

BOOK IV. LE JIN.

不敬、臨喪不哀、吾何以觀之哉。

里仁第四

子曰、里仁爲美、擇不處仁、焉得知。
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。

CHAPTER I. The Master said, 'It is virtuous manners which constitute the excellence of a neighbourhood. If a man in selecting a residence, do not fix on one where such prevail, how can he be wise?'

CHAP. II. The Master said, 'Those who are without virtue cannot abide long either in a condition of poverty and hardship, or in a condition of enjoyment. The virtuous rest in virtue; the wise desire virtue.'

HEADING OF THIS BOOK.—里仁第四
'Virtue in a neighbourhood, No. 4.'—Such is the title of this fourth Book, which is mostly occupied with the subject of 仁. To render that term invariably by *benevolence*, would by no means suit many of the chapters. See II. i. 2. *Virtue*, as a general term, would answer better. The embodiment of virtue demands an acquaintance with ceremonies and music, treated of in the last Book; and this, it is said, is the reason why the one subject immediately follows the other.

1. RULE FOR THE SELECTION OF A RESIDENCE. According to the 周禮, five families made a 鄰, and five 鄰 a 里, which we might style, therefore, a hamlet or village. There are other estimates of the number of its component households. 處, 3rd tone, a verb, 'to dwell in.' 知, 4th tone, is the same as 智, 'wise,' 'wisdom.' So, not unfrequently, below. Friend-

ship, we have seen, is for the aid of virtue (I. viii. 3), and the same should be the object desired in selecting a residence.

2. ONLY TRUE VIRTUE ADAPTS A MAN FOR THE VARIED CONDITIONS OF LIFE. 約, 'to bind,' is used for what binds, as an oath, a covenant; and here, the metaphor being otherwise directed, it denotes a condition of poverty and distress. 利, 'gain,' 'profit,' used as a verb, = 貪, 'to desire,' 'to covet.' 安仁, 'to rest in virtue,' being virtuous without effort. 利仁, 'to desire virtue,' being virtuous because it is the best policy. Observe how 者 following 仁 and 知 makes those terms adjectives or participles. 不可, 'may not,' = 不能, 'cannot.' The inability is moral. See 可 in the Index VII.

違仁，造次必於是，顛沛必於是。
 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。
 子曰：人之過也，各於其黨，觀過，斯知仁矣。

CHAP. VI. 1. The Master said, 'I have not seen a person who loved virtue, or one who hated what was not virtuous. He who loved virtue, would esteem nothing above it. He who hated what is not virtuous, would practise virtue in such a way that he would not allow anything that is not virtuous to approach his person.'

2. 'Is any one able for one day to apply his strength to virtue? I have not seen the case in which his strength would be insufficient.'

3. 'Should there possibly be any such case, I have not seen it.'

CHAP. VII. The Master said, 'The faults of men are characteristic of the class to which they belong. By observing a man's faults, it may be known that he is virtuous.'

6. A LAMENT BECAUSE OF THE RARITY OF THE LOVE OF VIRTUE; AND ENCOURAGEMENT TO PRACTISE VIRTUE. 1. The first four 者 belong to the verbs 好 and 惡, and give them the force of participles. In 使不仁者, 者 belongs to 不仁, and 不仁者 = 不仁之事. Commonly, 者 = 'he or those who,' but sometimes also = 'that or those things which.' 尚 = 加, 'to add to.' Morrison, character 尚, translates the sentence wrongly—'He who loves virtue and benevolence can have nothing more said in his praise.' 3. 蓋 here is 疑辭,

'a particle of doubt;' as often. 未之有, a transposition, as in I. ii. 1.

7. A MAN IS NOT TO BE UTTERLY CONDEMNED BECAUSE HE HAS FAULTS. Such is the sentiment found in this chapter, in which we may say, however, that Confucius is liable to the charge brought against Tszé-hsia, I. vii. 人之過也, stands absolutely,—'As to the faults of men.' 各 = 各人, and 於 = 從,—'Each man follows his class.' Observe the force of 過, 'what goes beyond.' The faults are the excesses of the general tendencies. Compare Goldsmith's line, 'And even his failings leant to virtue's side.'

子曰：惟仁者，能好人，能惡人。
 子曰：苟志於仁矣，無惡也。
 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，不以其道得之，不去也。君子去仁，惡乎成名？君子無終食之間

CHAP. III. The Master said, 'It is only the (*truly*) virtuous man, who can love, or who can hate, others.'

CHAP. IV. The Master said, 'If the will be set on virtue, there will be no practice of wickedness.'

CHAP. V. 1. The Master said, 'Riches and honours are what men desire. If it cannot be obtained in the proper way, they should not be held. Poverty and meanness are what men dislike. If it cannot be obtained in the proper way, they should not be avoided.'

2. 'If a superior man abandon virtue, how can he fulfil the requirements of that name?'

3. 'The superior man does not, even for the space of a single meal, act contrary to virtue. In moments of haste, he cleaves to it. In seasons of danger, he cleaves to it.'

3. ONLY IN THE GOOD MAN ARE EMOTIONS OF LOVE AND HATRED RIGHT, AND TO BE DEPENDED ON. This chapter is incorporated with the 大學傳, X. xv. 好 and 惡 (read wú) are both verbs in the 4th tone.

4. THE VIRTUOUS WILL PRESERVES FROM ALL WICKEDNESS. 苟 = 誠, not merely—'if,' but 'if really.' Comp. the statement, 1 John iii. 9, 'Whosoever is born of God doth not commit sin.'

5. THE DEVOTION OF THE CHÜN-TSZE TO VIRTUE. 1. For the antecedent to 之 in the recurring 得之, we are to look to the following verbs, 處 and 去. We might translate the first 不以其道得之, 'if they cannot be obtained, &c.,' but this would not suit the second case. 其道, 'the way,' i.e. the

proper way. If we supply a nom. to 處 and 去, it must be 君子;—he will not 'abide in,' nor 'go away from,' riches and honours. 2. 惡, read wú, the 1st tone, 'how.' 名, 'name,' not reputation, but the name of a chün-tsze, which he bears. 3. 終食之間, 'The space in which a meal can be finished;' meaning a short time. 造次 (interchangeable with 草次) and 顛沛 are well-known expressions, the former for haste and confusion, the latter for change and danger; but it is not easy to trace the attaching of those meanings to the characters. 顛, 'to fall down,' and 沛, the same, but the former with the face up, the other with the face down. 必於是,—comp. Horace's 'Omnia in hoc sum.'

人懷惠。
 子曰：放於利而行，多怨。
 子曰：能以禮讓爲國乎，
 何有？不能以禮讓爲國，如
 禮何？
 子曰：不患無位，患所以
 立，不患莫己知，求爲可知
 也。
 子曰：參乎！吾道一以貫
 之。曾子曰：唯。子出，門人問
 之。
 子曰：朝聞道，夕死，
 可矣。
 子曰：士志於道，而
 恥惡衣惡食者，未足
 與議也。
 子曰：君子之於天
 下也，無適也，無莫也，
 義之與比。
 子曰：君子懷德，小
 人懷土，君子懷刑，小

CHAP. VIII. The Master said, 'If a man in the morning hear the right way, he may die in the evening without regret.'

CHAP. IX. The Master said, 'A scholar, whose mind is set on truth, and who is ashamed of bad clothes and bad food, is not fit to be discoursed with.'

CHAP. X. The Master said, 'The superior man, in the world, does not set his mind either for anything, or against anything; what is right he will follow.'

CHAP. XI. The Master said, 'The superior man thinks of virtue; the small man thinks of comfort. The superior man thinks of the sanctions of law; the small man thinks of favours which he may receive.'

8. THE IMPORTANCE OF KNOWING THE RIGHT WAY. One is perplexed to translate 道 here.

Chü defines it—事物當然之理, 'the principles of what is right in events and things.' Better is the explanation in 四書翼註,

一道即率性之道, '道 is the path'—i.e. of action—which is in accordance with our nature. Man is formed for this, and if he die without coming to the knowledge of it, his death is no better than that of a beast. One would fain recognise in such sentences a vague apprehension of some higher truth than Chinese sages have been able to propound.—Ho Yen takes a different view, and makes the whole chapter a lament of Confucius that he was likely to die without hearing of right principles prevailing in the world.—'Could I once hear of the prevalence of right principles, I could die the same evening!' Other views of the meaning have been proposed.

9. THE PURSUIT OF TRUTH SHOULD RAISE A MAN ABOVE BEING ASHAMED OF POVERTY. 與

議, —to be discoursed with, i.e. about 道, or

'truth,' which perhaps is the best translation of the term in places like this.

10. RIGHTEOUSNESS IS THE RULE OF THE CHÜN-TSZE'S PRACTICE. 君子之云云, 'The

relation of the Chün-tsze to the world,' i.e. to all things presenting themselves to him. 適,

read 氏, is explained by 專主, 'to set the mind exclusively on.' We may take the last clause thus:—'his is the according with, and keeping near to (比, the 4th tone, = 從 or 親) righteousness.' This gives each character its signification, the 與 blending its meaning with 比.

11. THE DIFFERENT MINDINGS OF THE SUPERIOR AND THE SMALL MAN. 懷 is here emphatic, =

'cherishes and plans about.' 土, 'earth,' 'the

ground,' is here defined—所處之安, 'the

rest or comforts one dwells amidst.' May it

not be used somewhat in our sense of earthly? —'thinks of what is earthly.'

人懷惠。
 子曰：放於利而行，多怨。
 子曰：能以禮讓爲國乎，
 何有？不能以禮讓爲國，如
 禮何？
 子曰：不患無位，患所以
 立，不患莫己知，求爲可知
 也。
 子曰：參乎！吾道一以貫
 之。曾子曰：唯。子出，門人問
 之。
 子曰：朝聞道，夕死，
 可矣。
 子曰：士志於道，而
 恥惡衣惡食者，未足
 與議也。
 子曰：君子之於天
 下也，無適也，無莫也，
 義之與比。
 子曰：君子懷德，小
 人懷土，君子懷刑，小

CHAP. XII. The Master said, 'He who acts with a constant view to his own advantage will be much murmured against.'

CHAP. XIII. The Master said, 'Is a prince able to govern his kingdom with the complaisance proper to the rules of propriety, what difficulty will he have? If he cannot govern it with that complaisance, what has he to do with the rules of propriety?'

CHAP. XIV. The Master said, 'A man should say, I am not concerned that I have no place, I am concerned how I may fit myself for one. I am not concerned that I am not known, I seek to be worthy to be known.'

CHAP. XV. 1. The Master said, 'Shān, my doctrine is that of an all-pervading unity.' The disciple Tsāng replied, 'Yes.'

2. The Master went out, and the other disciples asked, saying,

12. THE CONSEQUENCE OF SELFISH CONDUCT. 放, the 3rd tone, = 依, 'to accord with,' 'to keep along.'—'He who acts along the line of gain.'

13. THE INFLUENCE IN GOVERNMENT OF CEREMONIES OBSERVED IN THEIR PROPER SPIRIT. 禮

讓字是二是一, i.e. they are a hen-

diads. 讓 = 禮之實, 'the sincerity

and substance of ceremony,' the spirit of it.

Comp. 和 in I. xii. 爲 = 治, 'to govern.'

This meaning is found in the dictionary.

14. ADVISING TO SELF-CULTIVATION. Comp. I.

xvi. Here, as there, 不 not being imperative,

i.e. an official situation. 所以立 is to be completed 所以立乎其位.

15. CONFUCIUS'S DOCTRINE THAT OF A PERVADING UNITY. This chapter is said to be the most profound in the Lun Yü. 1. 吾道一以

貫之, —to myself it occurs to translate, 'my

doctrines have one thing which goes through

them,' but such an exposition has not been

approved by any Chinese writer. —以貫

之 are made to contain the copula and pre-

dicat of 吾道; and 之, it is said, 'refers to

曰何謂也。曾子曰，夫子之道，忠恕而已矣。子曰，君子喻於義，小人喻於利。子曰，見賢思齊焉，見不賢而內自省也。子曰，事父母幾諫，見志不從，又敬

'What do his words mean?' Tsang said, 'The doctrine of our master is to be true to the principles of our nature and the benevolent exercise of them to others,—this and nothing more.'

CHAP. XVI. The Master said, 'The mind of the superior man is conversant with righteousness; the mind of the mean man is conversant with gain.'

CHAP. XVII. The Master said, 'When we see men of worth, we should think of equalling them; when we see men of a contrary character, we should turn inwards and examine ourselves.'

CHAP. XVIII. The Master said, 'In serving his parents, a son may remonstrate with them, but gently; when he sees that they do not incline to follow *his advice*, he shows an increased degree of reverence, but does not abandon *his purpose*; and should they punish him, he does not allow himself to murmur.'

2. 忠 and 恕, which seem to be two things, are both formed from 心, 'the heart,' 忠 being compounded of 中, 'middle,' 'centre,' and 心, and 恕 of 如 'as,' and 心. The 'centre heart' = I, the ego; and the 'as heart' = the I in sympathy with others. 忠 is duty-doing, on a consideration, or from the impulse, of one's own self; 恕 is duty-doing, on the principle of reciprocity. The chapter shows that Confucius only claimed to enforce duties indicated by man's mental constitution. He was simply a moral philosopher. Observe 唯 is 3rd tone, = 'yes.' Some say that 門人 must mean Tsang's own disciples, and that, had they been those of Confucius, we should have read 弟子. The criticism cannot be depended on. 而已矣 is a very emphatic 'and nothing more.'

16. HOW RIGHTEOUSNESS AND SELFISHNESS DISTINGUISH THE SUPERIOR MAN AND THE SMALL MAN.

喻 = 曉, 'to understand.' 於 is here to be dwelt on, and may be compared with the Hebrew *eth*.

17. THE LESSONS TO BE LEARNED FROM OBSERVING MEN OF DIFFERENT CHARACTERS. Of the final particles 焉 and 也, it is said, 二字頗有抑揚警醒意, 'the two characters have something of a repressive, expansive, warning force.' Ho Yen's text has a 者 after the second 賢 which is not necessary.

18. HOW A SON MAY REMONSTRATE WITH HIS PARENTS ON THEIR FAULTS. See the 禮記, XI. i. 15. 幾, the 1st tone, 'mildly,' = the 下氣, 怡色, 柔聲 of the 內則. 志 is the will of the parents. 又敬 = 更加孝敬, 'again increasing his filial reverence,' the 起敬起孝 of the 內則. 不違 is not abandoning his purpose of re-

不違，勞而不怨。子曰，父母在，不遠遊，遊必有方。子曰，三年無改於父之道，可謂孝矣。子曰，父母之年，不可不知也，一則以喜，一則以懼。子曰，古者言之不出，恥躬之不逮也。子曰，以約失之者鮮矣。

CHAP. XIX. The Master said, 'While his parents are alive, *the son* may not go abroad to a distance. If he does go abroad, he must have a fixed place to which he goes.'

CHAP. XX. The Master said, 'If the son for three years does not alter from the way of his father, he may be called filial.'

CHAP. XXI. The Master said, 'The years of parents may by no means not be kept in the memory, as an occasion at once for joy and for fear.'

CHAP. XXII. The Master said, 'The reason why the ancients did not readily give utterance to their words, was that they feared lest their actions should not come up to them.'

CHAP. XXIII. The Master said, 'The cautious seldom err.'

monstrance, and not as 包咸 says in the comment given by Ho Yen, 不敢違父母意, 'not daring to go against the mind of his parents.' 勞 = 'toiled and pained,' what the 內則 says, 撻之流血, 'should they beat him till the blood flows.'

19. A SON OUGHT NOT TO GO TO A DISTANCE WHERE HE WILL NOT BE ABLE TO PAY THE DUE SERVICES TO HIS PARENTS. 方 = 一定向, 'a fixed direction or quarter,' whence he may be recalled, if necessary.

20. A REPETITION OF PART OF I. xi.

21. WHAT EFFECT THE AGE OF PARENTS SHOULD HAVE ON THEIR CHILDREN. 知, it is said, con-

veys here 念念不忘意, 'the meaning of unforgetting thoughtfulness.'

22. THE VIRTUE OF THE ANCIENTS SEEN IN THEIR SLOWNESS TO SPEAK. Observe the force of the two 之. 'The not coming forth of the words of the ancients was shame about the not coming up to them of their actions.'

23. ADVANTAGE OF CAUTION. Collie's version, which I have adopted, is here happy. 約, see chap. ii. The 'binding' here is of one's self, self-restraint, = 'caution.' 失之, 'loses it,' 之 referring to whatever business the cautious may be engaged in. 之, after an active verb, often makes it neuter; at least, a neuter verb renders the expression best in English.

國子曰：君子欲訥於言，而敏於行。子游曰：事君數，斯辱矣；朋友數，斯疏矣。

CHAP. XXIV. The Master said, 'The superior man wishes to be slow in his speech and earnest in his conduct.'

CHAP. XXV. The Master said, 'Virtue is not left to stand alone. *He who practises it* will have neighbours.'

CHAP. XXVI. Tsze-yü said, 'In serving a prince, frequent remonstrances lead to disgrace. Between friends, frequent reproofs make the friendship distant.'

24. RULE OF THE CHÜN-TSZE ABOUT HIS WORDS AND ACTIONS. see chap. i; here, generally used for friends, associates of like mind.

25. THE VIRTUOUS ARE NOT LEFT ALONE :—AN ENCOURAGEMENT TO VIRTUE. 孤, 'fatherless;' 數, the 4th tone, read *sho*, 'frequently,' understood here in reference to remonstrating or reproving. 斯 = 'this,' 'this leads to,' or 'thereon is.'

德不孤 = here = solitary, friendless. 德無孤立之理, 'it is not the nature of virtue to be left to stand alone.'

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