

雍也篇第六

1

子曰：「雍也可使南面。」

2

仲弓問子桑伯子。子曰：「可也簡。」

仲弓曰：「居敬而行簡，以臨其民，不亦可乎？居簡而行簡，無乃大簡乎？」

子曰：「雍之言然。」

3

哀公問：「弟子孰爲好學？」

孔子對曰：「有顏回者好學，不遷怒，不貳過。不幸短命死矣，今也則亡，未聞好學者也。」

4

子華使於齊，冉子爲其母請粟。子曰：「與之釜。」請益。曰：「與之庾。」冉子與之粟五秉。

子曰：「赤之適齊也，乘肥馬，衣輕裘。吾聞之也：君子周急不繼富。」

5

原思爲之宰，與之粟九百，辭。子曰：「毋以與爾鄰里鄉黨乎？」

Book VI

1

The Master said, "Yung could be given the seat facing south."¹

1. the seat of the ruler.

2

Chung-kung asked about Tzu-sang Po-tzu. The Master said, "It is his simplicity of style that makes him acceptable."

Chung-kung said, "In ruling over the common people, is it not acceptable to hold oneself in reverence and merely to be simple in the measures one takes? On the other hand, is it not carrying simplicity too far to be simple in the way one holds oneself as well as in the measures one takes?"

The Master said, "Yung is right in what he says."

3

Duke Ai asked which of his disciples was eager to learn.

Confucius answered, "There was one Yen Hui who was eager to learn. He never transferred the anger he felt towards one person to another. Nor did he make the same mistake twice. Unfortunately his allotted span was a short one and he died. Now there is no one. No one eager to learn has come to my notice."

4

Jan Tzu asked for grain for the mother of Tzu-hua who was away on a mission to Ch'i. The Master said, "Give her one *fu*."² Jan Tzu asked for more. "Give her one *yü*." Jan Tzu gave her five *ping* of grain.

The Master said, "Ch'ih went off to Ch'i in a carriage drawn by well-fed horses and was wearing light furs. I have heard it said, 'A gentleman gives to help the needy and not to maintain the rich in style.'"

2. *Fu*, *yü* and *ping* are dry measures in ascending order of capacity.

5

On becoming his³ steward, Yüan Ssu was given nine hundred measures of grain which he declined. The Master said, "Can you not find a use for it in helping the people in your neighbourhood?"

3. i.e., Confucius'.

6 子謂仲弓，曰：「犁牛之子騂且角，雖欲勿用，山川其舍諸？」

7 子曰：「回也，其心三月不違仁，其餘則日月至焉而已矣。」

8 季康子問：「仲由可使從政也與？」
子曰：「由也果，於從政乎何有？」
曰：「賜也可使從政也與？」
曰：「賜也達，於從政乎何有？」
曰：「求也可使從政也與？」
曰：「求也藝，於從政乎何有？」

9 季氏使閔子騫爲費宰。閔子騫曰：「善爲我辭焉！如有復我者，則吾必在汶上矣。」

10 伯牛有疾，子問之，自牖執其手，曰：「亡之，命矣夫！斯人也而有斯疾也！斯人也而有斯疾也！」

11 子曰：「賢哉，回也！一簞食，一瓢飲，在陋巷，人不堪其憂，回也不改其樂。賢哉，回也！」

12 冉求曰：「非不說子之道，力不足也。」
子曰：「力不足者，中道而廢。今女畫。」

6 The Master said of Chung-kung, "Should a bull born of plough cattle have a sorrel coat and well-formed horns, would the spirits of the mountains and rivers allow it to be passed over even if we felt it was not good enough to be used?"

7 The Master said, "For three months at a time Hui does not lapse from benevolence in his heart. The others attain benevolence merely by fits and starts."

8 Chi K'ang Tzu asked, "Is Chung Yu good enough to be given office?"

The Master said, "Yu is resolute. What is there to taking office for him?"

"Is Ssu good enough to be given office?"

"Ssu is a man of understanding. What is there to taking office for him?"

"Is Ch'iu good enough to be given office?"

"Ch'iu is accomplished. What is there to taking office for him?"

9 The Chi family wanted to make Min Tzu-ch'ien the steward of Pi. Min Tzu-ch'ien said, "Decline the offer for me tactfully. If anyone comes back for me, I shall be on the other side of the River Wen."⁴

4. i.e., over the border into the state of Ch'i.

10 Po-niu was ill. The Master visited him and, holding his hand through the window, said, "We are going to lose him. It must be Destiny. Why else should such a man be stricken with such a disease? Why else should such a man be stricken with such a disease?"

11 The Master said, "How admirable Hui is! Living in a mean dwelling on a bowlful of rice and a ladleful of water is a hardship most men would find insupportable, but Hui does not allow this to affect his joy. How admirable Hui is!"

12 Jan Ch'iu said, "It is not that I am not pleased with your way, but rather that my strength gives out."

The Master said, "A man whose strength gives out collapses along the course. In your case you set the limits beforehand."

- 13 子謂子夏曰：「女爲君子儒！無爲小人儒！」
- 14 子游爲武城宰。子曰：「女得人焉耳乎？」
曰：「有澹臺滅明者，行不由徑，非公事，未嘗至於偃之室也。」
- 15 子曰：「孟之反不伐，奔而殿，將入門，策其馬，曰：『非敢後也，馬不進也。』」
- 16 子曰：「不有祝鮀之佞，而有宋朝之美，難乎免於今之世矣。」
- 17 子曰：「誰能出不由戶？何莫由斯道也？」
- 18 子曰：「質勝文則野，文勝質則史。文質彬彬，然後君子。」
- 19 子曰：「人之生也直，罔之生也幸而免。」
- 20 子曰：「知之者不如好之者，好之者不如樂之者。」
- 21 子曰：「中人以上，可以語上也；中人以下，不可以語上也。」

- 13 The Master said to Tzu-hsia, "Be a gentleman *ju*,⁵ not a petty *ju*."
5. The original meaning of the word is uncertain, but it probably referred to men for whom the qualities of the scholar were more important than those of the warrior. In subsequent ages, *ju* came to be the name given to the Confucianists.
- 14 Tzu-yu was the steward of Wu Ch'eng. The Master said, "Have you discovered any exceptional people there?"
"There is one T'an-t'ai Mieh-ming who never takes short cuts and who has never been to my room except on official business."
- 15 The Master said, "Meng chih Fan was not given to boasting. When the army was routed, he brought up the rear. But on entering the gate, he goaded his horse on,⁶ saying, 'It was not that I dared lag behind, but my horse simply refused to advance.'"
6. according to the account in the *Tsuo chuan* under Duke Ai 11, with his arrow (*Tsuo chuan chu shu*, 58.22a).
- 16 The Master said, "You may have the good looks of Sung Chao, but you will find it difficult to escape unscathed in this world if you do not, at the same time, have the smooth tongue of the Priest T'uo."
- 17 The Master said, "Who can go out without using the door? Why, then, does no one follow this Way?"
- 18 The Master said, "When there is a preponderance of native substance over acquired refinement, the result will be churlishness. When there is a preponderance of acquired refinement over native substance, the result will be pedantry. Only a well-balanced admixture of the two will result in gentlemanliness."
- 19 The Master said, "That a man lives is because he is straight. That a man who dupes others survives is because he has been fortunate enough to be spared."
- 20 The Master said, "To be fond of it is better than merely to know it, and to find joy in it is better than merely to be fond of it."
- 21 The Master said, "You can tell those who are above average about the best, but not those who are below average."

22

樊遲問知。子曰：「務民之義，敬鬼神而遠之，可謂知矣。」
問仁。曰：「仁者先難而後獲，可謂仁矣。」

23

子曰：「知者樂水，仁者樂山。知者動，仁者靜。知者樂，仁者壽。」

24

子曰：「齊一變，至於魯；魯一變，至於道。」

25

子曰：「觚不觚，觚哉！觚哉！」

26

宰我問曰：「仁者，雖告之曰：『井有仁^①焉。』其從之也？」
子曰：「何爲其然也？君子可逝也，不可陷也；可欺也，不可罔也。」
①「仁」讀爲「人」。

27

子曰：「君子博學於文，約之以禮，亦可以弗畔矣夫！」

28

子見南子，子路不說。夫子矢之曰：「予所否者，天厭之！天厭之！」

29

子曰：「中庸之爲德也，其至矣乎！民鮮久矣。」

22

Fan Ch'ih asked about wisdom. The Master said, "To work for the things the common people have a right to and to keep one's distance from the gods and spirits of the dead while showing them reverence can be called wisdom."

Fan Ch'ih asked about benevolence. The Master said, "The benevolent man reaps the benefit only after encountering difficulties. That can be called benevolence."⁷

7. Cf. XII.22 where Confucius gives different answers to the same questions from Fan Ch'ih.

23

The Master said, "The wise find joy in water; the benevolent find joy in mountains. The wise are active; the benevolent are still. The wise are joyful; the benevolent are long-lived."

24

The Master said, "At one stroke Ch'i can be made into a Lu, and Lu, at one stroke, can be made to attain the Way."

25

The Master said, "A *ku*⁸ that is not truly a *ku*. A *ku* indeed! A *ku* indeed!"

8. a drinking vessel with a regulation capacity.

26

Tsai Wo asked, "Even when he is told, 'There is a man in the well,' would a benevolent man go in search of him?"

The Master said, "Why should that be the case? A gentleman can be sent there, but cannot be lured into a trap. He can be deceived, but cannot be duped."

27

The Master said, "The gentleman widely versed in culture but brought back to essentials by the rites can, I suppose, be relied upon not to turn against what he stood for."

28

The Master went to see Nan Tzu.⁹ Tzu-lu was displeased. The Master swore, "If I have done anything improper, may Heaven's curse be on me, may Heaven's curse be on me!"

9. the notorious wife of Duke Ling of Wei.

29

The Master said, "Supreme indeed is the Mean as a moral virtue. It has long been rare among the common people."

30

子貢曰：「如有博施於民而能濟衆，何如？可謂仁乎？」

子曰：「何事於仁！必也聖乎！堯舜其猶病諸！夫仁者，己欲立而立人，己欲達而達人。能近取譬，可謂仁之方也已。」

30

Tzu-kung said, "If there were a man who gave extensively to the common people and brought help to the multitude, what would you think of him? Could he be called benevolent?"

The Master said, "It is no longer a matter of benevolence with such a man. If you must describe him, 'sage' is, perhaps, the right word. Even Yao and Shun would have found it difficult to accomplish as much. Now, on the other hand, a benevolent man helps others to take their stand in that he himself wishes to take his stand,¹⁰ and gets others there in that he himself wishes to get there. The ability to take as analogy what is near at hand¹¹ can be called the method of benevolence."

10. It is with the help of the rites that one takes one's stand. Cf. "Take your stand through the help of the rites" (VIII.8) and "unless you study the rites you will be ill-equipped to take your stand" (XVI.13).

11. viz., oneself.