

學而篇第一

1 子曰：「學而時習之，不亦說乎？有朋自遠方來，不亦樂乎？人不知而不愠，不亦君子乎？」

2 有子曰：「其爲人也孝弟，而好犯上者，鮮矣；不好犯上而好作亂者，未之有也。君子務本，本立而道生。孝弟也者，其爲人^①之本與！」

①「人」各本作「仁」。錢大昕謂葛本《後漢書·延篤傳》「仁」作「人」（見《後漢書集解》卷六十四頁五上），今從之。

3 子曰：「巧言令色，鮮矣仁！」

4 曾子曰：「吾日三省吾身——爲人謀而不忠乎？與朋友交而不信乎？傳不習乎？」

5 子曰：「道千乘之國，敬事而信，節用而愛人，使民以時。」

6 子曰：「弟子入則孝，出則弟，謹而信，汎愛眾而親人。^②行有餘力，則以學文。」

②「人」各本作「仁」。敦煌寫本皇侃《論語義疏》作「人」，今從之。

Book I

1 The Master said, "Is it not a pleasure, having learned something, to try it out at due intervals? Is it not a joy to have like-minded friends come from afar? Is it not gentlemanly not to take offence when others fail to appreciate your abilities?"¹

1. Cf. XIV.30, XV.19.

2 Yu Tzu said, "It is rare for a man whose character is such that he is good as a son and obedient as a young man to have the inclination to transgress against his superiors; it is unheard of for one who has no such inclination to be inclined to start a rebellion. The gentleman devotes his efforts to the roots, for once the roots are established, the Way will grow therefrom. Being good as a son and obedient as a young man is, perhaps, the root of a man's character."

3 The Master said, "It is rare, indeed, for a man with cunning words and an ingratiating countenance to be benevolent."²

2. Part of this saying is also found in V.25.

4 Tseng Tzu said, "Every day I examine myself on three counts. In what I have undertaken on another's behalf, have I failed to do my best? In my dealings with my friends have I failed to be trustworthy in what I say? Have I failed to practise repeatedly what has been passed on to me?"

5 The Master said, "In guiding a state of a thousand chariots, approach your duties with reverence and be trustworthy in what you say; keep expenditure under proper regulation and love your fellow men; employ the labour of the common people in the right seasons."

6 The Master said, "A young man should be a good son at home and an obedient young man abroad, sparing of speech but trustworthy in what he says, and should love the multitude at large but cultivate

7 子夏曰：「賢賢易色；事父母，能竭其力；事君，能致其身；與朋友交，言而有信。雖曰未學，吾必謂之學矣。」

8 子曰：「君子不重，則不威；學則不固。主忠信。無友不如己者。過則勿憚改。」

9 曾子曰：「慎終，追遠，民德歸厚矣。」

10 子禽問於子貢曰：「夫子至於是邦也，必聞其政，求之與？抑與之與？」

子貢曰：「夫子溫、良、恭、儉、讓以得之。夫子之求之也，其諸異乎人之求之與？」

11 子曰：「父在，觀其志；父沒，觀其行；三年無改於父之道，可謂孝矣。」

the friendship of his fellow men.³ If, after all these activities, he has any energy to spare, let him use it to making himself cultivated."

3. For the contrast of *jen* (fellow men) with *chung* (multitude) see XVII.6 and for a discussion of the word *jen* see Introduction pp. xiv and xvii.

7 Tzu-hsia said, "I would grant that a man is, indeed, schooled who shows deference to men of excellence by putting on the right countenance, who exerts himself to the utmost in the service of his parents and offers his person to the service of his lord, and who, in his dealings with his friends, is trustworthy in what he says, even though he be said to be unschooled."

8 The Master said, "A gentleman who lacks gravity does not inspire awe. A gentleman who studies is unlikely to be inflexible.

"Make⁴ it your guiding principle to do your best for others and to be trustworthy in what you say. Do not accept as friend anyone who is not as good as you.

"When you make a mistake, do not be afraid of mending your ways."

4. The whole of what follows is found also in IX.25 while the opening sentence is found also in XII.10.

9 Tseng Tzu said, "Conduct the funeral of your parents with meticulous care and let not sacrifices to your remote ancestors be forgotten, and the virtue of the common people will incline towards fullness."

10 Tzu-ch'in asked Tzu-kung, "When the Master arrives in a state, he invariably gets to know about its government. Does he seek this information? or is it given him?"

Tzu-kung said, "The Master gets it through being cordial, well-behaved, respectful, frugal and deferential. The way the Master seeks it is, perhaps, different from the way other men seek it."

11 The Master said, "Observe what a man has in mind to do when his father is living, and then observe what he does when his father is

12 有子曰：「禮之用，和爲貴。先王之道，斯爲美；小大由之。有所不行，知和而和，不以禮節之，亦不可行也。」

13 有子曰：「信近於義，言可復也。恭近於禮，遠恥辱也。因不失其親，亦可宗也。」

14 子曰：「君子食無求飽，居無求安，敏於事而慎於言，就有道而正焉，可謂好學也已。」

15 子貢曰：「貧而無諂，富而無驕，何如？」
子曰：「可也；未若貧而樂道，^③富而好禮者也。」
子貢曰：「《詩》云：『如切如磋，如琢如磨。』其斯之謂與？」

子曰：「賜也，始可與言《詩》已矣，告諸往而知來者。」

③各本無「道」字，皇侃本有，今從之。

dead. If, for three years, he makes no changes to his father's ways, he can be said to be a good son."⁵

5. This sentence is found again in IV.20. Cf. also XIX.18.

12 Yu Tzu said, "Of the things brought about by the rites, harmony is the most valuable. Of the ways of the Former Kings, this is the most beautiful, and is followed alike in matters great and small, yet this will not always work: to aim always at harmony without regulating it by the rites simply because one knows only about harmony will not, in fact, work."

13 Yu Tzu said, "To be trustworthy in word is close to being moral in that it enables one's words to be repeated.⁶ To be respectful is close to being observant of the rites in that it enables one to stay clear of disgrace and insult. If, in promoting good relationship with relatives by marriage, a man manages not to lose the good will of his own kinsmen, he is worthy of being looked up to as the head of the clan."⁷

6. For a discussion of the interpretation of this sentence see D. C. Lau, "On the Expression *Fu Yen*".

7. The sense of this last sentence is rather obscure. The present translation, though tentative, is based on a comment of Cheng Hsüan's on the word *yin* in the *Chou li* (*Chou li chu shu*, 10.24b).

14 The Master said, "The gentleman seeks neither a full belly nor a comfortable home. He is quick in action but cautious in speech.⁸ He goes to men possessed of the Way to have himself put right. Such a man can be described as eager to learn."

8. Cf. IV.24.

15 Tzu-kung said, "'Poor without being obsequious, wealthy without being arrogant.' What do you think of this saying?"

The Master said, "That will do, but better still 'Poor yet delighting in the Way, wealthy yet observant of the rites.'"

Tzu-kung said, "The *Odes* say,

Like bone cut, like horn polished,

Like jade carved, like stone ground.

Is not what you have said a case in point?"

16

子曰：「不患人之不己知，患不知人也。」

The Master said, "Ssu, only with a man like you can one discuss the *Odes*. Tell such a man something and he can see its relevance to what he has not been told."

16

The Master said, "It is not the failure of others to appreciate your abilities that should trouble you, but rather your failure to appreciate theirs."