

BOOK VI. YUNG YËY.

雍也第六
 子曰：雍也可使南面。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。

CHAPTER I. 1. The Master said, 'There is Yung!—He might occupy the place of a prince.'

2. Chung-kung asked about Tsze-sang Po-tsze. The Master said, 'He may pass. He does not mind small matters.'

3. Chung-kung said, 'If a man cherish in himself a reverential feeling of the necessity of attention to business, though he may be easy in small matters in his government of the people, that may be allowed. But if he cherish in himself that easy feeling, and also carry it out in his practice, is not such an easy mode of procedure excessive?'

4. The Master said, 'Yung's words are right.'

HEADING OF THIS BOOK.—雍也第六. 'There is Yung!' commences the first chapter, and stands as the title of the Book. Its subjects are much akin to those of the preceding Book, and therefore, it is said, they are in juxtaposition.

1. THE CHARACTERS OF ZAN YUNG AND TSE-SANG PO-TSZE, AS REGARDS THEIR APTITUDE FOR GOVERNMENT. 1. Yung, V. iv, 可使南面, 'might be employed with his face to the south.' In China the sovereign sits facing the south. So did the princes of the States in their several courts in Confucius's time. An explanation of the practice is attempted in the Yi-ching. 說卦, chap. ix, 離也者明也. 萬物皆相見, 南方之卦也. 聖人南面而聽天下, 向明而治, 蓋取此也. 'The diagram Li conveys the idea of brightness, when all things

are exhibited to one another. It is the diagram of the south. The custom of the sages (i.e. monarchs) to sit with their faces to the south, and listen to the representations of all in the kingdom, governing towards the bright region, was taken from this.' 2. Chung-kung was the designation of Zan Yung, see V. iv. 簡 has here substantially the same meaning as in V. xxi, = 不煩, 'not troubling,' i.e. one's self about small matters. With reference to that place, however, the dict., after the old comm., explains it by 大, 'great.' Of Tsze-sang Po-tsze we know nothing certain but what is here stated. Chü Hsi seems to be wrong in approving the identification of him with the Tsze-sang Hsi of Chwang-tsze, VI. par. 11. 3. 居敬, 'to dwell in respect,' to have the mind imbued with it. 敬 = 敬事 as in I. v.

哀公問弟子孰為好學。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。
 子華使於齊，冉子為其母請粟。子曰：與之釜。冉子與之粟五秉。子曰：赤之適齊也，乘肥馬，衣輕裘，吾

CHAP. II. The duke Âi asked which of the disciples loved to learn. Confucius replied to him, 'There was Yen Hui; HE loved to learn. He did not transfer his anger; he did not repeat a fault. Unfortunately, his appointed time was short and he died; and now there is not *such another*. I have not yet heard of any one who loves to learn *as he did*.'

CHAP. III. 1. Tsze-hwâ being employed on a mission to Ch'i, the disciple Zan requested grain for his mother. The Master said, 'Give her a *fü*.' Yen requested more. 'Give her an *yü*,' said the Master. Yen gave her five *ping*.

2. The Master said, 'When Ch'ih was proceeding to Ch'i, he had fat horses to his carriage, and wore light furs. I have heard that

2. THE RARITY OF A TRUE LOVE TO LEARN. HÖR'S SUPERIORITY TO THE OTHER DISCIPLES. 有顏回者，者 = 'that.'—'There was that Yen Hui.' 'He did not transfer his anger,' i.e. his anger was no tumultuary passion in the mind, but was excited by some specific cause, to which alone it was directed. 短命死矣 = 'he died an early death,' but 命 conveys also the idea in the translation. The two last clauses are completed thus: 一今也，則亡 (read as, and = 無) 是人未聞如是之好學者也.

3. DISCRIMINATION OF CONFUCIUS IN REWARDING OR SALARYING OFFICERS. Kung-hsi Ch'ih, styled Tsze-hwâ;—see V. vii. 3. 1. 使, in 4th tone, 'to commission,' or 'to be commissioned.' Chü Hsi says the commission was a private one from Confucius, but this is not likely. The old interpretation makes it a public one from the court of Lü; see 四書改錯.

III. ix. 冉子, 'the disciple Zan,' see III. vi. Zan is here styled 子, like 有子, in I. ii, but only in narrative, not as introducing any wise utterance. A *fü* contained 6 *tau* (斗) and 4 *shäng* (升), or 64 *shäng*. The *yü* contained 160 *shäng*, and the *ping* 16 *hü* (斛), or 1600 *shäng*. A *shäng* of the present day is about one-fourth less than an English pint. 2. The 之 in 吾聞之 refers to what follows. 3. In Ho Yen's edition, another chapter commences here. Yüan Sze, named 憲, is now the 3rd, east, in the outer hall of the temples. He was noted for his pursuit of truth, and carelessness of worldly advantages. After the death of Confucius, he withdrew into retirement in Wei. It is related by Chwang-tsze that Tsze-kung, high in official station, came one day in great style to visit him. Sze received him in a tattered coat, and Tsze-kung asking him if he were ill, he replied, 'I have heard

聞之也。君子周急不繼富。原思爲之宰，與之粟九百，辭。子曰：毋，以與爾鄰里鄉黨乎？
 子曰：謂仲弓曰：犁牛之子，騂且角，雖欲勿用，山川其舍諸？
 子曰：回也，其心三月不違仁，其餘則日月至焉而已矣。

a superior man helps the distressed, but does not add to the wealth of the rich.

3. Yüan Sze being made governor of his town by the Master, he gave him nine hundred measures of grain, but Sze declined them.

4. The Master said, 'Do not decline them. May you not give them away in the neighbourhoods, hamlets, towns, and villages?'

CHAP. IV. The Master, speaking of Chung-kung, said, 'If the calf of a brindled cow be red and horned, although men may not wish to use it, would the spirits of the mountains and rivers put it aside?'

CHAP. V. The Master said, 'Such was Hui that for three months there would be nothing in his mind contrary to perfect virtue. The others may attain to this on some days or in some months, but nothing more.'

that to have no money is to be poor, and that to study truth and not be able to find it is to be ill.' This answer sent Tsze-kung away in confusion. The 900 measures (whatever they were) was the proper allowance for an officer in Sze's station. 爲之宰, see V. vii, though

it is not easy to give the 之 the same reference here as in that passage. 4. According to ancient statutes, a lin, a ti, a hsiao, and a tang, had each their specific number of component families, but the meaning is no more than—'the poor about you.' 乎 makes the remark = 'may you not, &c.'

4. THE VICES OF A FATHER SHOULD NOT DISCREDIT A VIRTUOUS SON. The father of Chung-kung (see V. ii) was a man of bad character, and some would have visited this upon his son, which drew forth Confucius's remark. The rules of the Ch'au dynasty required that sacrificial victims should be red, and have

good horns. An animal with those qualities, though it might spring from one not possessing them, would certainly not be unacceptable on that account to the spirits sacrificed to. I translate 子 by 'calf,' but it is not implied that the victim was young. 舍, the 3rd tone, = 捨, 'to lay aside,' 'to put away.' 其舍諸 = 其舍之乎.

5. THE SUPERIORITY OF HUI TO THE OTHER DISCIPLES. It is impossible to say whether we should translate here about Hui in the past or present tense. 違 is not 違背, 'to oppose,' but 違去, 'to depart from.' 日月至, 'come to it,' i.e. the line of perfect virtue, 'in the course of a day, or a month.' 日月至, may also be, 'for a day or a month.' So in the 註疏

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？
 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。

CHAP. VI. Chi K'ang asked about Chung-yü, whether he was fit to be employed as an officer of government. The Master said, 'Yü is a man of decision; what difficulty would he find in being an officer of government?' K'ang asked, 'Is Tsze fit to be employed as an officer of government?' and was answered, 'Tsze is a man of intelligence; what difficulty would he find in being an officer of government?' And to the same question about Chiü the Master gave the same reply, saying, 'Chiü is a man of various ability.'

CHAP. VII. The chief of the Chi family sent to ask Min Tsze-ch'ien to be governor of Pi. Min Tsze-ch'ien said, 'Decline the offer for me politely. If any one come again to me with a second invitation, I shall be obliged to go and live on the banks of the Wän.'

6. THE QUALITIES OF TSZE-LÜ, TSZE-KUNG, AND TSZE-YÜ, AND THEIR COMPETENCY TO ASSIST IN GOVERNMENT. The prince is called 爲政者, 'the doer of government'; his ministers and officers are styled 從政者, 'the followers of government.' 也與 and 何有 are set, the one expression against the other, the former indicating a doubt of the competency of the disciples, the latter affirming their more than competency. 7. MIN TSZE-CH'EN REFUSES TO SERVE THE CHI FAMILY. The tablet of Tsze-ch'ien (his name was 損) is now the first on the east among 'the wise ones' of the temple. He was among the foremost of the disciples. Confucius praises

his filial piety, and we see here, how he could stand firm in his virtue, and refuse the proffers of the powerful but unprincipled families of his time. 使 = 使人來召, in the translation, and in 復 (fai, 4th tone) 我者, we must similarly understand 復來召我者. 費, read Pi, was a place belonging to the Chi family. Its name is still preserved in 費縣 in the department of 沂州, in Shan-tung. The Wän stream divided Ch'i and Lü. Tsze-ch'ien threatens, if he should be troubled again, to retreat to Ch'i, where the Chi family could not reach him.

道力不足也。子曰：力不
 賢哉！回也。一簞
 食，一瓢飲，在陋巷，人
 不堪其憂，回不改其樂。
 子曰：賢哉！回也。一簞
 斯人也，而有斯疾也。
 夫斯人也，而有斯疾也。
 牖執其手，曰：亡之，命矣
 夫！伯牛有疾，子問之，自
 曰：自求其說，子之

CHAP. VIII. Po-niù being ill, the Master went to ask for him. He took hold of his hand through the window, and said, 'It is killing him. It is the appointment of Heaven, alas! That such a man should have such a sickness! That such a man should have such a sickness!'

CHAP. IX. The Master said, 'Admirable indeed was the virtue of Hui! With a single bamboo dish of rice, a single gourd dish of drink, and living in his mean narrow lane, while others could not have endured the distress, he did not allow his joy to be affected by it. Admirable indeed was the virtue of Hui!'

CHAP. X. Yen Ch'iu said, 'It is not that I do not delight in your doctrines, but my strength is insufficient.' The Master said, 'Those whose strength is insufficient give over in the middle of the way, but now you limit yourself.'

8. LAMENT OF CONFUCIUS OVER THE MORTAL SICKNESS OF PO-NIÜ. Po-niü, 'elder or uncle Niü,' was the denomination of 冉耕, one of the disciples of the sage. In the old interpretation, his sickness is said to have been 惡疾, 'an evil disease,' by which name leprosy, called 癩, is intended, though that character is now employed for 'itch.' Suffering from such a disease, Po-niü would not see people, and Confucius took his hand through the window. A different explanation is given by Chü Hsi. He says that sick persons were usually placed on the north side of the apartment; but when the prince visited them, in order that he might appear to them with his face to the south (see chap. i), they were moved to the south. On this occasion, Po-niü's friends wanted to receive Confucius after this royal

fashion, which he avoided by not entering the house. 亡之 = 'It is killing him.' 夫, the 2nd tone, generally an initial particle = 'now.' It is here final, and = 'alas!'

9. THE HAPPINESS OF HUI INDEPENDENT OF HIS POVERTY. The 簞 was simply a piece of the stem of a bamboo, and the 瓢 half of a gourd cut into two. 食, see II. viii. The eulogy turns much on 其樂, as opposed to 其憂, 'his joy,' the delight which he had in the doctrines of his master, contrasted with the grief others would have felt under such poverty.

10. A HIGH AIM AND PERSEVERANCE PROPER TO A STUDENT. Confucius would not admit Ch'iu's apology for not attempting more than he did. 'Give over in the middle of the way,' i. e. they go as long and as far as they can, and are pursuing when they stop.

足者，中道而廢，今汝畫。
 子曰：謂子夏曰：汝爲君子
 儒，無爲小人儒。
 子曰：游爲武城宰，子曰：汝
 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。
 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。

CHAP. XI. The Master said to Tsze-hsiâ, 'Do you be a scholar after the style of the superior man, and not after that of the mean man.'

CHAP. XII. Tsze-yü being governor of Wû-ch'ang, the Master said to him, 'Have you got good men there?' He answered, 'There is Tan-t'ai Mieh-ming, who never in walking takes a short cut, and never comes to my office, excepting on public business.'

CHAP. XIII. The Master said, 'Mang Chih-fan does not boast of his merit. Being in the rear on an occasion of flight, when they were about to enter the gate, he whipped up his horse, saying, "It is not that I dare to be last. My horse would not advance."'

11. HOW LEARNING SHOULD BE PURSUED. 君子 and 小人 here = adjectives, qualifying 儒. The 君子, it is said, learns 爲己 for his own real improvement and from duty; the 小人, 爲人, 'for men,' with a view to their opinion, and for his own material benefit. We should hardly have judged such a counsel necessary for Tsze-hsiâ.

12. THE CHARACTER OF TAN-T'AI MIEH-MING. The chapter shows, according to Chinese commentators, the advantage to people in authority of their having good men about them. In this way after their usual fashion, they seek for a profound meaning in the remark of Confucius. Tan-t'ai Mieh-ming, who was styled 子羽, has his tablet the 2nd, east, outside the hall. The accounts of him are conflicting. According to one, he was very good-looking, while another says he was so bad-looking that Confucius at first formed an unfavourable opinion of him, an error which he afterwards confessed on

Mieh-ming's becoming eminent. He travelled southwards with not a few followers, and places near Sû-châu and elsewhere retain names indicative of his presence. 焉爾乎, three particles coming together, are said to indicate the slow and deliberate manner in which the sage spoke. 滅明者, compare 顏回者 in chap. ii. 室 is said to = 公堂.

13. THE VIRTUE OF MANG CHIH-FAN IN CONCEALING HIS MERIT. But where was his virtue in deviating from the truth? And how could Confucius commend him for doing so? These questions have never troubled the commentators, nor is it wise to bring a railing accusation against the sage for his words here. Mang Chih-fan, named 側, was an officer of Lü. The defeat referred to was in the eleventh year of duke Ai. To lead the van of an army is called 啟, to bring up the rear is 殿. In retreat, the rear is of course the place of honour.

子曰：「博施於民而能濟眾，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。

according to the Constant Mean! Rare for a long time has been its practice among the people.'

CHAP. XXVIII. 1. Tsze-kung said, 'Suppose the case of a man extensively conferring benefits on the people, and able to assist all, what would you say of him? Might he be called perfectly virtuous?' The Master said, 'Why speak only of virtue in connexion with him? Must he not have the qualities of a sage? Even Yáo and Shun were still solicitous about this.

2. 'Now the man of perfect virtue, wishing to be established himself, seeks also to establish others; wishing to be enlarged himself, he seeks also to enlarge others.

3. 'To be able to judge of others by what is nigh in ourselves;—this may be called the art of virtue.'

28. THE TRUE NATURE AND ART OF VIRTUE. There are no higher sayings in the Analects than we have here. 1. 施, the 4th tone, 'to confer benefits.' 聖乎, —乎 is said to be 'a particle of doubt and uncertainty,' but it is rather the interrogative affirmation of opinion. Tsze-kung appears to have thought that great doings were necessary to virtue, and propounds a case which would transcend the achievements of the ancient model sovereigns Yáo and Shun. From such extravagant views the Master recalls him. 2. This is the description of 仁者之心體, 'the mind of the perfectly virtuous man,' as void of all selfishness. 3. It is to be wished that the idea intended by 能近取譬 had been more clearly expressed. Still we seem to have here a near approach to a positive enunciation of 'the golden rule.'