esteem nothing above it. He who hated what is not virtuous, would practise virtue in such a way that he would not allow anything that is not virtuous to approach his person. 'Is any one able for one day to apply his strength to virtue? I have not seen the case in which his strength would be insufficient. 'Should there possibly be any such case, I have not seen it.'

^{4:7} Confucius said, 'The faults of men are characteristic of the class to which they belong. By observing a man's faults, it may be known that he is virtuous.'

^{4:8} Confucius said, 'If a man in the morning hear the right way, he may die in the evening without regret.'

^{4:9} Confucius said, 'A scholar, whose mind is set on truth, and who is ashamed of bad clothes and bad food, is not fit to be discoursed with.'

^{4:10} Confucius said, 'The superior man, in the world, does not set his mind either for anything, or against anything; what is right he will follow.'

^{4:11} Confucius said, 'The superior man thinks of virtue; the small man thinks of

comfort. The superior man thinks of the sanctions of law; the small man thinks of favours which he may receive.'

^{4:12} Confucius said: 'He who acts with a constant view to his own advantage will be much murmured against.'

^{4:13} Confucius said, 'If a prince is able to govern his kingdom with the complaisance proper to the rules of propriety, what difficulty will he have? If he cannot govern it with that complaisance, what has he to do with the rules of propriety?'

^{4:14} Confucius said, 'A man should say, I am not concerned that I have no place, I am concerned how I may fit myself for one. I am not concerned that I am not known, I seek to be worthy to be known.'

^{4:15} Confucius said, 'Shan, my doctrine is that of an all-pervading unity.' The disciple Tsang replied, 'Yes.' The Master went out, and the other disciples asked, saying, 'What do his words mean?' Tsang said, 'The doctrine of our master is to be true to the principles of our nature and the benevolent exercise of them to others,—this and nothing more.'

^{4:16} Confucius said, 'The mind of the superior man is conversant with righteousness; the mind of the mean man is conversant with gain.'

^{4:17} Confucius said, 'When we see men of worth, we should think of equalling them; when we see men of a contrary character, we should turn inwards and examine ourselves.'

^{4:18} Confucius said, 'In serving his parents, a son may remonstrate with them, but gently; when he sees that they do not incline to follow his advice, he shows an increased degree of reverence, but does

not abandon his purpose; and should they punish him, he does not allow himself to murmur.'

^{4:22} Confucius said, 'The reason why the ancients did not readily give utterance to their words, was that they feared lest their actions should not come up to them.'

^{4:23} Confucius said, 'The cautious seldom err.'

^{4:24} Confucius said, 'The superior man wishes to be slow in his speech and earnest in his conduct.'

^{4:25} Confucius said, 'Virtue is not left to stand alone. He who practises it will have neighbors.'

^{4:26} Tsze-yu said, 'In serving a prince, frequent remonstrances lead to disgrace. Between friends, frequent reproofs make the friendship distant.'

^{5:4} Some one said, 'Yung is truly virtuous, but he is not ready with his tongue.' Confucius said, 'What is the good of being ready with the tongue? They who encounter men with smartnesses of speech for the most part procure themselves hatred. I know not whether he be truly virtuous, but why should he show readiness of the tongue?'

^{5:9} Tsai Yu being asleep during the daytime, the Master said, 'Rotten wood cannot be carved; a wall of dirty earth will not receive the trowel. This Yu!— what is the use of my reproving him?' The Master said, 'At first, my way with men was to hear their words, and give them credit for their conduct. Now my way is to hear their words, and look at their conduct. It is from Yu that I have learned to make

this change.'

^{5:10} Confucius said, 'I have not seen a firm and unbending man.' Some one replied, 'There is Shan Ch'ang.' 'Ch'ang,' said the Master, 'is under the influence of his passions; how can he be pronounced firm and unbending?'

^{5:11} Tsze-kung said, 'What I do not wish men to do to me, I also wish not to do to men.' Confucius said, 'Ts'ze, you have not attained to that.'

^{5:13} When Tsze-lu heard anything, if he had not yet succeeded in carrying it into practice, he was only afraid lest he should hear something else.

^{5:14} Tsze-kung asked, saying, 'On what ground did Kung-wan get that title of Wan?' Confucius said, 'He was of an active nature and yet fond of learning, and he was not ashamed to ask and learn of his inferiors!— On these grounds he has been styled Wan.'

^{5:15} Confucius said of Tsze-ch'an that he had four of the characteristics of a superior man:— in his conduct of himself, he was humble; in serving his superiors, he was respectful; in nourishing the people, he was kind; in ordering the people, he was just.'

^{5:16} Confucius said, 'Yen P'ing knew well how to maintain friendly intercourse. The acquaintance might be long, but he showed the same respect as at first.'

^{5:19} Chi Wan thought thrice, and then acted. When the Master was informed of it, he said, 'Twice may do.'

^{5:22} Confucius said, 'Po-i and Shu-ch'i did not keep the former wickednesses of men in mind, and hence the resentments directed towards them were few.'

^{5:23} Confucius said, 'Who says of Weishang Kao that he is upright? One begged some vinegar of him, and he begged it of a neighbor and gave it to the man.'

^{5:24} Confucius said, 'Fine words, an insinuating appearance, and excessive respect;— Tso Ch'iu-ming was ashamed of them. I also am ashamed of them. To conceal resentment against a person, and appear friendly with him;— Tso Ch'iu-ming was ashamed of such conduct. I also am ashamed of it.'

^{5:25} Yen Yuan and Chi Lu being by his side, the Master said to them, 'Come, let each of you tell his wishes.' Tsze-lu said, 'I should like, having chariots and horses, and light fur dresses, to share them with my friends, and though they should spoil them, I would not be displeased.' Yen Yuan said, 'I should like not to boast of my excellence, nor to make a display of my meritorious deeds.' Tsze-lu then said, 'I should like, sir, to hear your wishes.' The Master said, 'They are, in regard to the aged, to give them rest; in regard to friends, to show them sincerity; in regard to the young, to treat them tenderly.'

^{5:26} Confucius said, 'It is all over! I have not yet seen one who could perceive his faults, and inwardly accuse himself.'

^{6:1} Confucius said, 'There is Yung!— He might occupy the place of a prince.' Chung-kung asked about Tsze-sang Pottsze. The Master said, 'He may pass. He does not mind small matters.' Chung-kung said, 'If a man cherish in himself a reverential feeling of the necessity of attention to business, though he may be easy in small matters in his government

of the people, that may be allowed. But if he cherish in himself that easy feeling, and also carry it out in his practice, is not such an easy mode of procedure excessive?' Confucius said, 'Yung's words are right.'

^{6:2} 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.'

^{6:3} Tsze-hwa being employed on a mission to Ch'i, the disciple Zan requested grain for his mother. Confucius said, 'Give her a fu.' Yen requested more. 'Give her an yu,' said the Master. Yen gave her five ping. Confucius said, 'When Ch'ih was proceeding to Ch'i, he had fat horses to his carriage, and wore light furs. I have heard that a superior man helps the distressed, but does not add to the wealth of the rich.' Yuan Sze being made governor of his town by the Master, he gave him nine hundred measures of grain, but Sze declined them. Confucius said, 'Do not decline them. May you not give them away in the neighborhoods, hamlets, towns, and villages?'

^{6:7} The chief of the Chi family sent to ask Min Tsze-ch'ien to be governor of Pi. Min Tsze-ch'ien said, 'Decline the offer for me politely. If any one come again to me with a second invitation, I shall be obliged to go and live on the banks of the Wan.'

^{6:9} Confucius said, 'Admirable indeed

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

^{6:10} Yen Ch'iu said, 'It is not that I do not delight in your doctrines, but my strength is insufficient.' Confucius said, 'Those whose strength is insufficient give over in the middle of the way but now you limit yourself.'

^{6:12} Tsze-yu being governor of Wuch'ang, the Master said to him, 'Have you got good men there?' He answered, 'There is Tan-t'ai Mieh-ming, who never in walking takes a short cut, and never comes to my office, excepting on public business.'

^{6:13} Confucius 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 gate, he whipped up his horse, saying, "It is not that I dare to be last. My horse would not advance."'

^{6:14} Confucius said, 'Without the precious speech of the litanist T'o and the beauty of the prince Chao of Sung, it is difficult to escape in the present age.'

^{6:16} Confucius said, 'Where the solid qualities are in excess of accomplishments, we have rusticity; where the accomplishments are in excess of the solid qualities, we have the manners of a clerk. When the accomplishments and solid qualities are equally blended, we then have the man of virtue.'

^{6:17} Confucius said, 'Man is born for uprightness. If a man lose his uprightness,

and yet live, his escape from death is the effect of mere good fortune.'

^{6:18} Confucius said, 'They who know the truth are not equal to those who love it, and they who love it are not equal to those who delight in it.'

^{6:19} Confucius said, 'To those whose talents are above mediocrity, the highest subjects may be announced. To those who are below mediocrity, the highest subjects may not be announced.'

^{6:20} Fan Ch'ih asked what constituted wisdom. Confucius said, 'To give one's self earnestly to the duties due to men, and, while respecting spiritual beings, to keep aloof from them, may be called wisdom.' He asked about perfect virtue. Confucius said, 'The man of virtue makes the difficulty to be overcome his first business, and success only a subsequent consideration;—this may be called perfect virtue.'

^{6:21} Confucius said, 'The wise find pleasure in water; the virtuous find pleasure in hills. The wise are active; the virtuous are tranquil. The wise are joyful; the virtuous are long-lived.'

^{6:24} Tsai Wo asked, saying, 'A benevolent man, though it be told him,— 'There is a man in the well' will go in after him, I suppose.' Confucius said, 'Why should he do so?' A superior man may be made to go to the well, but he cannot be made to go down into it. He may be imposed upon, but he cannot be fooled.'

^{6:25} Confucius said, 'The superior man, extensively studying all learning, and keeping himself under the restraint of the rules of propriety, may thus likewise not overstep what is right.'

^{7:2} Confucius said, 'The silent treasuring up of knowledge; learning without satiety; and instructing others without being wearied:— which one of these things belongs to me?'

^{7:3} Confucius said, 'The leaving virtue without proper cultivation; the not thoroughly discussing what is learned; not being able to move towards righteousness of which a knowledge is gained; and not being able to change what is not good:— these are the things which occasion me solicitude.'

^{7:4} When the Master was unoccupied with business, his manner was easy, and he looked pleased.

^{7:6} Confucius said, 'Let the will be set on the path of duty. 'Let every attainment in what is good be firmly grasped. 'Let perfect virtue be accorded with. 'Let relaxation and enjoyment be found in the polite arts.'

^{7:7} Confucius said, 'From the man bringing his bundle of dried flesh for my teaching upwards, I have never refused instruction to any one.'

^{7:8} Confucius said, 'I do not open up the truth to one who is not eager to get knowledge, nor help out any one who is not anxious to explain himself. When I have presented one corner of a subject to any one, and he cannot from it learn the other three, I do not repeat my lesson.'

^{7:9} When the Master was eating by the side of a mourner, he never ate to the full. He did not sing on the same day in which he had been weeping.

^{7:10} Confucius said to Yen Yuan, 'When called to office, to undertake its duties; when not so called, to lie retired;— it is

only I and you who have attained to this.' Tsze-lu said, 'If you had the conduct of the armies of a great State, whom would you have to act with you?' Confucius said, 'I would not have him to act with me, who will unarmed attack a tiger, or cross a river without a boat, dying without any regret. My associate must be the man who proceeds to action full of solicitude, who is fond of adjusting his plans, and then carries them into execution.'

^{7:11} Confucius said, 'If the search for riches is sure to be successful, though I should become a groom with whip in hand to get them, I will do so. As the search may not be successful, I will follow after that which I love.'

^{7:12} The things in reference to which the Master exercised the greatest caution were – fasting, war, and sickness.

^{7:14} Yen Yu said, 'Is our Master for the ruler of Wei?' Tsze-kung said, 'Oh! I will ask him.' He went in accordingly, and said, 'What sort of men were Po-i and Shu-ch'i?' 'They were ancient worthies,' said the Master. 'Did they have any repinings because of their course?' The Master again replied, 'They sought to act virtuously, and they did so; what was there for them to repine about?' On this, Tsze-kung went out and said, 'Our Master is not for him.'

^{7:15} Confucius said, 'With coarse rice to eat, with water to drink, and my bent arm for a pillow;— I have still joy in the midst of these things. Riches and honours acquired by unrighteousness, are to me as a floating cloud.'

^{7:16} Confucius said, 'If some years were added to my life, I would give fifty to the

study of the Yi, and then I might come to be without great faults.'

^{7:17} The Master's frequent themes of discourse were— the Odes, the History, and the maintenance of the Rules of Propriety. On all these he frequently discoursed.

^{7:18} The Duke of Sheh asked Tsze-lu about Confucius, and Tsze-lu did not answer him. Confucius said, 'Why did you not say to him,— He is simply a man, who in his eager pursuit (of knowledge) forgets his food, who in the joy of its attainment forgets his sorrows, and who does not perceive that old age is coming on?'

^{7:19} Confucius said, 'I am not one who was born in the possession of knowledge; I am one who is fond of antiquity, and earnest in seeking it there.'

^{7:20} The subjects on which the Master did not talk, were— extraordinary things, feats of strength, disorder, and spiritual beings.

^{7:21} Confucius said, 'When I walk along with two others, they may serve me as my teachers. I will select their good qualities and follow them, their bad qualities and avoid them.'

^{7:23} Confucius said, 'Do you think, my disciples, that I have any concealments? I conceal nothing from you. There is nothing which I do that is not shown to you, my disciples;— that is my way.'

^{7:24} There were four things which the Master taught,— letters, ethics, devotion of soul, and truthfulness.

^{7:25} Confucius said, 'A sage it is not mine to see; could I see a man of real talent and virtue, that would satisfy me.' The Master said, 'A good man it is not mine to see; could I see a man possessed of

constancy, that would satisfy me. 'Having not and yet affecting to have, empty and yet affecting to be full, straitened and yet affecting to be at ease:— it is difficult with such characteristics to have constancy.'

^{7:26} The Master angled,— but did not use a net. He shot,— but not at birds perching.

^{7:27} Confucius said, 'There may be those who act without knowing why. I do not do so. Hearing much and selecting what is good and following it; seeing much and keeping it in memory:— this is the second style of knowledge.'

^{7:28} It was difficult to talk (profitably and reputably) with the people of Hsiang, and a lad of that place having had an interview with the Master, the disciples doubted. The Master said, 'I admit people's approach to me without committing myself as to what they may do when they have retired. Why must one be so severe? If a man purify himself to wait upon me, I receive him so purified, without guaranteeing his past conduct.'

^{7:30} The minister of crime of Ch'an asked whether the duke Chao knew propriety, and Confucius said, 'He knew propriety.' Confucius having retired, the minister bowed to Wu-ma Ch'i to come forward, and said, 'I have heard that the superior man is not a partisan. May the superior man be a partisan also? The prince married a daughter of the house of Wu, of the same surname with himself, and called her,— "The elder Tsze of Wu." If the prince knew propriety, who does not know it?' Wu-ma Ch'i reported these remarks, and the Master said, 'I am fortunate! If I have any errors, people are sure

to know them.'

^{7:31} When the Master was in company with a person who was singing, if he sang well, he would make him repeat the song, while he accompanied it with his own voice.

^{7:32} Confucius said, 'In letters I am perhaps equal to other men, but the character of the superior man, carrying out in his conduct what he professes, is what I have not yet attained to.'

^{7:33} Confucius said, 'The sage and the man of perfect virtue;— how dare I rank myself with them? It may simply be said of me, that I strive to become such without satiety, and teach others without weariness.' Kung-hsi Hwa said, 'This is just what we, the disciples, cannot imitate you in.'

^{7:34} The Master being very sick, Tsze-lu asked leave to pray for him. He said, 'May such a thing be done?' Tsze-lu replied, 'It may. In the Eulogies it is said, "Prayer has been made for thee to the spirits of the upper and lower worlds."' Confucius said, 'My praying has been for a long time.'

^{7:35} Confucius said, 'Extravagance leads to insubordination, and parsimony to meanness. It is better to be mean than to be insubordinate.'

^{7:36} Confucius said, 'The superior man is satisfied and composed; the mean man is always full of distress.'

^{7:37} The Master was mild, and yet dignified; majestic, and yet not fierce; respectful, and yet easy.

^{8:1} Confucius said, 'T'ai-po may be said to have reached the highest point of vir-

tuous action. Thrice he declined the kingdom, and the people in ignorance of his motives could not express their approbation of his conduct.'

^{8:2} Confucius said, 'Respectfulness, without the rules of propriety, becomes laborious bustle; carefulness, without the rules of propriety, becomes timidity; boldness, without the rules of propriety, becomes insubordination; straightforwardness, without the rules of propriety, becomes rudeness.'

^{8:4} The philosopher Tsang being ill, Meng Chang went to ask how he was. Tsang said to him, 'When a bird is about to die, its notes are mournful; when a man is about to die, his words are good.'

^{8:5} The philosopher Tsang said, 'Gifted with ability, and yet putting questions to those who were not so; possessed of much, and yet putting questions to those possessed of little; having, as though he had not; full, and yet counting himself as empty; offended against, and yet entering into no altercation; formerly I had a friend who pursued this style of conduct.'

^{8:6} The philosopher Tsang said, 'Suppose that there is an individual who can be entrusted with the charge of a young orphan prince, and can be commissioned with authority over a state of a hundred li, and whom no emergency however great can drive from his principles:— is such a man a superior man? He is a superior man indeed.'

^{8:8} Confucius said, 'It is by the Odes that the mind is aroused. 'It is by the Rules of Propriety that the character is established. 'It is from Music that the finish is received.'

^{8:9} Confucius said, 'The people may be made to follow a path of action, but they may not be made to understand it.'

^{8:10} Confucius said, 'The man who is fond of daring and is dissatisfied with poverty, will proceed to insubordination. So will the man who is not virtuous, when you carry your dislike of him to an extreme.'

^{8:11} Confucius said, 'Though a man have abilities as admirable as those of the Duke of Chau, yet if he be proud and niggardly, those other things are really not worth being looked at.'

^{8:13} 'When a country is well-governed, poverty and a mean condition are things to be ashamed of. When a country is ill-governed, riches and honour are things to be ashamed of.'

^{8:14} Confucius said, 'He who is not in any particular office, has nothing to do with plans for the administration of its duties.'

^{8:16} Confucius said, 'Ardent and yet not upright; stupid and yet not attentive; simple and yet not sincere:— such persons I do not understand.'

^{8:21} Confucius said, 'I can find no flaw in the character of Yu. He used himself coarse food and drink, but displayed the utmost filial piety towards the spirits. His ordinary garments were poor, but he displayed the utmost elegance in his sacrificial cap and apron. He lived in a low mean house, but expended all his strength on the ditches and water-channels. I can find nothing like a flaw in Yu.'

^{9:1} The subjects of which the Master seldom spoke were— profitableness, and

also the appointments of Heaven, and perfect virtue.

^{9:3} Confucius said, 'The linen cap is that prescribed by the rules of ceremony, but now a silk one is worn. It is economical, and I follow the common practice. 'The rules of ceremony prescribe the bowing below the hall, but now the practice is to bow only after ascending it. That is arrogant. I continue to bow below the hall, though I oppose the common practice.'

^{9:4} There were four things from which the Master was entirely free. He had no foregone conclusions, no arbitrary pre-determinations, no obstinacy, and no egoism.

^{9:5} The Master was put in fear in K'wang. He said, 'After the death of King Wan, was not the cause of truth lodged here in me? 'If Heaven had wished to let this cause of truth perish, then I, a future mortal, should not have got such a relation to that cause. While Heaven does not let the cause of truth perish, what can the people of K'wang do to me?'

^{9:6} A high officer asked Tsze-kung, saying, 'May we not say that your Master is a sage? How various is his ability!' Tsze-kung said, 'Certainly Heaven has endowed him unlimitedly. He is about a sage. And, moreover, his ability is various.' The Master heard of the conversation and said, 'Does the high officer know me? When I was young, my condition was low, and therefore I acquired my ability in many things, but they were mean matters. Must the superior man have such variety of ability? He does not need variety of ability.' Lao said, 'Confucius said, "Having no official employment, I acquired many arts."'

^{9:7} Confucius said, 'Am I indeed possessed of knowledge? I am not knowing. But if a mean person, who appears quite empty-like, ask anything of me, I set it forth from one end to the other, and exhaust it.'

^{9:9} When the Master saw a person in a mourning dress, or any one with the cap and upper and lower garments of full dress, or a blind person, on observing them approaching, though they were younger than himself, he would rise up, and if he had to pass by them, he would do so hastily.

^{9:12} Tsze-kung said, 'There is a beautiful gem here. Should I lay it up in a case and keep it? or should I seek for a good price and sell it?' Confucius said, 'Sell it! Sell it! But I would wait for one to offer the price.'

^{9:13} The Master was wishing to go and live among the nine wild tribes of the east. Some one said, 'They are rude. How can you do such a thing?' Confucius said, 'If a superior man dwelt among them, what rudeness would there be?'

^{9:15} Confucius said, 'Abroad, to serve the high ministers and nobles; at home, to serve one's father and elder brothers; in all duties to the dead, not to dare not to exert one's self; and not to be overcome of wine:— which one of these things do I attain to?'

^{9:17} Confucius said, 'I have not seen one who loves virtue as he loves beauty.'

^{9:18} Confucius said, 'The prosecution of learning may be compared to what may happen in raising a mound. If there want but one basket of earth to complete the work, and I stop, the stopping is my own work. It may be compared to throw-

ing down the earth on the level ground. Though but one basketful is thrown at a time, the advancing with it is my own going forward.'

^{9:21} Confucius said, 'There are cases in which the blade springs, but the plant does not go on to flower! There are cases where it flowers, but no fruit is subsequently produced!'

^{9:22} Confucius said, 'A youth is to be regarded with respect. How do we know that his future will not be equal to our present? If he reach the age of forty or fifty, and has not made himself heard of, then indeed he will not be worth being regarded with respect.'

^{9:23} Confucius said, 'Can men refuse to assent to the words of strict admonition? But it is reforming the conduct because of them which is valuable. Can men refuse to be pleased with words of gentle advice? But it is unfolding their aim which is valuable. If a man be pleased with these words, but does not unfold their aim, and assents to those, but does not reform his conduct, I can really do nothing with him.'

^{9:24} Confucius said, 'Hold faithfulness and sincerity as first principles. Have no friends not equal to yourself. When you have faults, do not fear to abandon them.'

^{9:25} Confucius said, 'The commander of the forces of a large state may be carried off, but the will of even a common man cannot be taken from him.'

^{9:26} Confucius said, 'Dressed himself in a tattered robe quilted with hemp, yet standing by the side of men dressed in furs, and not ashamed;— ah! it is Yu who is equal to this! '"" He dislikes none, he covets nothing;— what can he do but what is

good!'"'' Tsze-lu kept continually repeating these words of the ode, when the Master said, 'Those things are by no means sufficient to constitute (perfect) excellence.'

^{9:28} Confucius said, 'The wise are free from perplexities; the virtuous from anxiety; and the bold from fear.'

^{9:29} Confucius said, 'There are some with whom we may study in common, but we shall find them unable to go along with us to principles. Perhaps we may go on with them to principles, but we shall find them unable to get established in those along with us. Or if we may get so established along with them, we shall find them unable to weigh occurring events along with us.'

^{10:1} Confucius, in his village, looked simple and sincere, and as if he were not able to speak. When he was in the prince's ancestral temple, or in the court, he spoke minutely on every point, but cautiously.

^{10:2} When he was waiting at court, in speaking with the great officers of the lower grade, he spoke freely, but in a straightforward manner; in speaking with those of the higher grade, he did so blandly, but precisely. When the ruler was present, his manner displayed respectful uneasiness; it was grave, but self-possessed.

^{10:6} The superior man did not use a deep purple, or a puce colour, in the ornaments of his dress. Even in his undress, he did not wear anything of a red or reddish colour. In warm weather, he had a single garment either of coarse or fine texture, but he wore it displayed over an inner garment. Over lamb's fur he wore

a garment of black; over fawn's fur one of white; and over fox's fur one of yellow. The fur robe of his undress was long, with the right sleeve short. He required his sleeping dress to be half as long again as his body. When staying at home, he used thick furs of the fox or the badger. When he put off mourning, he wore all the appendages of the girdle. His undergarment, except when it was required to be of the curtain shape, was made of silk cut narrow above and wide below. He did not wear lamb's fur or a black cap, on a visit of condolence. On the first day of the month he put on his court robes, and presented himself at court.

^{10:7} When fasting, he thought it necessary to have his clothes brightly clean and made of linen cloth. When fasting, he thought it necessary to change his food, and also to change the place where he commonly sat in the apartment.

^{10:8} He did not dislike to have his rice finely cleaned, nor to have his minced meat cut quite small. He did not eat rice which had been injured by heat or damp and turned sour, nor fish or flesh which was gone. He did not eat what was discoloured, or what was of a bad flavour, nor anything which was ill-cooked, or was not in season. He did not eat meat which was not cut properly, nor what was served without its proper sauce. Though there might be a large quantity of meat, he would not allow what he took to exceed the due proportion for the rice. It was only in wine that he laid down no limit for himself, but he did not allow himself to be confused by it. He did not partake of wine and dried meat bought in the mar-

ket. He was never without ginger when he ate. He did not eat much. When he had been assisting at the prince's sacrifice, he did not keep the flesh which he received overnight. The flesh of his family sacrifice he did not keep over three days. If kept over three days, people could not eat it. When eating, he did not converse. When in bed, he did not speak. Although his food might be coarse rice and vegetable soup, he would offer a little of it in sacrifice with a grave, respectful air.

^{10:9} If his mat was not straight, he did not sit on it.

^{10:12} The stable being burned down, when he was at court, on his return he said, 'Has any man been hurt?' He did not ask about the horses.

^{10:13} When the prince sent him a gift of cooked meat, he would adjust his mat, first taste it, and then give it away to others. When the prince sent him a gift of undressed meat, he would have it cooked, and offer it to the spirits of his ancestors. When the prince sent him a gift of a living animal, he would keep it alive. When he was in attendance on the prince and joining in the entertainment, the prince only sacrificed. He first tasted everything. When he was ill and the prince came to visit him, he had his head to the east, made his court robes be spread over him, and drew his girdle across them. When the prince's order called him, without waiting for his carriage to be yoked, he went at once.

^{10:14} When he entered the ancestral temple of the State, he asked about everything.

^{10:15} When any of his friends died, if he

had no relations who could be depended on for the necessary offices, he would say, 'I will bury him.' When a friend sent him a present, though it might be a carriage and horses, he did not bow. The only present for which he bowed was that of the flesh of sacrifice.

^{10:17} When he was about to mount his carriage, he would stand straight, holding the cord. When he was in the carriage, he did not turn his head quite round, he did not talk hastily, he did not point with his hands.

^{11:1} Confucius said, 'The men of former times, in the matters of ceremonies and music were rustics, it is said, while the men of these latter times, in ceremonies and music, are accomplished gentlemen. If I have occasion to use those things, I follow the men of former times.'

^{11:3} Confucius said, 'Hui gives me no assistance. There is nothing that I say in which he does not delight.'

^{11:11} Chi Lu asked about serving the spirits of the dead. The Master said, 'While you are not able to serve men, how can you serve their spirits?' Chi Lu added, 'I venture to ask about death?' He was answered, 'While you do not know life, how can you know about death?'

^{11:13} Some parties in Lu were going to take down and rebuild the Long Treasury. Min Tsze-ch'ien said, 'Suppose it were to be repaired after its old style;— why must it be altered and made anew?' Confucius said, 'This man seldom speaks; when he does, he is sure to hit the point.'

^{11:15} Tsze-kung asked which of the two, Shih or Shang, was the superior. Confu-

cius said, 'Shih goes beyond the due mean, and Shang does not come up to it.' 'Then,' said Tsze-kung, 'the superiority is with Shih, I suppose.' Confucius said, 'To go beyond is as wrong as to fall short.'

^{11:18} Confucius said, 'There is Hui! He has nearly attained to perfect virtue. He is often in want. 'Ts'ze does not acquiesce in the appointments of Heaven, and his goods are increased by him. Yet his judgments are often correct.'

^{11:19} Tsze-chang asked what were the characteristics of the GOOD man. Confucius said, 'He does not tread in the footsteps of others, but moreover, he does not enter the chamber of the sage.'

^{11:20} Confucius said, 'If, because a man's discourse appears solid and sincere, we allow him to be a good man, is he really a superior man? or is his gravity only in appearance?'

^{11:21} Tsze-lu asked whether he should immediately carry into practice what he heard. Confucius said, 'There are your father and elder brothers to be consulted;— why should you act on that principle of immediately carrying into practice what you hear?' Zan Yu asked the same, whether he should immediately carry into practice what he heard, and the Master answered, 'Immediately carry into practice what you hear.' Kung-hsi Hwa said, 'Yu asked whether he should carry immediately into practice what he heard, and you said, "There are your father and elder brothers to be consulted." Ch'iu asked whether he should immediately carry into practice what he heard, and you said, "Carry it immediately into practice." I, Ch'ih, am perplexed, and venture to ask

you for an explanation.' Confucius said, 'Ch'iu is retiring and slow; therefore, I urged him forward. Yu has more than his own share of energy; therefore I kept him back.'

^{12:1} Yen Yuan asked about perfect virtue. Confucius said, 'To subdue one's self and return to propriety, is perfect virtue. If a man can for one day subdue himself and return to propriety, all under heaven will ascribe perfect virtue to him. Is the practice of perfect virtue from a man himself, or is it from others?' Yen Yuan said, 'I beg to ask the steps of that process.' The Master replied, 'Look not at what is contrary to propriety; listen not to what is contrary to propriety; speak not what is contrary to propriety; make no movement which is contrary to propriety.' Yen Yuan then said, 'Though I am deficient in intelligence and vigour, I will make it my business to practise this lesson.'

^{12:2} Chung-kung asked about perfect virtue. Confucius said, 'It is, when you go abroad, to behave to every one as if you were receiving a great guest; to employ the people as if you were assisting at a great sacrifice; not to do to others as you would not wish done to yourself; to have no murmuring against you in the country, and none in the family.' Chung-kung said, 'Though I am deficient in intelligence and vigour, I will make it my business to practise this lesson.'

^{12:3} Sze-ma Niu asked about perfect virtue. Confucius said, 'The man of perfect virtue is cautious and slow in his speech.' 'Cautious and slow in his speech!' said Niu;— 'is this what is meant by perfect vir-

tue?' Confucius said, 'When a man feels the difficulty of doing, can he be other than cautious and slow in speaking?'

^{12:4} Sze-ma Niu asked about the superior man. Confucius said, 'The superior man has neither anxiety nor fear.' 'Being without anxiety or fear!' said Niu;— 'does this constitute what we call the superior man?' Confucius said, 'When internal examination discovers nothing wrong, what is there to be anxious about, what is there to fear?'

^{12:5} Sze-ma Niu, full of anxiety, said, 'Other men all have their brothers, I only have not.' Tsze-hsia said to him, 'There is the following saying which I have heard:— "Death and life have their determined appointment; riches and honours depend upon Heaven." 'Let the superior man never fail reverentially to order his own conduct, and let him be respectful to others and observant of propriety:— then all within the four seas will be his brothers. What has the superior man to do with being distressed because he has no brothers?'

^{12:6} Tsze-chang asked what constituted intelligence. Confucius said, 'He with whom neither slander that gradually soaks into the mind, nor statements that startle like a wound in the flesh, are successful, may be called intelligent indeed. Yea, he with whom neither soaking slander, nor startling statements, are successful, may be called farseeing.'

^{12:7} Tsze-kung asked about government. Confucius said, 'The requisites of government are that there be sufficiency of food, sufficiency of military equipment, and the confidence of the people in their ruler.' Tsze-kung said, 'If it cannot be

helped, and one of these must be dispensed with, which of the three should be foregone first?' 'The military equipment,' said the Master. Tsze-kung again asked, 'If it cannot be helped, and one of the remaining two must be dispensed with, which of them should be foregone?' The Master answered, 'Part with the food. From of old, death has been the lot of all men; but if the people have no faith in their rulers, there is no standing for the state.'

^{12:9} The Duke Ai inquired of Yu Zo, saying, 'The year is one of scarcity, and the returns for expenditure are not sufficient;— what is to be done?' Yu Zo replied to him, 'Why not simply tithe the people?' 'With two tenths, said the duke, 'I find it not enough;— how could I do with that system of one tenth?' Yu Zo answered, 'If the people have plenty, their prince will not be left to want alone. If the people are in want, their prince cannot enjoy plenty alone.'

^{12:10} Tsze-chang having asked how virtue was to be exalted, and delusions to be discovered, the Master said, 'Hold faithfulness and sincerity as first principles, and be moving continually to what is right;— this is the way to exalt one's virtue. 'You love a man and wish him to live; you hate him and wish him to die. Having wished him to live, you also wish him to die. This is a case of delusion. 'It may not be on account of her being rich, yet you come to make a difference.'"

^{12:13} Confucius said, 'In hearing litigations, I am like any other body. What is necessary, however, is to cause the people to have no litigations.'

^{12:14} Tsze-chang asked about government. Confucius said, 'The art of governing is to keep its affairs before the mind without weariness, and to practise them with undeviating consistency.'

^{12:15} Confucius said, 'By extensively studying all learning, and keeping himself under the restraint of the rules of propriety, one may thus likewise not err from what is right.'

^{12:16} Confucius said, 'The superior man seeks to perfect the admirable qualities of men, and does not seek to perfect their bad qualities. The mean man does the opposite of this.'

^{12:17} Chi K'ang asked Confucius about government. Confucius replied, 'To govern means to rectify. If you lead on the people with correctness, who will dare not to be correct?'

^{12:18} Chi K'ang, distressed about the number of thieves in the state, inquired of Confucius how to do away with them. Confucius said, 'If you, sir, were not covetous, although you should reward them to do it, they would not steal.'

^{12:19} Chi K'ang asked Confucius about government, saying, 'What do you say to killing the unprincipled for the good of the principled?' Confucius replied, 'Sir, in carrying on your government, why should you use killing at all? Let your evinced desires be for what is good, and the people will be good. The relation between superiors and inferiors, is like that between the wind and the grass. The grass must bend, when the wind blows across it.'

^{12:20} Tsze-chang asked, 'What must the officer be, who may be said to be distinguished?' Confucius said, 'What is it

you call being distinguished?' Tsze-chang replied, 'It is to be heard of through the State, to be heard of throughout his clan.' The Master said, 'That is notoriety, not distinction. 'Now the man of distinction is solid and straightforward, and loves righteousness. He examines people's words, and looks at their countenances. He is anxious to humble himself to others. Such a man will be distinguished in the country; he will be distinguished in his clan. 'As to the man of notoriety, he assumes the appearance of virtue, but his actions are opposed to it, and he rests in this character without any doubts about himself. Such a man will be heard of in the country; he will be heard of in the clan.'

^{12:21} Fan Ch'ih rambling with the Master under the trees about the rain altars, said, 'I venture to ask how to exalt virtue, to correct cherished evil, and to discover delusions.' The Master said, 'Truly a good question! 'If doing what is to be done be made the first business, and success a secondary consideration;— is not this the way to exalt virtue? To assail one's own wickedness and not assail that of others;— is not this the way to correct cherished evil? For a morning's anger to disregard one's own life, and involve that of his parents;— is not this a case of delusion?'

^{12:22} Fan Ch'ih asked about benevolence. Confucius said, 'It is to love all men.' He asked about knowledge. Confucius said, 'It is to know all men.' Fan Ch'ih did not immediately understand these answers. Confucius said, 'Employ the upright and put aside all the crooked;— in this way the crooked can be made to be upright.' Fan Ch'ih retired, and, seeing

Tsze-hsia, he said to him, 'A Little while ago, I had an interview with our Master, and asked him about knowledge. He said, 'Employ the upright, and put aside all the crooked;— in this way, the crooked will be made to be upright.' What did he mean?' Tsze-hsia said, 'Truly rich is his saying! 'Shun, being in possession of the kingdom, selected from among all the people, and employed Kao-yao, on which all who were devoid of virtue disappeared. T'ang, being in possession of the kingdom, selected from among all the people, and employed I Yin, and all who were devoid of virtue disappeared.'

^{12:23} Tsze-kung asked about friendship. Confucius said, 'Faithfully admonish your friend, and skillfully lead him on. If you find him impracticable, stop. Do not disgrace yourself.'

^{12:24} The philosopher Tsang said, 'The superior man on grounds of culture meets with his friends, and by their friendship helps his virtue.'

^{13:1} Tsze-lu asked about government. Confucius said, 'Go before the people with your example, and be laborious in their affairs.' He requested further instruction, and was answered, 'Be not weary (in these things).'

^{13:2} Chung-kung, being chief minister to the Head of the Chi family, asked about government. Confucius said, 'Employ first the services of your various officers, pardon small faults, and raise to office men of virtue and talents.' Chung-kung said, 'How shall I know the men of virtue and talent, so that I may raise them to office?' He was answered, 'Raise to office those

whom you know. As to those whom you do not know, will others neglect them?"

^{13:3} What the superior man requires, is just that in his words there may be nothing incorrect.'

^{13:5} Confucius said, 'Though a man may be able to recite the three hundred odes, yet if, when intrusted with a governmental charge, he knows not how to act, or if, when sent to any quarter on a mission, he cannot give his replies unassisted, notwithstanding the extent of his learning, of what practical use is it?'

^{13:6} Confucius said, 'When a prince's personal conduct is correct, his government is effective without the issuing of orders. If his personal conduct is not correct, he may issue orders, but they will not be followed.'

^{13:9} When the Master went to Wei, Zan Yu acted as driver of his carriage. The Master observed, 'How numerous are the people!' Yu said, 'Since they are thus numerous, what more shall be done for them?' 'Enrich them,' was the reply. 'And when they have been enriched, what more shall be done?' Confucius said, 'Teach them.'

^{13:11} Confucius said, "'If good men were to govern a country in succession for a hundred years, they would be able to transform the violently bad, and dispense with capital punishments." True indeed is this saying!'

^{13:12} Confucius said, 'If a truly royal ruler were to arise, it would still require a generation, and then virtue would prevail.'

^{13:13} Confucius said, 'If a minister make his own conduct correct, what difficulty will he have in assisting in government?

If he cannot rectify himself, what has he to do with rectifying others?'

^{13:15} The Duke Ting asked whether there was a single sentence which could make a country prosperous. Confucius replied, 'Such an effect cannot be expected from one sentence. 'There is a saying, however, which people have— "To be a prince is difficult; to be a minister is not easy." 'If a ruler knows this,— the difficulty of being a prince,— may there not be expected from this one sentence the prosperity of his country?' The duke then said, 'Is there a single sentence which can ruin a country?' Confucius replied, 'Such an effect as that cannot be expected from one sentence. There is, however, the saying which people have— "I have no pleasure in being a prince, but only in that no one can offer any opposition to what I say!" 'If a ruler's words be good, is it not also good that no one oppose them? But if they are not good, and no one opposes them, may there not be expected from this one sentence the ruin of his country?'

^{13:16} The Duke of Sheh asked about government. Confucius said, 'Good government obtains, when those who are near are made happy, and those who are far off are attracted.'

^{13:17} Tsze-hsia, being governor of Chu-fu, asked about government. The Master said, 'Do not be desirous to have things done quickly; do not look at small advantages. Desire to have things done quickly prevents their being done thoroughly. Looking at small advantages prevents great affairs from being accomplished.'

^{13:19} Fan Ch'ih asked about perfect vir-

tue. Confucius said, 'It is, in retirement, to be sedately grave; in the management of business, to be reverently attentive; in intercourse with others, to be strictly sincere. Though a man go among rude, uncultivated tribes, these qualities may not be neglected.'

^{13:21} Confucius said, 'Since I cannot get men pursuing the due medium, to whom I might communicate my instructions, I must find the ardent and the cautiously-decided. The ardent will advance and lay hold of truth; the cautiously-decided will keep themselves from what is wrong.'

^{13:23} Confucius said, 'The superior man is affable, but not adulatory; the mean man is adulatory, but not affable.'

^{13:24} Tsze-kung asked, saying, 'What do you say of a man who is loved by all the people of his neighborhood?' The Master replied, 'We may not for that accord our approval of him.' 'And what do you say of him who is hated by all the people of his neighborhood?' Confucius said, 'We may not for that conclude that he is bad. It is better than either of these cases that the good in the neighborhood love him, and the bad hate him.'

^{13:25} Confucius said, 'The superior man is easy to serve and difficult to please. If you try to please him in any way which is not accordant with right, he will not be pleased. But in his employment of men, he uses them according to their capacity. The mean man is difficult to serve, and easy to please. If you try to please him, though it be in a way which is not accordant with right, he may be pleased. But in his employment of men, he wishes them to be equal to everything.'

^{13:26} Confucius said, 'The superior man has a dignified ease without pride. The mean man has pride without a dignified ease.'

^{13:27} Confucius said, 'The firm, the enduring, the simple, and the modest are near to virtue.'

^{13:28} Tsze-lu asked, saying, 'What qualities must a man possess to entitle him to be called a scholar?' Confucius said, 'He must be thus,— earnest, urgent, and bland:— among his friends, earnest and urgent; among his brethren, bland.'

^{14:1} Hsien asked what was shameful. Confucius said, 'When good government prevails in a state, to be thinking only of salary; and, when bad government prevails, to be thinking, in the same way, only of salary;— this is shameful.'

^{14:2} 'When the love of superiority, boasting, resentments, and covetousness are repressed, this may be deemed perfect virtue.' Confucius said, 'This may be regarded as the achievement of what is difficult. But I do not know that it is to be deemed perfect virtue.'

^{14:3} Confucius said, 'The scholar who cherishes the love of comfort is not fit to be deemed a scholar.'

^{14:5} Confucius said, 'The virtuous will be sure to speak correctly, but those whose speech is good may not always be virtuous. Men of principle are sure to be bold, but those who are bold may not always be men of principle.'

^{14:7} Confucius said, 'Superior men, and yet not always virtuous, there have been, alas! But there never has been a mean man, and, at the same time, virtuous.'

^{14:8} Confucius said, 'Can there be love which does not lead to strictness with its object? Can there be loyalty which does not lead to the instruction of its object?'

^{14:11} Confucius said, 'To be poor without murmuring is difficult. To be rich without being proud is easy.'

^{14:13} Tsze-lu asked what constituted a COMPLETE man. Confucius said, 'Suppose a man with the knowledge of Tsang Wu-chung, the freedom from covetousness of Kung-ch'o, the bravery of Chwang of Pien, and the varied talents of Zan Ch'iu; add to these the accomplishments of the rules of propriety and music:— such a one might be reckoned a COMPLETE man.' He then added, 'But what is the necessity for a complete man of the present day to have all these things? The man, who in the view of gain, thinks of righteousness; who in the view of danger is prepared to give up his life; and who does not forget an old agreement however far back it extends:— such a man may be reckoned a COMPLETE man.'

^{14:14} The Master asked Kung-ming Chia about Kung-shu Wan, saying, 'Is it true that your master speaks not, laughs not, and takes not?' Kung-ming Chia replied, 'This has arisen from the reporters going beyond the truth.— My master speaks when it is the time to speak, and so men do not get tired of his speaking. He laughs when there is occasion to be joyful, and so men do not get tired of his laughing. He takes when it is consistent with righteousness to do so, and so men do not get tired of his taking.' Confucius said, 'So! But is it so with him?'

^{14:20} The Master was speaking about

the unprincipled course of the duke Ling of Wei, when Ch'i K'ang said, 'Since he is of such a character, how is it he does not lose his State?' Confucius said, 'The Chung-shu Yu has the superintendence of his guests and of strangers; the litanist, T'o, has the management of his ancestral temple; and Wang-sun Chia has the direction of the army and forces:— with such officers as these, how should he lose his State?'

^{14:21} Confucius said, 'He who speaks without modesty will find it difficult to make his words good.'

^{14:23} Tsze-lu asked how a ruler should be served. Confucius said, 'Do not impose on him, and, moreover, withstand him to his face.'

^{14:24} Confucius said, 'The progress of the superior man is upwards; the progress of the mean man is downwards.'

^{14:26} Chu Po-yu sent a messenger with friendly inquiries to Confucius. Confucius sat with him, and questioned him. 'What,' said he, 'is your master engaged in?' The messenger replied, 'My master is anxious to make his faults few, but he has not yet succeeded.' He then went out, and the Master said, 'A messenger indeed! A messenger indeed!'

^{14:27} Confucius said, 'He who is not in any particular office, has nothing to do with plans for the administration of its duties.'

^{14:28} The philosopher Tsang said, 'The superior man, in his thoughts, does not go out of his place.'

^{14:29} Confucius said, 'The superior man is modest in his speech, but exceeds in his actions.'

^{14:30} Confucius said, 'The way of the superior man is threefold, but I am not equal to it. Virtuous, he is free from anxieties; wise, he is free from perplexities; bold, he is free from fear. Tsze-kung said, 'Master, that is what you yourself say.'

^{14:31} Tsze-kung was in the habit of comparing men together. The Master said, 'Tsze must have reached a high pitch of excellence! Now, I have not leisure for this.'

^{14:32} Confucius said, 'I will not be concerned at men's not knowing me; I will be concerned at my own want of ability.'

^{14:33} Confucius said, 'He who does not anticipate attempts to deceive him, nor think beforehand of his not being believed, and yet apprehends these things readily (when they occur);— is he not a man of superior worth?'

^{14:35} Confucius said, 'A horse is called a ch'i, not because of its strength, but because of its other good qualities.'

^{14:36} Some one said, 'What do you say concerning the principle that injury should be recompensed with kindness?' Confucius said, 'With what then will you recompense kindness? 'Recompense injury with justice, and recompense kindness with kindness.'

^{14:37} Confucius said, 'Alas! there is no one that knows me.' Tsze-kung said, 'What do you mean by thus saying— that no one knows you?' The Master replied, 'I do not murmur against Heaven. I do not grumble against men. My studies lie low, and my penetration rises high. But there is Heaven;— that knows me!'

^{14:38} The Kung-po Liao, having slandered Tsze-lu to Chi-sun, Tsze-fu Ching-

po informed Confucius of it, saying, 'Our master is certainly being led astray by the Kung-po Liao, but I have still power enough left to cut Liao off, and expose his corpse in the market and in the court.' Confucius said, 'If my principles are to advance, it is so ordered. If they are to fall to the ground, it is so ordered. What can the Kung-po Liao do where such ordering is concerned?'

^{14:39} Confucius said, 'Some men of worth retire from the world. Some retire from particular states. Some retire because of disrespectful looks. Some retire because of contradictory language.'

^{14:42} The Master was playing, one day, on a musical stone in Wei, when a man, carrying a straw basket, passed the door of the house where Confucius was, and said, 'His heart is full who so beats the musical stone.' A little while after, he added, 'How contemptible is the one-ideaed obstinacy those sounds display! When one is taken no notice of, he has simply at once to give over his wish for public employment. "Deep water must be crossed with the clothes on; shallow water may be crossed with the clothes held up."' Confucius said, 'How determined is he in his purpose! But this is not difficult!'

^{14:44} Confucius said, 'When rulers love to observe the rules of propriety, the people respond readily to the calls on them for service.'

^{14:45} Tsze-lu asked what constituted the superior man. The Master said, 'The cultivation of himself in reverential carefulness.' 'And is this all?' said Tsze-lu. 'He cultivates himself so as to give rest to others,' was the reply. 'And is this all?'

again asked Tsze-lu. Confucius said, 'He cultivates himself so as to give rest to all the people. He cultivates himself so as to give rest to all the people:— even Yao and Shun were still solicitous about this.'

^{14:46} Yuan Zang was squatting on his heels, and so waited the approach of the Master, who said to him, 'In youth not humble as befits a junior; in manhood, doing nothing worthy of being handed down; and living on to old age:— this is to be a pest.' With this he hit him on the shank with his staff.

^{14:47} A youth of the village of Ch'ueh was employed by Confucius to carry the messages between him and his visitors. Some one asked about him, saying, 'I suppose he has made great progress.' The Master said, 'I observe that he is fond of occupying the seat of a full-grown man; I observe that he walks shoulder to shoulder with his elders. He is not one who is seeking to make progress in learning. He wishes quickly to become a man.'

^{15:1} The Duke Ling of Wei asked Confucius about tactics. Confucius replied, 'I have heard all about sacrificial vessels, but I have not learned military matters.' On this, he took his departure the next day. When he was in Chan, their provisions were exhausted, and his followers became so ill that they were unable to rise. Tsze-lu, with evident dissatisfaction, said, 'Has the superior man likewise to endure in this way?' Confucius said, 'The superior man may indeed have to endure want, but the mean man, when he is in want, gives way to unbridled license.'

^{15:2} Confucius said, 'Ts'ze, you think, I

suppose, that I am one who learns many things and keeps them in memory?' Tsze-kung replied, 'Yes,— but perhaps it is not so?' 'No,' was the answer; 'I seek a unity all-pervading.'

^{15:3} Confucius said, 'Yu, those who know virtue are few.'

^{15:4} Confucius said, 'May not Shun be instanced as having governed efficiently without exertion? What did he do? He did nothing but gravely and reverently occupy his royal seat.'

^{15:5} Tsze-chang asked how a man should conduct himself, so as to be everywhere appreciated. Confucius said, 'Let his words be sincere and truthful, and his actions honourable and careful;— such conduct may be practised among the rude tribes of the South or the North. If his words be not sincere and truthful and his actions not honourable and careful, will he, with such conduct, be appreciated, even in his neighborhood? 'When he is standing, let him see those two things, as it were, fronting him. When he is in a carriage, let him see them attached to the yoke. Then may he subsequently carry them into practice.' Tsze-chang wrote these counsels on the end of his sash.

^{15:6} Confucius said, 'Truly straightforward was the historiographer Yu. When good government prevailed in his State, he was like an arrow. When bad government prevailed, he was like an arrow. A superior man indeed is Chu Po-yu! When good government prevails in his state, he is to be found in office. When bad government prevails, he can roll his principles up, and keep them in his breast.'

^{15:7} Confucius said, 'When a man may

be spoken with, not to speak to him is to err in reference to the man. When a man may not be spoken with, to speak to him is to err in reference to our words. The wise err neither in regard to their man nor to their words.'

^{15:8} Confucius said, 'The determined scholar and the man of virtue will not seek to live at the expense of injuring their virtue. They will even sacrifice their lives to preserve their virtue complete.'

^{15:9} Tsze-kung asked about the practice of virtue. Confucius said, 'The mechanic, who wishes to do his work well, must first sharpen his tools. When you are living in any state, take service with the most worthy among its great officers, and make friends of the most virtuous among its scholars.'

^{15:10} 'Let the music be the Shao with its pantomimes. Banish the songs of Chang, and keep far from specious talkers. The songs of Chang are licentious; specious talkers are dangerous.'

^{15:11} Confucius said, 'If a man take no thought about what is distant, he will find sorrow near at hand.'

^{15:12} Confucius said, 'It is all over! I have not seen one who loves virtue as he loves beauty.'

^{15:14} Confucius said, 'He who requires much from himself and little from others, will keep himself from being the object of resentment.'

^{15:15} Confucius said, 'When a man is not in the habit of saying— "What shall I think of this? What shall I think of this?" I can indeed do nothing with him!'

^{15:16} Confucius said, 'When a number of people are together, for a whole day,

without their conversation turning on righteousness, and when they are fond of carrying out the suggestions of a small shrewdness;— theirs is indeed a hard case.'

^{15:17} Confucius said, 'The superior man in everything considers righteousness to be essential. He performs it according to the rules of propriety. He brings it forth in humility. He completes it with sincerity. This is indeed a superior man.'

^{15:18} Confucius said, 'The superior man is distressed by his want of ability. He is not distressed by men's not knowing him.'

^{15:19} Confucius said, 'The superior man dislikes the thought of his name not being mentioned after his death.'

^{15:20} Confucius said, 'What the superior man seeks, is in himself. What the mean man seeks, is in others.'

^{15:21} Confucius said, 'The superior man is dignified, but does not wrangle. He is sociable, but not a partizan.'

^{15:22} Confucius said, 'The superior man does not promote a man simply on account of his words, nor does he put aside good words because of the man.'

^{15:23} Tsze-kung asked, saying, 'Is there one word which may serve as a rule of practice for all one's life?' Confucius said, 'Is not RECIPROCITY such a word? What you do not want done to yourself, do not do to others.'

^{15:25} Confucius said, 'Even in my early days, a historiographer would leave a blank in his text, and he who had a horse would lend him to another to ride. Now, alas! there are no such things.'

^{15:26} Confucius said, 'Specious words confound virtue. Want of forbearance in small matters confounds great plans.'

^{15:27} Confucius said, 'When the multitude hate a man, it is necessary to examine into the case. When the multitude like a man, it is necessary to examine into the case.'

^{15:28} Confucius said, 'A man can enlarge the principles which he follows; those principles do not enlarge the man.'

^{15:29} Confucius said, 'To have faults and not to reform them,— this, indeed, should be pronounced having faults.'

^{15:30} Confucius said, 'I have been the whole day without eating, and the whole night without sleeping:— occupied with thinking. It was of no use. The better plan is to learn.'

^{15:31} Confucius said, 'The object of the superior man is truth. Food is not his object. There is plowing;— even in that there is sometimes want. So with learning;— emolument may be found in it. The superior man is anxious lest he should not get truth; he is not anxious lest poverty should come upon him.'

^{15:32} Confucius said, 'When a man's knowledge is sufficient to attain, and his virtue is not sufficient to enable him to hold, whatever he may have gained, he will lose again. 'When his knowledge is sufficient to attain, and he has virtue enough to hold fast, if he cannot govern with dignity, the people will not respect him. 'When his knowledge is sufficient to attain, and he has virtue enough to hold fast; when he governs also with dignity, yet if he try to move the people contrary to the rules of propriety:— full excellence is not reached.'

^{15:33} Confucius said, 'The superior man cannot be known in little matters; but

he may be intrusted with great concerns. The small man may not be intrusted with great concerns, but he may be known in little matters.'

^{15:35} Confucius said, 'Let every man consider virtue as what devolves on himself. He may not yield the performance of it even to his teacher.'

^{15:36} Confucius said, 'The superior man is correctly firm, and not firm merely.'

^{15:37} Confucius said, 'A minister, in serving his prince, reverently discharges his duties, and makes his emolument a secondary consideration.'

^{15:38} Confucius said, 'In teaching there should be no distinction of classes.'

^{15:39} Confucius said, 'Those whose courses are different cannot lay plans for one another.'

^{15:40} Confucius said, 'In language it is simply required that it convey the meaning.'