

BOOK XII. YEN YÜAN.

顏淵第十二
 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。

CHAPTER I. 1. Yen Yüan asked about perfect virtue. The Master said, 'To subdue one's self and return to propriety, is perfect virtue. If a man can for one day subdue himself and return to propriety, all under heaven will ascribe perfect virtue to him. Is the practice of perfect virtue from a man himself, or is it from others?'

2. Yen Yüan said, 'I beg to ask the steps of that process.' The Master replied, 'Look not at what is contrary to propriety; listen not to what is contrary to propriety; speak not what is contrary to propriety; make no movement which is contrary to propriety.' Yen Yüan then said, 'Though I am deficient in intelligence and vigour, I will make it my business to practise this lesson.'

HEADING OF THIS BOOK.—顏淵第十二, 'The twelfth Book, beginning with "Yen Yüan."' It contains 24 chapters, conveying lessons on perfect virtue, government, and other questions of morality and policy, addressed in conversation by Confucius chiefly to his disciples. The different answers, given about the same subject to different questioners, show well how the sage suited his instructions to the characters and capacities of the parties with whom he had to do.

1. HOW TO ATTAIN TO PERFECT VIRTUE:—A CONVERSATION WITH YEN YÜAN. 1. In Ho Yen, 克己 is explained by 約身, 'to restrain the body.' Chü Hsi defines 克 by 勝, 'to overcome,' and 己 by 身之私欲, 'the selfish desires of the body.' In the 合講, it is said—己非即是私, 但私即附

身而存, 故謂私爲己, '己 here is not exactly selfishness, but selfishness is what abides by being attached to the body, and hence it is said that selfishness is 己.' And again, 克己非克去其己, 乃克去己中之私欲也, '克己 is not subduing and putting away the self, but subduing and putting away the selfish desires in the self.' This 'selfishness in the self' is of a three-fold character:—first, 氣稟, said by Morrison to be 'a person's natural constitution and disposition of mind: it is, I think, very much the ψυχικὸς ἀνθρώπος or 'animal man'; second, 耳目口鼻之欲, 'the desires of the ears, the eyes, the mouth, the nose; i.e. the dominating influences of the senses; and third, 爾我, 'Thou and I,' i.e. the lust of superiority. More concisely, the 己 is said, in the

仲弓問仁。子曰，出門如見大賓，使民如承大祭，已所不欲，勿施於人，在邦無怨，在家無怨，仲弓曰，雍雖不敏，請事斯語矣。
 子司馬牛問仁。子曰，仁者其言

CHAP. II. Chung-kung asked about perfect virtue. The Master said, 'It is, when you go abroad, to behave to every one as if you were receiving a great guest; to employ the people as if you were assisting at a great sacrifice; not to do to others as you would not wish done to yourself; to have no murmuring against you in the country, and none in the family.' Chung-kung said, 'Though I am deficient in intelligence and vigour, I will make it my business to practise this lesson.'

CHAP. III. 1. Sze-mâ Niú asked about perfect virtue.

2. The Master said, 'The man of perfect virtue is cautious and slow in his speech.'

異註, to be the 人心 as opposed to the 道心, 'the mind of man' in opposition to 'the mind of reason';—see the Shü-ching, II. ii. 15. This refractory 'mind of man,' it is said, 與生俱生, 'is innate,' or, perhaps, 'con-nate.' In all these statements there is an acknowledgment of the fact—the morally abnormal condition of human nature—which underlies the Christian doctrine of original sin. With reference to the above threefold classification of selfish desires, the second paragraph shows that it was the second order of them—the influence of the senses—which Confucius specially intended. 復禮,—see note on 禮. VIII. ii. It is not here ceremonies. Chü Hsi defines it—天理之節文, 'the specific divisions and graces of heavenly principle or reason.' This is continually being departed from, on the impulse of selfishness, but there is an ideal of it as proper to man, which is to be sought—'returned to'—by overcoming that. 歸 is explained by Chü Hsi by 與, 'to allow.'

The gloss of the 備旨 is—稱其仁, 'will praise his perfect virtue.' Perhaps 天下 is only—our 'everybody,' or 'anybody.' Some editors take 知 in the sense of 'to return,'—'the empire will return to perfect virtue; i.e. supposing the exemplifier to be a prince. In the next sentence, which is designed to teach

that every man may attain to this virtue for himself, 而 is equivalent to our 'or,' and implies a strong denial of what is asked. 2. 其 refers to 克己復禮 目=條件, 'a list of particulars.' 事 is used as an active verb;—'I beg to make my business these words.'

2. WHEREIN PERFECT VIRTUE IS REALIZED:—A CONVERSATION WITH CHUNG-KUNG. Chung-kung, see VI. i. From this chapter it appears that reverence (敬) and reciprocity (恕), on the largest scale, constitute perfect virtue. 使民, 'ordering the people,' is apt to be done with haughtiness. This part of the answer may be compared with the apostle's precept—'Honour all men,' only the 'all men' is much more comprehensive there. 己所云云,

—compare V. xi. 在邦, 在家, 'abroad,' 'at home.' Pao Hsien, in Ho Yen, however, takes the former as denoting 'the prince of a State,' and the latter, 'the chief of a great officer's establishment.' This is like the interpretation of 歸 in last chapter.—The answer, the same as that of Hui in last chapter, seems to betray the hand of the compiler.

3. CAUTION IN SPEAKING A CHARACTERISTIC OF PERFECT VIRTUE:—A CONVERSATION WITH TSE-NIÜ. 1. Tse-niü was the designation of Sze-mâ Käng, alias Li Käng (犁耕), whose

也。詡曰：其言也詡，斯謂之仁矣乎？子曰：爲之難，言之得無詡乎？
 司馬牛問君子。子曰：君子不憂不懼。曰：君子不憂不懼，斯謂之君不憂不懼，斯謂之君不憂不懼。子曰：內省不疚，夫何憂何懼？
 司馬牛憂曰：人皆有兄弟，我獨亡。子曰：夏

3. 'Cautious and slow in his speech!' said Niü;—'is this what is meant by perfect virtue?' The Master said, 'When a man feels the difficulty of doing, can he be other than cautious and slow in speaking?'

CHAP. IV. 1. Sze-mâ Niü asked about the superior man. The Master said, 'The superior man has neither anxiety nor fear.'

2. 'Being without anxiety or fear!' said Niü;—'does this constitute what we call the superior man?'

3. The Master said, 'When internal examination discovers nothing wrong, what is there to be anxious about, what is there to fear?'

CHAP. V. 1. Sze-mâ Niü, full of anxiety, said, 'Other men all have their brothers, I only have not.'

2. Tsze-hsiâ said to him, 'There is the following saying which I have heard:—

tablet is now the 7th east in the outer ranges of the disciples. He belonged to Sung, and was a brother of Hwan T'ui, VII. xxii. Their ordinary surname was Hsiang (向), but that of Hwan could also be used by them, as they were descended from the duke so called. The office of 'Master of the horse' (司馬) had long been in the family, and that title appears here as if it were Niü's surname. 2. 詡 = 言難出, 'the words coming forth with difficulty.' 3. 爲之言之, —comp. on 之 in the note on VII. x, *et al.*—'Doing being difficult, can speaking be without difficulty of utterance.'

4. How the CHÜN-TSZE HAS NEITHER ANXIETY NOR FEAR, AND CONSCIOUS RECTITUDE FREES FROM THESE. 1. 憂 is our 'anxiety,' trouble about coming troubles; 懼 is 'fear,' when the troubles have arrived. 2. 疚 is 'a chronic

illness;' here it is understood with reference to the mind, *that* displaying no symptom of disease.

5. CONSOLATION OFFERED BY TSZE-HSIÂ TO TSZE-NIÜ, ANXIOUS ABOUT THE WAYS OF HIS BROTHER. 1. Tsze-niü's anxiety was occasioned by the conduct of his eldest brother Hwan T'ui, who, he knew, was contemplating rebellion, which would probably lead to his death. 兄弟,

'elder brothers' and 'younger brothers,' but Tsze-niü was himself the youngest of his family. The phrase simply = 'brothers.' 'All have their brothers,'—i.e. all can rest quietly without anxiety in their relation. 2. It is naturally supposed that the author of the observation was Confucius. Tsze-hsiâ, see I. vii. 4. The 翼

註 says that the expression, 'all within the four seas are brothers,' 不是通天譜, 'does not mean that all under heaven have the same genealogical register.' Chü Hsi's interpretation is that, when a man so acts, other

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？
 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。

3. "Death and life have their determined appointment; riches and honours depend upon Heaven."

4. 'Let the superior man never fail reverentially to order his own conduct, and let him be respectful to others and observant of propriety:—then all within the four seas will be his brothers. What has the superior man to do with being distressed because he has no brothers?'

CHAP. VI. Tsze-chang asked what constituted intelligence. The Master said, 'He with whom neither slander that gradually soaks into the mind, nor statements that startle like a wound in the flesh, are successful, may be called intelligent indeed. Yea, he with whom neither soaking slander, nor startling statements, are successful, may be called far-seeing.'

men will love and respect him as a brother. This, no doubt, is the extent of the saying. I have found no satisfactory gloss on the phrase—'the four seas.' It is found in the Shü-ching, the Shih-ching, and the Li Chi. In the 爾雅, a sort of Lexicon, very ancient, which was once reckoned among the *Ching*, it is explained as a territorial designation, the name of the dwelling-place of all the barbarous tribes. But the great Yü is represented as having made the four seas as four ditches, to which he drained the waters inundating 'the Middle Kingdom.' Plainly, the ancient conception was of their own country as the great habitable tract, north, south, east, and west of which were four seas or oceans, between whose shores and their own borders the intervening space was not very great, and occupied by wild hordes of inferior races. See the 四書釋地續, II. xxiv. —Commentators consider Tsze-hsiâ's attempt at consolation altogether wide of the mark.

6. WHAT CONSTITUTES INTELLIGENCE:—AD-

DRESSED TO TSZE-CHANG. Tsze-chang (II. xvii), it is said, was always seeking to be wise about things lofty and distant, and therefore Confucius brings him back to things near at hand, which it was more necessary for him to attend to. 浸潤之譖, 'soaking, moistening, slander,' which unperceived sinks into the mind. 膚受之愬 (= and interchanged with 訴), 'statements of wrongs which startle like a wound in the flesh,' to which in the surprise credence is given. He with whom these things 不行,—are 'no go,' is intelligent,—yea, far-seeing. 遠 = 明之至. So Chü Hsi. The old interpreters differ in their view of 膚受之愬. The 註疏 says—'The skin receives dust which gradually accumulates.' This makes the phrase synonymous with the former.

子曰：足食，足兵，民信之矣。^三子貢曰：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。^三棘子成曰：君子質而已矣，何以文爲？子

CHAP. VII. 1. Tsze-kung asked about government. The Master said, 'The requisites of government are that there be sufficiency of food, sufficiency of military equipment, and the confidence of the people in their ruler.'

2. Tsze-kung said, 'If it cannot be helped, and one of these must be dispensed with, which of the three should be foregone first?' 'The military equipment,' said the Master.

3. Tsze-kung again asked, 'If it cannot be helped, and one of the remaining two must be dispensed with, which of them should be foregone?' The Master answered, 'Part with the food. From of old, death has been the lot of all men; but if the people have no faith in their rulers, there is no standing for the State.'

CHAP. VIII. 1. Chî Tsze-ch'ang said, 'In a superior man it is only the substantial qualities which are wanted;—why should we seek for ornamental accomplishments?'

7. REQUISITES IN GOVERNMENT:—A CONVERSATION WITH TSZE-KUNG. 1. 兵 primarily means 'weapons.' 'A soldier,' the bearer of such weapons, is a secondary meaning. There were no standing armies in Confucius's time. The term is to be taken here, as 'military equipment,' 'preparation for war.' 信之，之 refers to 其上，'their ruler.' 3. The difficulty here is with the concluding clause—無信不立. Transferring the meaning of 信 from paragraph 1, we naturally render as in the translation, and 不立=國不立, 'the State will not stand.' This is the view, moreover, of the old interpreters. Chû Hsi and his followers, however, seek to make much more of 信. On the 1st paragraph he comments, '—The granaries being full, and the military preparation complete, then let the influence of instruction proceed. So shall the people have

faith in their ruler, and will not leave him or rebel.' On the 3rd paragraph he says, '—If the people be without food, they must die, but death is the inevitable lot of men. If they are without 信, though they live, they have not wherewith to establish themselves. It is better for them in such case to die. Therefore it is better for the ruler to die, not losing faith to his people, so that the people will prefer death rather than lose faith to him.'

8. SUBSTANTIAL QUALITIES AND ACCOMPLISHMENTS IN THE CHÜN-TSZE. 1. Tsze-ch'ang was an officer of the State of Wei, and, distressed by the pursuit in the times of what was merely external, made this not sufficiently well-considered remark, to which Tsze-kung replied, in, according to Chû Hsi, an equally one-sided manner. 1. 何以文爲 is thus expanded in the 註疏, '何用文章乃爲君子,' 'why use accomplishments in order to make a Chün-tse?'

2. We may interpret this

貢曰：惜乎夫子之說，君子也，駟不及舌。^三文猶質也，質猶文也。虎豹之鞶，猶犬羊之鞶。^三哀公問於有若曰：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。

2. Tsze-kung said, 'Alas! Your words, sir, show you to be a superior man, but four horses cannot overtake the tongue.'

3. 'Ornament is as substance; substance is as ornament. The hide of a tiger or leopard stripped of its hair, is like the hide of a dog or goat stripped of its hair.'

CHAP. IX. 1. The duke Ai inquired of Yü Zo, saying, 'The year is one of scarcity, and the returns for expenditure are not sufficient;—what is to be done?'

2. Yü Zo replied to him, 'Why not simply tithe the people?'

3. 'With two-tenths,' said the duke, 'I find them not enough;—how could I do with that system of one-tenth?'

4. Yü Zo answered, 'If the people have plenty, their prince will not be left to want alone. If the people are in want, their prince cannot enjoy plenty alone.'

paragraph, as in the translation, putting a comma after 說. So, Chû Hsi. But the old interpreters seem to have read right on, without any comma, to 也, in which case the paragraph would be—'Alas! sir, for the way in which you speak of the superior man!' And this is the most natural construction. 3. The modern commentators seem hypercritical in condemning Tsze-kung's language here. He shows the desirableness of the ornamental accomplishments, but does not necessarily put them on the same level with the substantial qualities.

9. LIGHT TAXATION THE BEST WAY TO SECURE THE GOVERNMENT FROM EMBARRASSMENT FOR WANT OF FUNDS. 1. Duke Ai, II. xx. Yü Zo, I. ii. 2. By the statutes of the Cháu dynasty, the ground was divided into allotments cultivated in common by the families located upon them, and the produce was divided equally nine-

tenths being given to the farmers, and one-tenth being reserved as a contribution to the State. This was called the law of 徹, which term = 通, 'pervading,' 'general,' with reference, apparently, to the system of common labour. 3. A former duke of Lü, Hsüan (B.C. 609-591), had imposed an additional tax of another tenth from each family's portion. 4. The meaning of this paragraph is given in the translation. Literally rendered, it is, '—The people having plenty, the prince—with whom not plenty? The people not having plenty, with whom can the prince have plenty?' Yü Zo wished to impress on the duke that a sympathy and common condition should unite him and his people. If he lightened his taxation to the regular tithe, then they would cultivate their allotments with so much vigour, that his receipts would be abundant. They would be able, moreover, to help their kind ruler in any emergency.

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。」

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。」

CHAP. X. 1. Tsze-chang having asked how virtue was to be exalted, and delusions to be discovered, the Master said, 'Hold faithfulness and sincerity as first principles, and be moving continually to what is right;—this is the way to exalt one's virtue.'

2. 'You love a man and wish him to live; you hate him and wish him to die. Having wished him to live, you also wish him to die. This is a case of delusion.'

3. "It may not be on account of her being rich, yet you come to make a difference."

CHAP. XI. 1. The duke Ching, of Ch'i, asked Confucius about government.

2. Confucius replied, 'There is government, when the prince is prince, and the minister is minister; when the father is father, and the son is son.'

3. 'Good!' said the duke; 'if, indeed; the prince be not prince, the minister not minister, the father not father, and the son not son, although I have my revenue, can I enjoy it?'

10. HOW TO EXALT VIRTUE AND DISCOVER DELUSIONS. 1. Tsze-chang, see chap. vi. The Master says nothing about the 辨, 'discriminating,' or 'discovering,' of delusions, but gives an instance of a twofold delusion. Life and death, it is said, are independent of our wishes. To desire for a man either the one or the other, therefore, is one delusion. And on the change of our feelings to change our wishes in reference to the same person, is another. 之 = 此人。—But in this Confucius hardly appears to be the sage. 3. See the Shih-ching, II. iv. Ode iv. 3. I have

translated according to the meaning in the Shih-ching. The quotation may be twisted into some sort of accordance with the preceding paragraph, as a case of delusion, but the commentator Ch'ang (程) is probably correct in supposing that it should be transferred to XVI. xii. Then 祇 should be in the text, not 祇.

11. GOOD GOVERNMENT OBTAINS ONLY WHEN ALL THE RELATIVE DUTIES ARE MAINTAINED. 1. Confucius went to Ch'i in his 36th year, B. C. 517, and finding the reigning duke—styled ching after his death—overshadowed by his ministers, and thinking of setting aside his eldest son from the

子曰：「片言可以折獄者，其由也與？」子路無宿諾。

子曰：「聽訟，吾猶人也，必也使無訟乎。」

子張問政。子曰：「居之無倦，行之以忠。」

子曰：「博學於文，約之以禮，亦可以弗畔矣夫。」

CHAP. XII. 1. The Master said, 'Ah! it is Yü, who could with half a word settle litigations!'

2. Tsze-lü never slept over a promise.

CHAP. XIII. The Master said, 'In hearing litigations, I am like any other body. What is necessary, however, is to cause the people to have no litigations.'

CHAP. XIV. Tsze-chang asked about government. The Master said, 'The art of governing is to keep its affairs before the mind without weariness, and to practise them with undeviating consistency.'

CHAP. XV. The Master said, 'By extensively studying all learning, and keeping himself under the restraint of the rules of propriety, one may thus likewise not err from what is right.'

succession, he shaped his answer to the question about government accordingly. 3. 'Although I have the grain,' i.e. my revenue, the tithe of the produce of the country. 吾得而食諸 (食諸, compare 行諸, XI. xxi), 'shall I be able to eat it?'—intimating the danger the State was exposed to from insubordinate officers.

12. WITH WHAT EASE TSZE-LÜ COULD SETTLE LITIGATIONS. 1. We translate here—'could,' and not—'can,' because Confucius is simply praising the disciple's character. Tsze-lü, see II. xvii. 片言 = 半言, 'half a word.'

2. This paragraph is from the compilers, stating a fact about Tsze-lü, to illustrate what the Master said of him. 宿 is explained by Chü Hsi by 留, 'to leave,' 'to let remain.' Its primary meaning is—'to pass a night.' We have in English, as given in the translation, a corresponding idiom.—In Ho Yen, 片言 is taken as = 偏言, 'one-sided words,' meaning that Tsze-lü could judge rightly on hearing half

a case. 宿 again is explained by 豫, 'beforehand.'—'Tsze-lü made no promises beforehand.'

13. TO PREVENT BETTER THAN TO DETERMINE LITIGATIONS. See the 大學傳, IV. 訟, as opposed to 獄 (preceding chapter), is used of civil causes (爭財曰訟), and the other of criminal (爭罪曰獄). Little stress is to be laid on the 'I,' much on 使, as = 'to influence to.'

14. THE ART OF GOVERNING. 居, as opposed to 行, must be used as an active verb, and is explained by Chü Hsi as in the translation. 之 refers to that aspect of government about which Tsze-chang was inquiring. 無倦 = 始終如一, 'first and last the same;' 以忠 = 表裏如一, 'externally and internally the same.'

15. HARDLY DIFFERENT FROM VI. xxv.

孔子曰：君子成人之美，不成人之惡。小人反是。
 季康子問政於孔子。孔子對曰：「政者正也。子帥以正，孰敢不正？」
 季康子患盜，問於孔子。孔子對曰：「苟子之不欲，雖賞之不竊。」
 季康子問政於孔子，曰：「如殺無道，以就有道，何如？」

CHAP. XVI. The Master said, 'The superior man *seeks* to perfect the admirable qualities of men, and does not *seek* to perfect their bad qualities. The mean man does the opposite of this.'

CHAP. XVII. Chi K'ang asked Confucius about government. Confucius replied, 'To govern means to rectify. If you lead on the people with correctness, who will dare not to be correct?'

CHAP. XVIII. Chi K'ang, distressed about the number of thieves in the State, inquired of Confucius *how to do away with them*. Confucius said, 'If you, sir, were not covetous, although you should reward them to do it, they would not steal.'

CHAP. XIX. Chi K'ang asked Confucius about government, saying, 'What do you say to killing the unprincipled for the good of the principled?' Confucius replied, 'Sir, in carrying on your government, why should you use killing at all? Let your *evinced* desires be for what is good, and the people will be good. The relation

16. OPPOSITE INFLUENCE UPON OTHERS OF THE SUPERIOR MAN AND THE MEAN MAN.

17. GOVERNMENT MORAL IN ITS END, AND EFFICIENT BY EXAMPLE.

18. THE PEOPLE ARE MADE THIEVES BY THE EXAMPLE OF THEIR RULERS. This is a good instance of Confucius's boldness in reproving men in power. Chi K'ang (II. xx) had made himself head of the Chi family, and entered into all its usurpations, by taking off the infant nephew, who should have been its rightful chief. 不欲 = 不貪, 'did not covet,' i.e. a position and influence to which you have no right. 苟子之不欲 = 'given the fact

of your not being ambitious.' 賞之 = 賞民.

19. KILLING NOT TO BE TALKED OF BY RULERS; THE EFFECT OF THEIR EXAMPLE. In 就有道,

就 is an active verb, = 成, or 成就, 'to complete,' 'to perfect.' 德 is used in a vague sense, not positive virtue, but = 'nature,' 'character.' Some for 上 would read 尚 = 加, 'to add upon,' but 上 itself must here have substantially that meaning. 草上之風

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。
 子張問：士何如，斯可謂之達矣？子曰：「何哉？爾所謂達者，達矣。子曰：『何哉？爾所謂達者，達矣。』」
 子張對曰：「在邦必聞，在家必聞。子曰：『是聞也，非達也。』」
 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，色取仁而行必達，夫聞也者，色取仁而行必達。

between superiors and inferiors, is like that between the wind and the grass. The grass must bend, when the wind blows across it.'

CHAP. XX. 1. Tsze-chang asked, 'What must the officer be, who may be said to be distinguished?'

2. The Master said, 'What is it you call being distinguished?'

3. Tsze-chang replied, 'It is to be heard of through the State, to be heard of throughout his clan.'

4. The Master said, 'That is notoriety, not distinction.'

5. 'Now the man of distinction is solid and straightforward, and loves righteousness. He examines people's words, and looks at their countenances. He is anxious to humble himself to others. Such a man will be distinguished in the country; he will be distinguished in his clan.'

6. 'As to the man of notoriety, he assumes the appearance of

草加之以風, 'the grass, having the wind upon it.'

20. THE MAN OF TRUE DISTINCTION, AND THE MAN OF NOTORIETY. 1. The ideas of 'a scholar' and an 'officer' blend together in China.

達 = 通達, 'to reach all round';—being influential, and that influence being acknowledged. 3. If 士 be 'an officer,' then 在邦 assumes him to be the minister of a prince of a State, and 在家, that he is only the minister of a great officer, who is the head of a clan.

If, however, 士 be understood of 'a scholar,' 邦 will = 州里, 'the country,' 'people generally,' and 家 will = 族黨, 'the circle of relatives and neighbours.' 5. 下人, — 下 is the verb. The dictionary explains it by 'to descend. From being on high to become low.' But it is here rather more still, = 'to come down below other men.' 6. The condemnation here might be more fully and clearly expressed.

樊遲問。子曰：「居之不疑，在邦必聞，在家必聞。」
 樊遲從遊於舞雩之下，曰：「敢問崇德，修慝，辨惑。」
 子曰：「善哉問！先事後得，非崇德與？攻其惡，無攻人之惡，非修慝與？一朝之忿，忘其身，以及其親，非惑與？」
 樊遲問。子曰：「愛人，問」

virtue, but his actions are opposed to it, and he rests in this character without any doubts *about himself*. Such a man will be heard of in the country; he will be heard of in the clan.

CHAP. XXI. 1. Fan Ch'ih rambling with the Master under the trees about the rain altars, said, 'I venture to ask how to exalt virtue, to correct cherished evil, and to discover delusions.'

2. The Master said, 'Truly a good question!

3. 'If doing what is to be done be made the first business, and success a secondary consideration;—is not this the way to exalt virtue? To assail one's own wickedness and not assail that of others;—is not this the way to correct cherished evil? For a morning's anger to disregard one's own life, and involve that of his parents;—is not this a case of delusion?'

CHAP. XXII. 1. Fan Ch'ih asked about benevolence. The Master said, 'It is to love *all* men.' He asked about knowledge. The Master said, 'It is to know *all* men.'

21. HOW TO EXALT VIRTUE, CORRECT VICE, AND DISCOVER DELUSIONS. Compare chap. x. Here, as there, under the last point of the inquiry, Confucius simply indicates a case of delusion, and perhaps that is the best way to teach how to discover delusions generally. 1. Fan Ch'ih, see II. v. 舞雩, see XI. xxv. 7; followed here by 之下, there must be reference to the trees growing about the altars. 慝 formed from 'heart' and 'to conceal,' = secret vice.

3. 先事後得.—compare with 先難後獲, in VI. xx, which also is the report of

a conversation with Fan Ch'ih. 其惡.—其 = 己, 'himself,' 'his own.' 'A morning's anger' must be a small thing, but the consequences of giving way to it are very terrible. The case is one of great delusion.

22. ABOUT BENEVOLENCE AND WISDOM;—HOW KNOWLEDGE SURSERVES BENEVOLENCE. Fan Ch'ih might well deem the Master's replies enigmatical, and, with the help of Tsze-hsia's explanations, the student still finds it difficult to understand the chapter. 1. 仁 here, being opposed to, or distinct from, 知, is to be taken as meaning 'benevolence,' and not as 'perfect

知。子曰：「知人。」樊遲未達。子曰：「舉直錯諸枉，能使枉者直。」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。」
 子曰：「貢問友。」子曰：「忠告而善道之。」

2. Fan Ch'ih did not immediately understand *these answers*.

3. The Master said, 'Employ the upright and put aside all the crooked;—in this way the crooked can be made to be upright.'

4. Fan Ch'ih retired, and, seeing Tsze-hsia, he said to him, 'A little while ago, I had an interview with our Master, and asked him about knowledge. He said, "Employ the upright, and put aside all the crooked;—in this way, the crooked will be made to be upright." What did he mean?'

5. Tsze-hsia said, 'Truly rich is his saying!

6. 'Shun, being in possession of the kingdom, selected from among all the people, and employed Kào-yáo, on which all who were devoid of virtue disappeared. T'ang, being in possession of the kingdom, selected from among all the people, and employed Î Yin, and all who were devoid of virtue disappeared.'

CHAP. XXIII. Tsze-kung asked about friendship. The Master said, 'Faithfully admonish *your friend*, and skilfully lead him on. If you find him impracticable, stop. Do not disgrace yourself.'

virtue.' 2. 未, 'not yet,' i. e. not immediately.

3. Compare II. xix. 4. 鄉, 4th tone, in the dictionary defined by 昔, 'formerly.' 6. See the names here in the Shü-ching, Parts II, III, and IV. Shun and T'ang showed their wisdom

—their knowledge of men—in the selection of the ministers who were named. That was their employment of the upright, and therefore all devoid of virtue disappeared. That was their making the crooked upright;—and so their love reached to all.

輔仁。友以文會。曰君自則之。
 仁。以友會子子辱焉。毋可

CHAP. XXIV. The philosopher Tsāng said, 'The superior man on grounds of culture meets with his friends, and by their friendship helps his virtue.'

23. PRUDENCE IN FRIENDSHIP. 告, read *kai*, as in III. xvii, implying some degree of deference. 道 = 導, as in II. iii. i.

24. THE FRIENDSHIP OF THE CHÜN-TSZE. 以文, 'by means of letters,' i. e. common literary studies and pursuits.