



(岩倉紙芝居館古典館 <http://hjueda.on.coocan.jp/koten/koten.htm> 宰主 上田啓之 by Hiroyuki Ueda)

RONGO CONFUCIAN ANALECTS (孔子語錄; 論語, published in 1861) by James Legge

zǐ hǎn dì jiǔ TSZE HAN
子罕 第九

zǐ hǎnyán lì yǔ mìng yǔ rén
○子罕言利與命與仁

The subjects of which the Master seldom spoke were-profitableness, and also the appointments of *Heaven*, and perfect virtue.

■罕 comes from 网(a net to catch birds) and 干 (a long handle). 罕罍 a flag of son of heaven(天子) used for honor guard → rare/ seldom ■利 comes from 禾(grain) and 利 (a sharp blade). → harvest/gain/profit/benefit/sharp Traditionally 利 was 利 of 元亨利貞 (Heaven gives birth everything, nourishes them, and makes them what they should be.) 「Yi Jing 易經 Qian 乾」 and of 利者義之和也 (利 makes everything in its right order harmoniously.) 利 was supposed to be something like a good function of heaven. In Xian Wen (Heen Wan 憲問), The Analects (論語), 「見利思義(a man) in view of gain, thinks of righteousness」, this 利 was supposed to be something which would hurt 義.

dá xiàngdǎngrényuē dà zāi kǒng zǐ bó xué ér wú suǒ chéng míng
○達巷黨人曰大哉孔子博學而無所成名

A man of the village of Ta-heasng said, "Great indeed is the philosopher K'ung! His learning is extensive, and yet he does not render his name famous by any *particular* thing."

■達巷(dá xiàng, Ta-heasng), the name of 黨 which consists of 500 families. ■孔子(kǒng zǐ, K'ung) ■大哉孔子 Great is Kong Zi. This has been regarded as a word of praise and the man thought it a pity that Kong Zi was not famous in anything. Zhu Xi explained that the man did not know the fact that the virtue of Kong Zi was so great that people would be influenced without knowing it.

zǐ wénzhīwèimén dì zǐ yuēwú hé zhízhí yù hū zhíshè hū wú zhí yù yǐ
子聞之謂門弟子曰吾何執執御乎執射乎吾執御矣

The Master heard the observation, and said to his disciples, "What shall I practice? Shall I practice charioteering, or shall I practice archery? I will practice charioteering."

■射 shè High value was placed on ceremonial aspects of shooting procedure ■御 yù Charioteering was regarded as a mean practice. ■This has been regarded as a self-humiliation of Kong Zi on having a word of praise. ■大哉孔子 sounds like a paradoxical expression. Below Kong Zi said of himself, "When I was young, my condition was low, and 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" When he was young, he thought of making charioteering his career, however, he made up his mind making learning his career at the age of 15. Kong Zi was supposed to have said to his disciples, "Will the man be satisfied if I might have become a famous charioteer?"

zǐ yuē má miǎn lǐ yě jīn yě chún jiǎn wú cóng zhòng
○子曰麻冕禮也今也純儉吾從衆

The Master 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.

■麻 má linen/hemp/flax ■純 chún used as 絲 sī in ancient times, which was a thread of silkworm. The development of silk cultivation made it easier to get silk clothes. ■In ancient China, the beginning of the rules of proprieties was the capping when a boy became a man. "The capping took place at the top of the eastern steps, (appropriate to the use of the Master) - to show that the son would (in due time) take his place. (The father) handed him a (special) cup in the guests' place. Three caps were used in the ceremony, each successive one more honourable, and giving the more importance to his coming of age. When the capping was over, he received the name of his maturity. So was it shown that he was now a full-grown man. He presented himself before his mother, and his mother bowed to him; he did the same before his brothers and cousins, and they bowed to him - he was a man grown, and so they exchanged courtesies with him. In the dark-coloured cap, and the dark-coloured square-cut robes, he put down his gift of introduction before the ruler, and then proceeded with the proper gifts to present himself to the high ministers and Great officers, and to the old gentlemen of the country - appearing before them as a man grown. (冠義 [Guan Yi ; The meaning of the ceremony of capping]) " A man without capping was regarded as a lower class people.

bài xià lǐ yě jīn bài hū shàng tài yě suī wéi zhòng wú cóng xià
拜下禮也今拜乎上泰也雖違衆吾從下

"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."

■According to the 燕義(Yan Yi; The meaning of the banquet) , "The ruler sends the cup round among the guests in order; and when he has given a special cup to any, they all descend, and bow twice, laying at the same time their heads to the ground; after which they ascend, and complete their bowing - thus showing the observance due from subjects." However, at the days of Confucius, it became a new trend of the beginning of the dog eats dog era to bow staying up on the hall. If Confucius alone would descend, it could have led to an embarrassing situation.

zǐ jué sì wú yì wú bì wú gù wú wǒ
○子絕四毋意毋必毋固毋我

There were four things from which the Master was entirely free. He had no foregone conclusions, no arbitrary predeterminations, no obstinacy, and no egoism.

■arbitrary Based on random choice or personal whim, rather than any reason or system ■obstinacy ← obstinate Stubbornly refusing to change one's opinion or chosen course of action, despite attempts to persuade one to do so ■絕 jué=絕 comes from 糸(thread) and 刀(blade) and 卩(strike), which means to cut it down. ■毋 wú stop doing/quit/break away from ■意 yì intention/ thought/ idea/ opinion/ wish Confucius followed not his 意 but 禮(li: the rules of propriety). ■必 bì must/ certainly/ surely Confucius did not stay in the wrong administration but left it. ■固 gù comes from 口 and 古, four sides of 古 are blocked. "There being instruction, there will be no distinction of classes (WEI LING KUNG XV)." Confucius met a disciple not by his class but by his ability to learn. ■我 wǒ I/me The Master said, "A transmitter and not a maker, believing in

and loving the ancients, I venture to compare myself with our old Pa'ng.(SHU URH VII)" Confucius talked about the ancient matters as they were, and never gave his own original interpretations.

○子畏於匡 曰
zǐ wèi yú kuāngyuē

The Master was put in fear in K'wang.

■According to Sima Qian (司馬遷), Yan Ke (顏克), a disciple and a charioteer of Confucius, once came to K'wang as the charioteer of Yang Hu (陽虎) who had invaded into the town through a gap giving damages to the people of the town. When Confucius's party arrived at K'wang, Yan Ke was supposed to have been talking about the gap. Someone who noticed him as Yan Ke listening to the talk found a suspicious man like Yang Hu on the chariot. The people of the town surrounded the party and confined them. Both appearances were said to be close. The damages given by Yang Hu seemed to have been so great that they would not like to deal with the incident calmly. ■畏 wèi fear/respect One interpretation was that the Master was put in fear (畏), the other one was that the Master was aware of the will of the Heaven and respected (畏) it.

文王既沒 文不在茲乎
wénwáng jì mòwénbú zài zī hū

He said, "After the death of King Wan, was not the cause of truth lodged here *in me*?

■cause A principle, aim, or movement to which one is committed and which one is prepared to defend or advocate ■文 wén culture/ literature/ writing/ beauty of design or pattern According to ZhuXi(朱熹), the rules propriety, music, systems and institutions (禮樂制度) ■King Wan had gone some 500 years ago, however, his ideals still stays here in me.

天之將喪斯文也 後死者不得與於斯文也 天之未喪斯文也 匡人其如予何
tiānzhījiāngsàng sī wén yě hòu sǐ zhě bù dé yǔ yú sī wén yě tiānzhīwèisàng sī wén yě kuāngrén qí rú yǔ hé

"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?"

■喪 sàng perish/ be lost sāng mourn/ funeral ■後死者 hòu sǐ zhě persons who will die after King Wan ■與 yǔ participate/ take part yǔ and/ give/ get along yú Being put in the end of a phrase, it shows question, lament etc. ■"The Master seldom spoke the appointments of Heaven", and this was it, which seemed to come out under this kind of severe situations..

○大宰問於子貢 曰夫子聖者與何其多能也
tài zǎi wèn yú zǐ gòngyuē fū zǐ shèngzhě yǔ hé qí duōnéng yě

A high officer asked Tsze-kung, saying, "May we not say that your Master is a sage? How various is his ability!"

■In ancient china. a sage (聖) or a superior man (君子) should be someone who can get the right person of right ability in the right position with his virtue and who should not be a man of various abilities. ■子貢 zǐgòng, Tsze-kung was very involved in foreign affairs at the time of Duke Ai of Lu (魯哀公). According to Zuozhuan (左傳), he had a negotiation with a high officer of Wu (吳) in place of Duke Ai. This conversation was supposed to be made on that occasion.

zǐ gòngyuē gù tiānzòngzhījiāngshèngyòuduōnéng yě
子貢曰固天縱之將聖又多能也

Tsze-kung said, "Certainly Heaven has endowed him unlimitedly. He is about a sage. And, moreover, his ability is various."

■縱 zòng becomes 放(put/ release/ free). 縱 cóng becomes 從(follow). 縱 comes from 从(zòng / cóng), which is two persons listening each other or following each other. 天縱之~ Heaven, listening to Confucius, has admitted him to be ~. ■Tsze-kung was quite aware of Confucius being endowed by Heaven and he was so smart that he made the high officer remind of 舜(Shun) who was the great sage and the man of various abilities.

zǐ wénzhīyuē tài zāi zhī wǒ hū wúshǎo yě jiàn gù duōnéng bǐ shì jūn zǐ duō hū zāi bù duō yě
子聞之曰大宰知我乎吾少也賤故多能鄙事君子多乎哉不多也

The Master heard of the conversation and said, "Does the high officer know me? When I was young, my condition was low, and 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."

■Tsze-kung reported this conversation to the Master. The Master would have recognized that not only the high officer but leading foreign officers might also know his variety of ability. The Master was supposed to caution Tsze-kung about his smartness that he was neither a sage nor a superior man..

láo yuē zǐ yún wú bú shì gù yì
牢曰子云吾不試故藝

Laou said, "The Master said, 'Having no official employment, I acquired many arts.'"

■牢 láo, Laou is a disciple. His social name is 子張(Zizhang). He was such a budding and energetic disciple that he asked something hard to ask, which could be put on here. The Master's words were so simple as 不試故藝 (bushiguyi).

zǐ yuē wú yǒu zhī hū zāi wú zhī yě yǒu bǐ fū wèn yú wǒ kōng kōng rú yě wǒ kòu qí liǎng duān ér jié yān
○子曰吾有知乎哉無知也有鄙夫問於我空空如也我叩其兩端而竭焉

The Master said, "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."

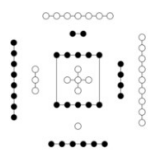
■*exhaust* Expound on or explore (a subject or options) so fully that there is nothing further to be said or discovered. ■知 originally comes from 矢(shǐ arrow/ vow/ swear) and 𠂔(a box in which the vow is preserved), which is to keep words. In Confucius days, 知 was supposed to 詞(cí), which came from 司(sī control) and 言(yán words), making right use of words. Confucius did not think of gaining nor giving knowledge on it, but helping someone eager to learn find out the right words about it examining everything he knows on it.

zǐ yuē fèng niǎo bú zhì hé bù chū tú wú yǐ yǐ hū
○子曰鳳鳥不至河不出圖吾已矣乎

The Master said, "The FUNG bird does not come; the river sends forth no map:-it is all over with me!"

■Confucius was quite aware of his role as the successor of culture of the king Wen of Zhou (周文王), however, he

was the man of various abilities, and the Heaven did not show any sign of Fung bird and He Map, which at last made him feel all over with him and stay further modest. ■鳳鳥 fèng niǎo, An immortal bird whose rare appearance is said to be an omen foretelling the appearance of a sage.



■圖 tú, A figure shown on the back of the mythical dragon horse coming out from the He (河, river) at the time of FuXi (伏羲, a far ancient day's sage “king”), which is known as the *He Map* (or the Yellow River Map). 河=黃河 (the Yellow River) FuXi is considered the originator of the trigrams (八卦 BaQua) of the I Ching (易經 Yì Jīng).

“Then in accordance with (the height of) heaven they did service to Heaven, in accordance with (the lower position of) earth they did service to Earth; taking advantage of the famous hills they ascended them, and announced to Heaven the good government (of the princes). When thus at the felicitous spot (chosen for their capitals) they presented their offerings to God in the suburb and announced to Heaven (the general good government from the famous hills), the phoenix descended, and tortoises and dragons made their appearance. When they presented their offerings to God in the suburb the winds and rains were duly regulated, and the cold and heat came each in its proper time, so that the sage (king) had only to stand with his face to the south, and order prevailed all under the sky.(LiQi「禮器」、LiJi「禮記」)”

○ zǐ jiàn zī cuī zhě miǎn yī cháng zhě yǔ gǔ zhě jiàn zhī suī shǎo bì zuò guò zhī bì qū
子見齊衰者 冕衣裳者與瞽者見之雖少必作過之必趨

When the Master saw 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.

■斬衰 zhǎn cuī A dress of the mourning of three years 齊衰 zī cuī A dress of the mourning of one year ■少 shǎo; young shǎo; few ■作 zuò make/ work/ compose/ write/ act/ perform Traditionally regarded as 起(rise up). 作 comes from 人 and 乍, and the old meaning of 乍 was to stop doing ~. ■趨 qū hasten/ hurry/ be attracted to, however, it was the way of walking at the time of ceremony ■The Master was supposed to give way to those persons and walk away showing his respect for them.

○ yán yuān kuī rán tàn yuē yǎng zhī mí gāo zuān zhī mí jiǎn zhān zhī zài qián hū yān zài hòu
顏淵喟然歎曰仰之彌高鑽之彌堅瞻之在前忽焉在後

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

■penetrate Go into or through (something), especially with force or effort ■顏淵 yán yuān Yen Yuan 回 huí is his given name and 淵 is his courtesy name. He was supposed to be the best disciple to understand the Master's doctrines. ■仰之彌高 When you are sure to be close to the mountaintop, you will find another higher mountaintop. ■鑽之彌堅 The more you break it down, the more firm core of it you will find. ■瞻之在前忽焉在後 The Master invites me to learn it more, and at the same time he observes me if I have learned it from behind.

fū zǐ xún xún rán shàn yòu rén bó wǒ yǐ wén yuē wǒ yǐ lǐ
夫子循循然善誘人博我以文約我以禮

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

■ *restraint* Prevent (someone or something) from doing something; keep under control or within limits. ■ 循循然 Step by step ■ 善誘人 Invite someone doing good ■ 博我以文 Enlighten me widely with 詩(Shi;Book of Poetry), 書(Shu;Book of History) and so forth which had been preserved in the world. ■ 約我以禮 (The more you learn, the better way of bundling them you will need, which is the rules of propriety.) Control myself according to the rules of propriety.

yù bà bù néng jì jié wú cái rú yǒusuǒ lì zhuó ěr suī yù cóng zhī mò yóu yě yǐ
欲罷不能既竭吾才如有所立卓爾雖欲從之末由也已

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

■ *exert* Make a physical or mental effort ■ 罷 comes from 网(net) and 能(beast), which means to wait for the beast get tired out and catch it. 罷 pí get tired 罷 bà cease/ finish/ stop/ give up ■ 卓 zhuó originally the biggest spoon 卓爾 a man of transcendence ■ 末 mò = 莫 mò = 無 wú no/ not 末 was supposed to come from 一 and 木(tree), which was the top of a tree and originally had both meanings of head and end of a thing. After 始 shǐ mò, 始 meant the beginning and 末 meant the end. James might have regarded 卓爾 as something which stood up so high to lay hold of it. ■ 由 yóu is a word having multiple meanings like depend/ use/ cause/ due to/ because of/ by/ follow/ obey/ reason and so forth. ■ Yen Yuan was as good as the Master at learning, however, he had neither career in the government nor in leading disciples of various abilities, which might have prevented him from getting hold of all possibilities of the Master.

zǐ jí bìng zǐ lù shǐ mén rén wéi chēn
○子疾病子路使門人爲臣

The Master being very ill, Tsze-loo wished the disciples to act as ministers to him.

■ 疾 jí A disease 病 bìng A severe disease ■ 子路 zǐ lù Tsze-loo His courtesy name, his given name is 由 yóu Yew, and his family name is 仲 zhòng. The Master said of him as "In a kingdom of a thousand chariots, Yew(Tsze-loo) might be employed to manage the military levies(公冶長第五 KUNG-YAY CH'ANG V)" He was brave, always ready to follow him and a quite few disciples speaking out to the Master. He was supposed to see the Master as someone far beyond the dukes and himself as his minister, that made him pay vassal homage to the Master.

bìng jiān yuē jiǔ yǐ zāi yóu zhī xíng zhà yě wú chén ér wéi yǒu chén wú shuí qī qī tiān hū
病間曰久矣哉由之行詐也無臣而爲有臣吾誰欺欺天乎

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

■ *remission* A temporary diminution of the severity of disease or pain ■ Traditionally, these words have been regarded as those of cautioning him seriously for what he did. The Master could have assumed it because of his too much stalwart support to him. "Oh! Yew! You've done it. What a helpless guy you are, aren't you! Are you going to make me deceive Heaven?"

qiě yǔ yǔ qí sǐ yú chénzhīshǒu yě wú nìng sǐ yú èr sān zǐ zhīshǒu hū qiě yǔ zòng bù dé dà zàng yǔ sǐ yú dào lù hū
且予與其死於臣之手也無寧死於二三子之手乎且予縱不得大葬予死於道路乎

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

■與～無寧～乎 Is～ not better than～? ■縱 zòng Though ■"There being instruction; there will be no distinction of classes(衛靈公第十五 WEI LING KUNG XV)" In the Confucius school, the master and the disciples are men in the same camp, neither in duke and minister relation nor in lord and vassal relation. The Master would like to let them know rather die in the hands of them. When Confucius died, his disciples had the mourning of three years for him.

zǐ gòngyuē yǒu měi yù yú sī yùn dú ér zāng zhū qiú shàn jià ér gū zhū zǐ yuē gū zhī zāi gū zhī zāi wǒ dài jià zhě yě
○子貢曰有美玉於斯韞匱而藏諸求善賈而沽諸子曰沽之哉沽之哉我待賈者也

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

■韞匱 yùn dú also means to hide one's light under a bushel ■賈 jià price 賈 gǔ sale 行(gō)商(shāng peddle) 坐(sit)賈(gǔ sale in a shop) 善賈 shàn jià a buyer offering a good price 待賈 dài jià wait for the buyer ■沽 gū both buy and sell, which comes from the sound "gu(賈)". ■Confucius visited around the dukes without getting a right position for more than ten years. Once the Duke of Lu(魯公) would like to call him back, however, the ministers called his disciple(冉有[Rǎn Yǒu] Yen Yew) instead of him. Tsze-kung was supposed to tell him to manage to call the Master back to Lu. When it came to the chance, Tsze-kung asked the Mater if he would accept it, as is my interpretation.

zǐ yù jū jiǔ yí
○子欲居九夷

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

■China(中国 zhong guo=華夏 hua xia) originally meant the civilized part of the earth, and the eastern part of uncivilized earth was called Yi(夷), the southern part of it was Man(蠻), the western part of it was Rong(戎), and the northern part of it was Di(狄). The east end was considered the place where the sun bathed itself in the clean hot valley and the nature of the people might be mild and polite loving their music and dance. Confucius's virtue seemed to be underappreciated by not only dukes but ordinary people of the day.

huò yuē lǒu rú zhī hé zǐ yuē jūn zǐ jū zhī hé lǒu zhī yǒu
或曰陋如之何子曰君子居之何陋之有

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

■陋 lòu uncivilized/crude/narrow/coarse/rude ■"In teaching there should be no distinction of classes. (Wei Ling Kung XV) " was the Master's words. Confucius was confident that he could civilize them as Shun(舜) had cultivated those eastern country people. The ears of civilized dog eats dog(下克上) era people seemed to be narrower for his words.

○ zǐ yuē wú zì wèi fǎn lǔ rán hòu yuè zhèng yǎ sòng gè dé qí suǒ
○子曰吾自衛反魯然後樂正雅頌各得其所

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

■ The Master came home in the 11th year of duke Ai(哀公). This spring, Qi(齊) attacked Lu(Loo 魯), 冉有(Rǎn Yǒu Yen Yew), his disciple, distinguished himself in the battle and ascribed the success to the teaching of the Master, which made it possible to call back the Master. While the Master in the Wei(衛) said to the minister of Wei that he had no idea on military affairs, being asked about the forthcoming battle. Yen Yew would have felt like walking on thin ice to make his soft landing home. Yen Yew and Tsze-kung might be on pins and needles if the Master would have these kind of conversation to the ministers of Lu when he came back.

○ zǐ yuē chū zé shì gōng qīng rù zé shì fù xiōng sāng shì bù gǎn bù miǎn bù wéi jiǔ kùn hé yǒu yú wǒ zāi
○子曰出則事公卿入則事父兄喪事不敢不勉不爲酒困何有於我哉

The Master said, "Abroad, 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?"

■ *abroad* *archaic* Out of doors ■ *exert* Make a physical or mental effort. ■ *attain* Succeed in achieving (something that one has worked for) ■ Originally 事(shì) meant outdoor ritual festival, which was performed by the Son of Heaven(天子) in the suburbs to worship gods of mountains and rivers, and 史(shǐ) meant indoor memorial ceremonies for the ancestral spirits. 事(shì) also meant let someone do the business instead of the Son of Heaven, which came to 使(shǐ). So 事(shì) was the seasonal business of the Son of Heaven to let people know the time of cultivation, and also meant the political behaviors. In Confucius days ordinary officers' business were regarded as 仕(shì) which meant to serve or services. So 事(shì) is supposed to have the meaning of worship, political behavior, and service in Confucius days ■ 不敢不~ I'll do ~ no matter what ■ 何有~哉? "You do it all", has been the traditional interpretation, however, Confucius lost his father when he was a child, and came back to his mother's home and also lost his mother in his younger days which meant he had no chance to serve his father. Furthermore he failed to recover the power of Lu Duke against the ministers and had to leave Lu. He seemed to put the importance on those to his disciples even though looking back his career.

○ zǐ zài chuān shàng yuē shì zhě rú sī fú bù shě zhòu yè
○子在川上曰逝者如斯夫不舍晝夜

The Master standing by a stream, said, "It passes on just like this, not ceasing day or night!"

■ *stream* A continuous flow of liquid, air, or gas A mass of people or things moving continuously in the same direction. A large number of things that happen or come one after the other. A continuous flow of a big river is compared to that of day and night. ■ 逝者 shì zhě something which passes on You can neither stop a flow of a river nor get it back. So is what you have done to get a duke realizing your mission in vain for many years. ■ 舍 shě cease/stop/abandon/give order/ dwell/ reside This words had been regarded as his lament, however, Zhuxi(朱熹) regarded it as his will keeping on learning and teaching whatever might happen.

○ zǐ yuē wú wèi jiàn hào dé rú hào sè zhě yě
○子曰吾未見好德如好色者也

The Master said, "I have not seen one who loves virtue as he loves beauty."

■色 sè originally comes from 𠂔 and 人, which is a crouching person and a standing person making love. ■ Qi(齊), being afraid of Confucius, sent a bevy of pretty women to the Lu Duke(魯公) and the Lu ministers showed up for their performances instead of their court duties for several days, which was supposed to let Confucius leave the Lu court. This has been regarded as the Master's lament that they had lost their mind to care about virtue. It is the nature of human being to love making love, and it is one of them to love virtue. Isn't it pity if you could hardly love virtue even though easily you love 色? You may be able to love both of them. As you may know, it is not easy to make it.

○ zǐ yuē pì rú wéi shān wèi chéng yī kuì zhǐ wú zhǐ yě pì rú píng dì suī fù yī kuì jìn wú wǎng yě
○子曰譬如爲山未成一簣止吾止也譬如平地雖覆一簣進吾往也

The Master said, "*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 *throwing down the earth* on the level ground. Though *but* one basketful is thrown *at a time*, the advancing with it my own going forward."

■ *prosecution* The continuation of a course of action with a view to its completion ■ *mound* A small hill/ A raised mass of earth and stones created for purposes of defence or burial. ■ 爲山未成一簣 comes from "嗚呼夙夜罔或不勤不矜細行爲山九仞功虧一(旅) (旅, 周書、尚書) Oh! early and late never be but earnest. If you do not attend jealously to your small actions, the result will be to affect your virtue in great matters; in raising a mound of nine fathoms, the work may be unfinished for want of one basket (of earth), (*Hounds of Lu, Zhou Shu, Shang Shu*)." This was the phrase that Duke Shao(召公) gave caution to Wu Wan(武王) of Zhou(周). But here, it seems to be the comparison between 止吾止(lacking of the last step) and 進吾往(making of a first step). The Master would rather put an emphasis on making a wish, taking a first step, and keeping it always on your mind till you could make it

○ zǐ yuē yǔ zhī ér bú duò zhě qí huí yě yú
○子曰語之而不惰者其回也與

The Master said, "Never flagging when I set forth anything to him;-ah! that is Hwuy."

■ *flag* Become tired or less enthusiastic or dynamic ■ *set forth* present something or make it known ■ 惰 duò comes from 懈 duò 懈 comes from 亻(mind) and 隋. 隋 duò originally meant not a firm flesh ■ 回 huí Hwuy 顏淵 yán yuān Yen Yuan 回 huí Hwuy is his given name. Most of disciples were supposed to be hard to keep their concentration from flagging with the Master's profound words.

○ zǐ wèi yán yuān yuē xī hū wú jiàn qí jìn yě wú wèi jiàn qí zhǐ yě
○子謂顏淵曰惜乎吾見其進也吾未見其止也

The Master said of Yen Yuan, "Alas! I saw his constant advance. I never saw him stop in his progress."

■ The Master's party was blocked in a wild spot in a field between Chen(陳) and Cai(蔡) where they could hardly

get their foods. There were no dukes who would like to invite the Master. And a disciple asked the Master first to fall in step with dukes to get their supports and then get them level up, however, Yen Yuan asked the Master to keep on going his way saying that it was the dukes' shame that they could not understand the Master.

○^{zǐ yuēmiáo ér bú xiùzhěyǒu yǐ fú xiù ér bù shízhěyǒu yǐ fú}子曰 苗而不秀者有矣夫秀而不實者有矣夫

The Master 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 fruit is not subsequently produced!"

■ **blade** A long, narrow leaf of grass or another similar plant ■ **spring** Originate or arise from ■ 苗 miáo seedling/ sapling/ young plant ■ 秀 xiù **excellent/outstanding/superb** ■ A superb sapling is quite a few, however, the sapling does not always grow to be a good bearer. Traditionarily this superb sapling was regarded as Yen Yuan who died young, and this was supposed to be the lament of the Master. Zhuxi (朱熹) took this as the Master's caution for disciples to keep on learning to be someone in the world. ■ Confucius who once was aware of being given the decrees of Heaven said it twice that Heaven was destroying him when Yen Yuan died. He could not get his right position while he was alive, which was a kind of 不實者 (a tree producing no fruit). But there is a person who keeps on producing fruit after the death.

○^{zǐ yuēhòushēng kě wèiyānzī lái zhě zhī bù rú jīn yě sì shí wǔ shí ér wú wényān sī yì bú zú wèi yě yǐ}子曰 後生可畏焉知來者之不如也四五十而無聞焉斯亦不足畏也已

The Master 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."

■ 畏 wèi originally comes from 由 (fú head of dead spirit) and 虎爪 (hǔ zhǎo tiger's talon), which would give you a shiver going down your back. Those coming from behind could have infinite possibilities making good use of the accomplishments of the predecessors. What if those forties and fifties coming from behind have not made themselves heard of? It is also pity that I am one of those, more than 2500 years after him.

○^{zǐ yuē fǎ yǔ zhī yán néng wú cóng hū gǎi zhī wéi guì xùn yǔ zhī yán néng wú yuē hū yì zhī wéi guì yuē ér bú yì cóng ér bù gǎi}子曰 法語之言能無從乎改之爲貴異與之言能無說乎繹之爲貴說而不繹從而不改

^{wú mò rú zhī hé yě yǐ yǐ}吾未如之何也已矣

The Master 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."

■ **assent** Express approval or agreement ■ **admonition** A firm warning or reprimand ■ 法語 fǎyǔ proper sayings Can't you follow the words of proper sayings? ■ 異與 xùn yǔ giving favorable consideration to the counterpart Aren't you pleased with words giving favorable consideration to you? ■ It is not enough to follow the proper saying and check the pleasing words if you could not reform yourself with them. This has been

the traditional interpretation. ■法 fǎ was closely connected with punishment and Legge seemed to have regarded it as “strict admonition”, however, 法 was 常(constant/ common/normal) according to the ancient dictionary(爾雅), which would be a kind of common sense or good conventions to be observed. Confucius’s motto was “In teaching there should be no distinction of classes”, which was far beyond the common sense of status society of the day. He not only changed himself but also the convention. 巽與 is likely to be taken as apple-polisher/adulator/obsequious person and Legge did “it is unfolding their aim which is valuable”. But 巽與 is a kind of rule of propriety to smooth human relations, which is next to flattery. Confucius also said, “The full observance of the rules of propriety in serving one's prince is accounted by people to be flattery.” It seemed to be quite difficult to show the difference between them.

zǐ yuēzhǔzhōngxìn wú yǒu bù rú jǐ zhěguò zé wù dàngǎi
○子曰主 忠 信毋友不如己者過則勿憚改

The Master 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."

■This is the same as the last half of those which appears on HEO URH I(学而第一). ■忠 zhōng(loyalty) 信 xìn(reliance) can be a kind of being honest to others(忠) and to yourself(信). Even if it is 法語之言(fǎ yǔ zhī yán above), you should change what should be changed depending on your 忠信(zhōng xìn). ■Your followers are likely to use 巽與之言(xùn yǔ zhī yán above) which will cover up your faults, and you may even overlook them. You had better go with someone who will speak out on you giving you a chance to search your conscience.

zǐ yuēsānjūn kě duóshuài yě pǐ fū bù kě duózhì yě
○子曰三軍可奪 帥 也匹夫不可奪志也

The Master 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."

■軍 jūn military force of 12500 soldiers Two Jun(軍)s; the force of a duke of a small state Three Juns; the force of a duke of a large state Six Juns: the force of the Son of Heaven(天子) 三軍 sān jūn means a Duke of a large state ■帥 shuài commander-in-chief ■匹 pǐ originally comes from pair 匹夫匹婦 pǐ fū pǐ fù is husband and wife 士(shì) is the status to be able to be an official, however, 匹夫 is below 士(shì) and just an ordinary man. ■There were not a few ordinary men among Confucius’ disciples. The Master let them be aware of the importance to have your will and keep it holding on.

zǐ yuē yì bì yùnpáo yǔ yì hú hé zhě lì ér bù chǐzhě qí yóu yě yú
○子曰衣敝緼袍與衣狐貉者立而不恥者其由也與

The Master 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 Yew who is equal to this!

■tattered Old and torn; in poor condition ■quilt join together (layers of fabric or padding) with lines of stitching to form a warm garment ■hemp The fibre of the cannabis plant, extracted from the stem and used to make strong fabrics ■弊 bì tattered/worn out ■緼 yùn tangled hemp ■袍 páo robe/gown ■狐 hú fox ■貉 hé badger/raccoon dog ■由 yóu Yew 仲 (zhòng: family name) 由(yóu; given name) 子路 (zǐ lù Tsze-loo; courtesy name) ■This is something that Confucius could hardly do who follows the rules of propriety.

bú zhì bù qiú hé yòng bù zāng
不伎不求何用不臧

"He dislikes none, he covets nothing;-what can he do but what is good!"

■ *dislike* Feel distaste for or hostility towards ■ *covet* Yearn to possess (something, especially something belonging to another) ■ This is a line from Book of Poetry(詩、邶風[Odes of Bei]、雄雉[Xiong Zhi]) (Look at that sun and moon! 瞻彼日月 Long, long do I think 悠悠我思 The way is distant 道之云遠 How can he come to me 曷云能來 All ye princely men 百爾君子 Know ye not his virtuous conduct? 不知德行 He hates none; he covets nothing 不伎不求 What does he which is not good? 何用不臧) ■ 臧 zāng=臧善 zāng shàn do good 伎求何用臧 If you dislike and covet, how can you do good?

zǐ lù zhōngshēnsòngzhī zǐ yuēshìdào yě hé zú yǐ zāng
子路終身誦之子曰是道也何足以臧

Tsze-loo kept continually repeating these *words of the ode*, when the Master said, "Those things are by no means sufficient to constitute perfect excellence."

■ 終身 zhōng shēn Whole life ■ 何足以臧 How is it enough to keep on doing good? ■ The Master said, "To go beyond is as wrong as to fall short." (SEEN TSIN XI 先進第十一)

zǐ yuēsuìhánrán hòuzhī sōng bó zhī hòudiāo yě
○子曰歲寒然後知松柏之後彫也

The Master said, "When the year becomes cold, then we know how the pine and the cypress are the last to lose their leaves."

■ 歲寒 suìhán cold weather → hard period in one's life/adversity ■ 松柏 sōng bó pine and cypress → evergreen tree In a cold weather, leaves of broad-leafed trees will lose their green, however, leaves of evergreen trees will not lose their green even if they are withering. ■ 彫 diāo =凋 diāo be withered/fallen/exhausted ■ A broad-leafed tree is just an ordinary person(小人) and a evergreen tree is a superior person(君子) and green is will(志). Confucius who said that he knew the decrees of Heaven at fifty lamented that Heaven was destroying him when he lost his disciple Yen Yuan. He could not be invited to be a minister by any duke and further he lost Tsze-loo, however, he stood up to them.

zǐ yuēzhīzhě bú huòrénnzhě bú yōuyǒngzhě bú jù
○子曰知者不惑仁者不憂勇者不懼

The Master said, "The wise are free from perplexities; the virtuous from anxiety; and the bold from fear."

■ When you experience adversity, you may lose yourself, being perplexed, anxious and holding fear. Confucius was supposed to face up to those adversities in his later life reminding himself of these words.

zǐ yuē kě yǔ gòng xué wèi kě yǔ shì dào kě yǔ shì dào wèi kě yǔ lì kě yǔ lì wèi kě yǔ quán
○子曰可與共學未可與適道可與適道未可與立可與立未可與權

The Master said, "There are 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."

■與 yǔ and/with ■共 gòng together with/common/to share ■適 shì go/match ■立 lì stand/establish
 ■權 quán weigh → calculate → foresee/predict/forecast/ ■Confucius who believed in getting along with Heaven never thought that Heaven could destroyed him. Heaven is Heaven, and Confucius is Confucius. Delphoi's "Know thyself" Confucius was supposed to get back to be himself.

táng dì zhīhuápian qí fǎn ér qǐ bù ǒr sī shì shì yuǎn ér
 ○唐棣之華 偏其反而 豈不爾思 室是遠而

"How the flowers of the aspen-plum flutter and turn! Do I not think of you? But your house is distant."

■*flutter* Move with a light irregular or trembling motion ■.This was a popular song of the day which was derived from 唐棣之華, a phrase of 'He Bi Nong Yi', 'Odes Of Shao And The South', 'Lessons from the states', 'Book of Poetry' This song changed the celebration of king's daughter's marriage into a love song for a woman thousands of miles away.

詩經 Book of Poetry、国風 Lessons from the states、召南 Odes Of Shao And The South、何彼禮矣 He Bi Nong Yi
 何彼禮矣 唐棣之華 How great is that luxuriance, Those flowers of the sparrow-plum!
 曷不肅雝 王姬之車 Are they not expressive of reverence and harmony, The carriages of the king's daughter?
 何彼禮矣 華如桃李 How great is that luxuriance, The flowers like those of the peach-tree or the plum!
 平王之孫、齊侯之子 (See) the grand-daughter of the tranquillizing king And the son of the reverent marquis!
 其釣維何、維絲伊緡 What are used in angling? Silk threads formed into lines.
 齊侯之子、平王之孫 The son of the reverent marquis, And the grand-daughter of the tranquillizing king!

zǐ yuēwèizhī sī yě fú hé yuǎnzhīyǒu
 子曰未之思也 夫何遠之有

The Master said, "It is the want of thought about it. How is it distant?"

■*want* A lack or deficiency of something ■Confucius who loved the formal classics hated the songs of Ch'ing. He thought it impossible to weigh *occurring events* along with those who loved that kind of popular songs.

衛靈公第十五 (WEI LING KUNG XV)
 顏淵問爲邦、子曰、行夏之時、乘殷之輅、服周之冕、樂則韶舞、放鄭聲、遠佞人、鄭聲淫、佞人殆
 Yen Yuan asked how the government of a country should be administered. The Master said, "Follow the seasons of Hea 夏. "Ride in the state carriage of Yin 殷. "Wear the ceremonial cap of Chow. 周 "Let the music be the Shaou 韶 with its pantomimes. Banish the songs of Ch'ing 鄭, and keep far from specious talkers. The songs of Ch'ing are licentious; specious talkers 佞 are dangerous."

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