

顏淵篇第十二

1 顏淵問仁。子曰：「克己復禮爲仁。一日克己復禮，天下歸仁焉。爲仁由己，而由人乎哉？」

顏淵曰：「請問其目。」

子曰：「非禮勿視，非禮勿聽，非禮勿言，非禮勿動。」

顏淵曰：「回雖不敏，請事斯語矣。」

2 仲弓問仁。子曰：「出門如見大賓，使民如承大祭。己所不欲，勿施於人。在邦無怨，在家無怨。」

仲弓曰：「雍雖不敏，請事斯語矣。」

3 司馬牛問仁。子曰：「仁者，其言也訥。」

曰：「其言也訥，斯謂之仁已乎？」

子曰：「爲之難，言之得無訥乎？」

Book XII

1 Yen Yüan asked about benevolence. The Master said, "To return to the observance of the rites through overcoming the self constitutes benevolence. If for a single day a man could return to the observance of the rites through overcoming himself, then the whole Empire would consider benevolence to be his. However, the practice of benevolence depends on oneself alone, and not on others."

Yen Yüan said, "I should like you to list the items."

The Master said, "Do not look unless it is in accordance with the rites; do not listen unless it is in accordance with the rites; do not speak unless it is in accordance with the rites; do not move unless it is in accordance with the rites."

Yen Yüan said, "Though I am not quick, I shall direct my efforts towards what you have said."

2 Chung-kung asked about benevolence. The Master said, "When abroad behave as though you were receiving an important guest. When employing the services of the common people behave as though you were officiating at an important sacrifice. Do not impose on others what you yourself do not desire.¹ In this way you will be free from ill will whether in a state or in a noble family."

Chung-kung said, "Though I am not quick, I shall direct my efforts towards what you have said."

1. This sentence is to be found in XV.24.

3 Ssu-ma Niu asked about benevolence. The Master said, "The mark of the benevolent man is that he is loath to speak."

"In that case, can a man be said to be benevolent simply because he is loath to speak?"

The Master said, "When to act is difficult, is it any wonder that one is loath to speak?"²

2. for fear that one may be unable to live up to one's words. Cf. IV.22, IV.24.

- 4 司馬牛問君子。子曰：「君子不憂不懼。」
 曰：「不憂不懼，斯謂之君子已乎？」
 子曰：「內省不疚，夫何憂何懼？」

- 5 司馬牛憂曰：「人皆有兄弟，我獨亡。」
 子夏曰：「商聞之矣：死生有命，富貴在天。君子敬而無失，與人恭而有禮。四海之內，皆兄弟也——君子何患乎無兄弟也？」

- 6 子張問明。子曰：「浸潤之譖，膚受之愬，不行焉，可謂明也已矣。浸潤之譖，膚受之愬，不行焉，可謂遠也已矣。」

- 7 子貢問政。子曰：「足食，足兵，民信之矣。」
 子貢曰：「必不得已而去，於斯三者何先？」
 曰：「去兵。」
 子貢曰：「必不得已而去，於斯二者何先？」
 曰：「去食。自古皆有死，民無信不立。」

- 8 棘子成曰：「君子質而已矣，何以文爲？」
 子貢曰：「惜乎，夫子之說君子也！駟不及舌。文猶質也，質猶文也。虎豹之鞶猶犬羊之鞶。」

- 4 Ssu-ma Niu asked about the gentleman. The Master said, "The gentleman is free from worries and fears."

"In that case, can a man be said to be a gentleman simply because he is free from worries and fears?"

The Master said, "If, upon self-examination, a man finds nothing to reproach himself for, what worries and fears can he have?"

- 5 Ssu-ma Niu appeared worried, saying, "All men have brothers. I alone have none."

Tzu-hsia said, "I have heard it said: life and death are a matter of Destiny; wealth and honour depend on Heaven. The gentleman is reverent and does nothing amiss, is respectful towards others and observant of the rites, and all within the Four Seas are his brothers. What need is there for the gentleman to worry about not having any brothers?"

- 6 Tzu-chang asked about perspicacity. The Master said, "When a man is not influenced by slanders which are assiduously repeated or by complaints for which he feels a direct sympathy, he can be said to be perspicacious. He can at the same time be said to be far-sighted."

- 7 Tzu-kung asked about government. The Master said, "Give them enough food, give them enough arms, and the common people will have trust in you."

Tzu-kung said, "If one had to give up one of these three, which should one give up first?"

"Give up arms."

Tzu-kung said, "If one had to give up one of the remaining two, which should one give up first?"

"Give up food. Death has always been with us since the beginning of time, but when there is no trust, the common people will not be able to stand on their feet."

- 8 Chi Tzu-ch'eng said, "The important thing about the gentleman is the stuff he is made of. What does he need refinement for?" Tzu-kung commented, "It is a pity that this gentleman should have spoken so about the gentleman, for 'a team of horses cannot catch up

9

哀公問於有若曰：「年饑，用不足，如之何？」

有若對曰：「盍徹乎？」

曰：「二，吾猶不足，如之何其徹也？」

對曰：「百姓足，君孰與不足？百姓不足，君孰與足？」

10

子張問崇德、辨惑。子曰：「主忠信、徙義，崇德也。愛之欲其生，惡之欲其死。既欲其生，又欲其死，是惑也。」

『誠不以富，亦祇以異。』

11

齊景公問政於孔子。孔子對曰：「君君，臣臣，父父，子子。」

公曰：「善哉！信如君不君，臣不臣，父不父，子不子，雖有粟，吾得而食諸？」

12

子曰：「片言可以折獄者，其由也與？」

子路無宿諾。

with one's tongue.³ The stuff is no different from refinement; refinement is no different from the stuff. The pelt of a tiger or a leopard, shorn of hair, is no different from that of a dog or a sheep."

3. in other words, words once spoken cannot be recalled.

9

Duke Ai asked Yu Juo, "The harvest is bad, and I have not sufficient to cover expenditure. What should I do?"

Yu Juo answered, "What about taxing the people one part in ten?"

"I do not have sufficient as it is when I tax them two parts in ten. How could I possibly tax them one part in ten?"

"When the people have sufficient, who is there to share your insufficiency? When the people have insufficient, who is there to share your sufficiency?"

10

Tzu-chang asked about the exaltation of virtue and the resolution of perplexities. The Master said, "Make it your guiding principle to do your best for others and to be trustworthy in what you say, and move yourself to where rightness is, then you will be exalting virtue. When you love a man you want him to live and when you hate him you want him to die. If, wanting him to live, you also want him to die, is this not being perplexed.

If you did not do so for the sake of riches,

You must have done so for the sake of novelty."⁴

4. The quotation which is from Ode 188 seems to have no bearing on the subject under discussion. It has been suggested that it does not belong here.

11

Duke Ching of Ch'i asked Confucius about government. Confucius answered, "Let the ruler be a ruler, the subject a subject, the father a father, the son a son."

The Duke said, "Splendid! Truly, if the ruler be not a ruler, the subject not a subject, the father not a father, the son not a son, then even if there be grain, would I get to eat it?"

12

The Master said, "If anyone can arrive at the truth in a legal dispute on the evidence of only one party, it is, perhaps, Yu."

Tzu-lu never put off the fulfilment of a promise to the next day.

- 13 子曰：「聽訟，吾猶人也。必也使無訟乎！」
- 14 子張問政。子曰：「居之無倦，行之以忠。」
- 15 子曰：「博學於文，約之以禮，亦可以弗畔矣夫！」
- 16 子曰：「君子成人之美，不成人之惡。小人反是。」
- 17 季康子問政於孔子。孔子對曰：「政者，正也。子帥以正，孰敢不正？」
- 18 季康子患盜，問於孔子。孔子對曰：「苟子之不欲，雖賞之不竊。」
- 19 季康子問政於孔子曰：「如殺無道，以就有道，何如？」
孔子對曰：「子爲政，焉用殺？子欲善而民善矣。君子之德風，小人之德草。草上之風，必偃。」

- 13 The Master said, "In hearing litigation, I am no different from any other man. But if you insist on a difference, it is, perhaps, that I try to get the parties not to resort to litigation in the first place."
- 14 Tzu-chang asked about government. The Master said, "In the daily round do not show weariness, and when there is action to be taken, do your best."
- 15 The Master said, "Being widely versed in culture but brought back to essentials by the rites a man can, I suppose, be relied upon not to turn against what he stood for."⁵
5. This is a repetition of VI.27.
- 16 The Master said, "The gentleman helps others to effect what is good; he does not help them to effect what is bad. The small man does the opposite."
- 17 Chi K'ang Tzu asked Confucius about government. Confucius answered, "Government (*cheng*) is being correct (*cheng*).⁶ If you give a lead in being correct, who would dare to be incorrect?"
6. Besides being homophones, the two words in Chinese are cognate, thus showing that the concept of "government" was felt to be related to that of "being correct".
- 18 Troubled by thieves in the state, Chi K'ang Tzu asked the advice of Confucius who said, "If you yourself were a man of few desires,⁷ no one would steal even if stealing carried a reward with it."
7. in other words, if you did not set an example by stealing from the people.
- 19 Chi K'ang Tzu asked Confucius about government, saying, "What would you think if, in order to move closer to those who possess the Way, I were to kill those who do not follow the Way?"
Confucius answered, "In administering your government, what need is there for you to kill? Just desire the good yourself and the common people will be good. By nature the gentleman is like wind and the small man like grass. Let the wind sweep over the grass and it is sure to bend."⁸
8. This saying is quoted in the *Mencius*, III.A.2.

20

子張問：「士何如斯可謂之達矣？」

子曰：「何哉，爾所謂達者？」

子張對曰：「在邦必聞，在家必聞。」

子曰：「是聞也，非達也。夫達也者，質直而好義，察言而觀色，慮以下人。在邦必達，在家必達。夫聞也者，色取仁而行違，居之不疑。在邦必聞，在家必聞。」

21

樊遲從遊於舞雩之下，曰：「敢問崇德、脩慝、辨惑。」

子曰：「善哉問！先事後得，非崇德與？攻其惡，無攻人之惡，非脩慝與？一朝之忿，忘其身，以及其親，非惑與？」

22

樊遲問仁。子曰：「愛人。」

問知。子曰：「知人。」樊遲未達。子曰：「舉直錯諸枉，能使枉者直。」

20

Tzu-chang asked, "What must a Gentleman be like before he can be said to have got through?"

The Master said, "What on earth do you mean by getting through?"

Tzu-chang answered, "What I have in mind is a man who is sure to be known whether he serves in a state or in a noble family."

The Master said, "That is being known, not getting through. Now the term 'getting through' describes a man who is straight by nature and fond of what is right, sensitive to other people's words and observant of the expression on their faces, and always mindful of being modest. Such a man is bound to get through whether he serves in a state or in a noble family. On the other hand, the term 'being known' describes a man who has no misgivings about his own claim to benevolence when all he is doing is putting up a façade of benevolence which is belied by his deeds. Such a man is sure to be known, whether he serves in a state or in a noble family."

21

Fan Ch'ih was in attendance during an outing to the Rain Altar. He said, "May I ask about the exaltation of virtue, the reformation of the depraved and the resolution of perplexities?"

The Master said, "What a splendid question! To put service before the reward you get for it, is that not exaltation of virtue?⁹ To attack evil as evil and not as evil of a particular man, is that not the way to reform the depraved? To let a sudden fit of anger make you forget the safety of your own person or even that of your parents, is that not being perplexed?"

9. The two words *te* 得 (to get) and *te* 德 (virtue) seem to be cognate. Virtue is what one makes one's own by the pursuit of the *tao* (Way). (For a discussion of this point in a Taoist context see the *Tao te ching*, p. xxxiv.)

22

Fan Ch'ih asked about benevolence. The Master said, "Love your fellow men."

He asked about wisdom. The Master said, "Know your fellow men." Fan Ch'ih failed to grasp his meaning. The Master said, "Raise the straight and set them over the crooked.¹⁰ This can make the crooked straight."

樊遲退，見子夏曰：「鄉也吾見於夫子而問知，子曰：『舉直錯諸枉，能使枉者直。』何謂也？」

子夏曰：「富哉言乎！舜有天下，選於眾，舉皋陶，不仁者遠矣。湯有天下，選於眾，舉伊尹，不仁者遠矣。」

23

子貢問友。子曰：「忠告而善道之，不可則止，毋自辱焉。」

24

曾子曰：「君子以文會友，以友輔仁。」

Fan Ch'ih withdrew and went to see Tzu-hsia, saying, "Just now, I went to see the Master and asked about wisdom. The Master said, 'Raise the straight and set them over the crooked. This can make the crooked straight.' What did he mean?"

Tzu-hsia said, "Rich, indeed, is the meaning of these words. When Shun possessed the Empire, he raised Kao Yao from the multitude and by so doing placed those who were not benevolent at a great distance. When T'ang possessed the Empire, he raised Yi Yin from the multitude and by so doing placed those who were not benevolent at a great distance."

10. For this saying see II.19.

23

Tzu-kung asked about how friends should be treated. The Master said, "Advise them to the best of your ability and guide them properly, but stop when there is no hope of success. Do not ask to be snubbed."¹¹

11. Cf. IV.26.

24

Tseng Tzu said, "A gentleman makes friends through being cultivated, but looks to friends for support in benevolence."