

里仁篇第四

1

子曰：「里仁爲美。擇不處仁，焉得知？」

2

子曰：「不仁者不可以久處約，不可以長處樂。仁者安仁，知者利仁。」

3

子曰：「唯仁者能好人，能惡人。」

4

子曰：「苟志於仁矣，無惡也。」

5

子曰：「富與貴，是人之所欲也；不以其道得之，不處也。貧與賤，是人之所惡也；不^①以其道得之，不去也。君子去仁，惡乎成名？君子無終食之間違仁，造次必於是，顛沛必於是。」

①審文義，「不」字疑衍。

6

子曰：「我未見好仁者、惡不仁者。好仁者，無以尚之；惡不仁者，其爲仁矣，不使不仁者加乎其身。有能一日用其力於仁矣乎？我未見力不足者。蓋有之矣，我未之見也。」

Book IV

1

The Master said, "Of neighbourhoods benevolence is the most beautiful. How can the man be considered wise who, when he has the choice, does not settle in benevolence?"

2

The Master said, "One who is not benevolent cannot remain long in straitened circumstances, nor can he remain long in easy circumstances.

"The benevolent man is attracted to benevolence because he feels at home in it. The wise man is attracted to benevolence because he finds it to his advantage."

3

The Master said, "It is the benevolent man alone who is capable of liking or disliking other men."

4

The Master said, "If a man were to set his heart on benevolence, he would be free from evil."

5

The Master said, "Wealth and high station are what men desire, but unless I got them in the right way I would not abide in them. Poverty and low station are what men dislike, but even if I did not get them in the right way I would not try to take myself away from them.¹

"If the gentleman forsakes benevolence, wherein can he make a name for himself? The gentleman never deserts benevolence, not even for as long as it takes to eat a meal. If he hurries and stumbles one may be sure that it is in benevolence that he does so."

1. This sentence is most likely to be corrupt. The negative is probably an interpolation and the sentence should read: "Poverty and low station are what men dislike, but if I got them in the right way I would not try to take myself away from them."

6

The Master said, "I have never met a man who finds benevolence attractive or a man who finds unbenevolence² repulsive. A man who finds benevolence attractive cannot be surpassed. A man who

7 子曰：「人之過也，各於其黨。觀過，斯知人^②矣。」
 ②「人」各本作「仁」。《後漢書·吳祐傳》(頁二一〇一)引作「人」，今從之。

8 子曰：「朝聞道，夕死可矣。」

9 子曰：「士志於道，而恥惡衣惡食者，未足與議也。」

10 子曰：「君子之於天下也，無適也，無莫也，義之與比。」

11 子曰：「君子懷德，小人懷土；君子懷刑，小人懷惠。」

12 子曰：「放於利而行，多怨。」

finds unbenevolence repulsive can, perhaps, be counted as benevolent, for he would not allow what is not benevolent to be inflicted on his person.

“Is there a man who, for the space of a single day, is able to devote all his strength to benevolence? I have not come across such a man whose strength proves insufficient for the task. There must be such cases of insufficient strength, only I have not come across them.”³

2. The word “unbenevolence” has been coined because the original word does not simply mean the absence of benevolence as “non-benevolence” would convey but something positive as, for instance, in a word like “unkind”.

3. Cf. VI.12.

7 The Master said, “In his errors a man is true to type. Observe the errors and you will know the man.”

8 The Master said, “He has not lived in vain who dies in the evening, having been told about the Way in the morning.”

9 The Master said, “There is no point in seeking the views of a Gentleman⁴ who, though he sets his heart on the Way, is ashamed of poor food and poor clothes.”

4. For the use of “Gentleman” and “gentleman” in the present translation see n. 3 on p. xii.

10 The Master said, “In his dealings with the world the gentleman is not invariably for or against anything. He is on the side of what is moral.”

11 The Master said, “While the gentleman cherishes benign rule, the small man cherishes his native land. While the gentleman cherishes a respect for the law, the small man cherishes generous treatment.”⁵

5. The distinction here between “the gentleman” and “the small man” is not, as is often the case, drawn between the ruler and the ruled but within the class of the ruled.

12 The Master said, “If one is guided by profit in one’s actions, one will incur much ill will.”

13

子曰：「能以禮讓爲國，於從政^③乎何有？不能以禮讓爲國，如禮何？」

③「於從政」三字各本無。《後漢書·劉愷傳》(頁一三〇六)、《後漢書·列女傳》(頁二七八五)引並有三字，今從之。

14

子曰：「不患無位，患所以立。不患莫己知，求爲可知也。」

15

子曰：「參乎！吾道一以貫之。」

曾子曰：「唯。」

子出，門人問曰：「何謂也？」

曾子曰：「夫子之道，忠恕而已矣。」

16

子曰：「君子喻於義，小人喻於利。」

17

子曰：「見賢思齊焉，見不賢而內自省也。」

18

子曰：「事父母幾諫，見志不從，又敬不違，勞而不怨。」

19

子曰：「父母在，不遠遊，遊必有方。」

13

The Master said, "For a man who is able to govern a state by observing the rites and showing deference, what is there to holding office? For a man who is unable to govern a state by observing the rites and showing deference, what good can the rites be to him?"

14

The Master said, "Do not worry about your lack of official position. Worry about what would earn you a position. Do not worry about the lack of appreciation of your abilities on the part of others. Seek to be worthy of appreciation."

15

The Master said, "Ts'an! There is one single thread binding my way together."⁶

Tseng Tzu assented.

After the Master had gone out, the disciples asked, "What did he mean?"

Tseng Tzu said, "The way of the Master consists in doing one's best and in using oneself as a measure to gauge the likes and dislikes of others. That is all."

6. Cf. XV.3.

16

The Master said, "The gentleman is versed in what is moral. The small man is versed in what is profitable."

17

The Master said, "When you meet someone better than yourself, turn your thoughts to becoming his equal. When you meet someone not as good as you are, look within and examine your own self."

18

The Master said, "In serving your father and mother you ought to dissuade them from doing wrong in the gentlest way. If you see your advice being ignored, you should not become disobedient but should remain reverent. You should not complain even if you are distressed."

19

The Master said, "While your parents are alive, you should not travel too far afield. If you do travel, your whereabouts should always be known."

20 子曰：「三年無改於父之道，可謂孝矣。」

21 子曰：「父母之年，不可不知也。一則以喜，一則以懼。」

22 子曰：「古者言之不出，恥躬之不逮也。」

23 子曰：「以約失之者鮮矣。」

24 子曰：「君子欲訥於言而敏於行。」

25 子曰：「德不孤，必有鄰。」

26 子游曰：「事君數，斯辱矣；朋友數，斯疏矣。」

20 The Master said, "If, for three years, a man makes no changes to his father's ways, he can be said to be a good son."⁷

7. This saying also forms part of I.11.

21 The Master said, "A man should not be unaware of the age of his father and mother. It is a matter, on the one hand, for rejoicing and, on the other, for anxiety."

22 The Master said, "In antiquity men were loath to let their words issue forth. This was because they counted it shameful if their persons failed to keep up with their words."

23 The Master said, "It is rare for a man to miss the mark through keeping to essentials."⁸

8. Cf. "He [i.e., the Master] broadens me with culture and brings me back to essentials by means of the rites." (IX.11)

24 The Master said, "It is desirable for a gentleman to be slow of speech but quick in action."

25 The Master said, "Virtue never stands alone. It is bound to have neighbours."

26 Tzu-yu said, "To be importunate with one's lord will mean humiliation. To be importunate with one's friends will mean estrangement."