

Revised Edition

Tsai Chih Chung

B 3.75

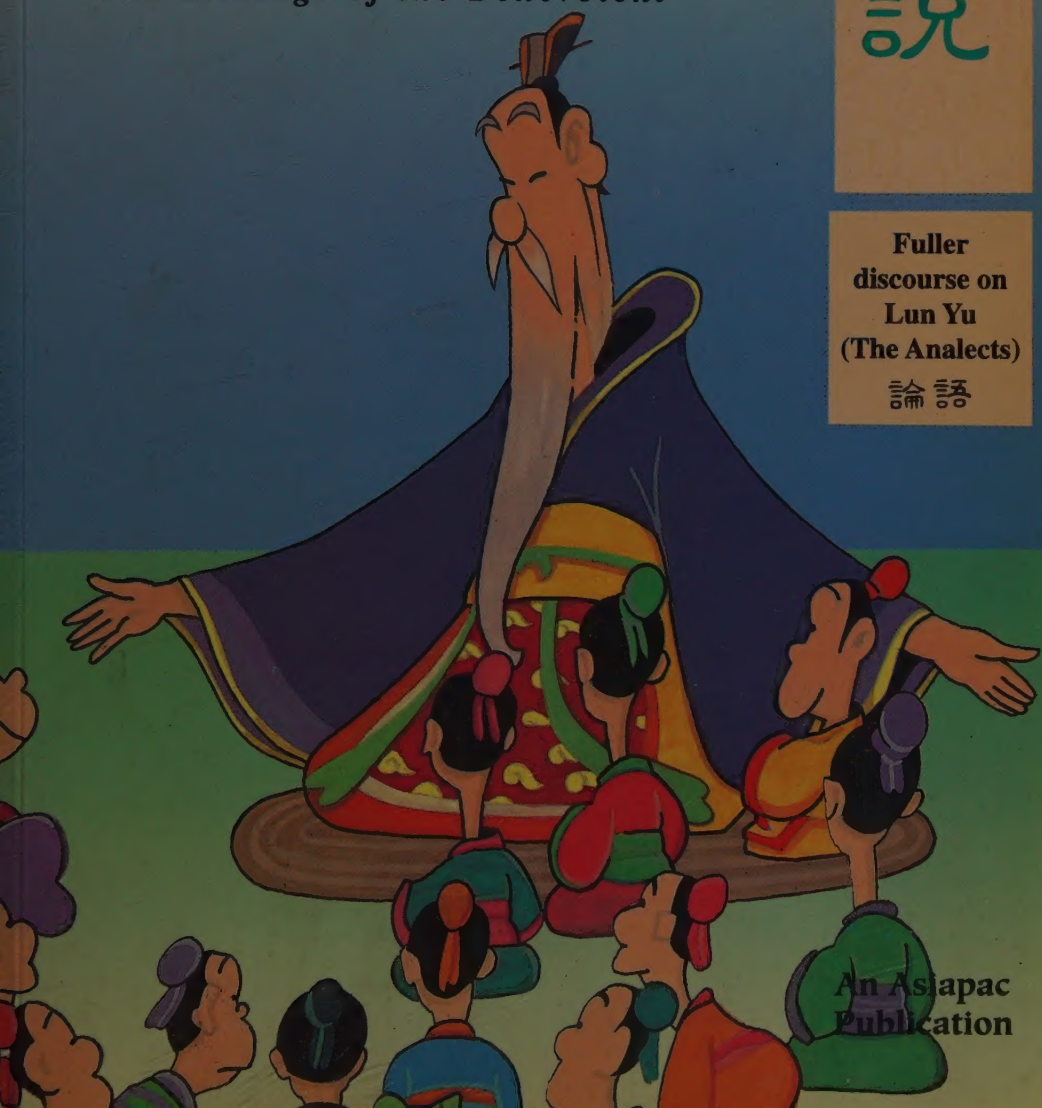
孔子說

THE SAYINGS OF CONFUCIUS

The Message of the Benevolent

Fuller
discourse on
Lun Yu
(The Analects)

論語



An Asiapac
Publication

ASIAPAC COMIC SERIES

*The Message of
the Benevolent*

THE SAYINGS OF
CONFUCIUS

孔子說

Edited and illustrated by
Tsai Chih Chung

ASIAPAC • SINGAPORE

Publisher

ASIAPAC BOOKS PTE LTD
629 Aljunied Road
#04-06 Cititech Industrial Building
Singapore 1438
Tel: 7453868
Fax: 7453822

First published September 1994
Reprinted April 1995

© ASIAPAC BOOKS, 1995
ISBN 981-3029-40-4

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior permission of the publisher.

If this copy is defective, kindly exchange it at the above address.

Cover design by Marked Point Design
Typeset by Inscription Pte Ltd
Printed in Singapore by Loi Printing Pte Ltd

Publisher's Note

The Sayings of Confucius features the life of Confucius, selected sayings from *Lun Yu (The Analects)* and some of his more prominent pupils. In this revised edition, we give to readers a fuller discourse on *Lun Yu* or *The Analects*.

This new edition is a combination of two previous books, namely *The Sayings of Confucius* translated by Goh Beng Choo, and *Lun Yu — The Analects* translated by Mary Ng En Tzu.

Tsai Chih Chung has vividly depicted Confucius' life in a way to help you understand the renowned sage as a person, his philosophy and his teachings. This volume is especially helpful to those who wish to understand the humanity and moral values of the Chinese.

We feel honoured to have Tsai Chih Chung's permission to the translation rights to his best-selling comic series. Our thanks, too, to the translators Goh Beng Choo and Mary Ng En Tzu for their contributions which make this volume possible.

About the Editor/Illustrator

Tsai Chih Chung was born in 1948 in Chang Hwa County of Taiwan. He began drawing cartoon strips at the age of 17 and worked as Art Director for Kuang Chi Programme Service in 1971. He founded the Far East Animation Production Company and the Dragon Cartoon Production Company in 1976, where he produced two cartoon films entitled *Old Master Q* and *Shao Lin Temple*.

Tsai Chih Chung first got his four-box comics published in newspapers and magazines in 1983. His funny comic characters such as the Drunken Swordsman, Fat Dragon, One-eyed Marshal and Bold Supersleuth have been serialized in newspapers in Singapore, Malaysia, Taiwan, Hong Kong, Japan, Europe and the United States.

He was voted one of the Ten Outstanding Young People of Taiwan in 1985 and was acclaimed by the media and the academic circle in Taiwan.

The comic book *The Sayings of Zhuang Zi* was published in 1986 and marked a milestone in Tsai's career. Within two years, *Zhuang Zi* went into more than 72 reprints in Taiwan and 15 in Hong Kong and has to date sold over one million copies.

In 1987, Tsai Chih Chung published *The Sayings of Lao Zi*, *The Sayings of Confucius* and two books based on Zen. Since then, he has published more than 20 titles, out of which 10 are about ancient Chinese thinkers and the rest based on historical and literary classics. All these books topped the best-sellers' list at one time or another. They have been translated into other languages such as Japanese, Korean and Thai. Asiapac Books is the publisher for the English version of these comics.

Tsai Chih Chung can be said to be the pioneer in the art of visualizing Chinese literature and philosophy by way of comics.

Foreword

Confucius Was Human Too
On the comic book of "The Sayings of Confucius"

Confucius is the sage of China, and *The Analects* can be said to be the bible of China. It follows that the preachings of Confucius are a must in my series of Chinese philosophers in comics. In fact, *The Analects* came out top in the list of preferred publications named in the letters written by readers to me.

The Analects contains many beautiful phrases which have been widely quoted by people from all quarters through the ages. The preachings of Confucius have, for more than two thousand years, remained universally applicable. A significant one is his view that real knowledge comes from saying what one knows when one knows it and what one does not when one does not know it. It might be possible that, among his pupils, he had singled out Zi Lu to give this advice because Zi Lu was prone to weakness in this area. Yet how often and how common it is today for the people of our time to make the same mistake; people who do not know the truth behind things pretending that they do and even going on to make known their rather ludicrous views on these things!

Confucius was human too, and the most endearing quality of being human must surely be that touch of humanity and the ability to feel sad and happy, sorrowful and angry. Confucius sang when he was happy, showed his anger when he was angry, shed tears when he felt sad and was quick to rebuke and embarrass when things went wrong. He would occasionally crack a joke or two; he was successful in certain things he did, but failed in other things — he was not infallible like the gods. You may find his preachings more approachable if, after reading this book, you come to realize that Confucius was just like you and me.

There is a point which I would like to stress here. Right from the time when I started work on *The Sayings of Zhuang Zi*, I have given consideration to the problems of research. One example is the fact that brush and paper were not invented yet during the Spring and Autumn Period, neither were gold ingots

used as money then. But if I were to illustrate the characters writing on bamboo strips (as the Chinese living in that age did), the reader might mistake them to be carving instead of writing. I have therefore decided to use symbols in depicting such things, bearing in mind that the aim of this series is to simplify ancient books rather than to engage in research. I hope you would understand and forgive me on this point.

Tsai Chih Chung
Taiwan

Contents

The Life of Confucius

Lun Yu — The Analects

		1
		45
I	To Learn (学而)	46
II	To Govern (为政)	54
III	Eight Rows (八佾)	64
IV	To Live Among the Benevolent (里仁)	68
V	Gong Ye Zhang (公治长)	82
VI	Yong Ye (雍也)	92
VII	To Transmit (述而)	99
VIII	Count Tai (泰伯)	113
IX	Rarely Does the Master (子罕)	116
X	At Home (乡党)	121
XI	The Pioneers (选进)	122
XII	Yan Yuan (颜渊)	125
XIII	Zi Lu (子路)	133
XIV	Xian Enquires (宪问)	140
XV	Duke Ling of Wei (卫灵公)	153
XVI	Ji Family (季氏)	167
XVII	Yang Huo (阳货)	172
XVIII	The Viscount of Wei (微子)	183
XIX	Zi Zhang (子张)	188
XX	Yao Speaks (尧曰)	196

Confucius' Pupils	197
Yan Hui (颜回)	199
Min Sun (闵损)	200
Ran Yong (冉雍)	201
Zhong You (仲由)	202
Zai Yu (宰予)	203
Duan Mu Ci (端木赐)	204
Bu Shang (卜商)	205
Tantai Mie Min (澹台灭明)	206
Yuan Xian (原宪)	207
Zhuan Sun Shi (颛孙师)	208
Zeng Shen (曾参)	209
Fan Xu (樊须)	210
You Ruo (有若)	211
Gong Ye Zhang (公冶长)	212
Nan Gong Gua (南宫括)	213
Gong Xi Chi (公西赤)	214
Epilogue	215

The Life of Confucius

Kong Qiu, also Kong Zhongni, was born around 551 BC. He is more commonly known as Confucius.



The Life of Confucius



Confucius was born in Chang Ping Village of the state of Lu, during King Ling of Zhou's twenty-first year in reign (551 BC).



YAN

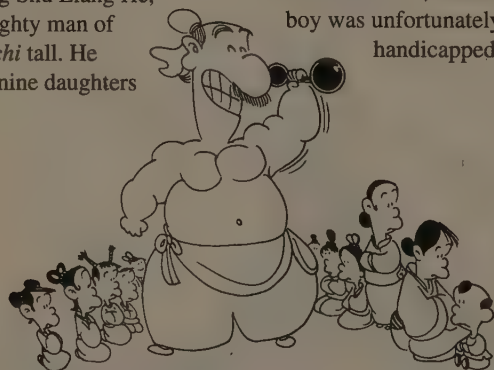
QI

LU

1

Confucius' father was Kong Shu Liang He, a mighty man of ten *chi* tall. He had nine daughters

by his wife and a son by his concubine, but the boy was unfortunately handicapped.



2

After the age of sixty-four, Shu Liang He married Madam Yuan, who bore him Confucius.



3

When Confucius was three, his father passed away.

As a child, Confucius loved to lay out the different sacrificial vessels to play.

He would imitate the rituals and gestures of adults at ceremonies.



4



5



6

When Confucius was fifteen, his mind became fixed on learning.



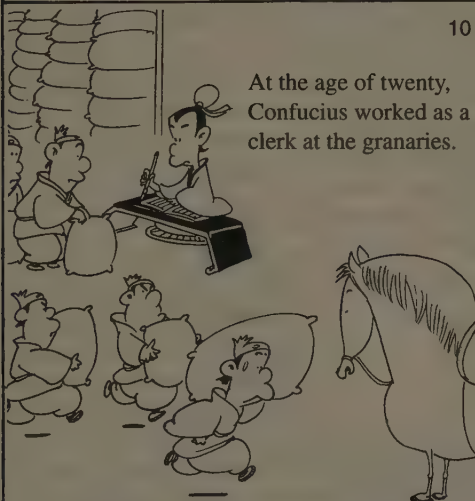
7

All the age of nineteen, he married Yuan Guan from the state of Song.



8

The following year, they had a son and named him Kong Li, meaning 'carp'.



10

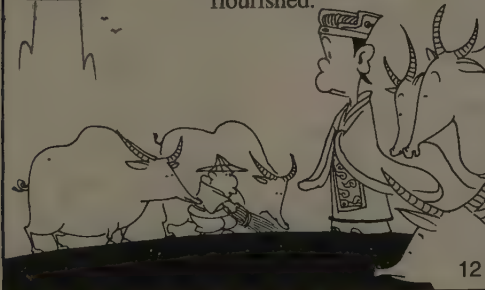
At the age of twenty, Confucius worked as a clerk at the granaries.

He was noted for his accuracy and preciseness in keeping accounts.

11



Later he was made overseer of the flocks and grazing grounds. The flocks were so well tended that they flourished.



12

Years later, he worked as a foreman of building constructions.



13

14 In the twentieth year of Duke Zhao's reign of the state of Lu...



15

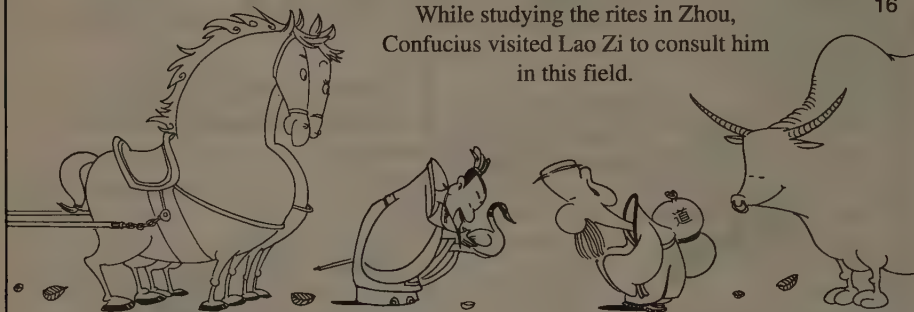


Nan Gong Jing Shu recommended Confucius for studies of the rites in the state of Zhou.



While studying the rites in Zhou, Confucius visited Lao Zi to consult him in this field.

16



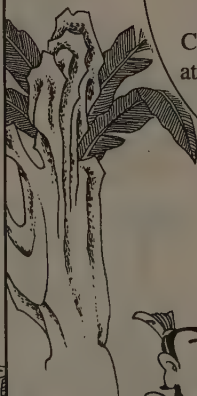
17 Upon completing the course, Lao Zi said to him:

The rich offer material goods as parting gifts; the benevolent offer words. I'm no rich man, so let me give you a few lines.



18

An intelligent man always gets into trouble because he loves to discuss about others; a learned man is always in peril because he exposes the faults of others. Children must have their parents at heart, subjects must have their kings at heart and not just care only for themselves.

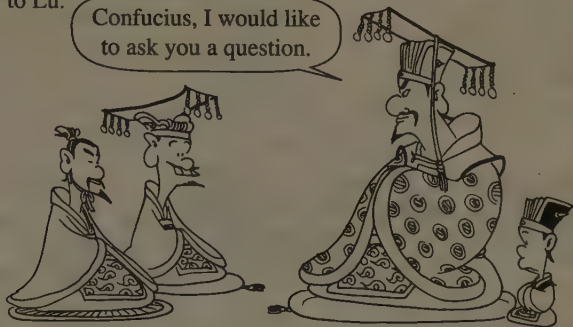


After Confucius had returned from Zhou to Lu, his pupils grew in number. 19

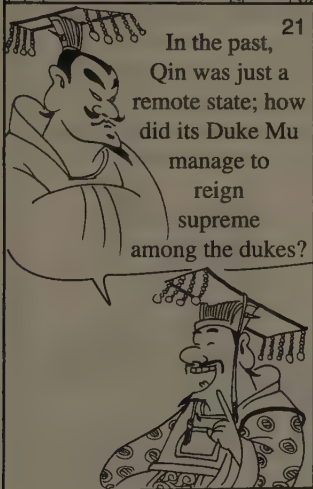


On one occasion, Duke Jing of Qi brought Yan Ying to Lu. 20

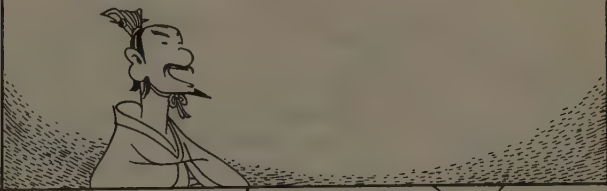
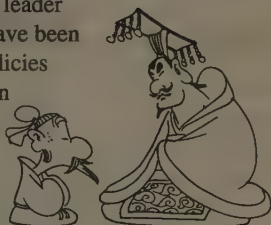
Confucius, I would like to ask you a question.



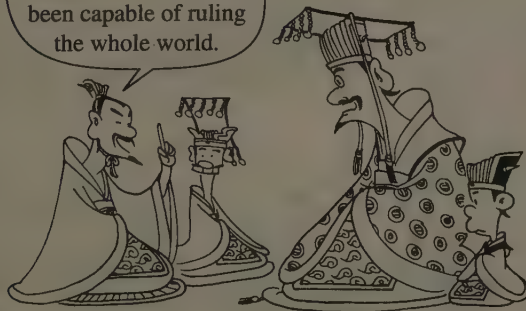
In the past, Qin was just a remote state; how did its Duke Mu manage to reign supreme among the dukes? 21



Qin might be small, but its leader was far-sighted. It might have been remotely located but its policies were proper. Duke Mu even handpicked a brilliant man named Bai Li Xi, redeemed him with five sheep-skins and entrusted the state to him. 22



Judging from these facts, he should have been capable of ruling the whole world. 23

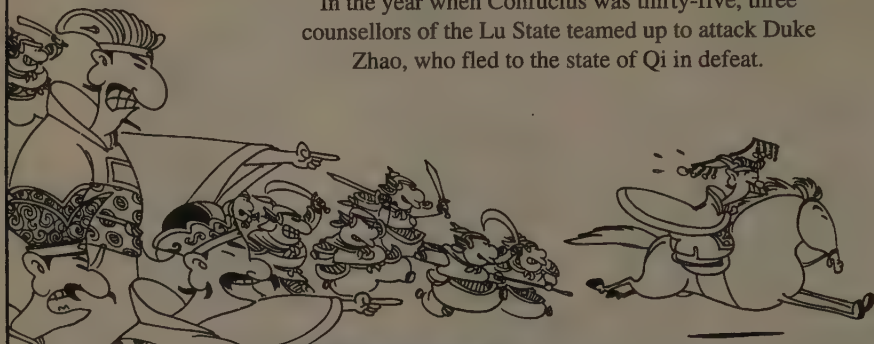


To reign supreme among the feudal lords is but a minor achievement. 24

That was a great analysis!



In the year when Confucius was thirty-five, three counsellors of the Lu State teamed up to attack Duke Zhao, who fled to the state of Qi in defeat.



25

Not long afterwards, Confucius also left for Qi when revolts again broke out in Lu.



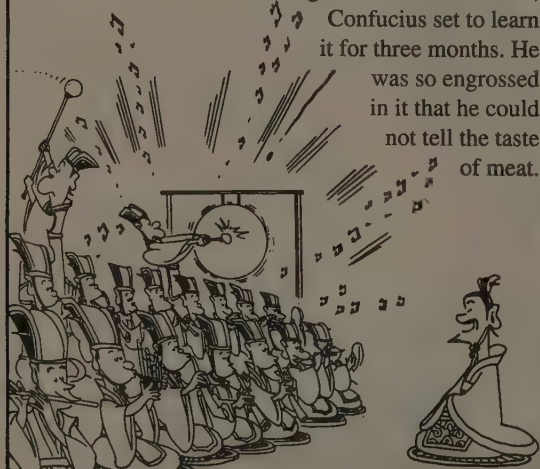
26

Then Confucius planned to use his connections with Gao Zhao Zi, a high official in Qi, to gain access to Duke Jing, and for that, he went to work as a steward for Zhao Zi's family.



27

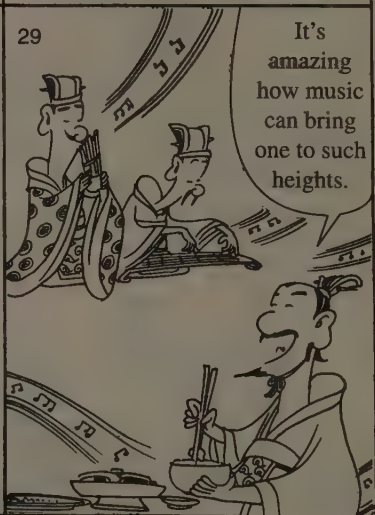
Having heard the Shao music, Confucius set to learn it for three months. He was so engrossed in it that he could not tell the taste of meat.

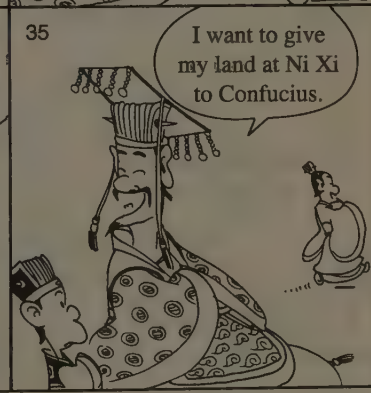
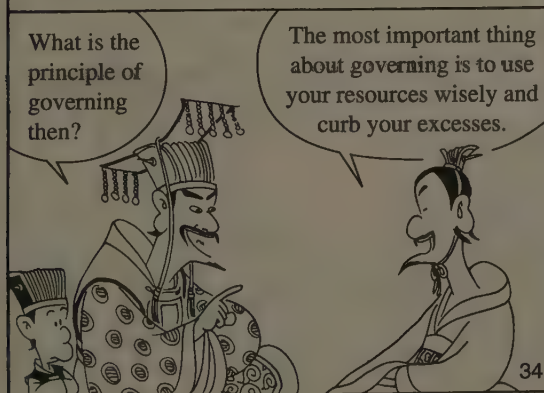
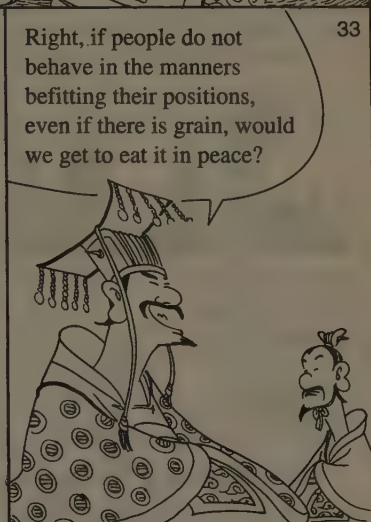
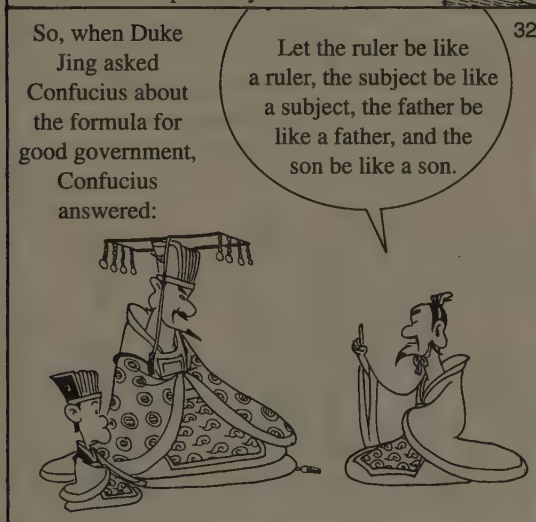
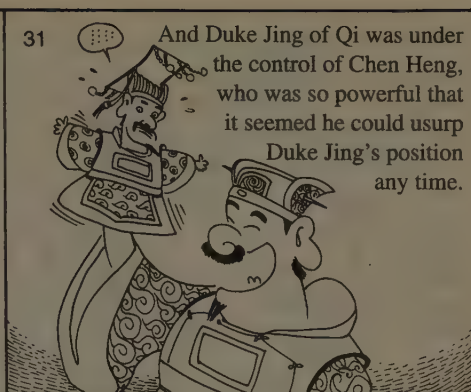
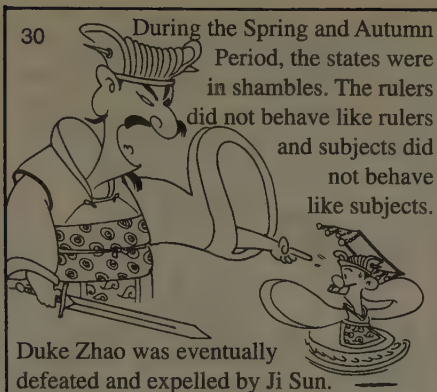


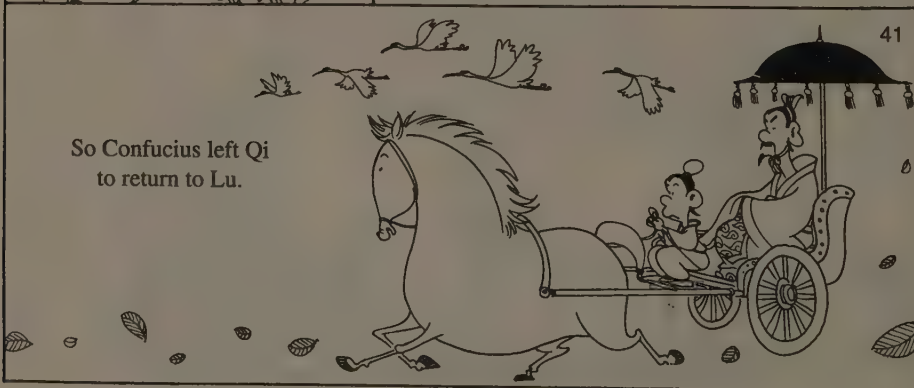
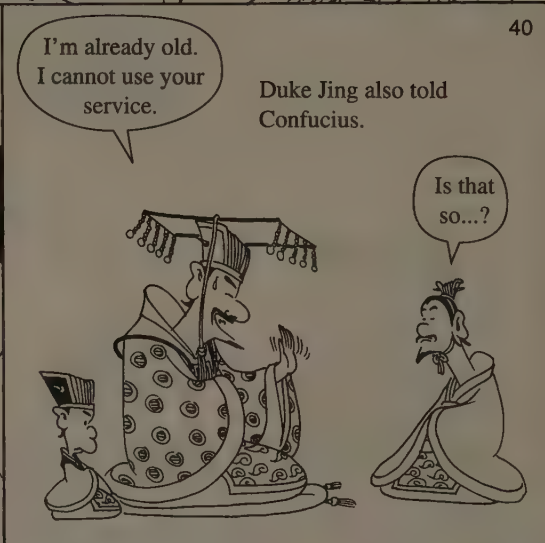
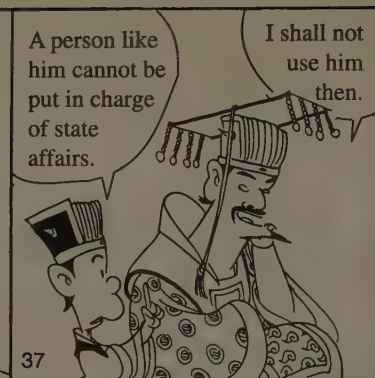
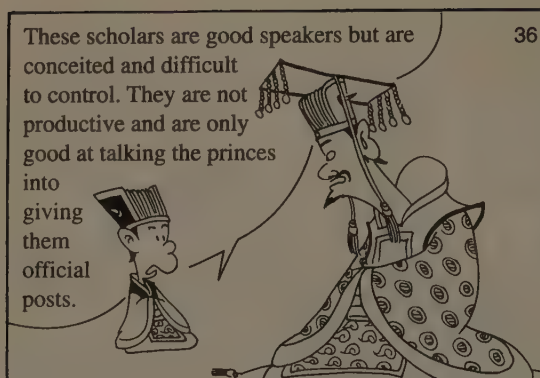
28

29

It's amazing how music can bring one to such heights.







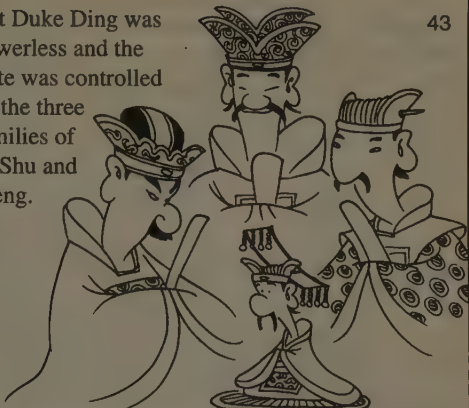
Duke Zhao was forced into exile and wandered for seven years. He died outside his state and Duke Ding succeeded the throne.

42



But Duke Ding was powerless and the state was controlled by the three families of Ji, Shu and Meng.

43



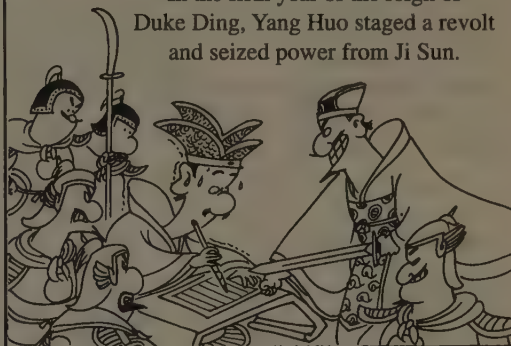
Ji Sun, who was at the helm in Lu, was in turn terrorised into obedience by Yang Huo, a steward of his house.

45

In the fifth year of the reign of Duke Ding, Yang Huo staged a revolt and seized power from Ji Sun.



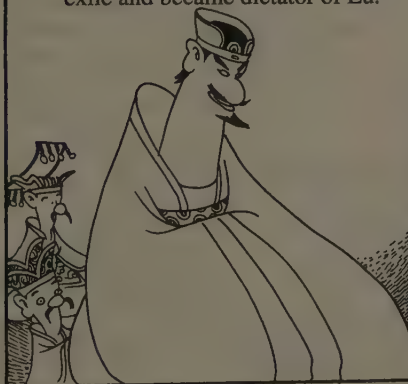
44



46 He terrorised Duke Ding into obedience, sent his opponents into exile and became dictator of Lu.

47

With no desire to serve a government which violated the rites, Confucius retired to concentrate on the study of *Shu* (History), *Shi* (The Odes), *Li* (Rites) and *Yue* (Music).





Yang Huo was quick to recruit talents and wanted to bring Confucius into his government but Confucius did not wish to see him.

49
Yang Huo brought you this roast suckling pig while you were out.

Then I shall have to return his gift in person.

Confucius took the opportunity to call at Yang Huo's house to express his gratitude while the latter was out, but unfortunately bumped into him along the way...

Come over, I want to speak to you.

51
Can a man who withholds his knowledge and not use it to assist the state be called benevolent?

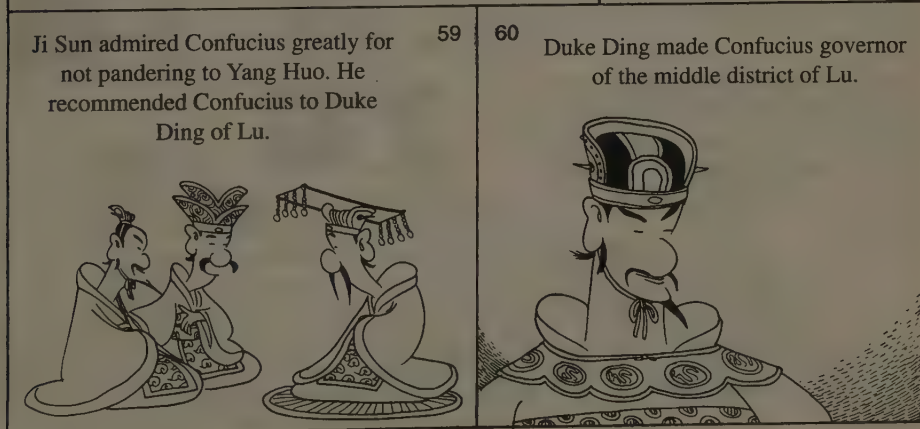
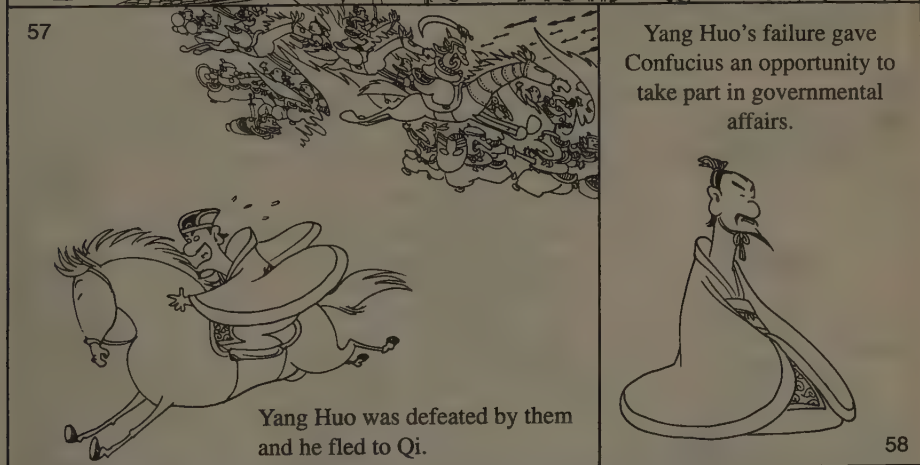
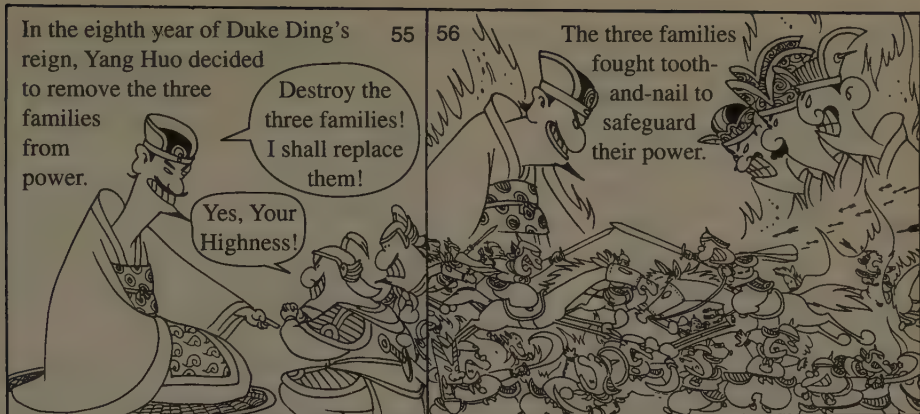
No.

52
Can a man who wishes to serve his state but constantly misses the opportunity be said to be a wise man?

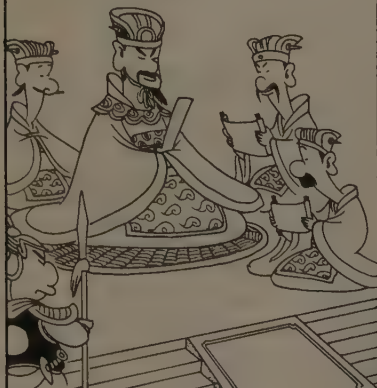
No.

53
How time flies, the years are not waiting for us.

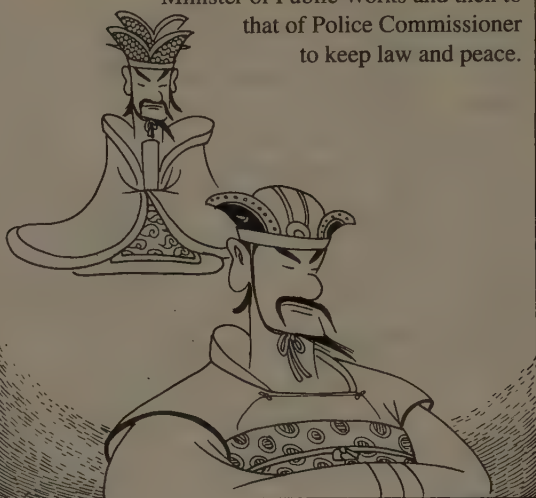
54
Confucius agreed verbally but still refused to assist Yang Huo.
Yes, I intend to serve the government.



Confucius, who was in office for only a year, was so efficient that officials of the neighbouring estates modelled their policies after his.

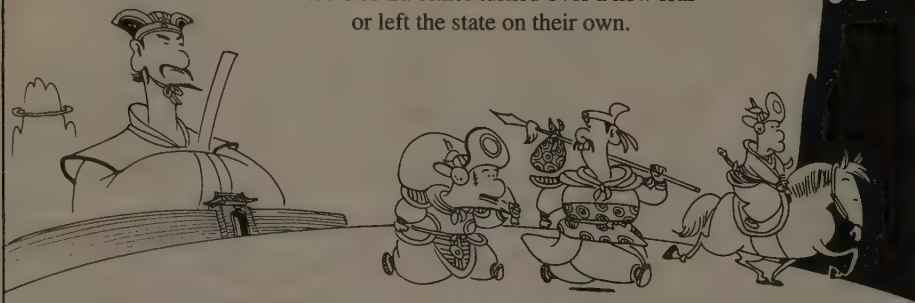


Confucius was further promoted to the rank of Minister of Public Works and then to that of Police Commissioner to keep law and peace.



63

During those years, the criminals and illegal traders of Lu either turned over a new leaf or left the state on their own.



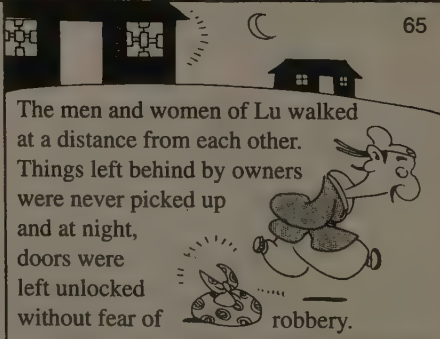
Because Confucius moved the people with virtue and educated them with rites, everyone in Lu respected the elderly.

64



65

The men and women of Lu walked at a distance from each other. Things left behind by owners were never picked up and at night, doors were left unlocked without fear of robbery.



Duke Ding, in his tenth year of reign, wished to parley with the Duke of Qi, but Li Chu, Counsellor of Qi, warned Duke Jing:

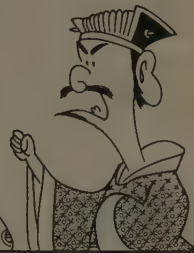
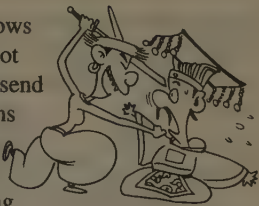


Lu uses Confucius who is running that state very well now. The minute Lu becomes strong, it will harm Qi.



66

Confucius knows of rites but not brute, we shall send the barbarians to kidnap Duke Ding at our meeting.



67

68

It's fixed then. Send an envoy out to invite Duke Ding over for a friendly meeting.



Yes, Your Majesty.



68

Duke Jing is inviting us for a friendly meeting in Jia Gu.

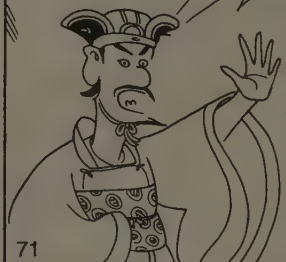


Fantastic! Get ready the chariots to take us to Jia Gu.



70

Wait a minute!



71

I have heard that civil affairs are accompanied by armament and military affairs are accompanied by civil rites.

72

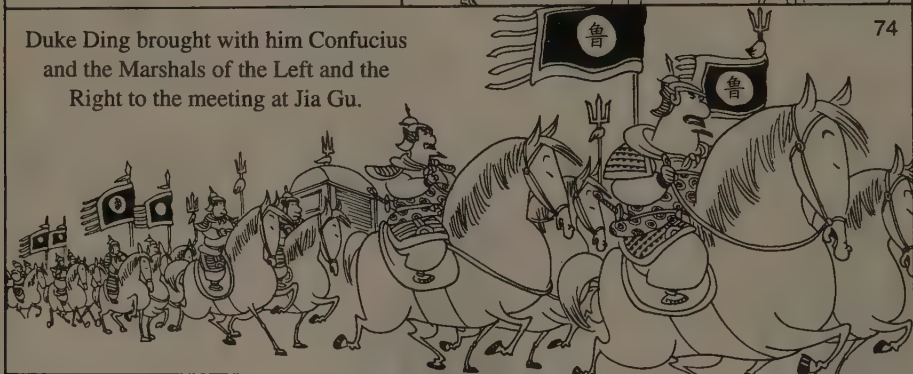
Whenever the ancient lords stepped over their borders, they brought along their official retinue. Please bring with you the Marshals of the Left and the Right.

Fine.

73

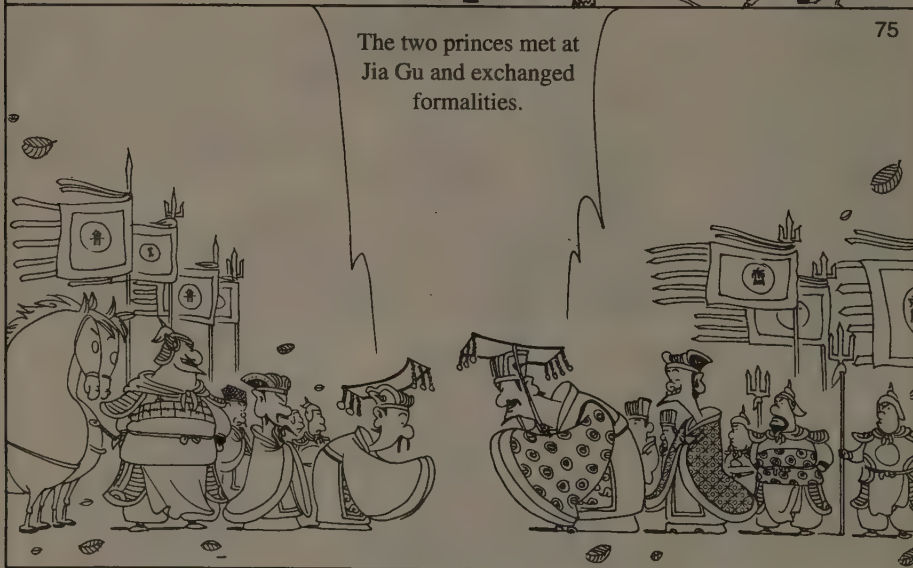
Duke Ding brought with him Confucius and the Marshals of the Left and the Right to the meeting at Jia Gu.

74



The two princes met at Jia Gu and exchanged formalities.

75



After that, they set to work
on the peace pact.

76

Qi added
a line to
the pact...

Whenever the Qi soldiers
fight outside their state,
Lu must assist them in
war with three
hundred military
chariots.



To avoid losing
out. Confucius
too added the
following line
to the pact:

Qi ought to return to Lu
the land north of the
River Wen which it had
seized from Lu.



79

What a
curse!



Right.

Come on,
Your
Majesty.



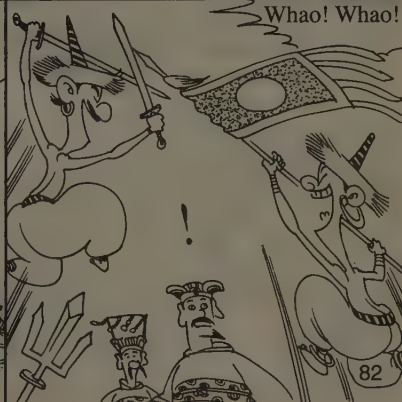
78

81

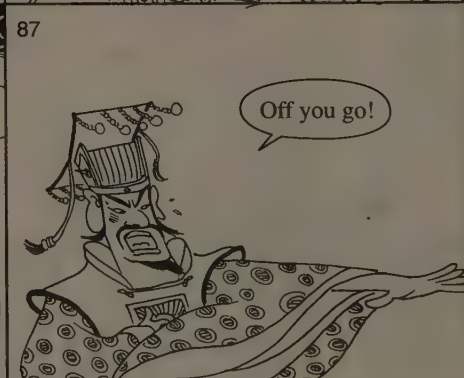
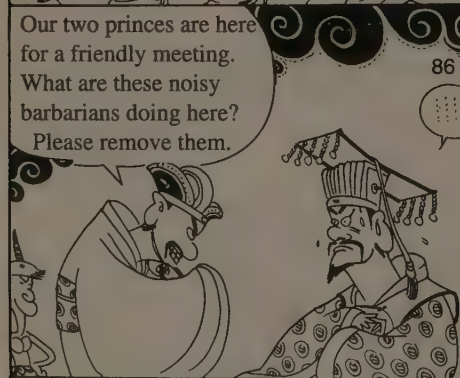
Music of the
state, please.



Whao! Whao!



82



88

Yes, Your Majesty

89

Please play the fine music of the court.

90

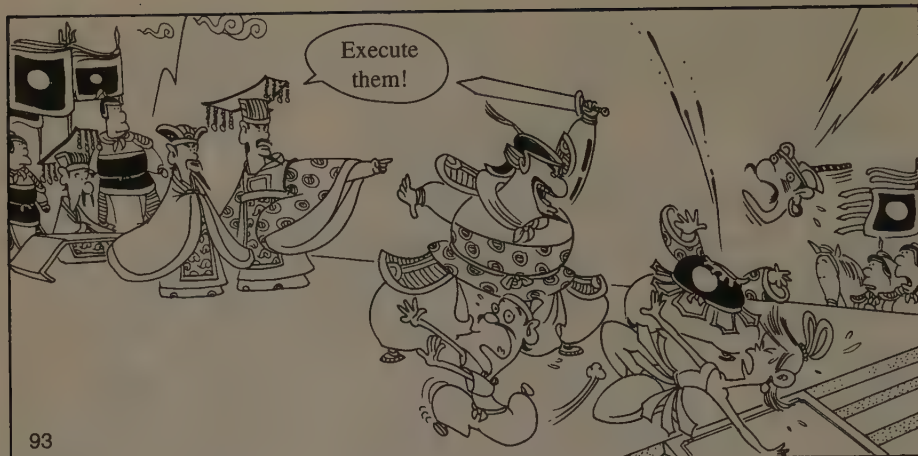
Upon his command, a company of jugglers and dwarfs mounted the stage to perform in gusto, singing and dancing away.

This is an important meeting between states; how can there be such revelry?

It is a crime punishable by death to disturb princes in their talk. May we have your command?

92

91



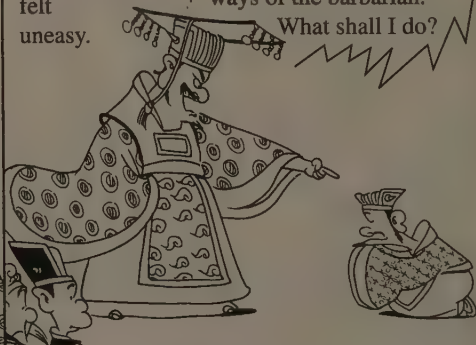
93

94 Duke Jing was moved by the stern countenance of Confucius.

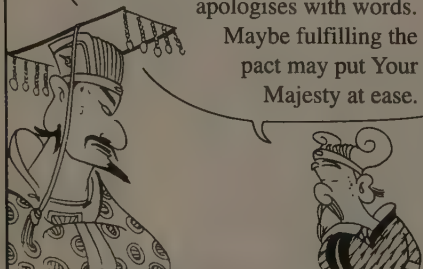


95 After returning to Qi, he felt uneasy.

The Prince of Lu is assisted by the rites of the gentleman, while you guys peddled to me the ways of the barbarian. What shall I do?

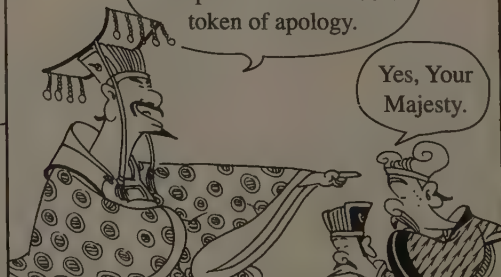


96 If a gentleman made a mistake, he apologises with action. A petty man apologises with words. Maybe fulfilling the pact may put Your Majesty at ease.



97 All right. I shall return the occupied lands to Lu as a token of apology.

Yes, Your Majesty.



In the summer of the twelfth year of Duke Ding's reign...

I hope to return military power to the state. I suggest tearing down the city walls in the three family estates.

Fine.

98

I intend to tear down the walls in the three estates to prevent another Yang Huo affair.

99

100 It's better to tear down the city walls, otherwise the vassals might use their cities as bases for military revolts.

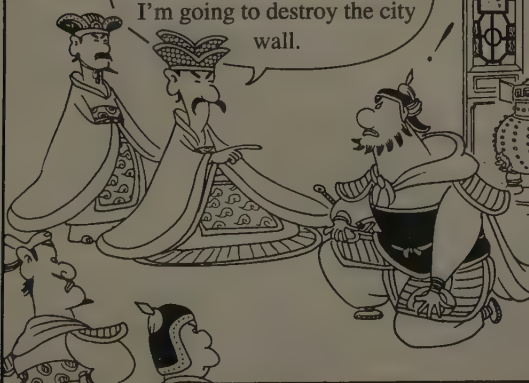


Shu Sun went ahead to destroy the wall of the Hou family.



101

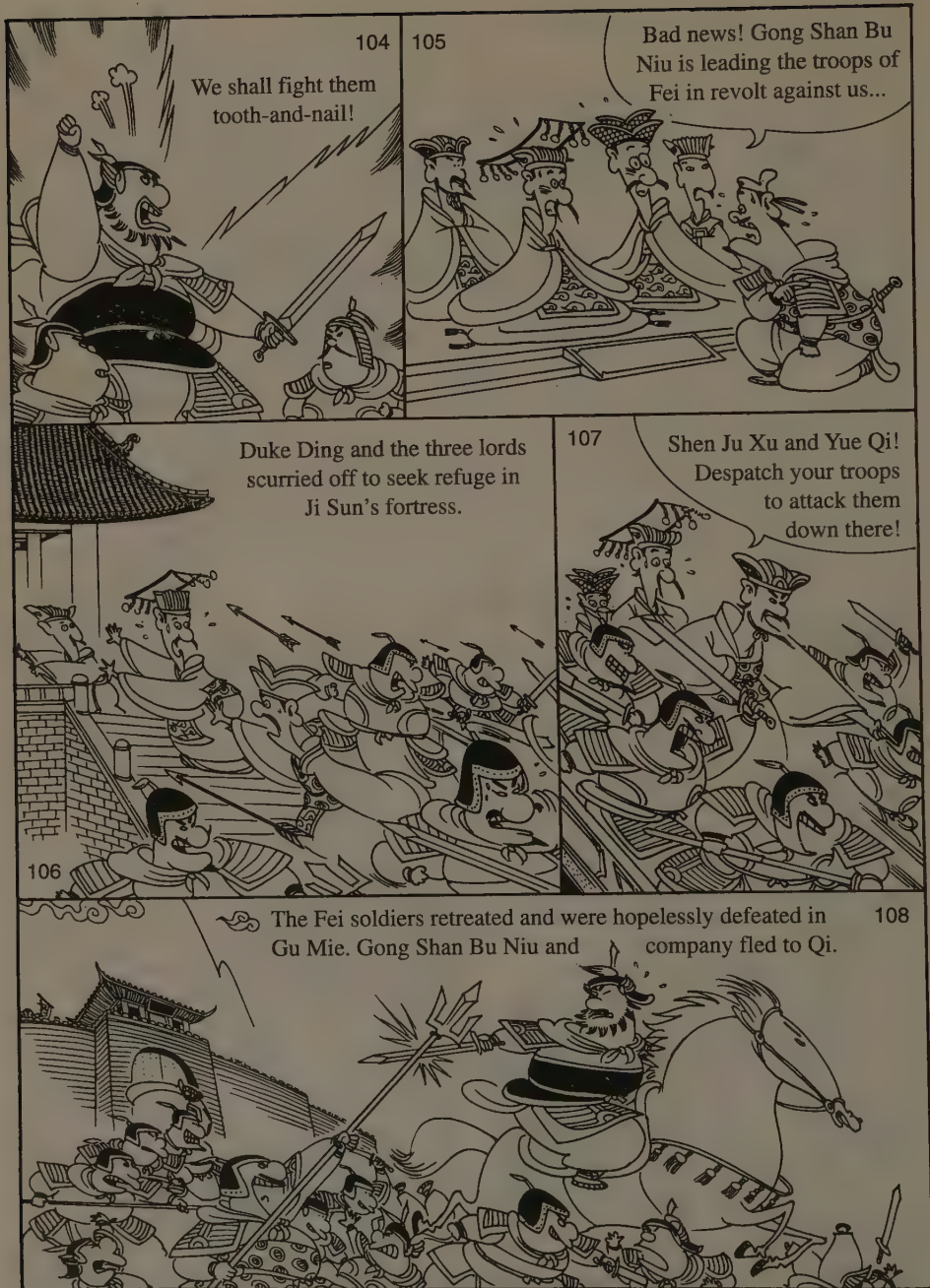
102 I command you to withdraw your troops from Fei because I'm going to destroy the city wall.



103 How disgusting! Ji Sun intends to destroy our bases. What shall we do?

That's terrible! He is afraid of our force.





104

We shall fight them
tooth-and-nail!

105

Bad news! Gong Shan Bu
Niu is leading the troops of
Fei in revolt against us...

Duke Ding and the three lords
scurried off to seek refuge in
Ji Sun's fortress.

107

Shen Ju Xu and Yue Qi!
Despatch your troops
to attack them
down there!

106

The Fei soldiers retreated and were hopelessly defeated in
Gu Mie. Gong Shan Bu Niu and company fled to Qi.

108

They finally succeeded in tearing down the city of Fei.

109



Now get ready to tear down the city of Cheng!

110

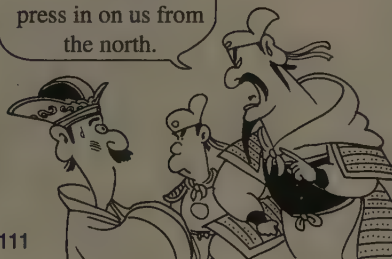


Yes, Your Majesty.

But Lord Lian Chu of Cheng City said to Meng Sun:

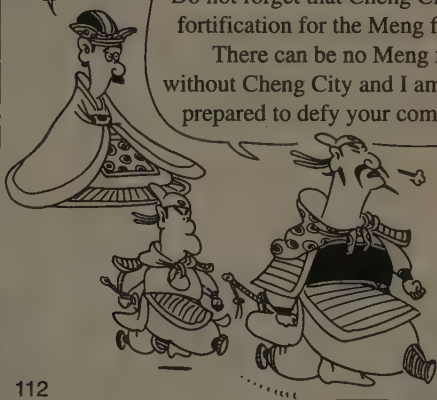
Once Cheng City is torn down, the Qi soldiers are sure to press in on us from the north.

111



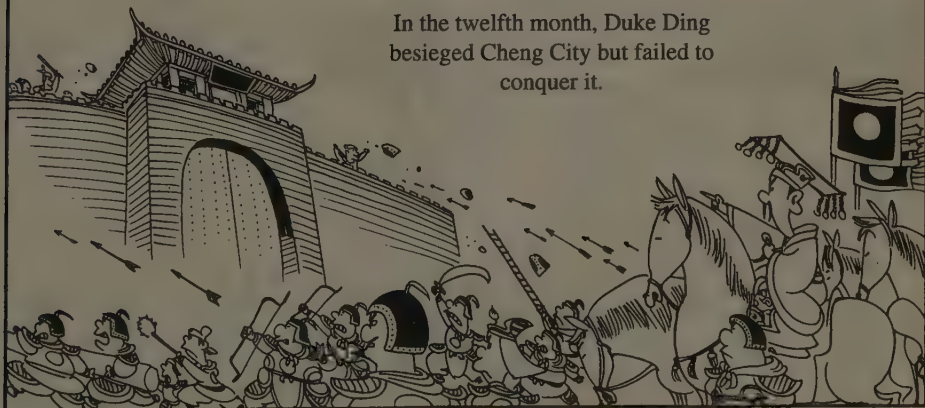
Do not forget that Cheng City is a fortification for the Meng family. There can be no Meng family without Cheng City and I am quite prepared to defy your command.

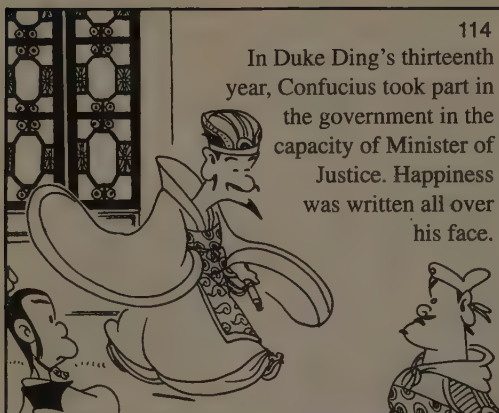
112



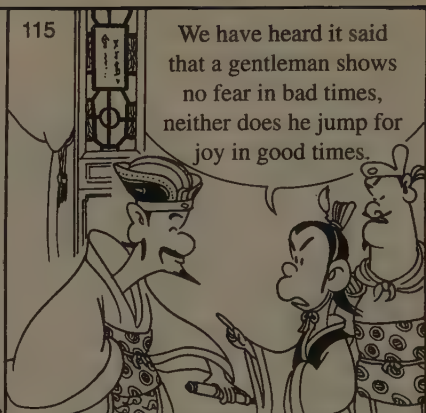
113

In the twelfth month, Duke Ding besieged Cheng City but failed to conquer it.

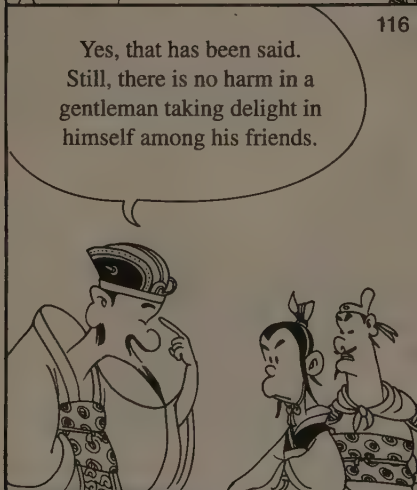




114
In Duke Ding's thirteenth year, Confucius took part in the government in the capacity of Minister of Justice. Happiness was written all over his face.



115
We have heard it said that a gentleman shows no fear in bad times, neither does he jump for joy in good times.

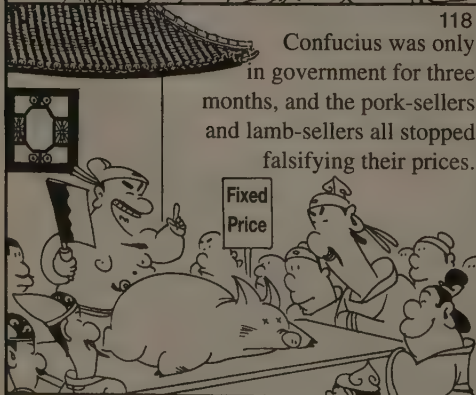
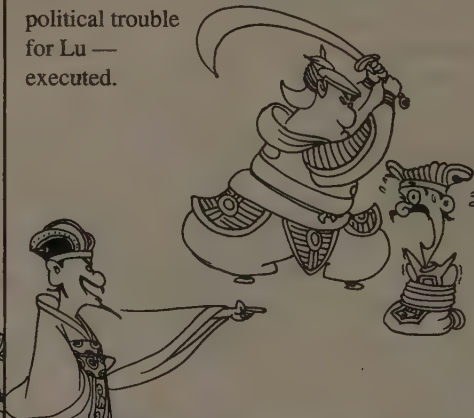


Yes, that has been said. Still, there is no harm in a gentleman taking delight in himself among his friends.

116

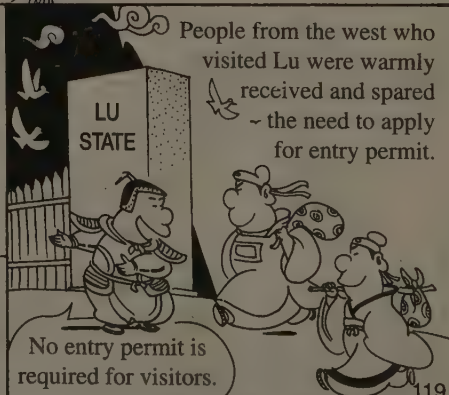
And he proceeded to have Shao Zheng Mao — the Counsellor who created political trouble for Lu — executed.

117



118
Confucius was only in government for three months, and the pork-sellers and lamb-sellers all stopped falsifying their prices.

Fixed Price



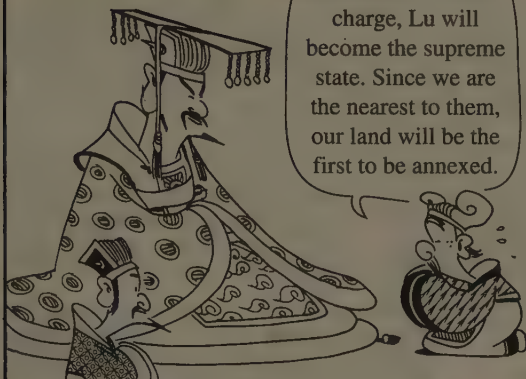
People from the west who visited Lu were warmly received and spared the need to apply for entry permit.

No entry permit is required for visitors.

119

120 Duke Jing of Qi got worried upon news about the smooth running of Lu.

If Confucius continues to be in charge, Lu will become the supreme state. Since we are the nearest to them, our land will be the first to be annexed.

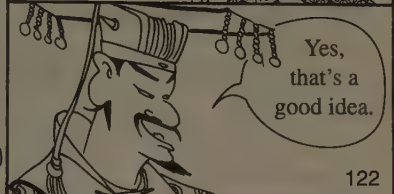


Let's sabotage their reforms and pick some beauties for Prince Lu.

121



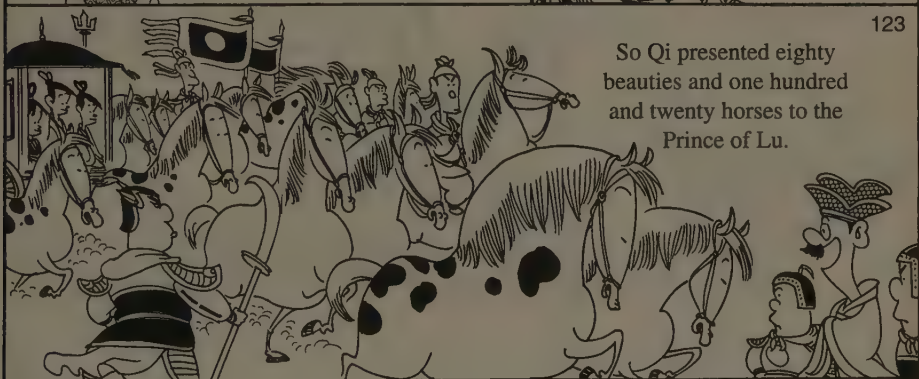
Yes, that's a good idea.



122

So Qi presented eighty beauties and one hundred and twenty horses to the Prince of Lu.

123



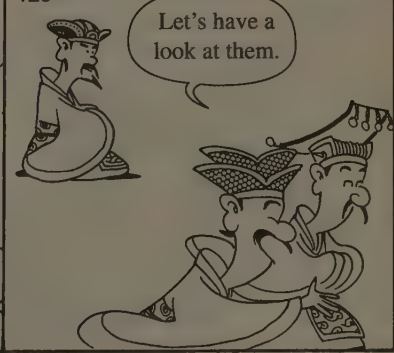
124

Duke Jing has sent us beauties and horses. They are stationed at the High Gate on the south.

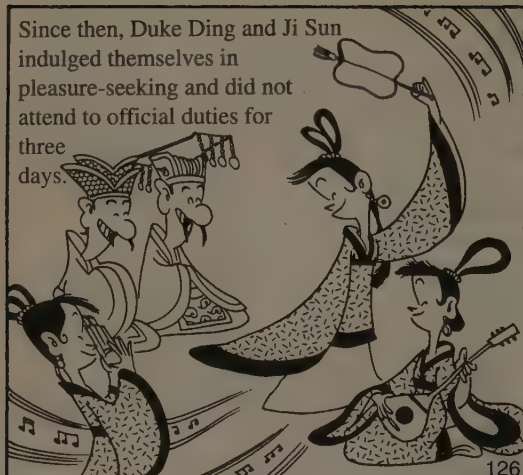


125

Let's have a look at them.



Since then, Duke Ding and Ji Sun indulged themselves in pleasure-seeking and did not attend to official duties for three days.



At the sacrificial feast, they did not give the counsellors sacrificial meat in accordance with the rites.

126

127

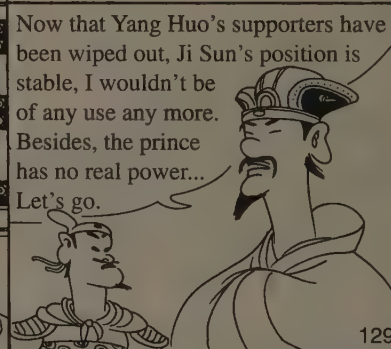
Let's leave this place.

Yes, let's go.



128

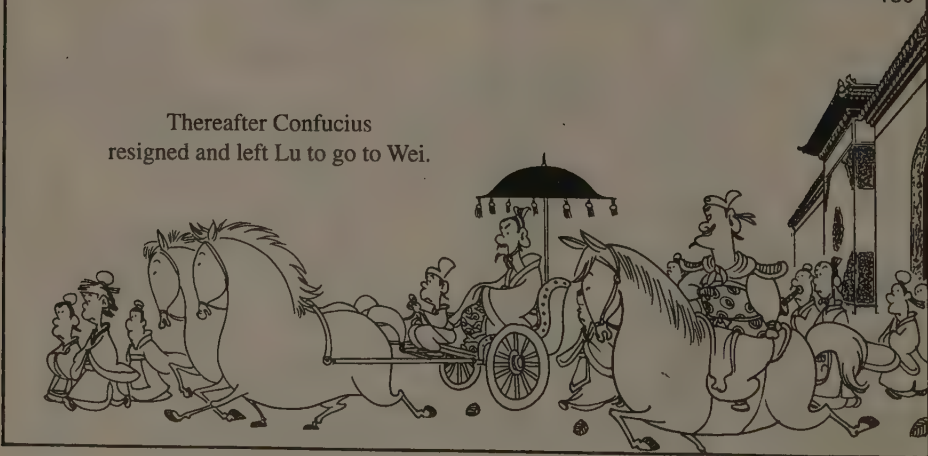
Now that Yang Huo's supporters have been wiped out, Ji Sun's position is stable, I wouldn't be of any use any more. Besides, the prince has no real power... Let's go.



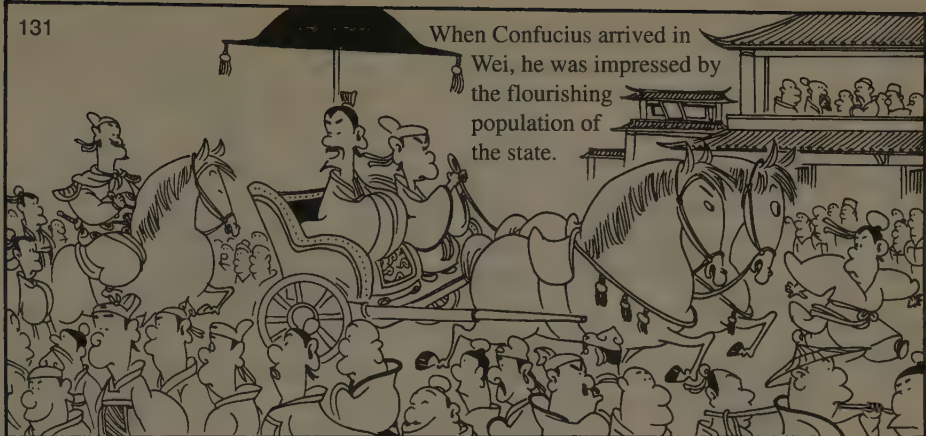
129

130

Thereafter Confucius resigned and left Lu to go to Wei.

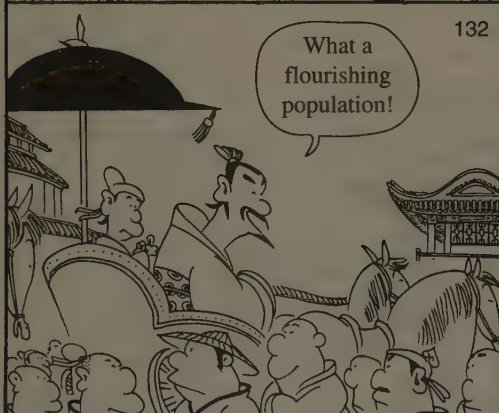


When Confucius arrived in Wei, he was impressed by the flourishing population of the state.



132

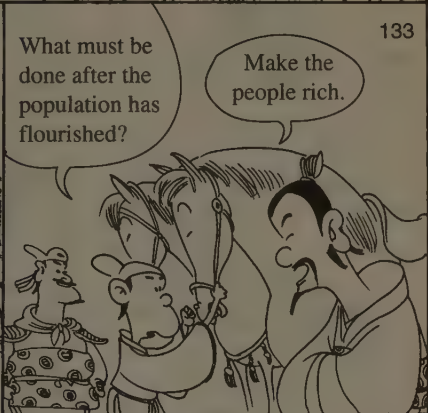
What a flourishing population!



133

What must be done after the population has flourished?

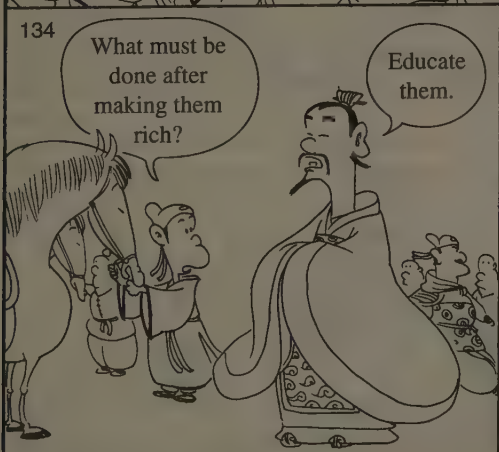
Make the people rich.



134

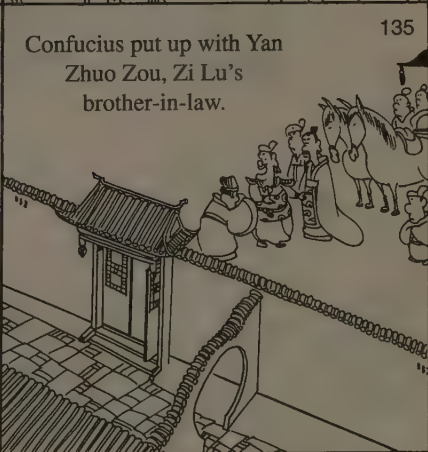
What must be done after making them rich?

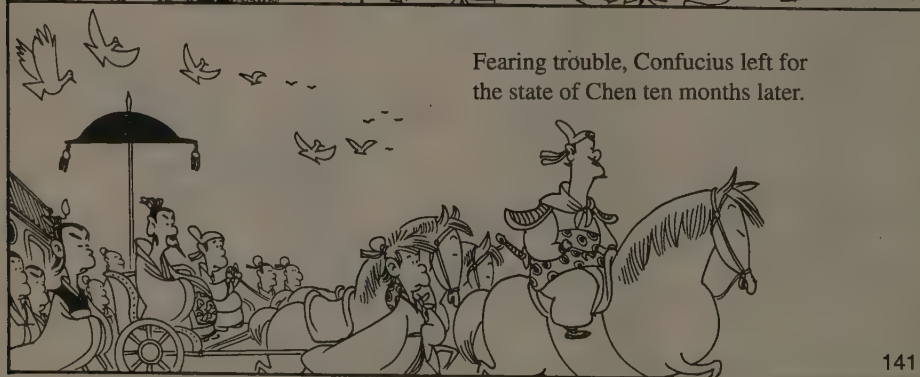
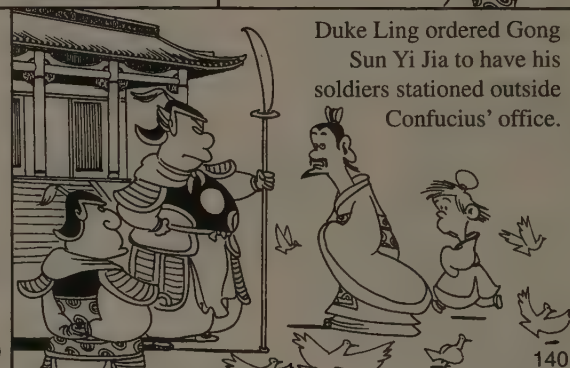
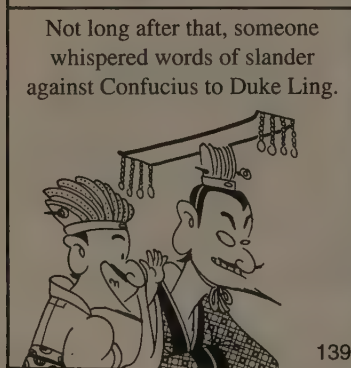
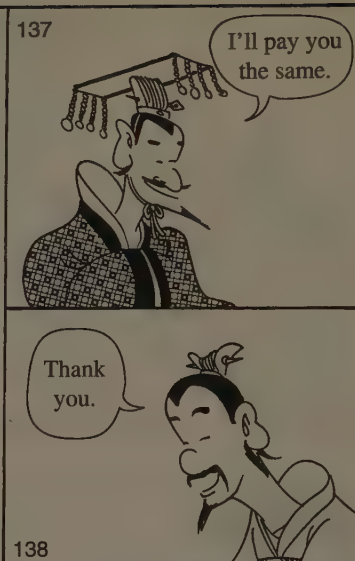
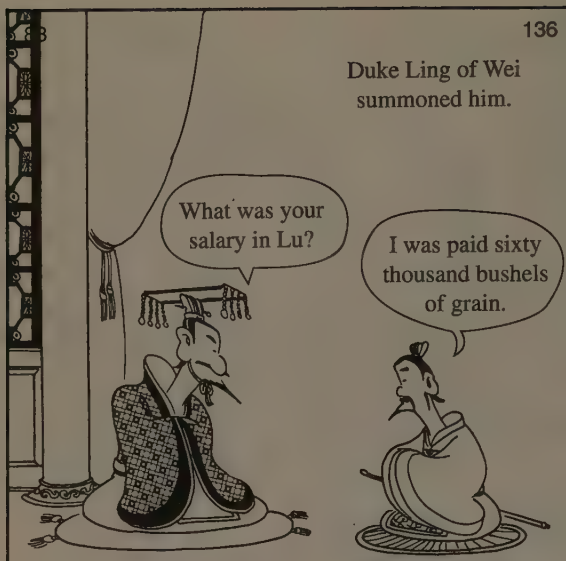
Educate them.



135

Confucius put up with Yan Zhuo Zou, Zi Lu's brother-in-law.





Yan Ke drove the chariot for Confucius while passing Kuang City.

We broke in through that gap when I was serving Yang Huo.

Help! Help! Yang Huo the scoundrel has come back!

143

The residents of Kuang City have suffered badly at the hands of Yang Huo and, seeing that Confucius resembled Yang Huo in appearance, gathered round him and his company.

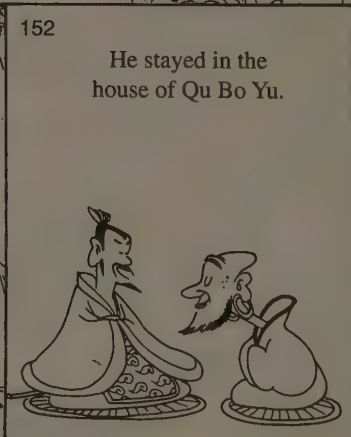
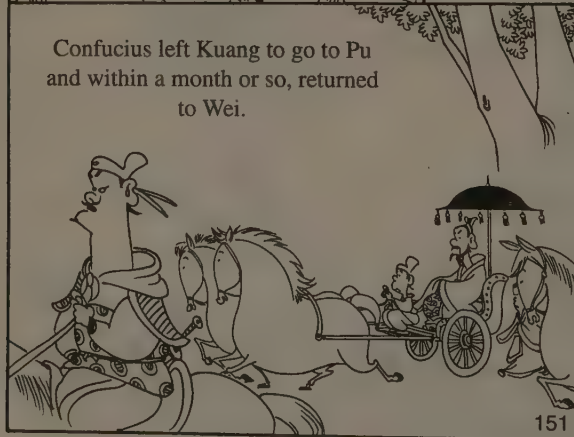
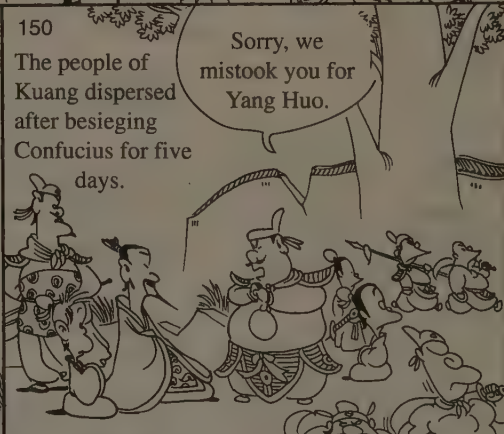
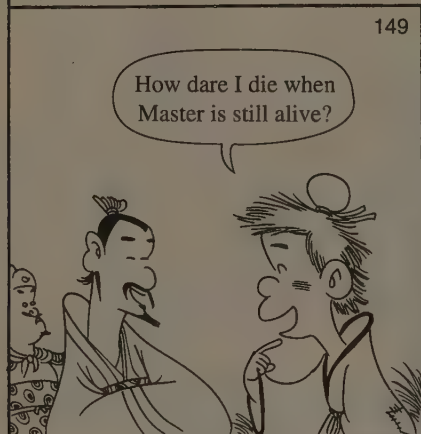
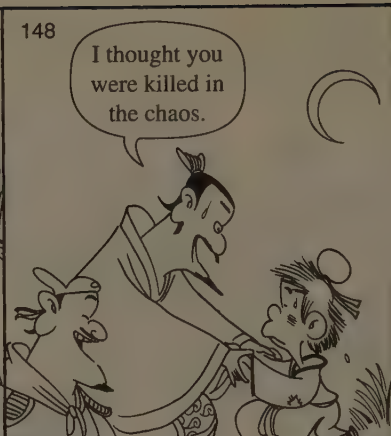
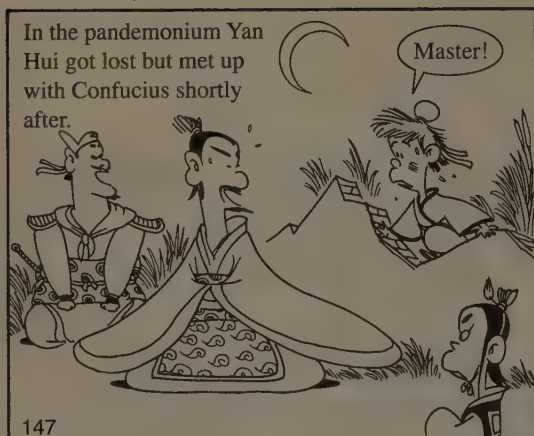
144

Since King Wen is dead, our traditional civilisation is entrusted to me. Had Heaven wished to destroy it, it would not have given me, a descendant, the opportunity of understanding it.

145

If Heaven hadn't, what then can these people do to me?

146



153

All the princes who are on friendly terms with our prince must meet our Lady Nan Zi. The Lady wishes to see you too.

That's fine.



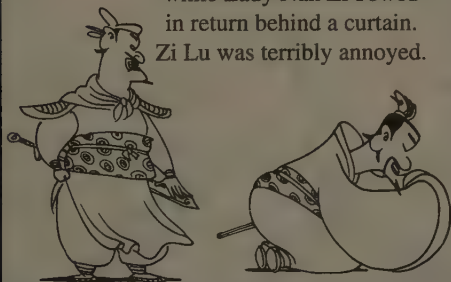
What's so exciting about meeting this kind of woman?



154

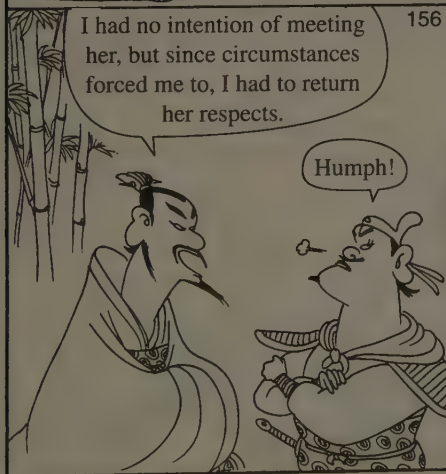
155

After entering the door, Confucius bowed politely toward the north, while Lady Nan Zi bowed in return behind a curtain. Zi Lu was terribly annoyed.



I had no intention of meeting her, but since circumstances forced me to, I had to return her respects.

Humph!



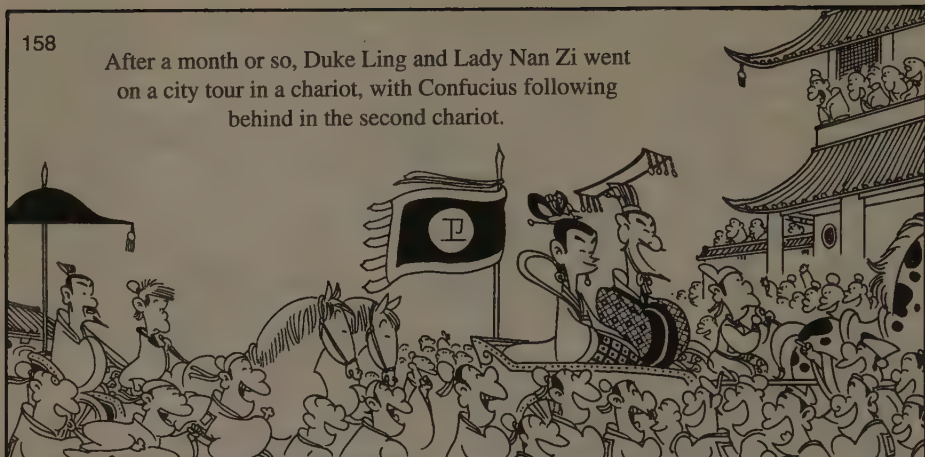
156

If I have done something improper, let Heaven punish me, let Heaven punish me!

157



After a month or so, Duke Ling and Lady Nan Zi went on a city tour in a chariot, with Confucius following behind in the second chariot.



How pretty!

159

How beautiful!

What a beauty!



I'm yet to come across men who love virtues as ardently as they love beauties.

160



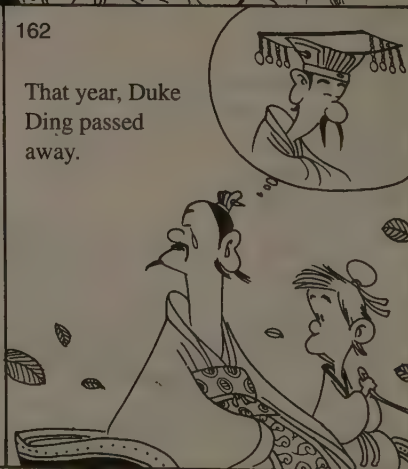
161

162



So disappointed was he that he finally left Wei to travel to Cao.

That year, Duke Ding passed away.



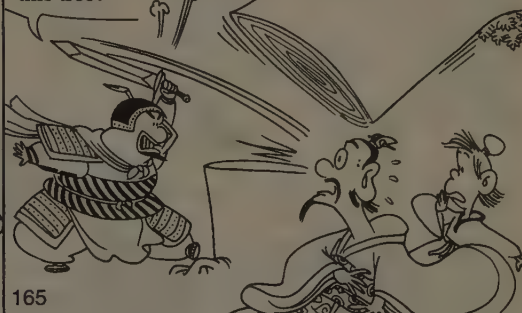
So Confucius again
left Cao to go to Song,
where a Song citizen named Si Ma
Heng Tui plotted to take his life.



Go away,
Qiu!



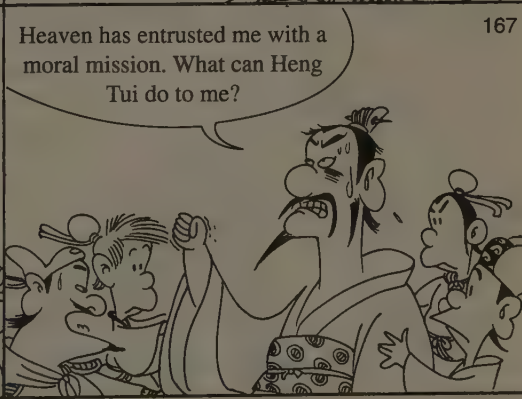
If you don't move,
you will end up like
this tree!

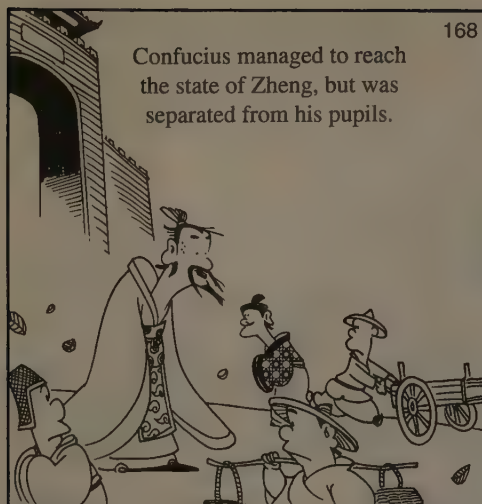


Let's hurry,
Master.



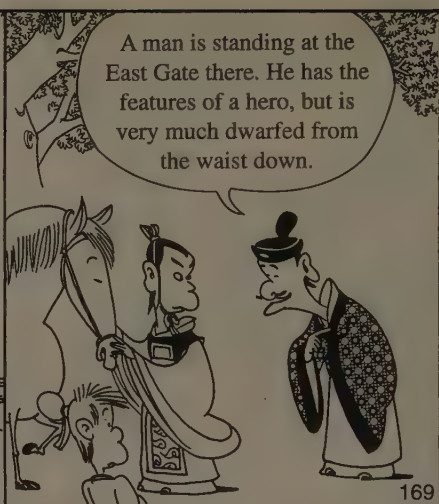
Heaven has entrusted me with a
moral mission. What can Heng
Tui do to me?





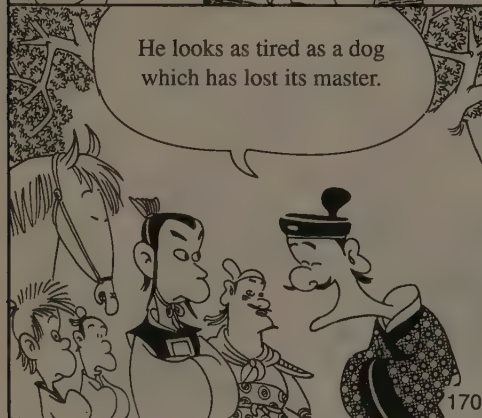
Confucius managed to reach the state of Zheng, but was separated from his pupils.

168



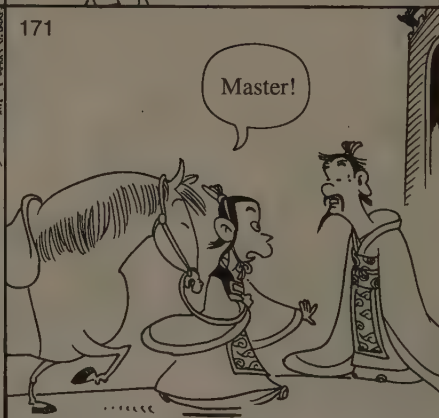
A man is standing at the East Gate there. He has the features of a hero, but is very much dwarfed from the waist down.

169



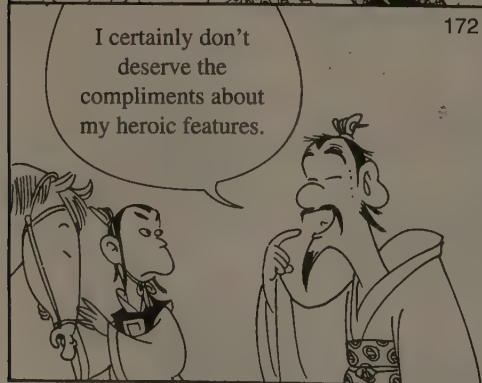
He looks as tired as a dog which has lost its master.

170



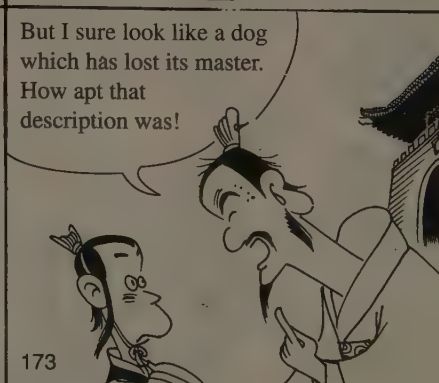
Master!

171



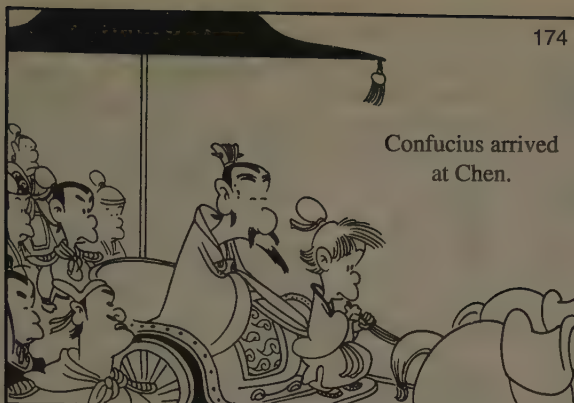
I certainly don't deserve the compliments about my heroic features.

172

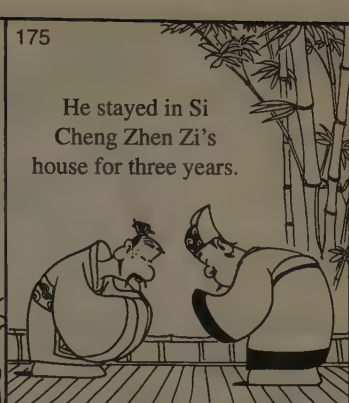


But I sure look like a dog which has lost its master. How apt that description was!

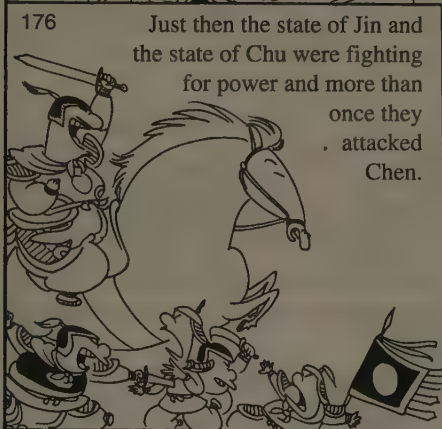
173



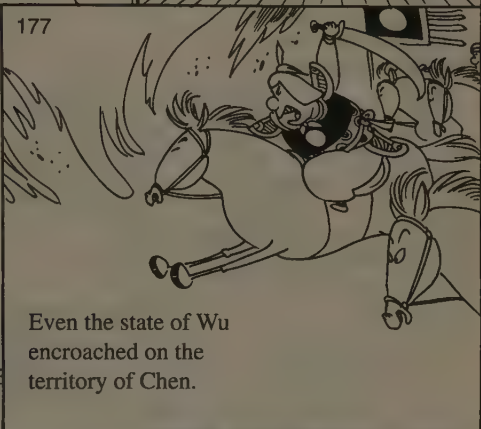
Confucius arrived
at Chen.



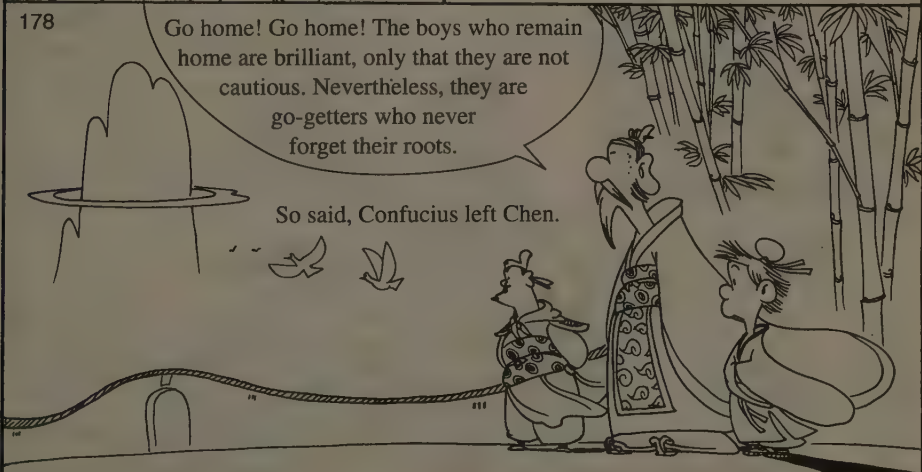
He stayed in Si
Cheng Zhen Zi's
house for three years.



Just then the state of Jin and
the state of Chu were fighting
for power and more than
once they
attacked
Chen.



Even the state of Wu
encroached on the
territory of Chen.



Go home! Go home! The boys who remain
home are brilliant, only that they are not
cautious. Nevertheless, they are
go-getters who never
forget their roots.

So said, Confucius left Chen.



When they passed Pu, Gong Shu Shi has just taken Pu by force in betrayal of Wei. So the people of Pu held Confucius hostage.



179

Master, I was once in peril together with you in Kuang, now I'm again in danger here. This must be fate!

180



181



Twice my master and I are in peril. I'd rather fight to the death!

182



I'll spare you if you don't go to Wei.

184

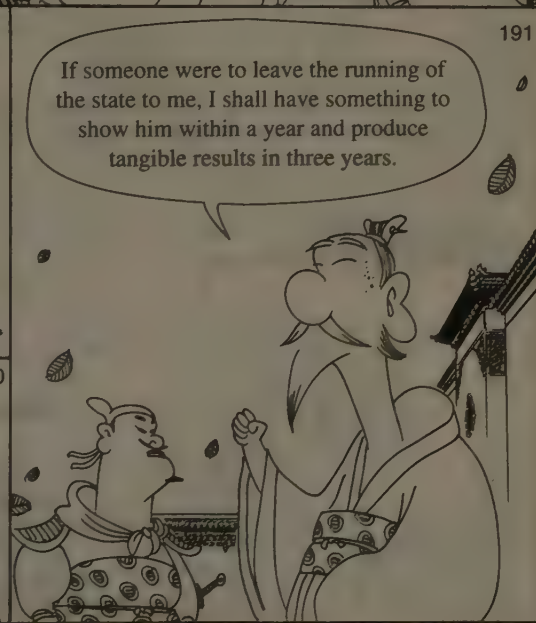
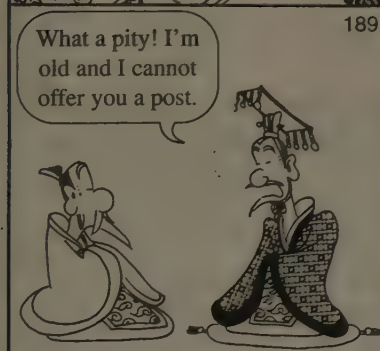
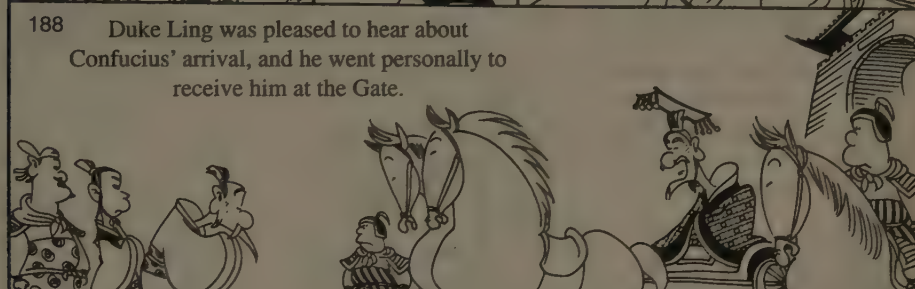
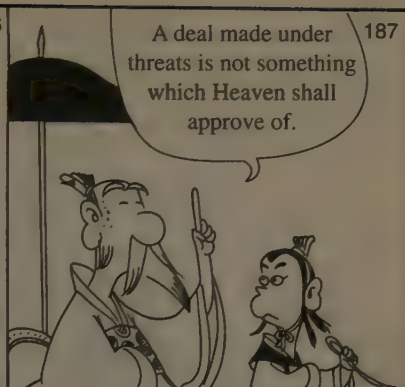
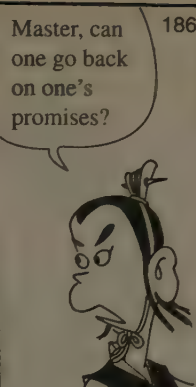


Please clear the way for them!

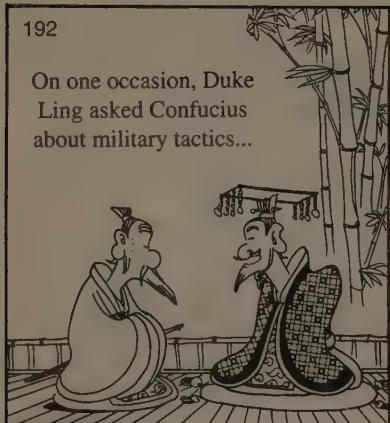
183



That's a deal.



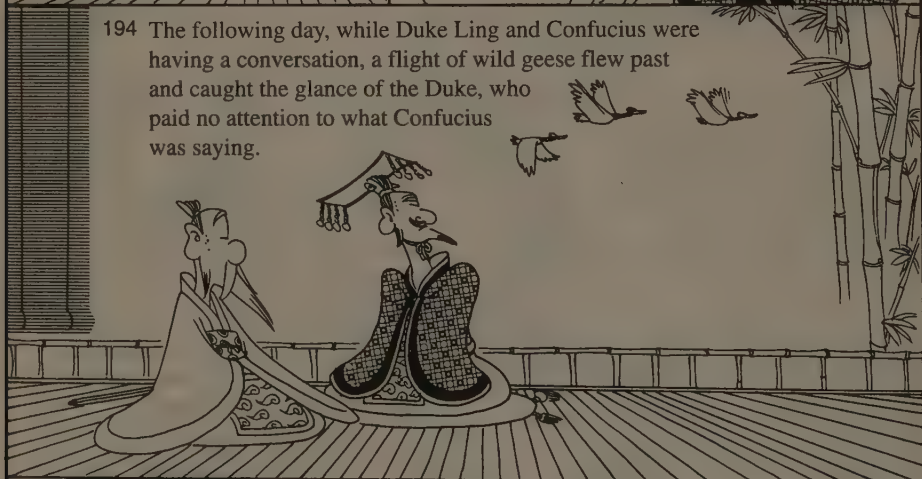
On one occasion, Duke Ling asked Confucius about military tactics...



I know something about sacrificial rites, but nothing about military affairs.

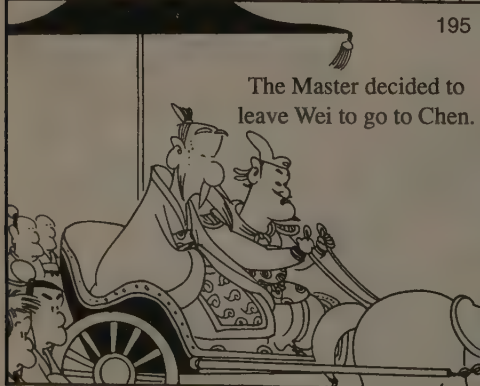


194 The following day, while Duke Ling and Confucius were having a conversation, a flight of wild geese flew past and caught the glance of the Duke, who paid no attention to what Confucius was saying.



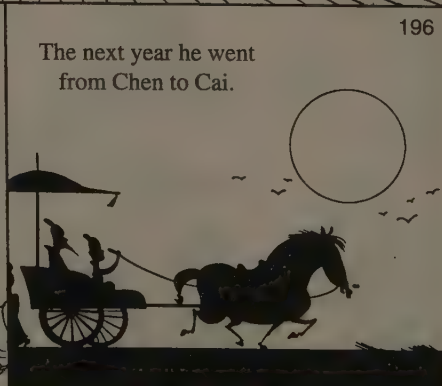
195

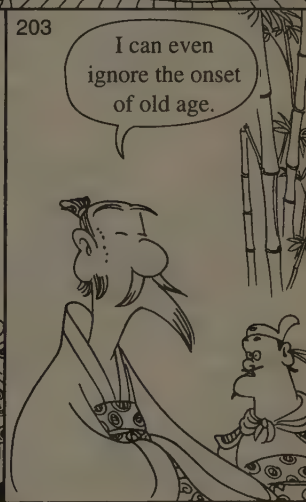
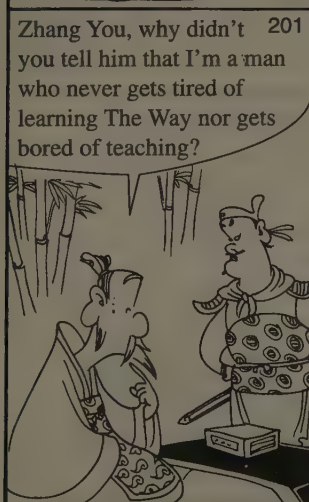
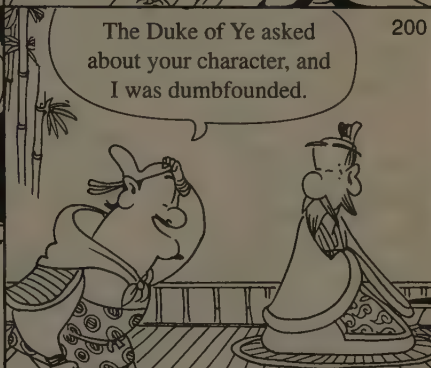
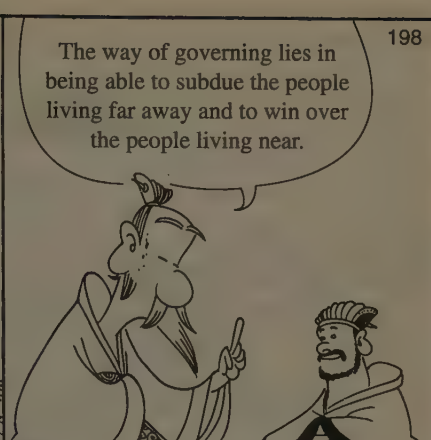
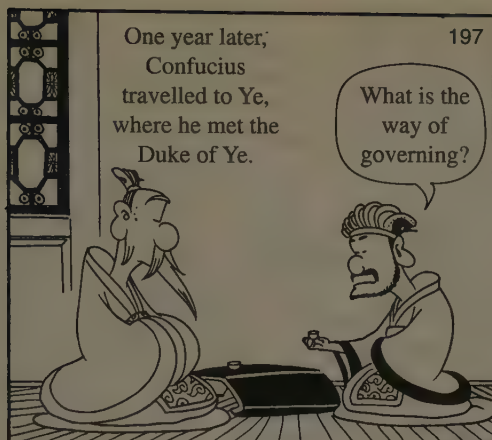
The Master decided to leave Wei to go to Chen.



196

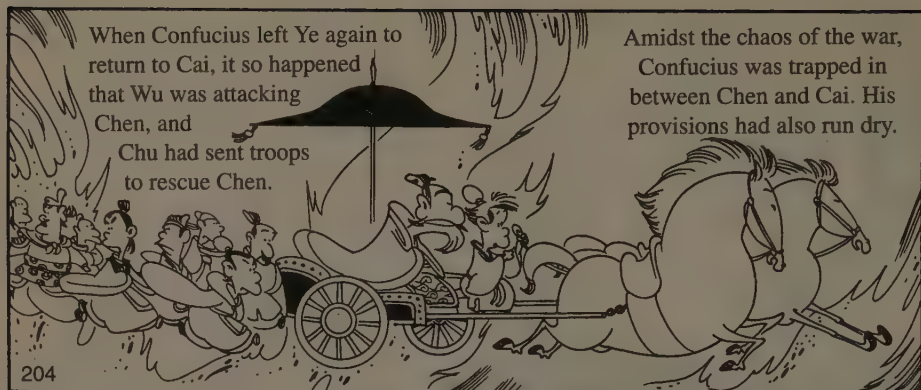
The next year he went from Chen to Cai.





When Confucius left Ye again to return to Cai, it so happened that Wu was attacking Chen, and Chu had sent troops to rescue Chen.

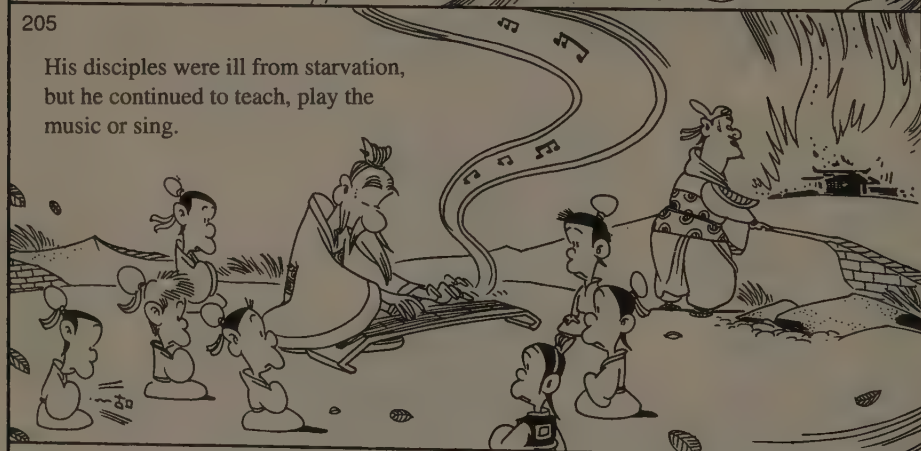
Amidst the chaos of the war, Confucius was trapped in between Chen and Cai. His provisions had also run dry.



204

205

His disciples were ill from starvation, but he continued to teach, play the music or sing.



206

Do gentlemen fall into such dire straits?

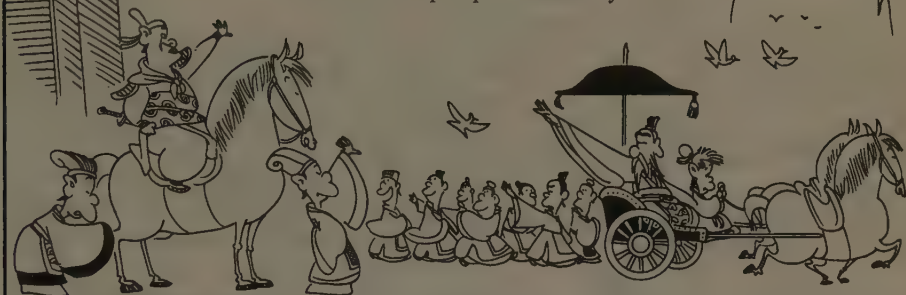


Sure they do, only that when a gentleman is poor he holds on to his virtue, but when the small man is poor he turns lawless!

207



Confucius turned sixty-eight in the eleventh year of the reign of Duke Ai and Ji Kang Zi set off to welcome him back to Lu with pompous ceremony.

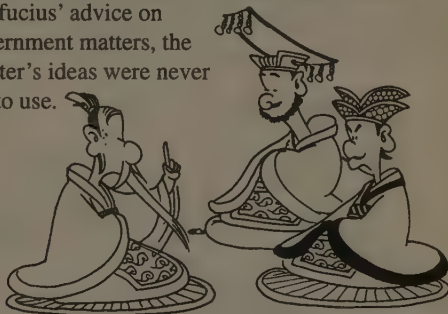


It had been fourteen years since Confucius left Lu to travel among the states.

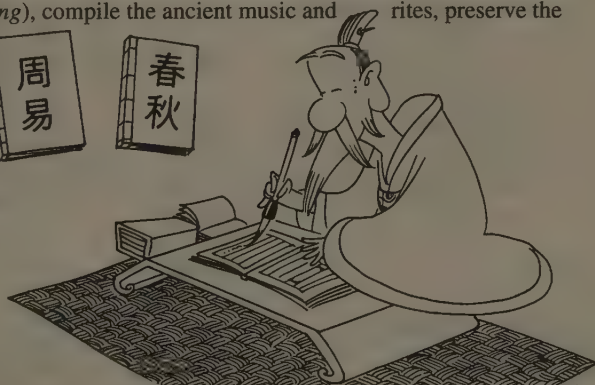
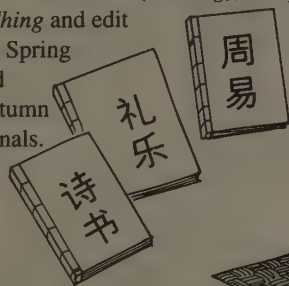
209

Although Duke Ai and Ji Kang Shi did seek Confucius' advice on government matters, the Master's ideas were never put to use.

210



No longer hoping for an official post, Confucius stayed home a good deal of time to edit The Odes (*Shi Jing*), compile the ancient music and rites, preserve the *I Ching* and edit the Spring and Autumn Annals.



211

He usually lectured at the spot between
River Zhu and River Si to impart his
knowledge to his pupils.



213

He would accept all people — be
they poor or rich — and coached
them according to their abilities.



Confucius founded four subjects
on **Culture, Conduct, Loyalty**
and **Trustworthiness**.

文行忠信



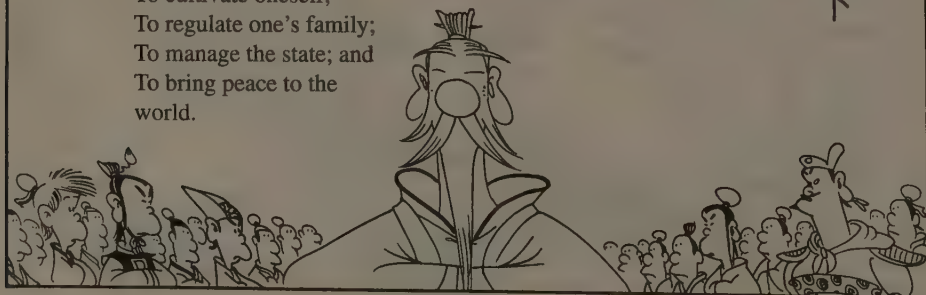
214

He set up eight principles of learning, self-cultivation and social relationship.
These are: To investigate things;

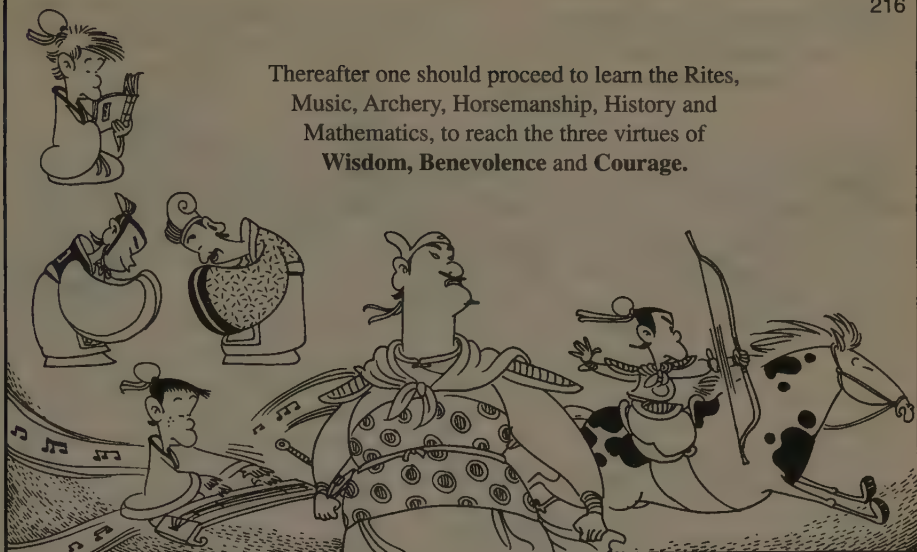
To expand our knowledge;
To be sincere;
To rectify one's mind;
To cultivate oneself;
To regulate one's family;
To manage the state; and
To bring peace to the
world.

格致誠正修齊治平
物知意心身家國天
下

215



Thereafter one should proceed to learn the Rites,
Music, Archery, Horsemanship, History and
Mathematics, to reach the three virtues of
Wisdom, Benevolence and Courage.



- 217 Confucius divided his teachings into four stages:
to set one's mind on The Way;
to base oneself on virtue;
to rely on benevolence for support; and
to seek recreation in the arts.

志 据 依 游
于 于 于 于
道 德 仁 艺



Literature.

Government.

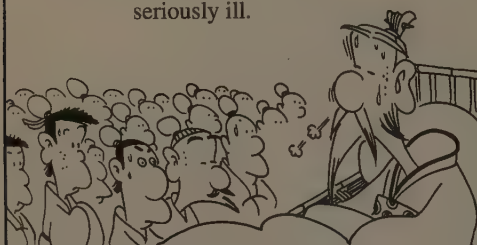
Language.

Virtue.

On his list
of priorities,
Conduct
is the first
requirement,
Speech
comes second,
Government
Matters
third and
Literature
last.

In the sixteenth year of Duke Ai of Lu's reign, Confucius fell seriously ill.

219



Master!

Zi Gong, oh Zi Gong, why did you come so late?

220



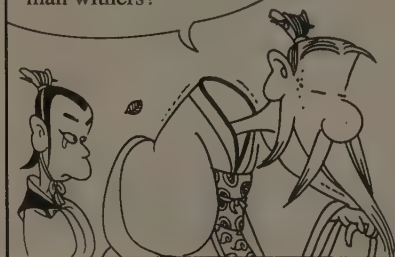
221

Is this how Mount Tai crumbles?



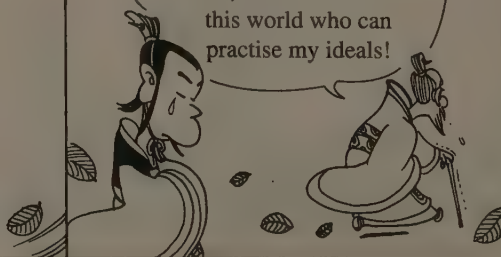
Is this how the pillar breaks apart? Is this how a wise man withers?

222



The world has deviated from The Way for a long time; there is no one in this world who can practise my ideals!

223



224

Seven days later,
Confucius passed away.



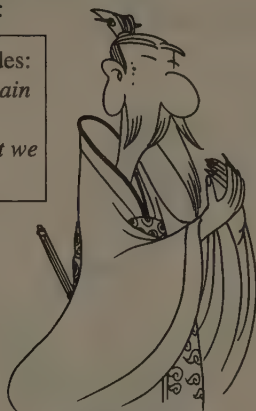
He died in the fourth lunar month
in the sixteenth year of Duke Ai,
at the age of seventy-three.

225



The historian Si Ma Qian said:

These lines appear in The Odes:
*Majestic indeed is the mountain
that we look up to;
Great indeed is the virtue that we
seek to emulate.*



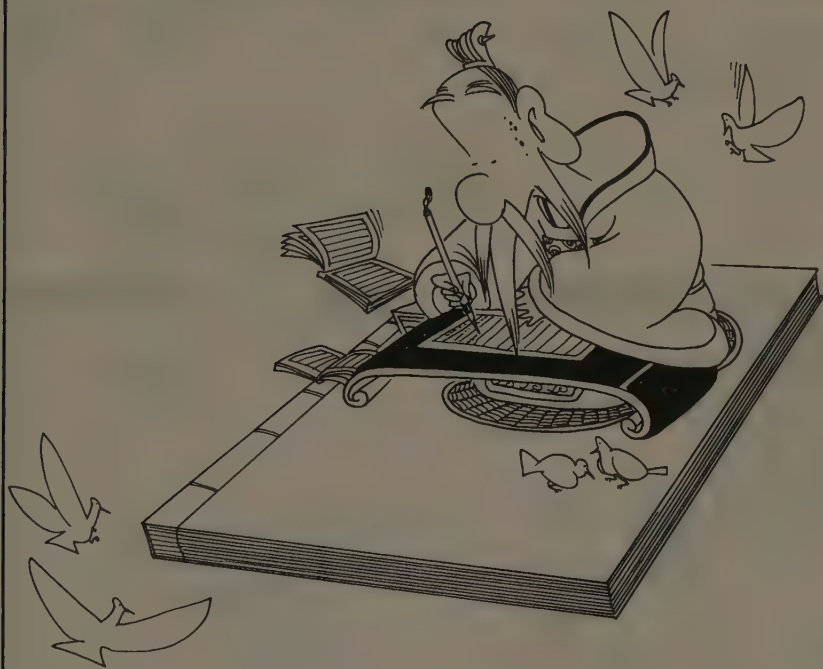
226

As a commoner, Confucius' teachings were sustained for more than a thousand years. There is no intellectual who does not regard him as his spiritual mentor. Confucius is indeed the supreme sage!



论 语

LUN YU – The Analects



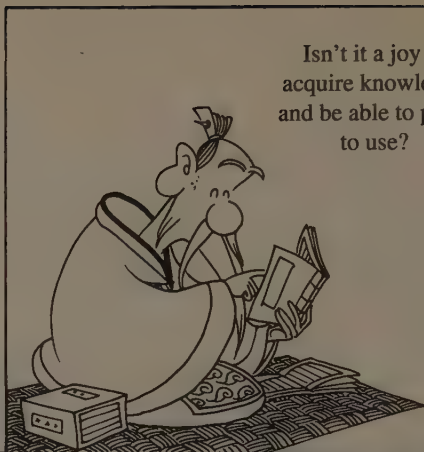
Book I, Chapter 1
To Learn

学而时习之，不亦说乎？
有朋自远方来，不亦乐乎？
人不知而不愠，不亦君子乎？

学而第一：—

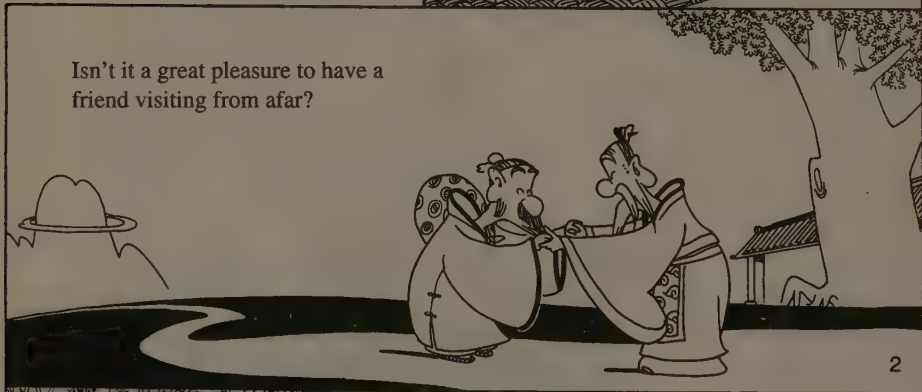


Isn't it a joy to
acquire knowledge
and be able to put it
to use?



1

Isn't it a great pleasure to have a
friend visiting from afar?



2

Isn't he a gentleman who bears no
grudge against those who do not
know his strength?

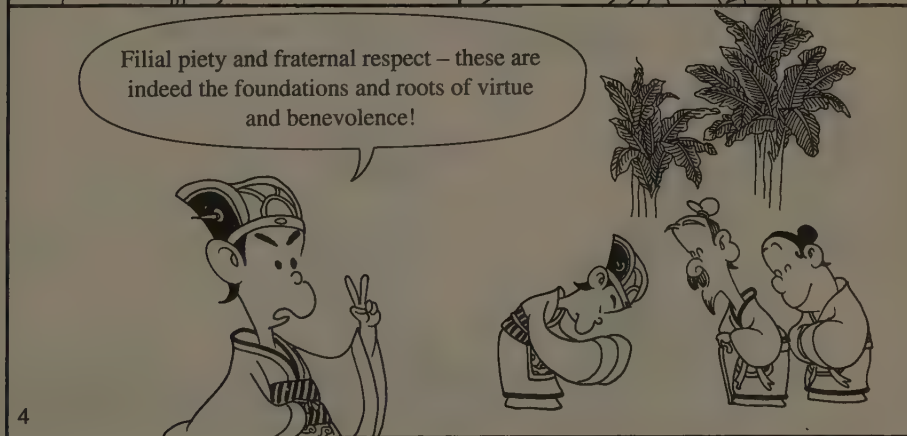
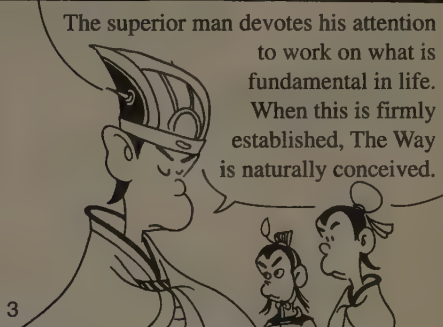
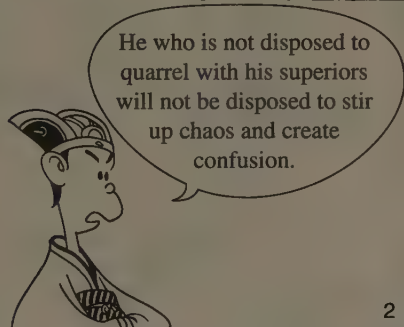
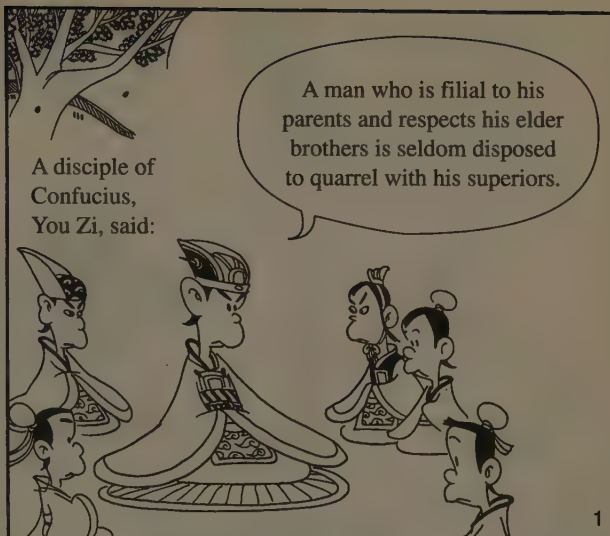


3

Book I, Chapter 2 To Learn

有子曰：「其为人也孝弟，而好犯上者鲜矣。不好犯上，而好作乱者，未之有也。君上务本，本立而道生。孝弟也者，其为仁之本与？」

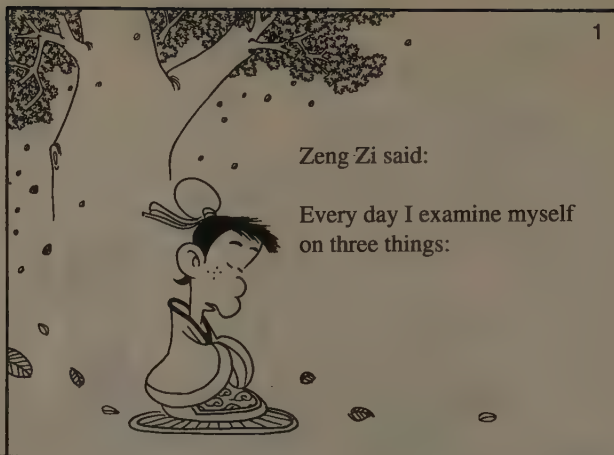
学而第一：二



Book I, Chapter 4 To Learn

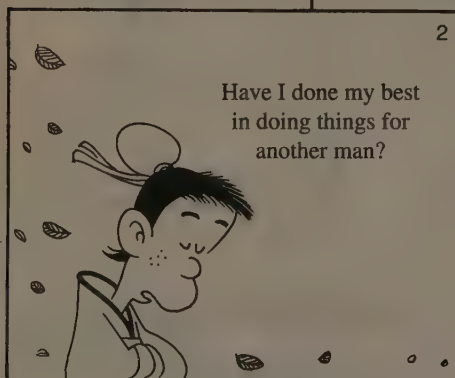
曾子曰：「吾日三省吾身：
为人谋，而不忠乎？与朋友
交，而不信乎？传，不习
乎？」

学而第一：四

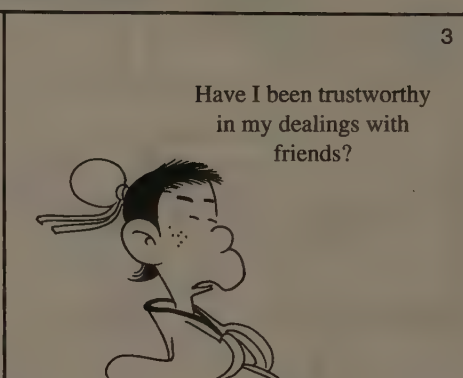


Zeng Zi said:

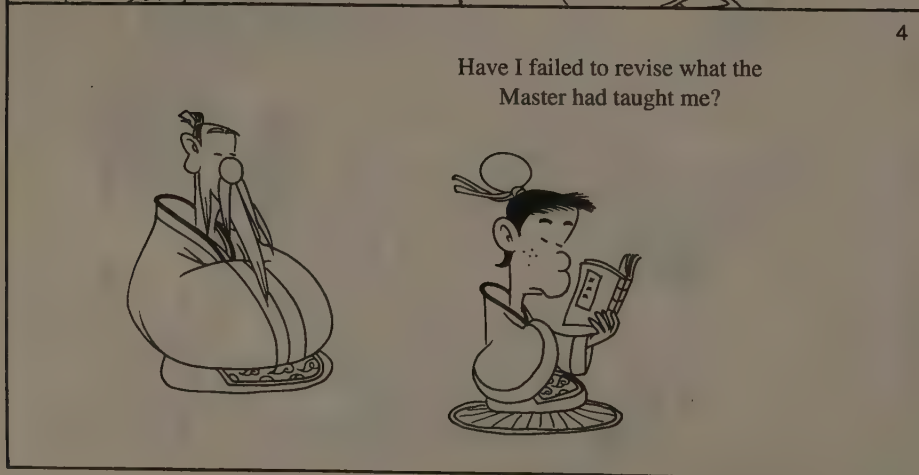
Every day I examine myself
on three things:



Have I done my best
in doing things for
another man?



Have I been trustworthy
in my dealings with
friends?



Have I failed to revise what the
Master had taught me?

Book I, Chapter 5 To Learn

子曰：「道千乘之国，
敬事而信，节用而爱
人，使民以时。」

学而第一：五

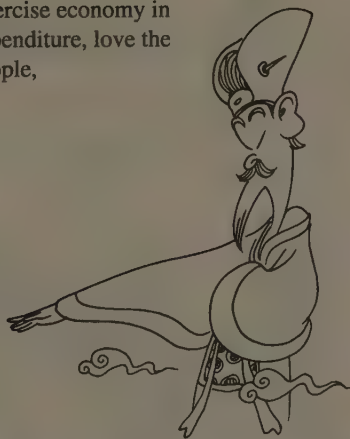
Confucius said:

To rule a country with a
thousand war chariots, one
must give serious attention
to government, gain the
people's trust,



2

Exercise economy in
expenditure, love the
people,



3

And employ
labour at the
proper time.



Book I, Chapter 6 To Learn

子曰：「弟子入则孝，
出则弟，谨而信，泛爱
众，而亲仁，行有余
力，则以学文。」

学而第一：六

Confucius said: A young
man should be filial when
he is at home;



1

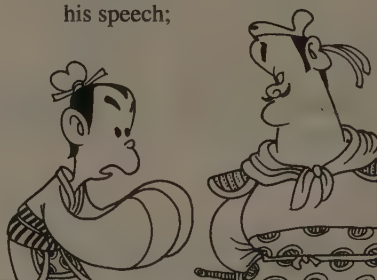
2

Respect his
elders when
he is abroad;



3

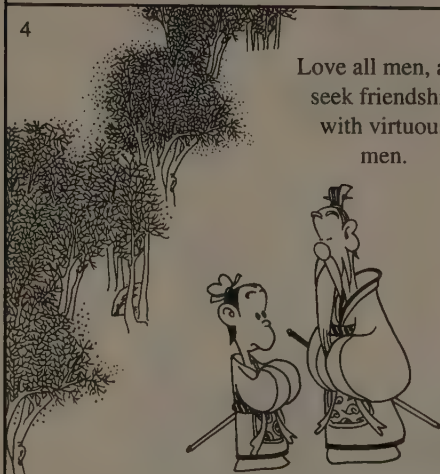
Be careful in his
deeds and truthful in
his speech;



5

4

Love all men, and
seek friendship
with virtuous
men.



When he has done all
these, then let him study
the polite arts*.



*the polite arts -- not merely literary studies, but also all the accomplishments of a gentleman: ceremonies, music, archery, horsemanship, writing and arithmetic.

Book I, Chapter 8 To Learn

子曰：「君子不重则不威，学则不固。主忠信，无友不如己者，过则勿惮改。」

学而第一：八



If a scholar is frivolous, he will not command the respect of men.

You must study hard and learn discipline.

Yes! Yes!
Hee! Hee!

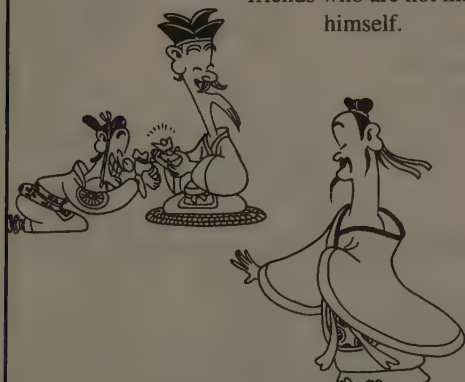


Also, his learning will be shallow. It cannot be solid and profound.



3

A person must not have friends who are not like himself.



4

Also, he must not be afraid to correct his faults.



Book I, Chapter 9
To Learn

曾子曰：「慎终追远，
民德归厚矣。」

学而第一：九



Zeng Zi said:

If we would pay
careful attention to
the funeral rites of
our parents;



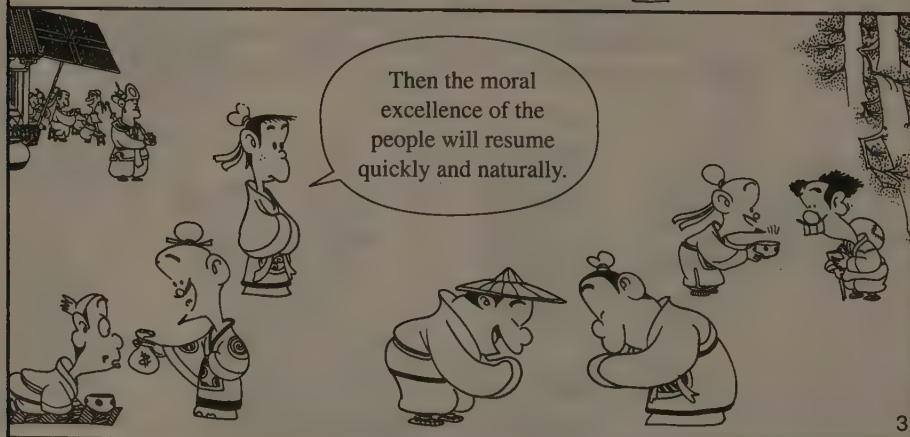
1

And not forget the sacrificial
rites to our ancestors when
they are long gone,



2

Then the moral
excellence of the
people will resume
quickly and naturally.



3

Book I,
Chapter 16
To Learn

子曰：「不患
人之不己知，
患不知人也。」

学而第一：十六

1

A man should not worry
that other people do not
recognize his merits.

Confucius said:



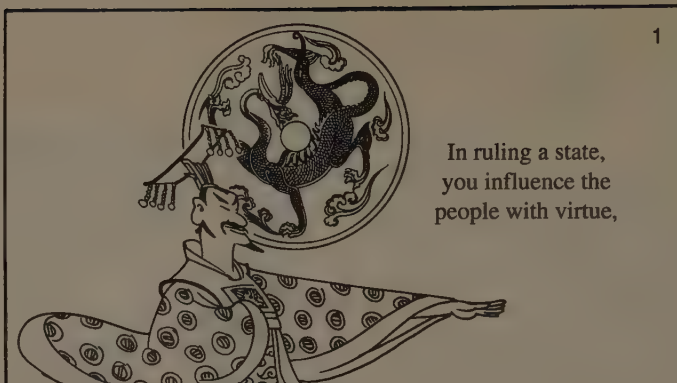
2

He should only worry
that he has failed to
recognize the merits
of other people.

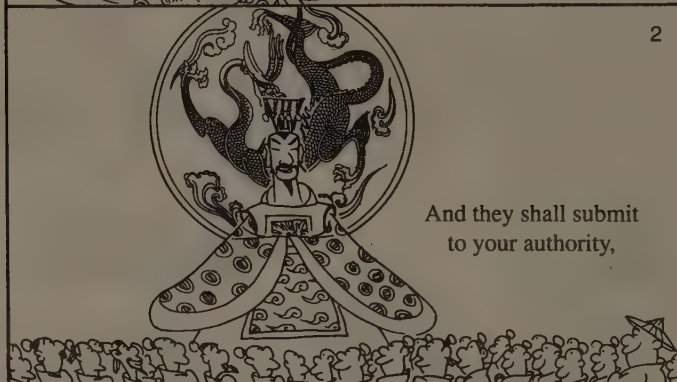


Book II, Chapter 1
To Govern

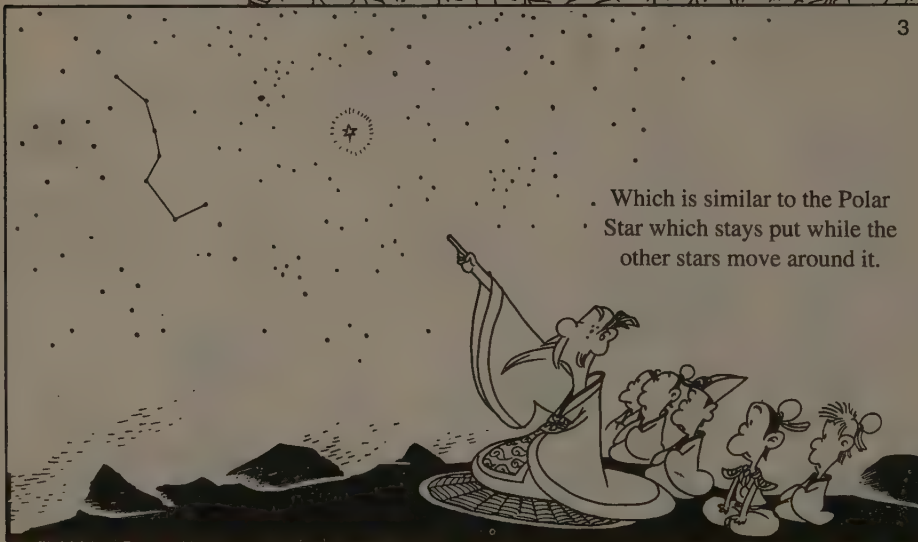
为政以德。譬如北辰，
居其所，而众星共之。
为政第二：一



In ruling a state,
you influence the
people with virtue,



And they shall submit
to your authority,



Which is similar to the Polar
Star which stays put while the
other stars move around it.

Book II, Chapter 3 To Govern

子曰：「道之以政，齐之以刑，民免而无耻；道之以德，齐之以礼，有耻且格。」

为政第二：三



Confucius said: If people are governed by laws, and order is maintained through punishment, then people will keep away from wrongdoing; but only because they want to avoid punishment, not because they have a sense of shame in doing wrong.



We'd better not commit any crime for we'll be heavily punished if we're caught...

Won't it be great if criminals aren't punished?



2

3

If people are inspired by a moral and virtuous government, and order is maintained by rites of propriety, then people will want to be good because they have a sense of shame in doing wrong.



4

Committing crimes is shameful; let's mend our ways.



Alright!



Book II, Chapter 4 To Govern

吾十有五而志于学；三十而立；四十而不惑；五十而知天命；六十而耳顺；七十而从心所欲，不踰矩。

为政第二：四



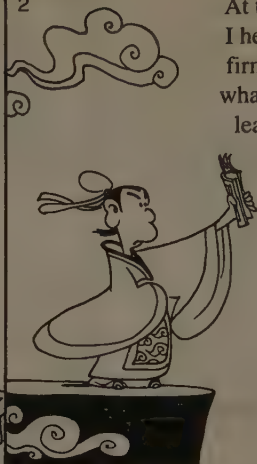
1

When I was fifteen, I set my mind on learning,



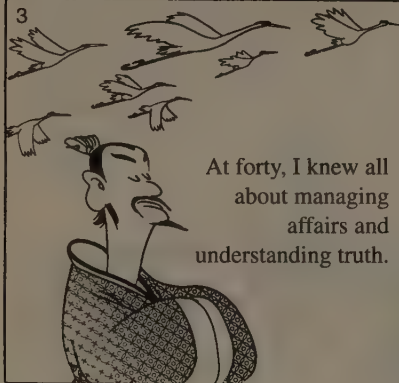
2

At thirty, I held on firmly to what I've learned.



3

At forty, I knew all about managing affairs and understanding truth.



4

At fifty, I realized that Heaven had its own will. I blamed neither Heaven nor man.



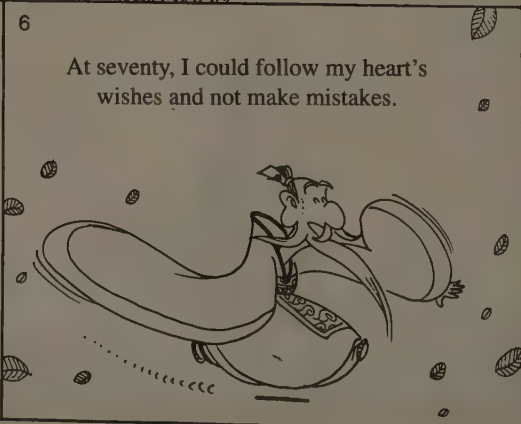
5

At sixty, I could tell whether a man was telling the truth and judge his character by listening to his speech.



6

At seventy, I could follow my heart's wishes and not make mistakes.



Book II, Chapter 7 To Govern

子游问孝。子曰：「今之孝者，是谓能养。至于犬马，皆能有养。不敬，何以别乎？」

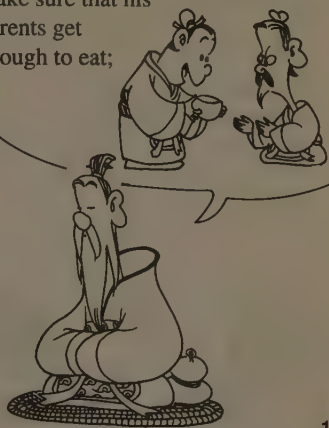
为政第二：七



Zi You asked about filial piety and Confucius said:

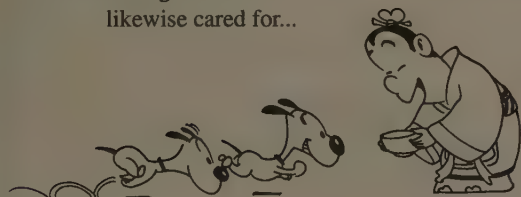


Nowadays, the duty of a good son is only to make sure that his parents get enough to eat;



1

Even dogs and horses are likewise cared for...



2

If there is only care without respect, what is the difference between caring for your parents and looking after the dogs and horses?



3

Book II,
Chapter 11
To Govern

子曰：「温故而知
新，可以为师
矣。」

为政第二：十一



Confucius said:



A man who constantly reviews
what he has studied before and
continually pursues new
knowledge...



1



Such a man is fit to be a
teacher of others.



2

Book II,
Chapter 13
To Govern

子贡问君子。子曰：「先行其言，而后从之。」
为政第二：十三



Zi Gong asked Confucius
about the nature of the
superior man. Confucius said:



The superior man
acts before he
speaks; his words
follow his actions,

1

2

And afterwards, he
speaks only according
to what he has done.



Book II,
Chapter 14
To Govern

子曰：「君子周而
不比，小人比而不
周。」

为政第二：十四

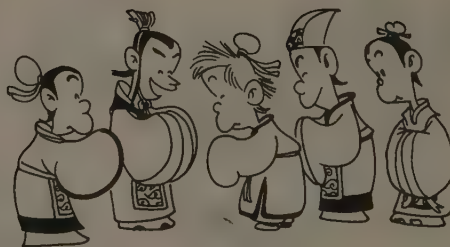
1

Confucius said:
The superior man is
impartial and is not biased.



2

The petty man is prejudiced.



Book II, Chapter 15 To Govern

子曰：「学而不思
则罔，思而不学则
殆。」

为政第二：十五

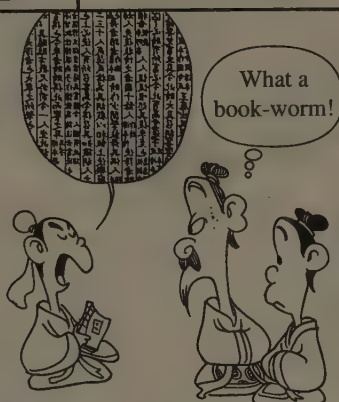


Confucius
said:
Reading and
studying
without
thinking is
futile
labour;



1

2



What a
book-worm!

And thinking without reading
and studying is perilous.

3



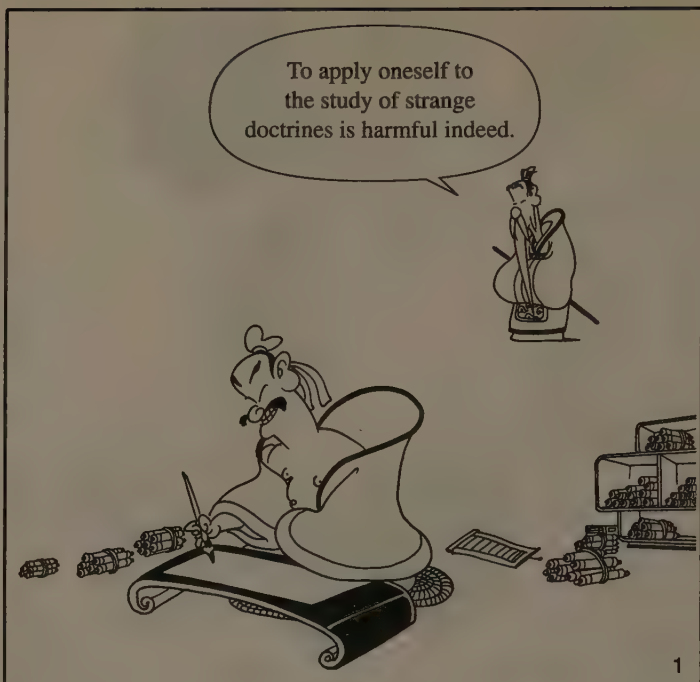
4



Nonsense!

Book II,
Chapter 16
To Govern

子曰：「攻乎异端，斯害也已。」
为政第二：十六



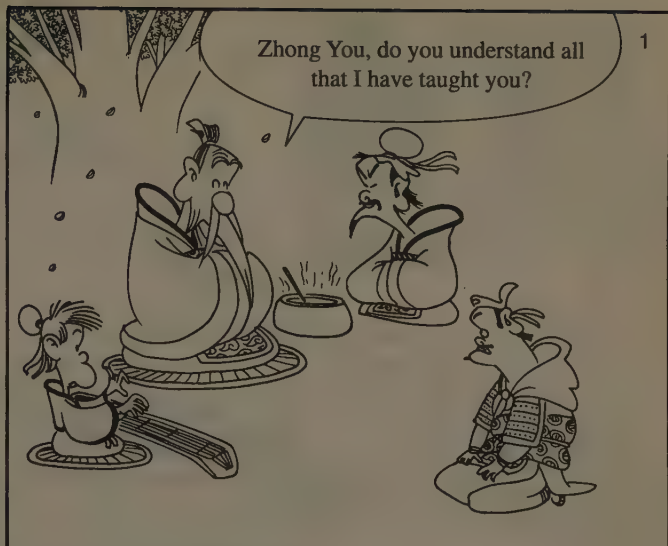
Book II,
Chapter 17
To Govern

子曰：「由，海
女，知之乎？知
之为知之，不知
为不知，是知也。」

为政第二：十七

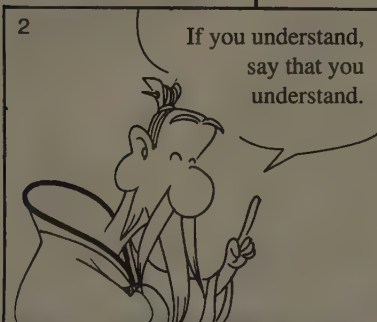
Zhong You, do you understand all
that I have taught you?

1



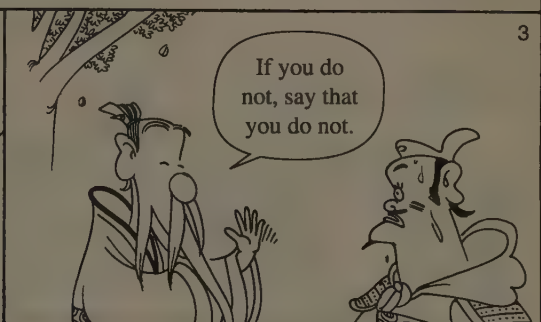
2

If you understand,
say that you
understand.



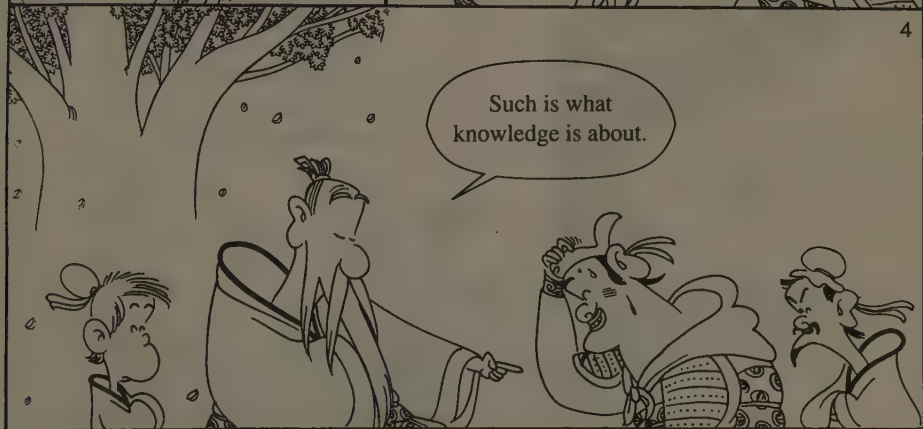
3

If you do
not, say that
you do not.



4

Such is what
knowledge is about.



Book III,
Chapter 7
Eight Rows

子曰：「君子无所争，
必也射乎！揖让而升，
下而饮，其争也君
子。」

八佾第三：七

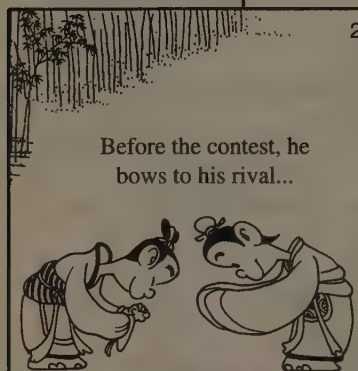


Confucius
said:

The superior man has
no contentions. For
him, if there is any kind
of striving, it is,
perhaps, in archery.



1

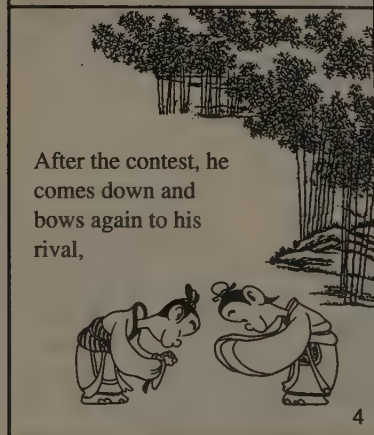
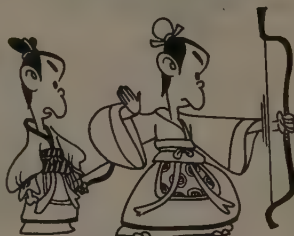


Before the contest, he
bows to his rival...

2

3

Then he rises to compete;



After the contest, he
comes down and
bows again to his
rival,

4

5

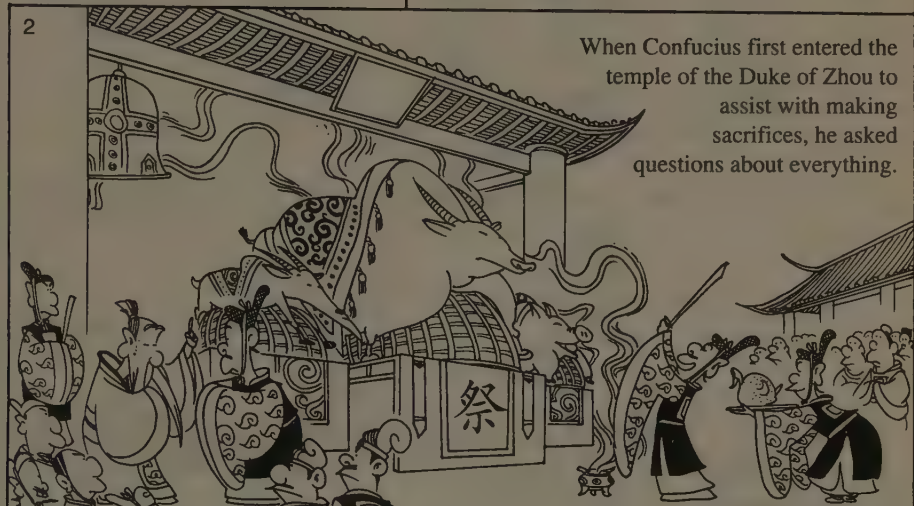
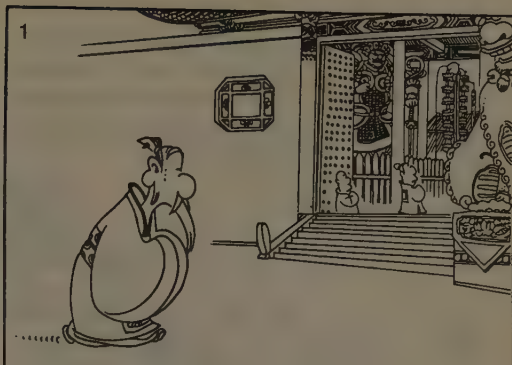
The loser is made to drink wine as his
forfeit. This is how superior men
contend with one another.



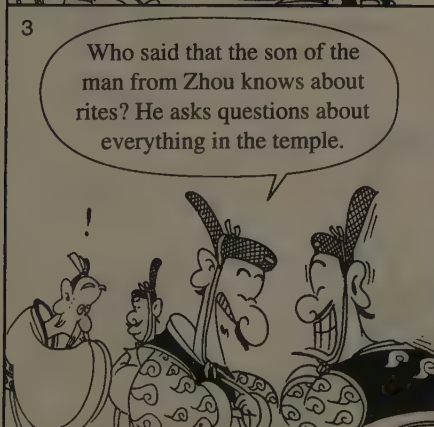
Book III, Chapter 15 Eight Rows

子入大庙，每事问。或曰：
「孰谓鄙人之子知礼乎？入
大庙，每事问。」子闻之
曰：「是礼也！」

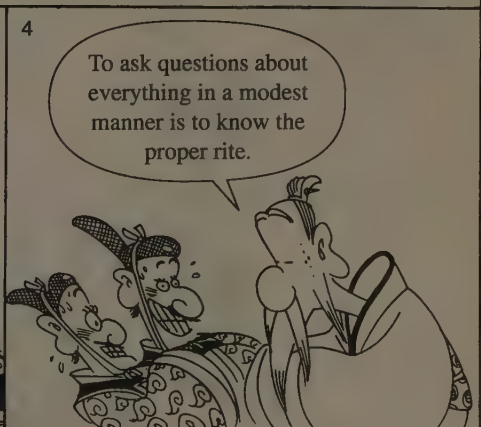
八佾第三：十五



When Confucius first entered the
temple of the Duke of Zhou to
assist with making
sacrifices, he asked
questions about everything.



Who said that the son of the
man from Zhou knows about
rites? He asks questions about
everything in the temple.



To ask questions about
everything in a modest
manner is to know the
proper rite.

Book III,
Chapter 17
Eight Rows

子贡欲去告朔之饩羊。
子曰：「赐也！尔爱其
羊，我爱其礼。」
八佾第三：十七



Zi Gong wanted to do
away with the sacrificial
sheep usually offered at
the announcement of the
new moon.



1

Master, please cut out
the sacrificial sheep.



2

Ci, you wouldn't
part with the cost
of the sheep,



but I wouldn't
part with the
sacrificial rites.



3

Book III,
Chapter 19
Eight Rows

定公问：「君使臣，臣事君，如之何？」孔子对曰：「君使臣以礼，臣事君以忠。」
八佾第三：十九

Duke Ding asked:

How should a ruler employ and use his ministers, and how should ministers serve their ruler?



1

Let the ruler use his ministers according to the rules of propriety,

Propriety.



2

Let the ministers serve their ruler with loyalty.

Loyalty.



3



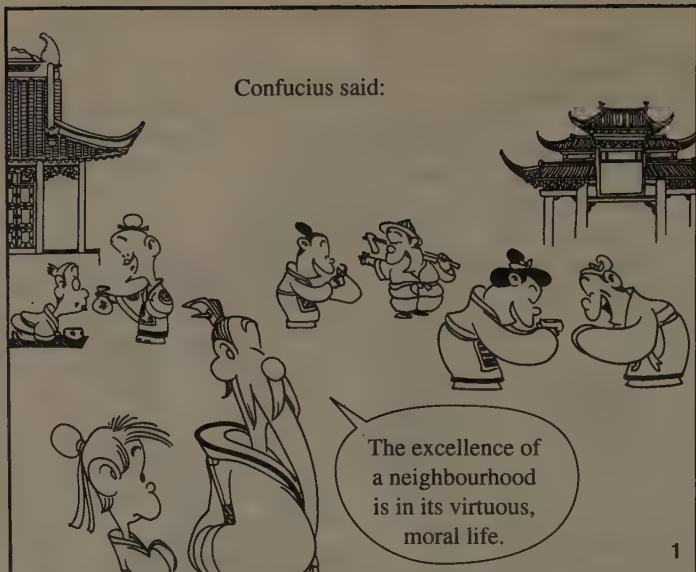
Book IV,
Chapter 1
**To Live
Among the
Benevolent**

子曰：「里仁为
美。择不处仁，焉
得知？」

里仁第四：一



Confucius said:

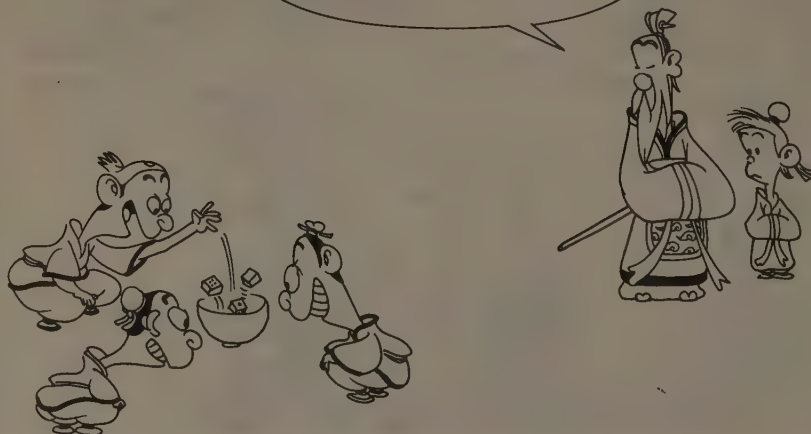


The excellence of
a neighbourhood
is in its virtuous,
moral life.

1

2

If a man does not choose to
reside in a neighbourhood
where such moral living
prevails, how can he be
counted as one who is wise?



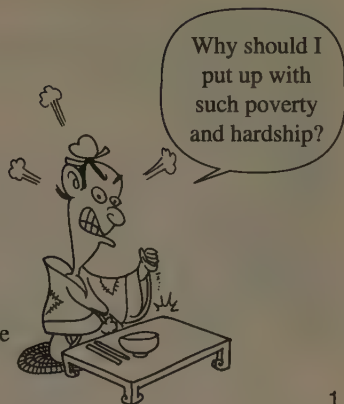
Book IV, Chapter 2
**To Live Among
 the Benevolent**

子曰：「不仁者，不可以久处约，不可以长处乐。仁者安仁；知者利仁。」

里仁第四：二

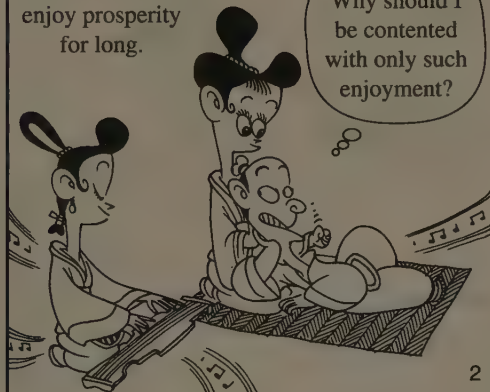


Confucius said:
 A man without virtue
 cannot endure
 adversity for long.



1

Nor can he
 enjoy prosperity
 for long.



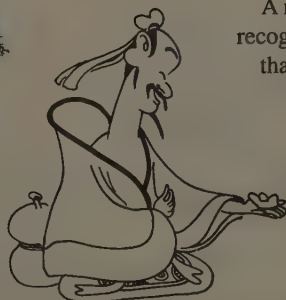
2

A man of virtue rests
 content in Virtue;



3

A man of wisdom
 recognizes the benefits
 that Virtue brings.



4

Book IV,
Chapter 3
To Live
Among the
Benevolent

子曰：「唯仁
者，能好人，
能恶人。」
里仁第四：三



Confucius said:

Only a virtuous man
can rightly love;



"Goodness"



1



Or rightly hate.



"Wickedness"



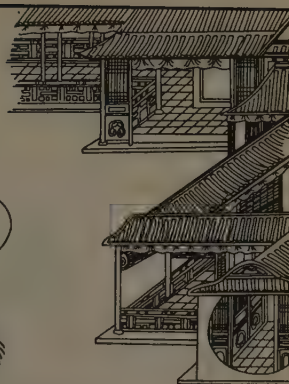
2

Book IV,
Chapter 4
**To Live
Among the
Benevolent**

子曰：「苟志于仁
矣，无恶也。」
里仁第四：四



Confucius said:
If a man sets his mind
to be virtuous...



1

He will not practise wickedness.

2



Book IV,
Chapter 8
**To Live Among
the Benevolent**

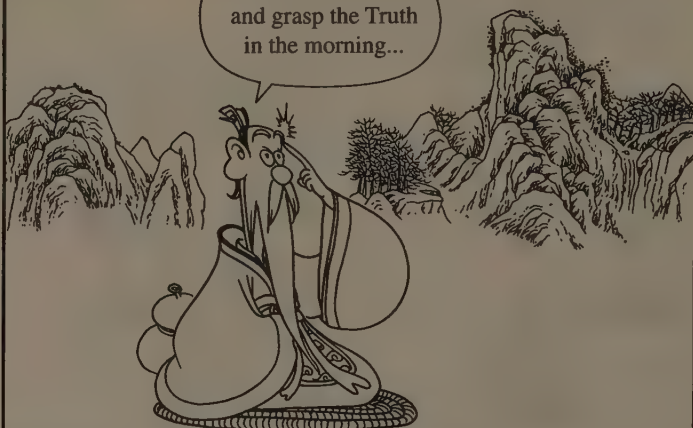
子曰：「朝闻道，
夕死可矣！」
里仁第四：八



Confucius said:

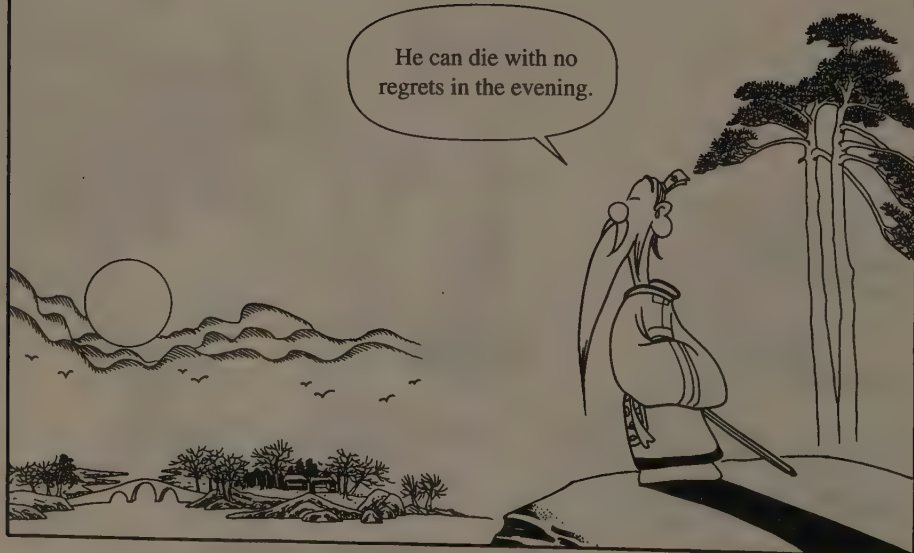
1

If a man can hear
and grasp the Truth
in the morning...



2

He can die with no
regrets in the evening.

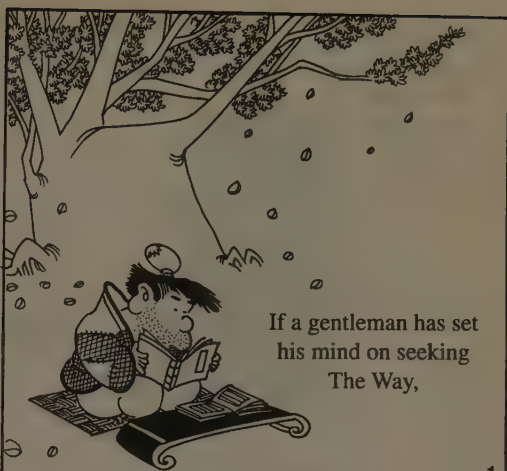


Book IV, Chapter 9
To Live Among the
Benevolent



士志于道，而耻恶
衣恶食者，未足与
议也。

里仁第四：九

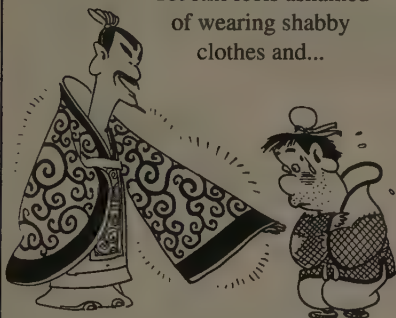


If a gentleman has set
his mind on seeking
The Way,

1

2

Yet still feels ashamed
of wearing shabby
clothes and...

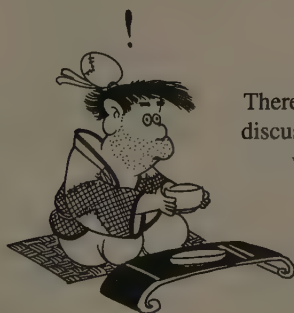


3

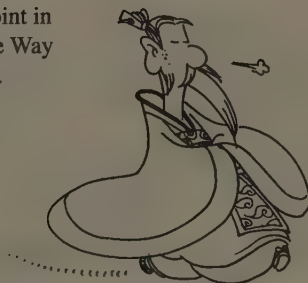
Eating lousy food,



4



There is no point in
discussing The Way
with him.



Book IV,
Chapter 10
To Live
Among
the
Benevolent

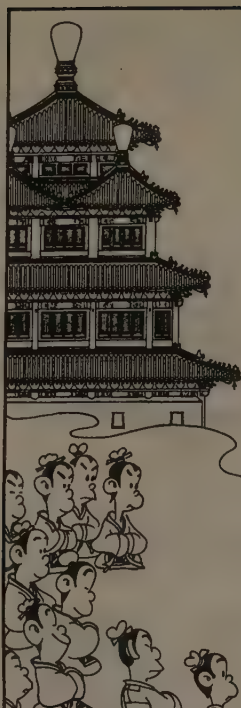
子曰：「君子之于
天下也，无适也，
无莫也，义之与
比。」

里仁第四：十

1

Confucius said:

In his dealings with
the world, the superior
man is not invariably
set on what is or is not
permitted;



2

"Righteousness"

He will just
follow whatever
is right.



Book IV,
Chapter 12
To Live
Among the
Benevolent

子曰：「放于
利而行，多
怨。」

里仁第四：十二



Confucius said:

He who acts only with
a view to his own
advantage...



2

Surely makes many
enemies and invites
much hatred.



Book IV,
Chapter 14
To Live
Among the
Benevolent

不患无位，患所以立。
不患莫己知，求为可知也。

里仁第四：十四

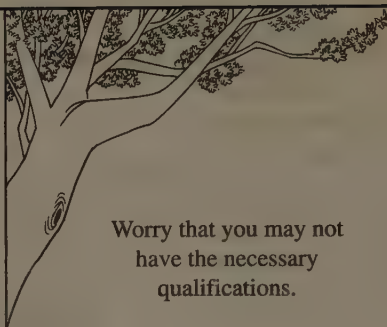


Do not worry that
you have no
position,



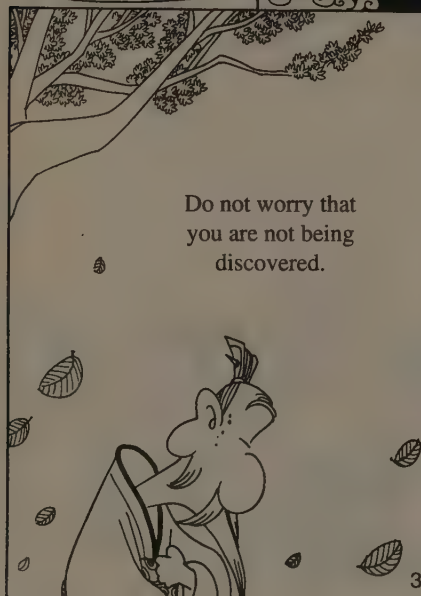
1

Worry that you may not
have the necessary
qualifications.



2

Do not worry that
you are not being
discovered.



3

Ask yourself what it is you
have that is worthy of
people's recognition.



4

Book IV,
Chapter 16
To Live
Among the
Benevolent

子曰：「君子
喻于义，小人
喻于利。」

里仁第四：十六

Confucius said:
The superior man
understands righteousness,

As long as it is
right, I will do it
even at the cost
of my life.



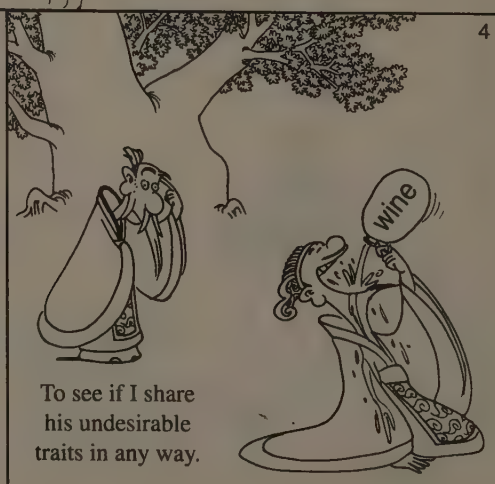
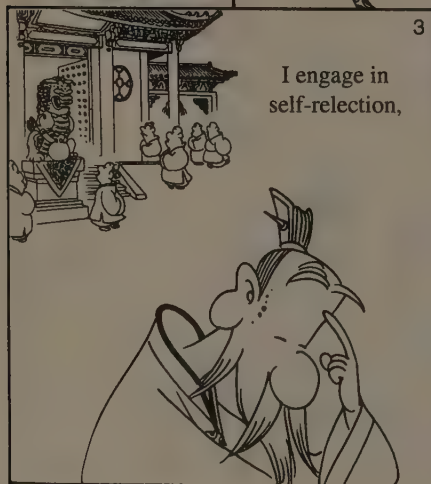
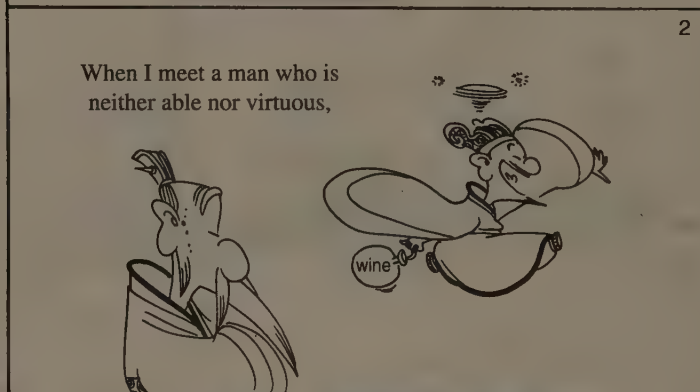
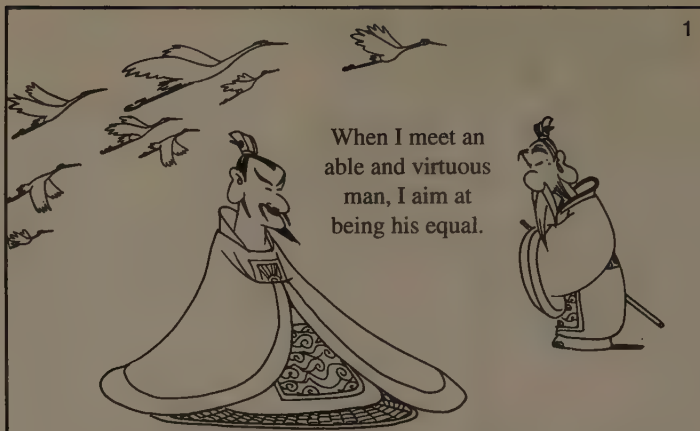
The petty man
understands only gain.

As long as it
benefits me, I
will do it.



Book IV,
Chapter 17
**To Live Among
the Benevolent**

见贤思齐焉，
见不贤而内自
省也。
里仁第四：十七



Book IV,
Chapter 19
To Live
Among the
Benevolent

父母在，不远
游；游必有
方。

里仁第四：十九

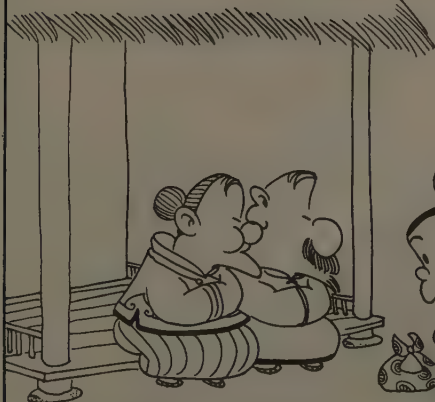
1



When your parents are
alive, you should not
travel far,



2



If you must do so, you should
always tell them your
whereabouts to save them the
anguish of worrying for you.



Book IV,
Chapter 22
To Live
Among the
Benevolent

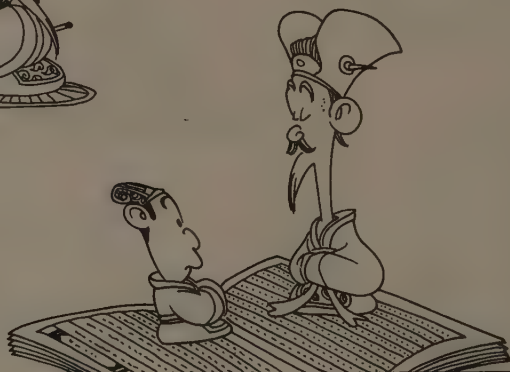
子曰：「古者
言之不出，耻
躬之不逮
也。」

里仁第四：二二

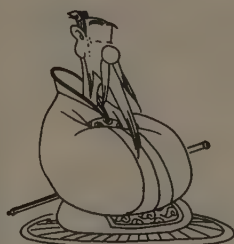


Confucius said:

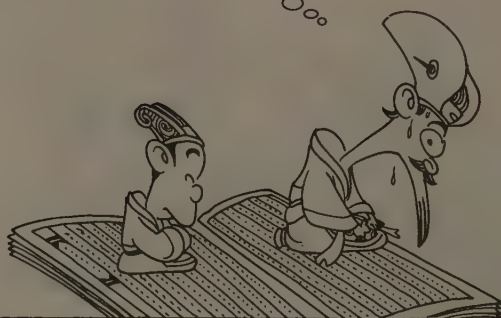
In the old days, the
ancients did not
speak readily,



Because they would be
ashamed if their actions did
not match their words.



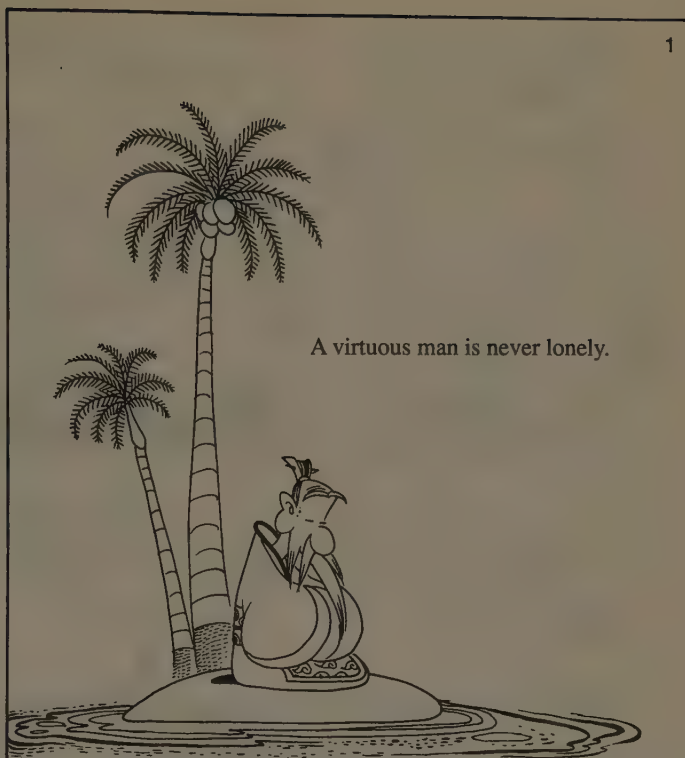
I talk about it but
I cannot do it.
How shameful!



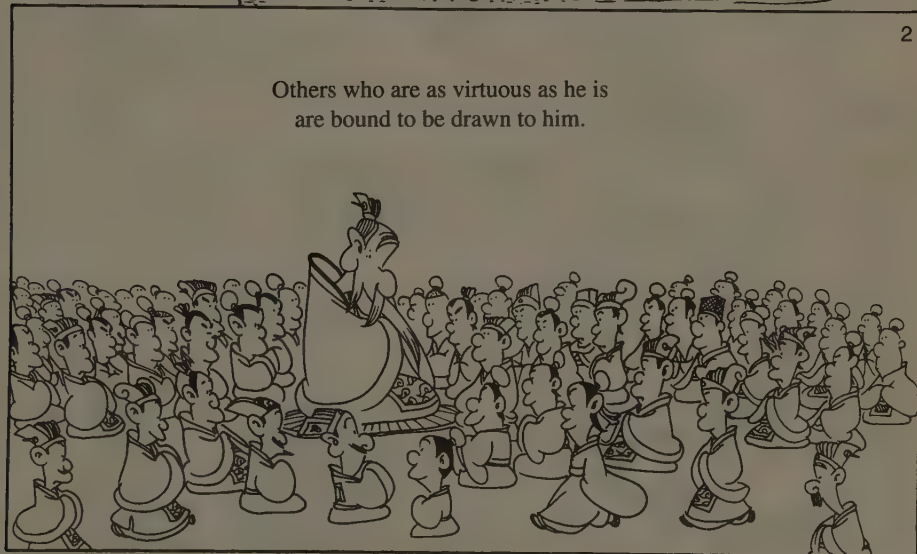
Book IV,
Chapter 25
To Live
Among the
Benevolent

德不孤，必有邻。

里仁第四：二五



A virtuous man is never lonely.



Others who are as virtuous as he is
are bound to be drawn to him.

Book V, Chapter 8 Gong Ye Zhang

子谓子贡曰：「女与回也孰愈？」对曰：「赐也何敢望回！回也闻一以知十，赐也闻一以知二。」子曰：「弗如也，吾与女如也。」

公冶长第五：八



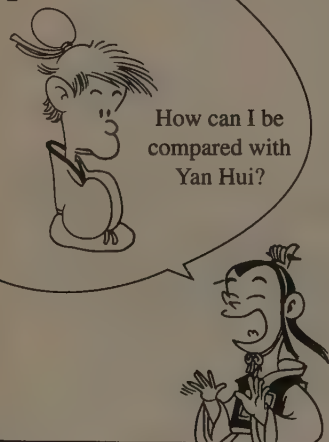
Confucius said
to Zi Gong:

Between you and
Yan Hui, who do
you think is more
capable?



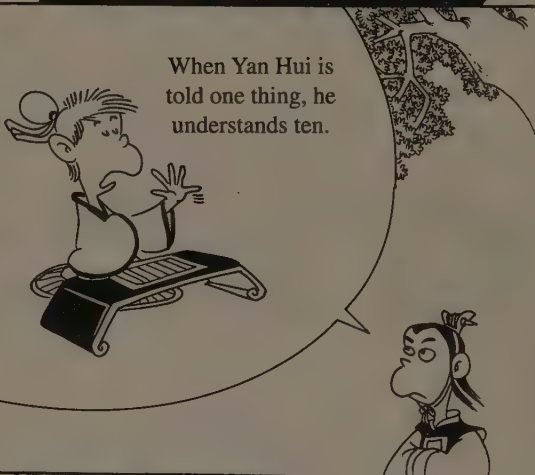
2

How can I be
compared with
Yan Hui?

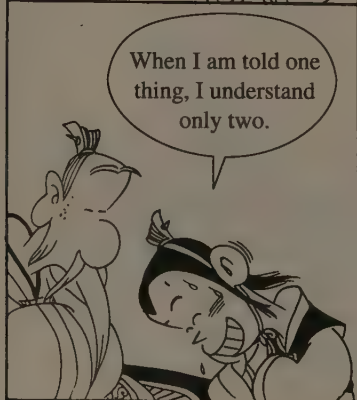


3

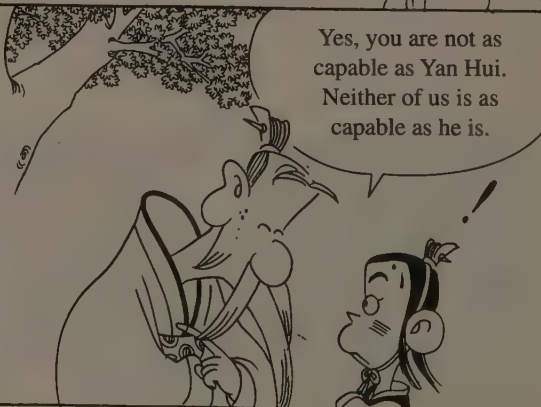
When Yan Hui is
told one thing, he
understands ten.



When I am told one
thing, I understand
only two.



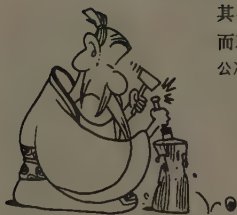
Yes, you are not as
capable as Yan Hui.
Neither of us is as
capable as he.



Book V, Chapter 9 Gong Ye Zhang

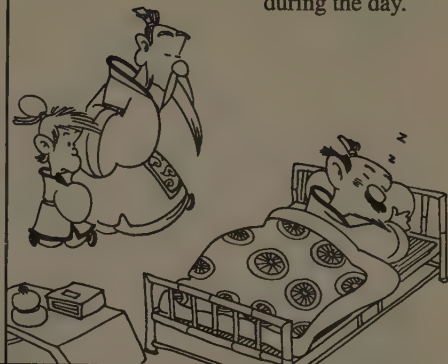
宰予昼寝。子曰：「朽木不可雕也，粪土之墙，不可朽也。于予与何诛！」子曰：「始吾于人也，听其言而信其行；今吾于人也，听其言而观其行。于予与改是！」

公冶长第五：九



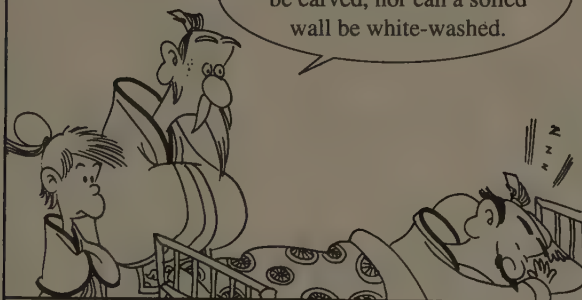
1

Zai Yu was in bed during the day.



2

A block of rotten wood cannot be carved, nor can a soiled wall be white-washed.



3

What is the use of rebuking someone like Zai Yu?

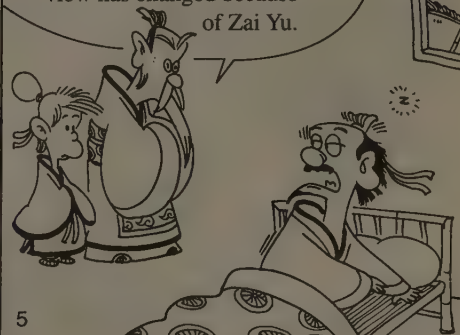


I used to believe that men practised what they said;



4

Now I observe their action to see if it matches with what they have said. My view has changed because of Zai Yu.

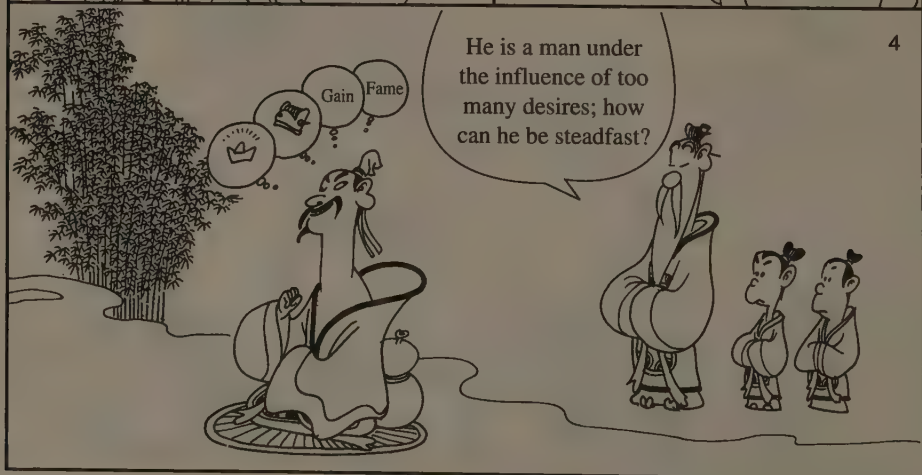
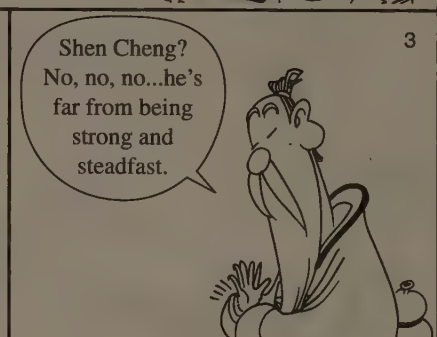
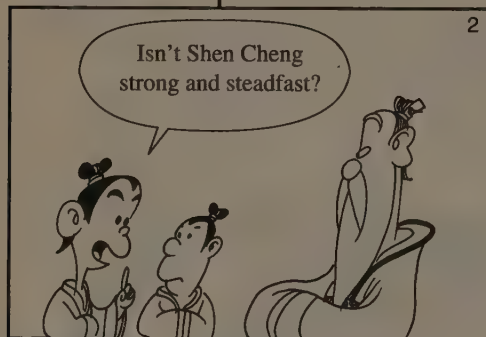
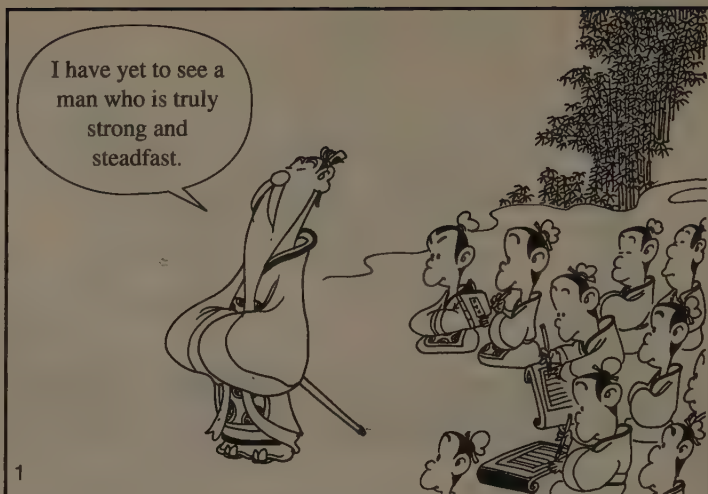


5

Book V,
Chapter 10
Gong Ye Zhang

子曰：「吾未见刚者！」或对曰：「申枨。」子曰：「枨也欲，焉得刚？」

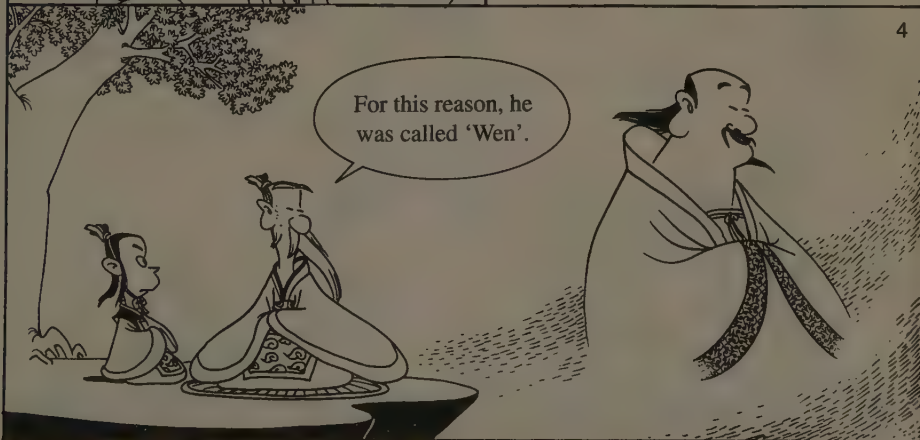
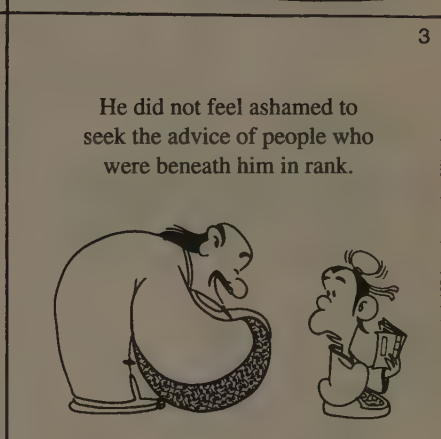
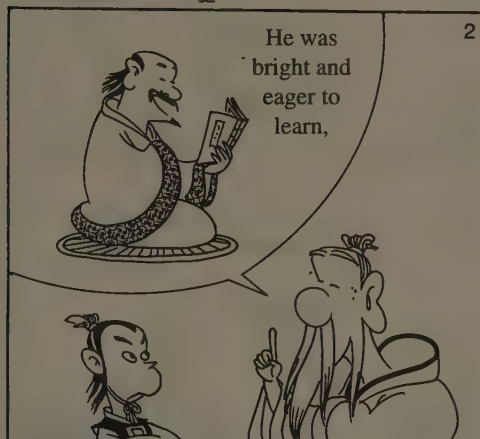
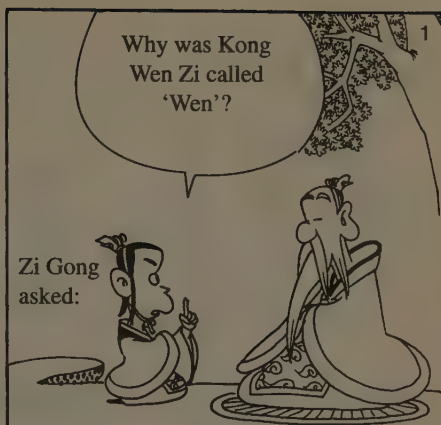
公冶长第五：十



Book V, Chapter 14 Gong Ye Zhang

子贡问曰：「孔文子何以谓之文也？」子曰：「敏而好学，不耻下问，是以谓之文也。」

公冶长第五：十四



Book V, Chapter 15 Gong Ye Zhang

子谓：「子产有君子之道四焉：其行己也恭，其事上也敬，其养民也惠，其使民也义。」
公冶长第五：十五



Zi Chan possesses
four characteristics
of the superior
man...



Confucius said:



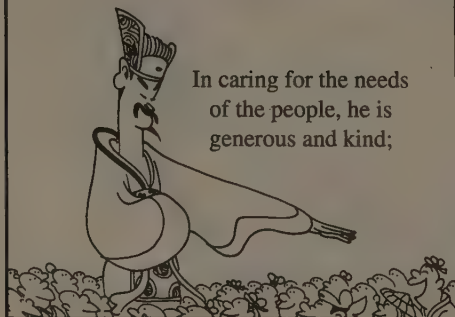
In conducting himself, he is
courteous and humble;



In serving his superior, he is
respectful and sincere;



In caring for the needs
of the people, he is
generous and kind;



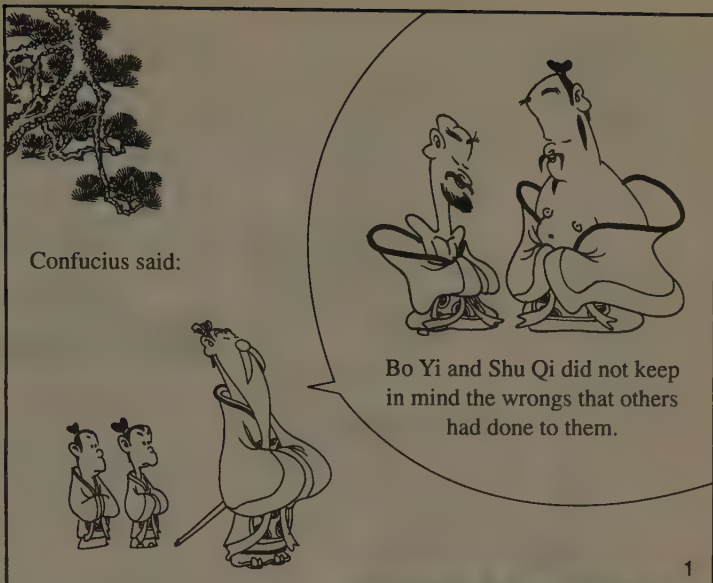
In employing the services of the
people, he is just and fair.



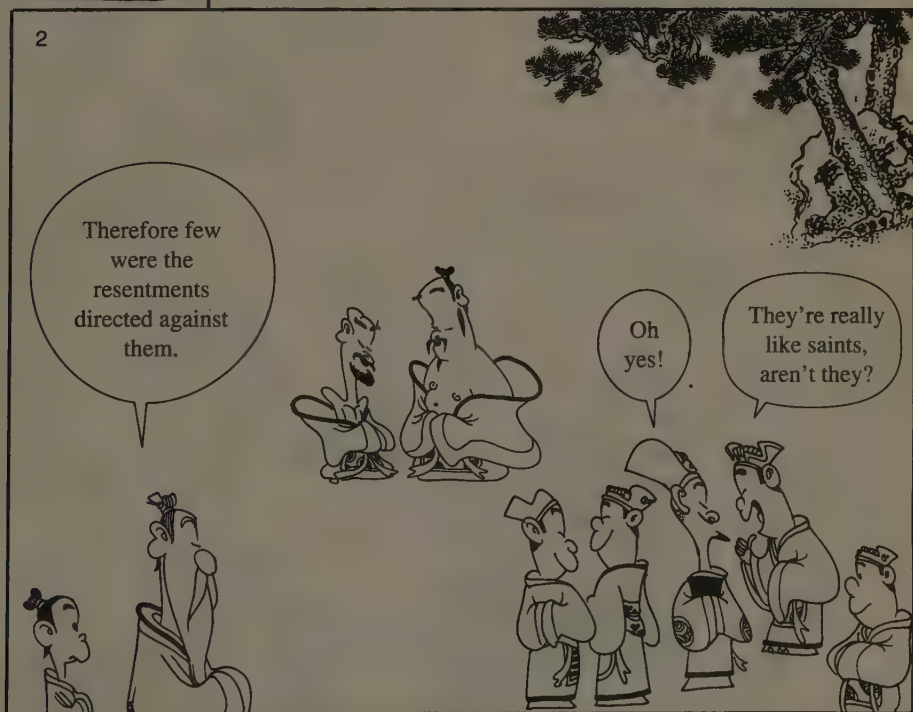
Book V,
Chapter 22
Gong Ye
Zhang

子曰：「伯夷、
叔齐，不念旧
恶，怨是雨
希。」

公冶长第五：二二



2



Book V,
Chapter 24
Gong Ye
Zhang

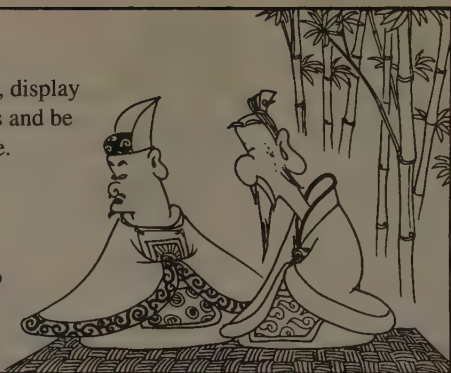
巧言、令色、足恭，左丘明耻之，丘亦耻之。匿怨而友其人，左丘明耻之，丘亦耻之。

公冶长第五：二四



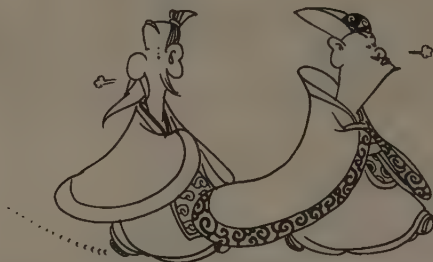
1

To utter sweet words, display ingratiating manners and be overly humble.



2

These are conducts Zuo Qiu Ming considered shameful. I, too, find them shameful.



To bear hatred towards someone while being superficially friendly...



3

This, Zuo Qiu Ming found shameful. I, too, find it shameful.



4

Book V, Chapter 25 Gong Ye Zhang

颜渊、季路侍。子曰：「盍各言尔志？」子路曰：「愿车马、衣轻裘，与朋友共，敝之而无憾。」颜渊曰：「愿无伐善，无施劳。」子路曰：「愿闻子之志！」子曰：「老者安之，朋友信之，少者怀之。」

公治长第五：二五



Yan Yuan and Zi Lu were serving Confucius.



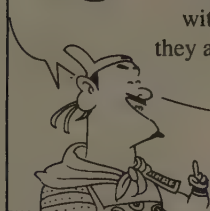
Why don't you talk about your ambition?



1



I would like to share my chariots, horses and fur coats with my friends and even if they are worn out, I shall have no complaints.



Zi Lu

2

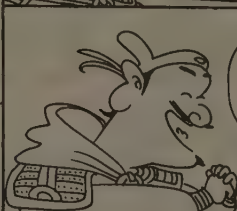
I would not want to brag about my strength,



Nor pass difficult tasks to others.

Yan Yuan

3



We would like to hear the Master's ambition.

4



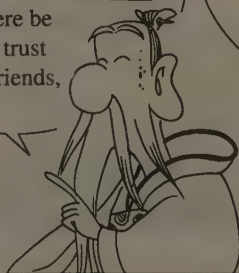
I hope that all the old can live in peace under good care,



That there be mutual trust among friends,



And all the young are loved and nurtured.



5

Book V,
Chapter 26
Gong Ye
Zhang

子曰：「已矣
乎！吾未能见其
过，而内自讼者
也。」

公治长第五：二六

Confucius said:

Alas!
Alas!



2

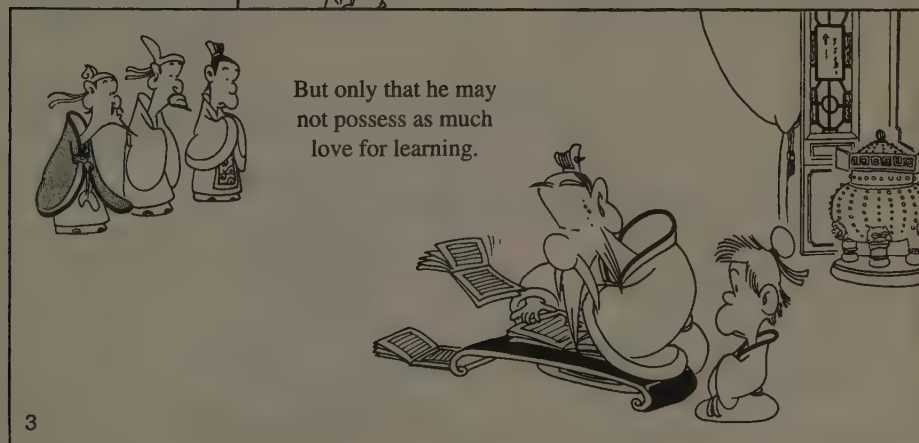
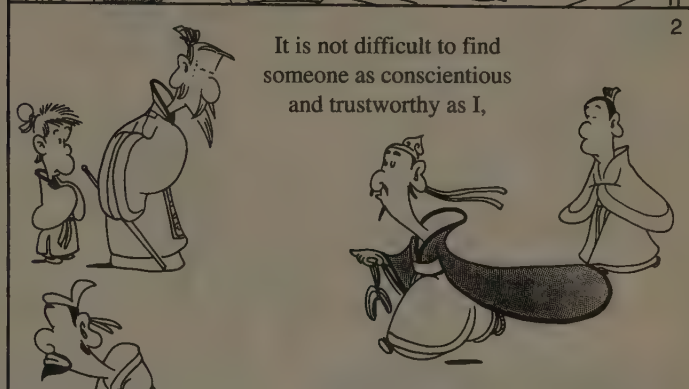
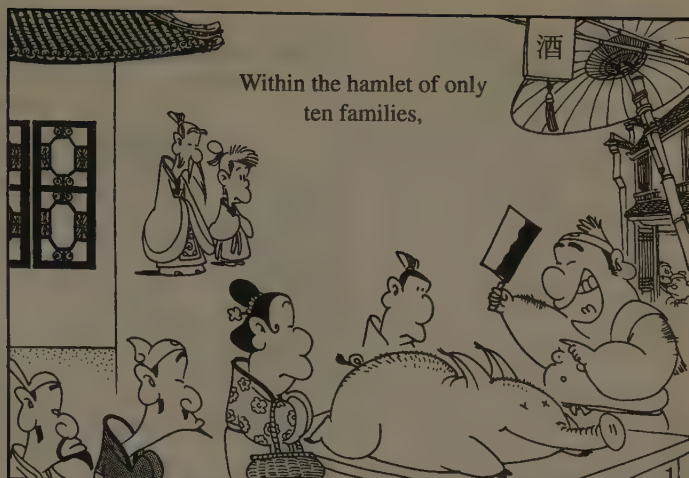
I have yet to see a man
who can perceive his
own faults and reproach
himself.



Book V,
Chapter 27
Gong Ye Zhang

十室之邑，必
有忠信如丘者
焉，不如丘之
好学也。

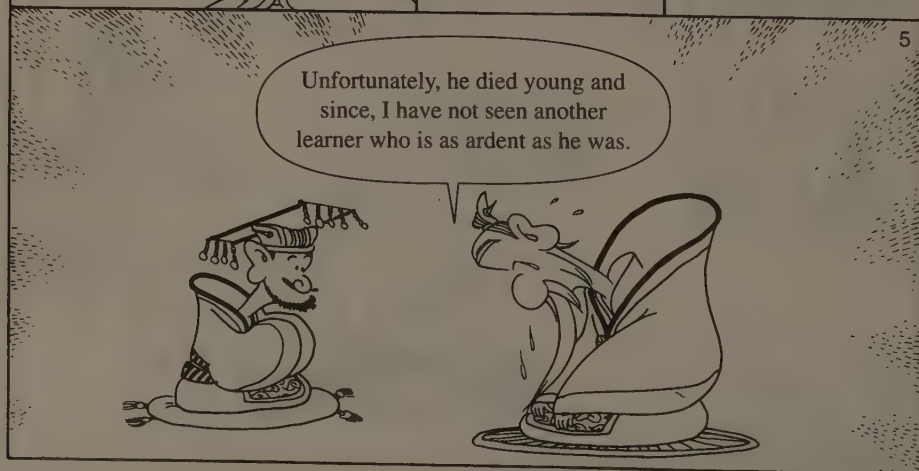
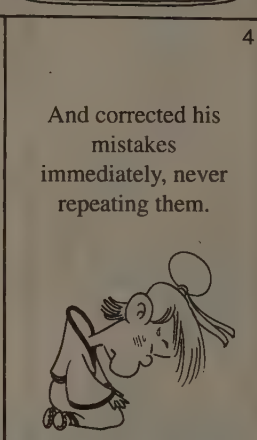
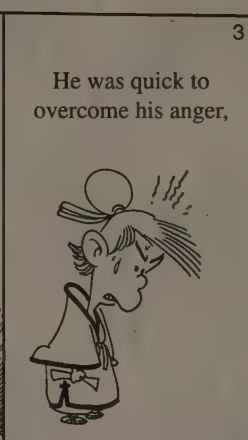
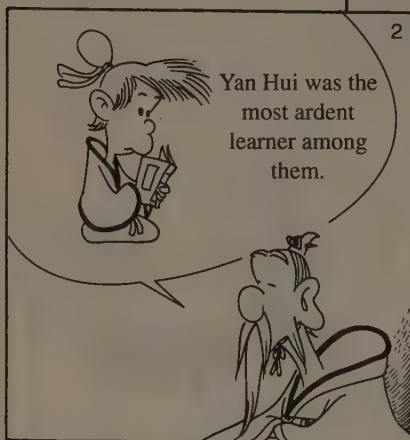
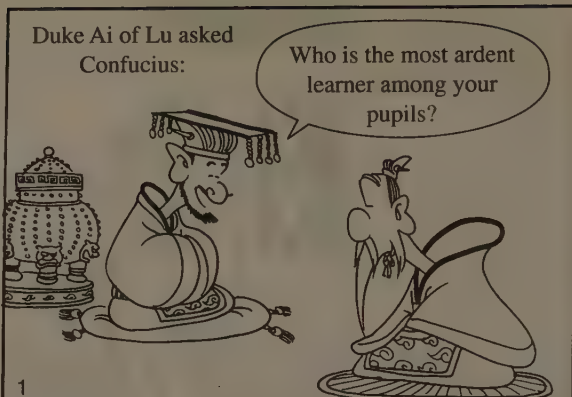
公冶长第五：二七



Book VI, Chapter 3 Yong Ye

哀公问：「弟子孰为好学？」孔子对曰：「有颜回者好学：不迁怒，不贰过。不幸短命死矣！今也则亡，未闻好学者也。」

雍也第六：三

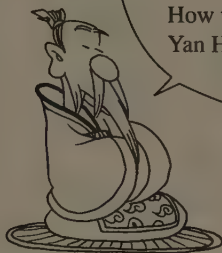


Book VI, Chapter 9
Yong Ye

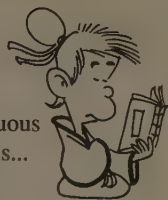
贤哉回也！一簞食，一瓢饮，在陋巷，人不堪其忧，回也不改其乐。贤哉回也！
雍也第六：九



1



How virtuous
Yan Hui is...



2

Eking out with a
bowl of rice,



3

A ladle of
water and,



4

Sheltered in a
shabby hut.



5

This is poverty
that most men
would not tolerate,
but it cannot take
the joy away from
Yan Hui...



6

How virtuous
Yan Hui is!



Book VI,
Chapter 16
Yong Ye

子曰：「质胜文则野；文胜质则史。文质彬彬，然后君子。」

雍也第六：十六



Confucius said:

Where natural qualities exceed education, you get a rough village rustic;



1



Where education exceeds natural qualities, you get a pedantic clerk.



2

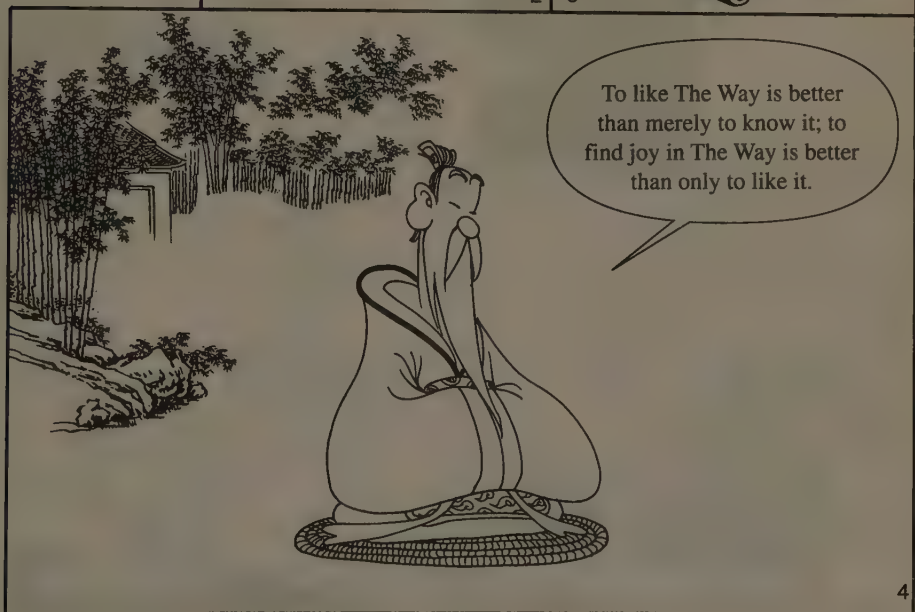
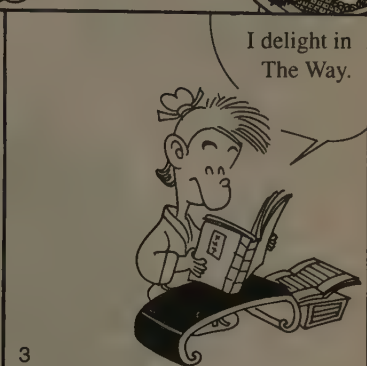
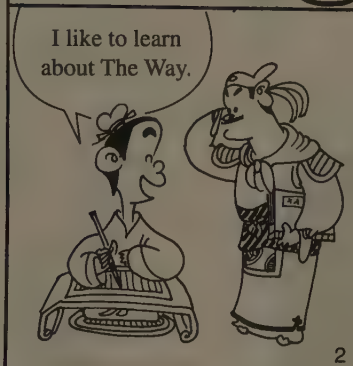
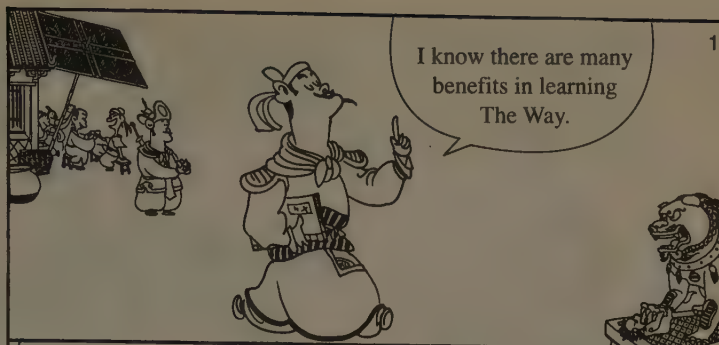
It is only where natural qualities and education are balanced that you get the true superior man.



3

Book VI,
Chapter 18
Yong Ye

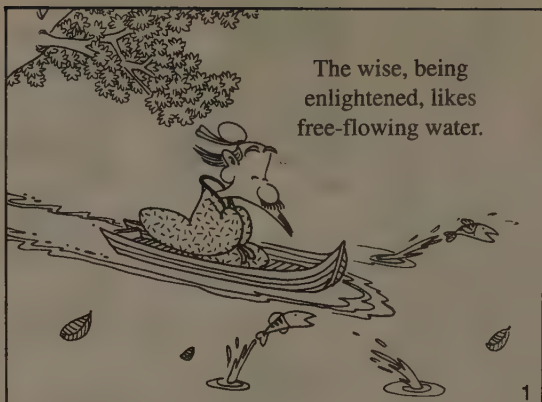
子曰：「知之者不如好之者，好之者不如乐之者。」
雍也第六：十八



Book VI, Chapter 21 Yong Ye

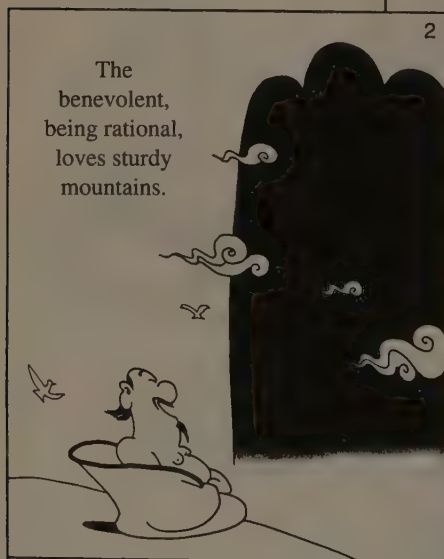
知者乐水，仁者乐山。知者动，
仁者静。知者乐，仁者寿。

雍也第六：二一



The wise, being
enlightened, likes
free-flowing water.

1



The
benevolent,
being rational,
loves sturdy
mountains.

2

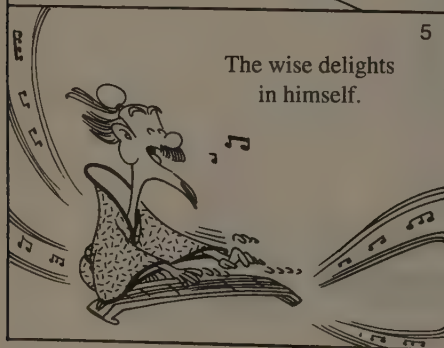
The wise is active.



3

4

The benevolent is quiet.

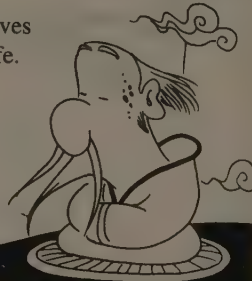


The wise delights
in himself.

5

6

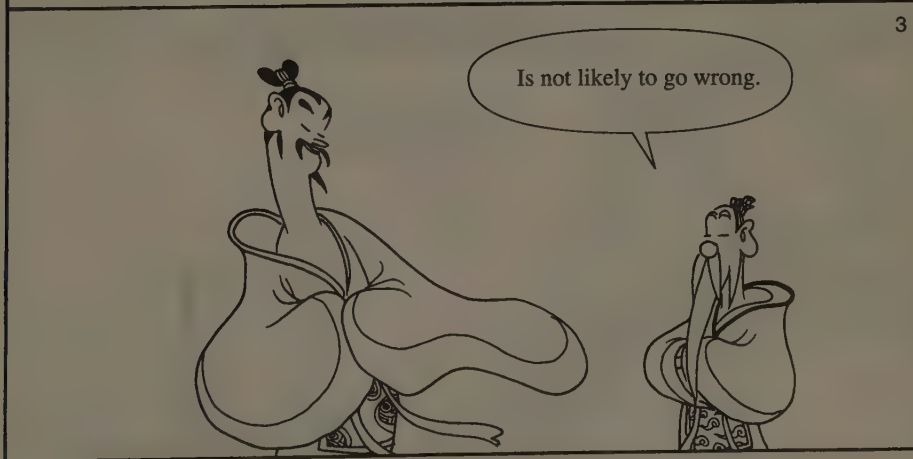
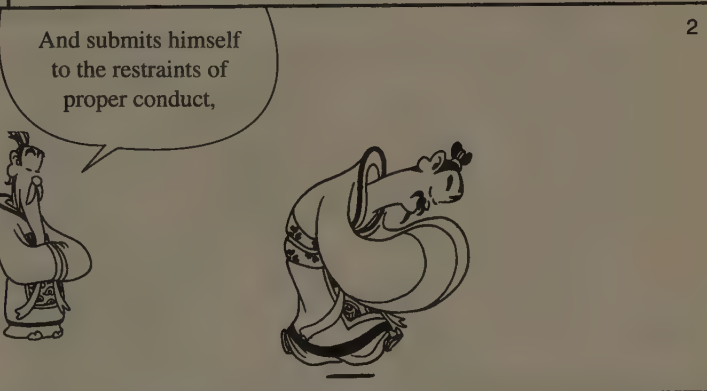
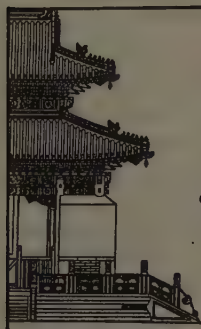
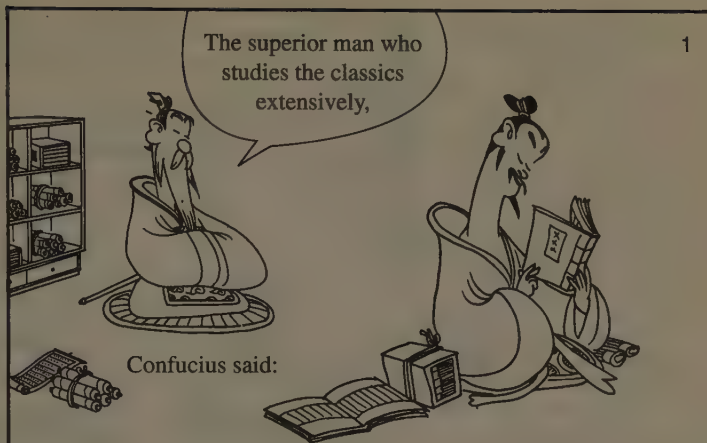
The benevolent lives
a long, serene life.



Book VI,
Chapter 25
Yong Ye

子曰：「君子博學
于文；約之以禮；
亦可以弗畔矣
夫！」

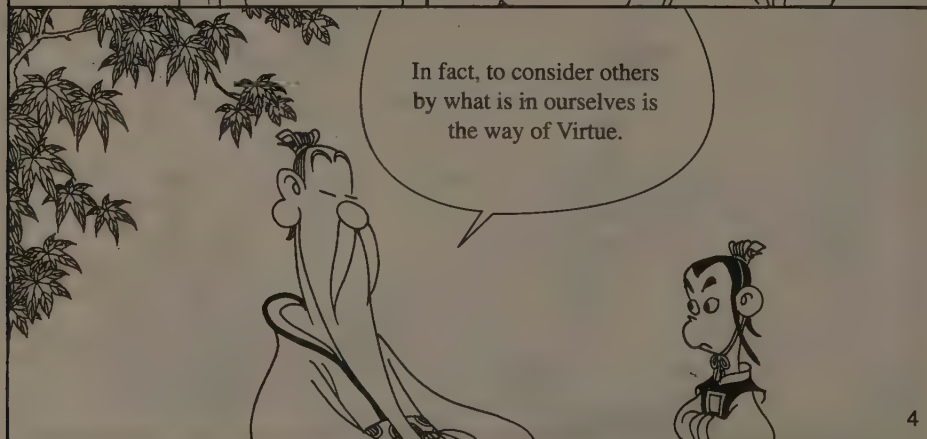
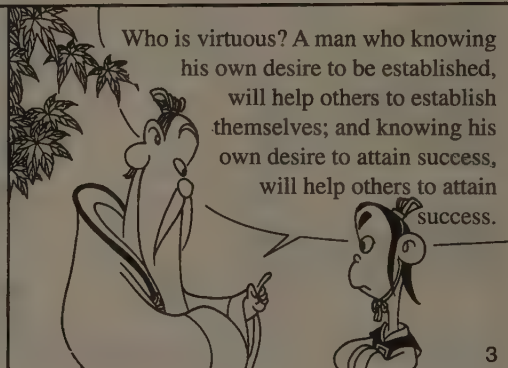
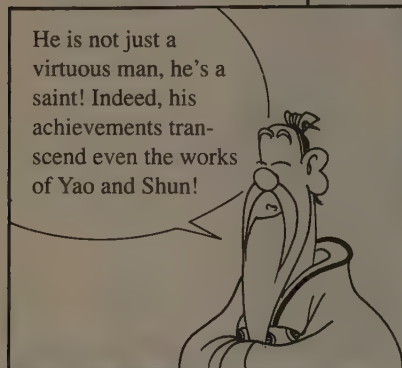
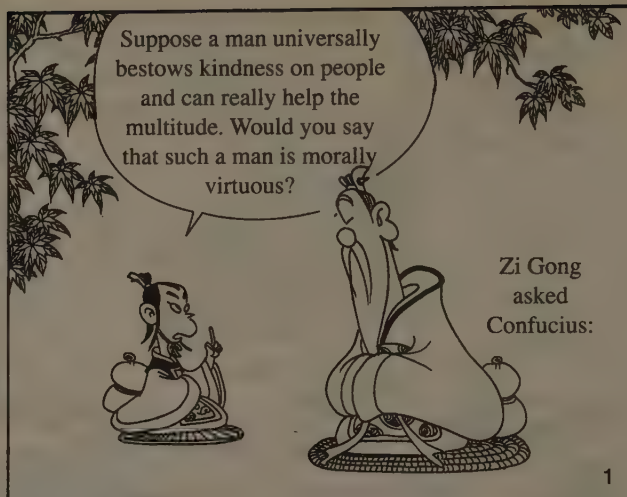
雍也第六：二五



Book VI, Chapter 28 Yong Ye

子贡曰：「如有博施于民，而能济众，何如？可谓仁乎？」子曰：「何事于仁，必也圣乎！尧舜其犹病诸！夫仁者，己欲立而立人，己欲达而达人。能近取譬，可谓仁之方也已。」

雍也第六：二八

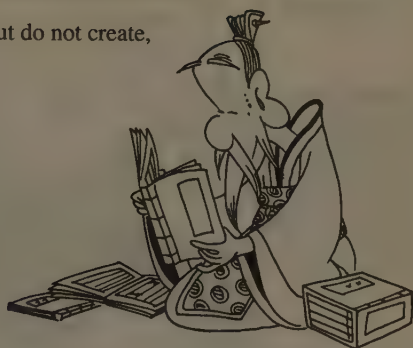


Book VII, Chapter 1 To Transmit

述而不作，信而好古，
窃比于我老彭。
述而第七：—



I transmit but do not create,



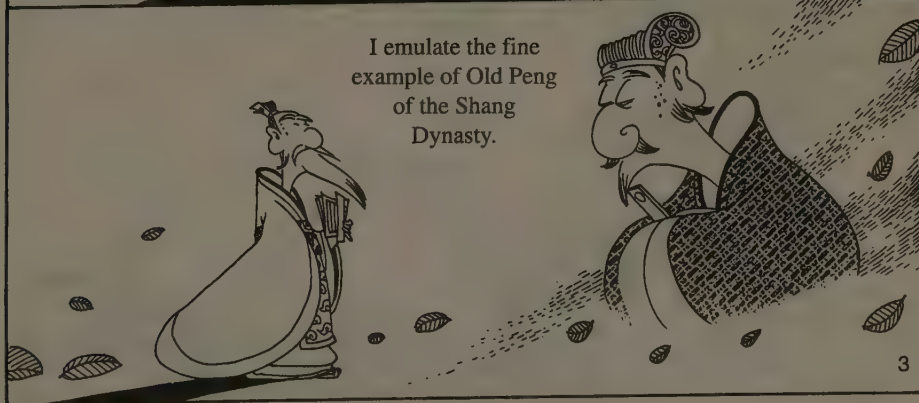
1



I believe firmly in the
ways of the ancient
kings and have a
love for the ancient
culture.

2

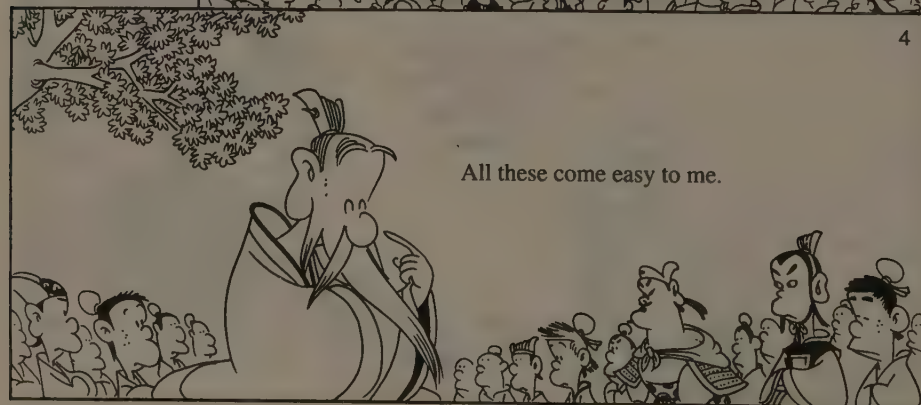
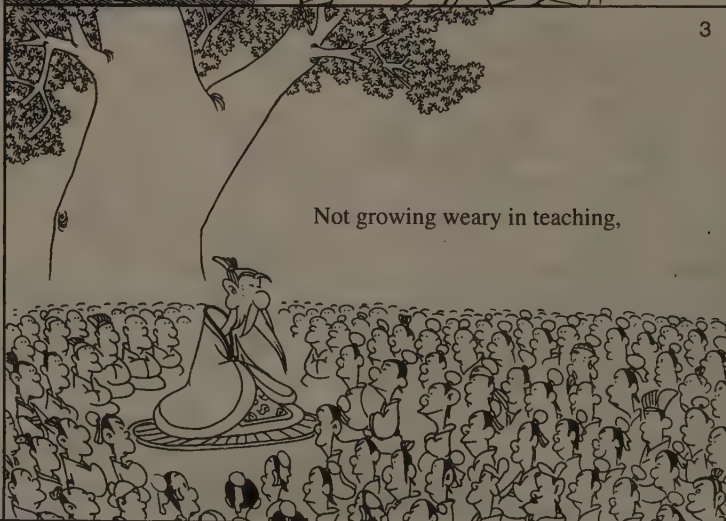
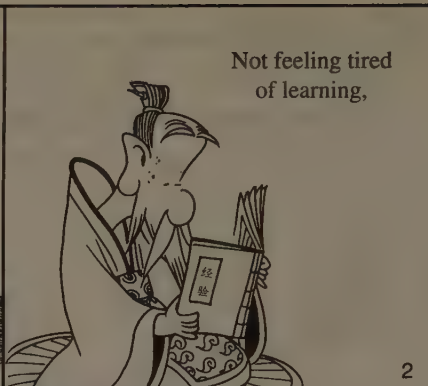
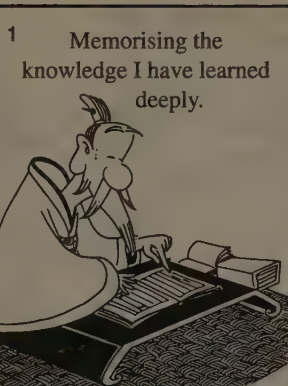
I emulate the fine
example of Old Peng
of the Shang
Dynasty.



3

Book VII,
Chapter 2
To Transmit

默而识之，学
而不厌，诲人
不倦；何有于
我哉？
述而第七：二



Book VII,
Chapter 3
To Transmit

子曰：「德之不修，学之不讲，闻义不能徙，不善不能改，是吾忧也。」

述而第七：三



Confucius said:

Not cultivating
what is moral
and good...



1

Not examining
thoroughly what
is being studied...



2

Not following and
doing what is right...



3

Not correcting
what is bad...



4

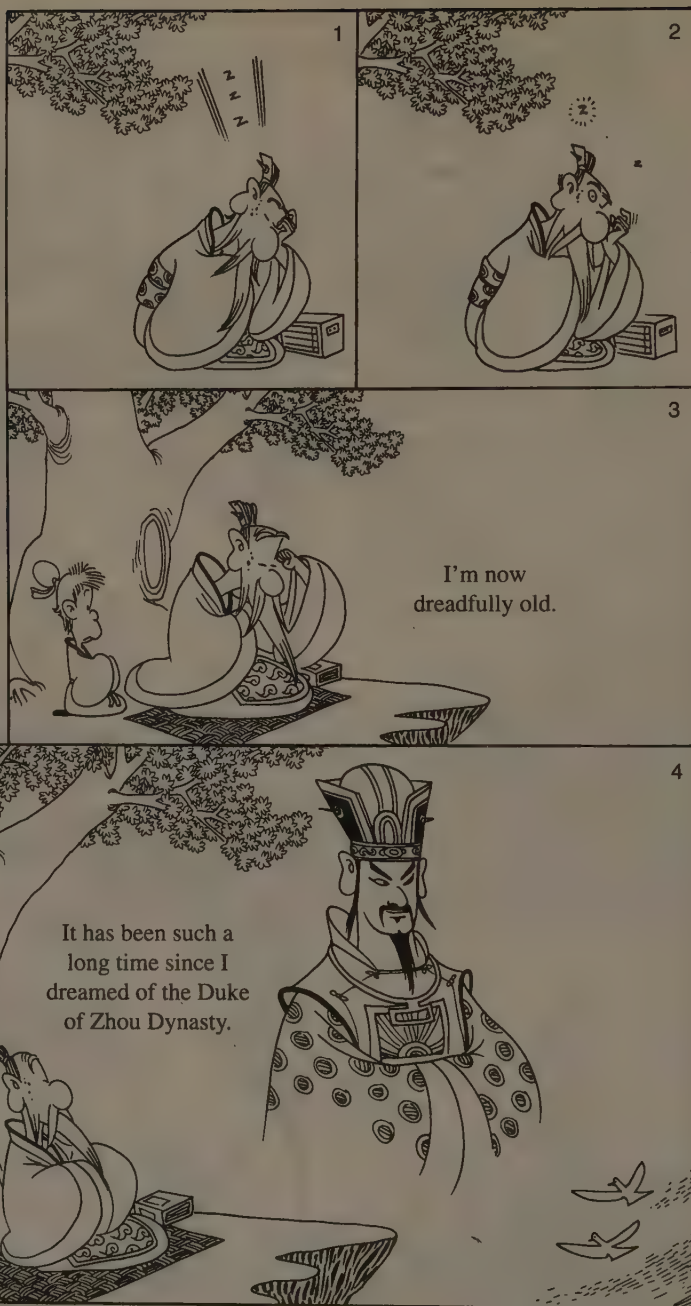
These are
my worries!



5

Book VII,
Chapter 5
To Transmit

甚矣吾衰也！
久矣，吾不复
梦见周公！
述而第七：五



Book VII,
Chapter 6
To Transmit

志于道，据于
德，依于仁，
游于艺。
述而第七：六

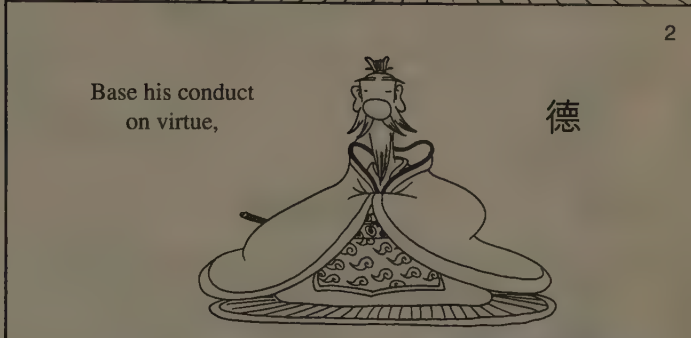
A man should set his
sight on The Way,



1

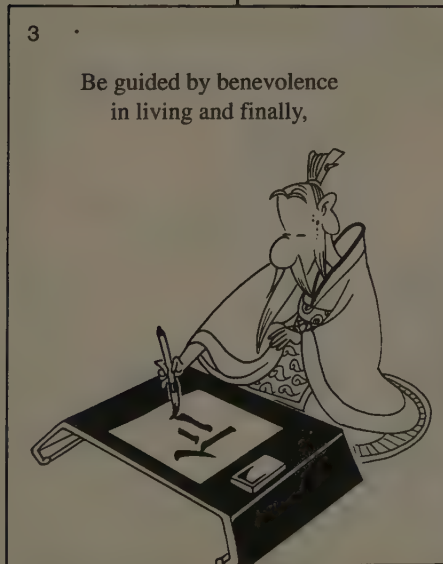
Base his conduct
on virtue,

德



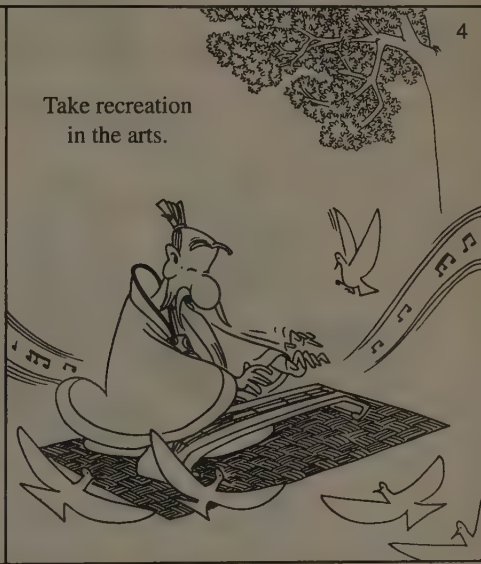
2

Be guided by benevolence
in living and finally,



3

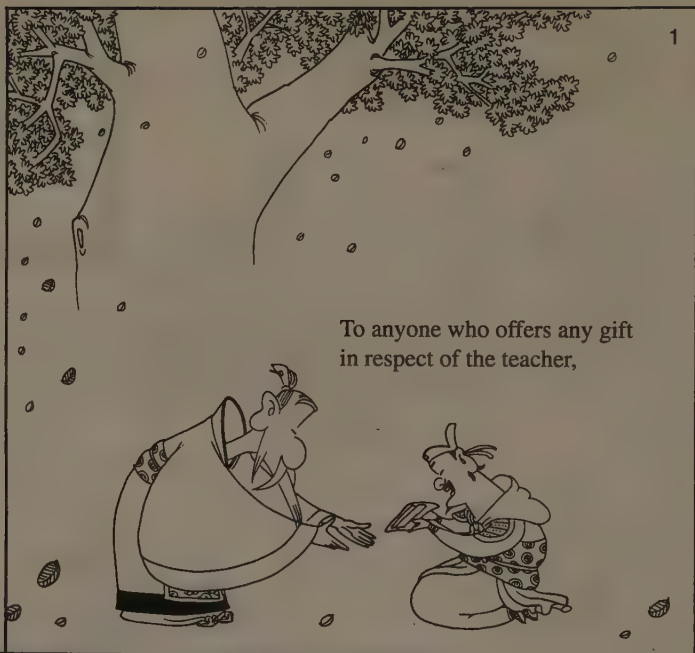
Take recreation
in the arts.



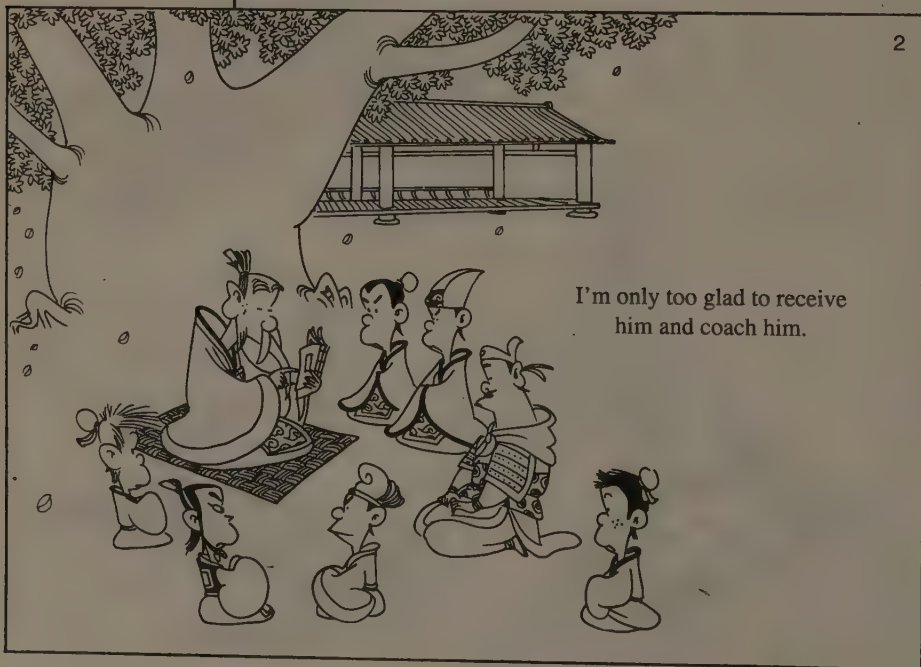
4

Book VII,
Chapter 7
To Transmit

自行束修以
上，吾未嘗无
诲焉！
述而第七：七



To anyone who offers any gift
in respect of the teacher,



I'm only too glad to receive
him and coach him.

Book VII, Chapter 8
To Transmit

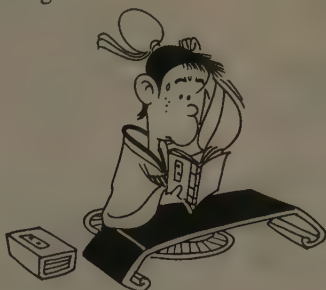
不愤，不启；不悱，不发。举一隅不以三隅反，则不复也。

述而第七：八



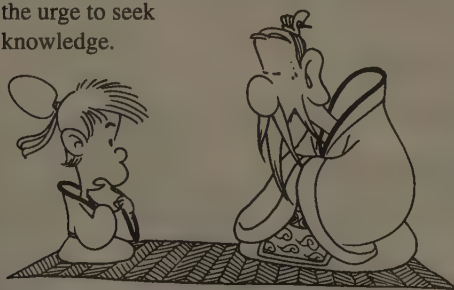
I never enlighten anyone who is never driven to frustration by the urge to seek knowledge.

1



Nor do I illuminate anyone who is never driven to frenzy by the urge to seek knowledge.

2



3

When I have pointed out one corner of a square to him,



4

And he cannot make the connection with the other three, I will not teach him again.

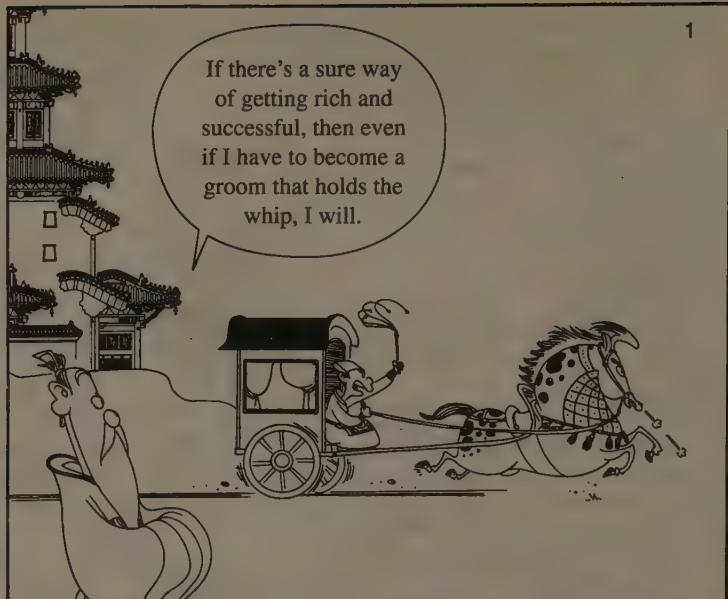


Book VII,
Chapter 11
To Transmit

子曰：「富而可求也，虽执鞭之士，吾亦为之；如不可求，从吾所好。」

述而第七：十一

1



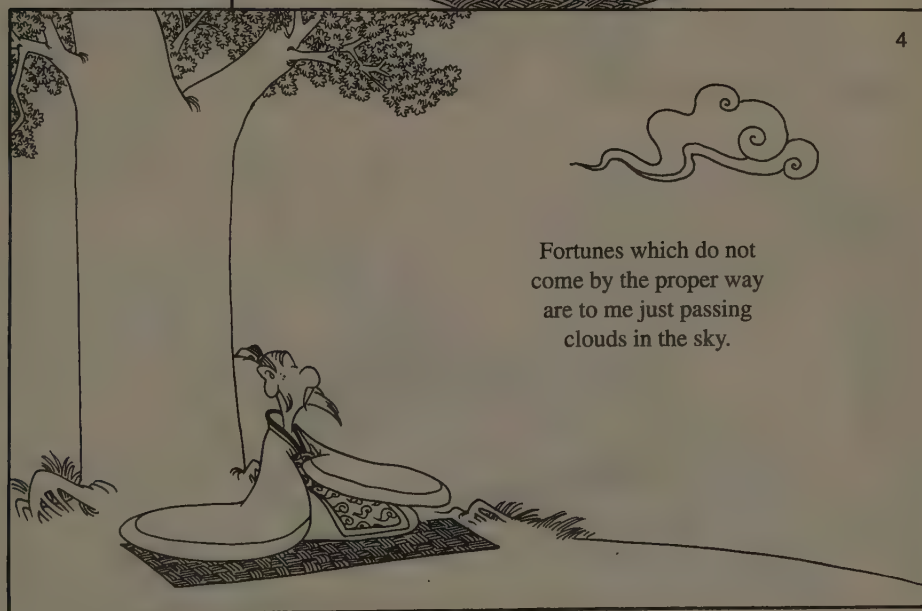
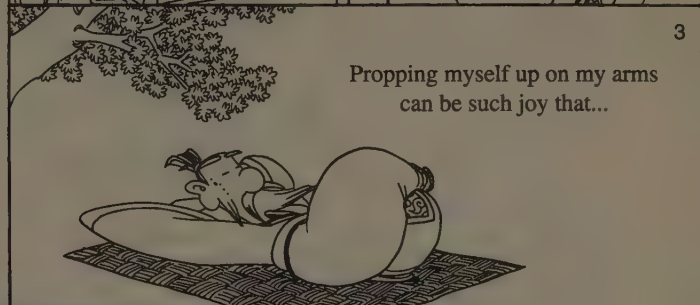
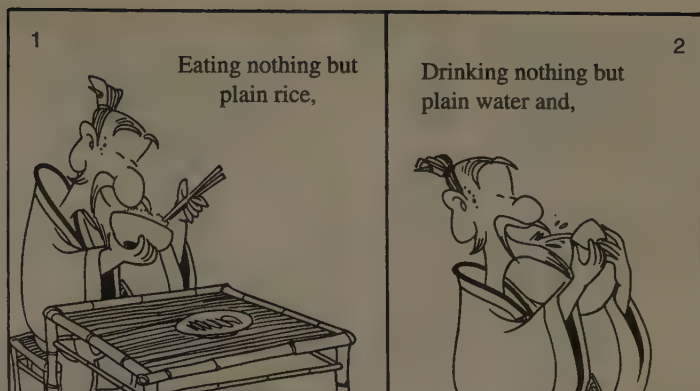
2

However, if there's
no sure way of
getting rich, I'd
rather follow my
own heart's desire.



Book VII,
Chapter 15
To Transmit

饭疏食，饮水，
曲肱而枕之，
乐亦在其中矣。
不义而富且贵，
于我如浮云。
述而第七：十五



Book VII,
Chapter 19
To Transmit

我非生而知之者；好古，敏以求之者也。

述而第七：
十九



I was not born with
knowledge for
everything.

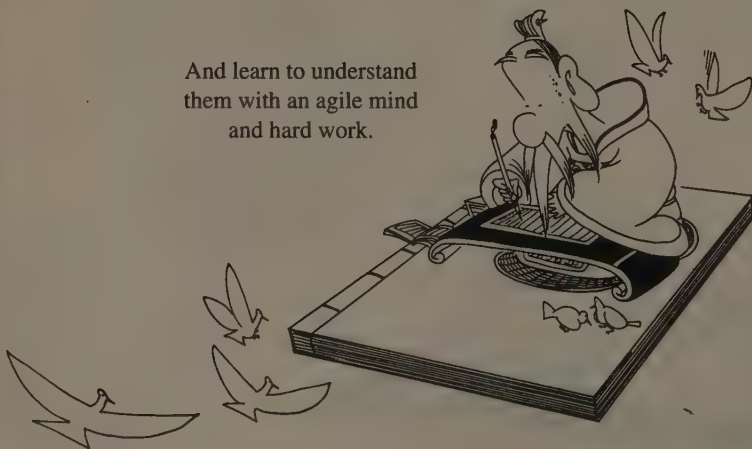
1



It's just that I
love to study
ancient books,

2

And learn to understand
them with an agile mind
and hard work.



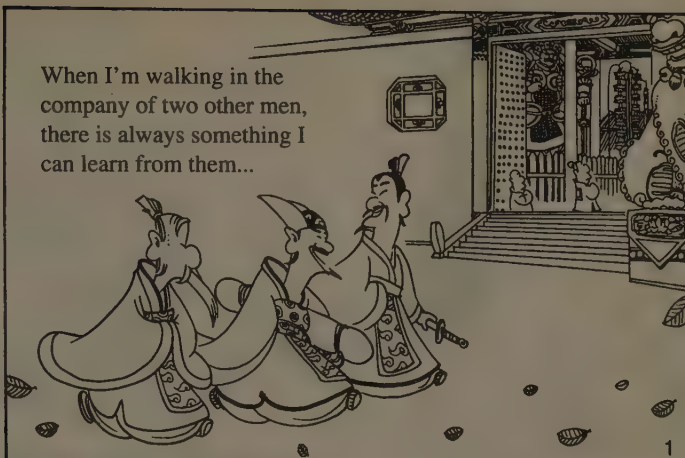
3

Book VII,
Chapter 21
To Transmit

三人行，必有
我师焉。择其
善者而从之；
其不善者而改
之。

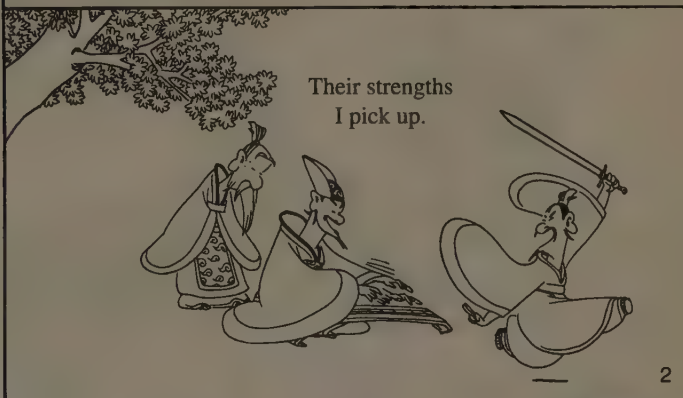
述而第七：二一

When I'm walking in the
company of two other men,
there is always something I
can learn from them...



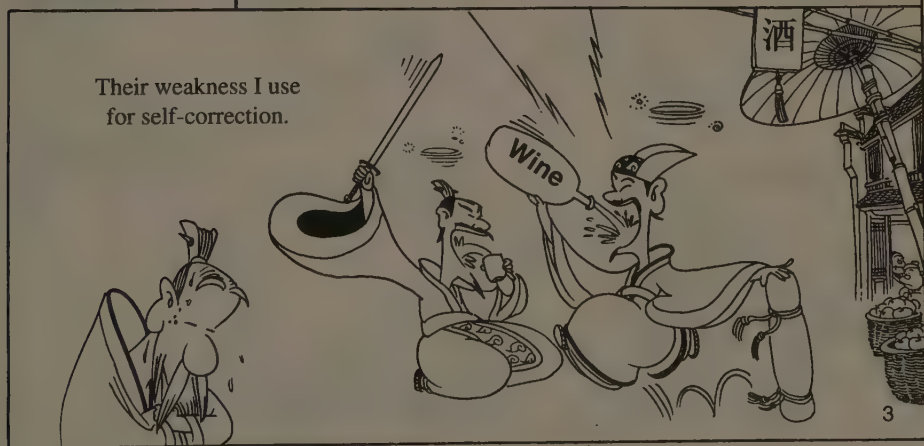
1

Their strengths
I pick up.



2

Their weakness I use
for self-correction.

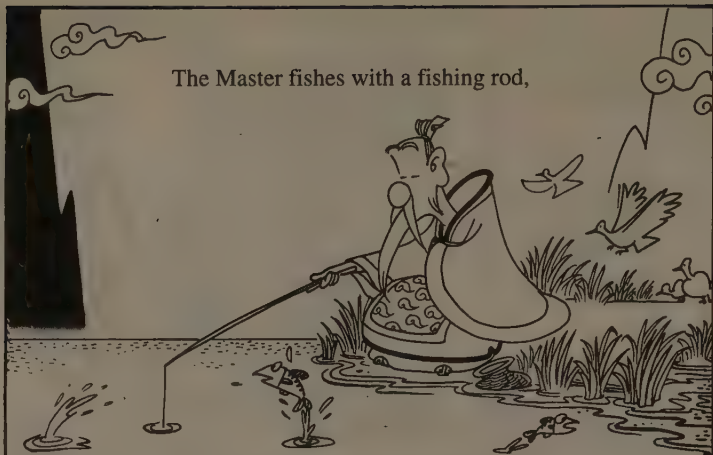


3

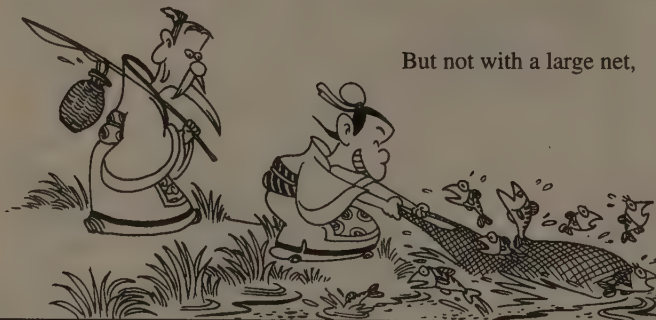
Book VII,
Chapter 26
To Transmit

子钓而不纲；
弋不射宿。
述而第七：二六

The Master fishes with a fishing rod,



But not with a large net,



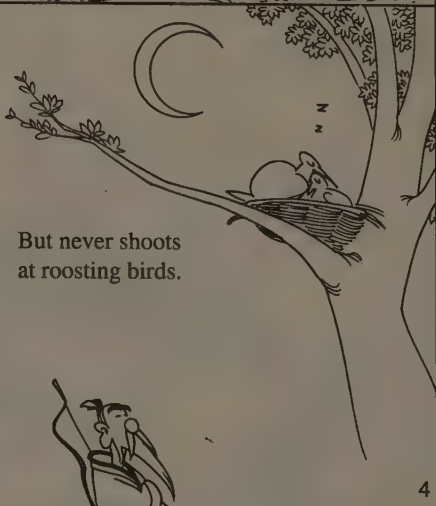
2

He shoots with arrows.



3

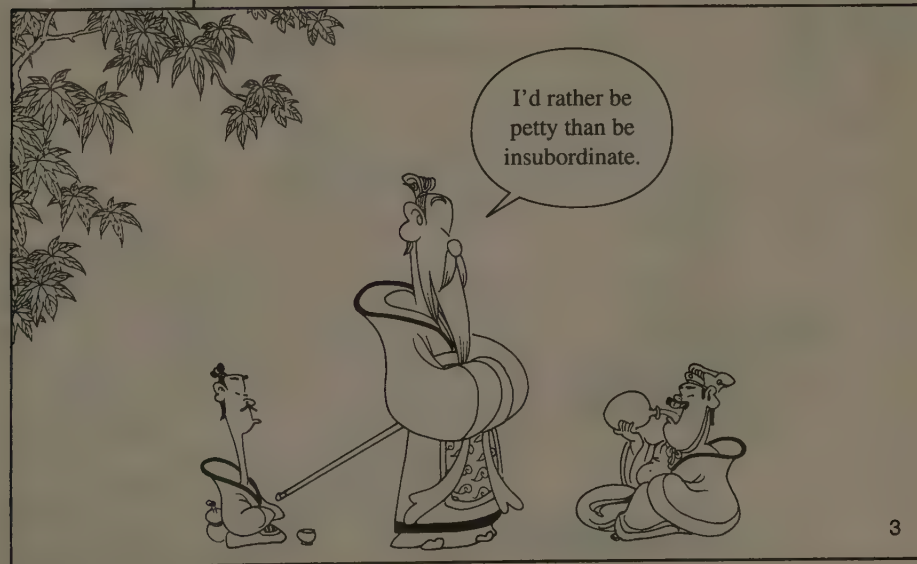
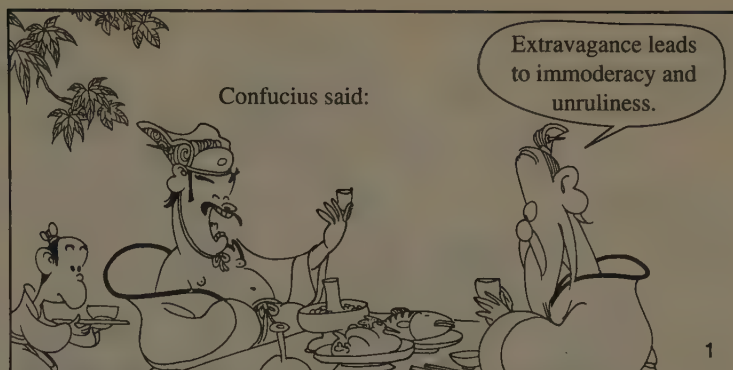
But never shoots
at roosting birds.



4

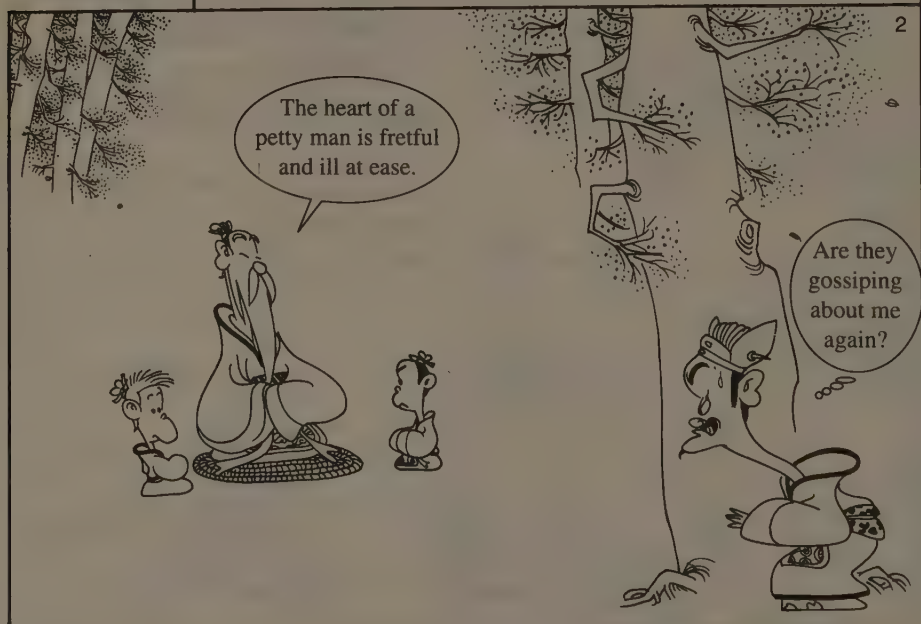
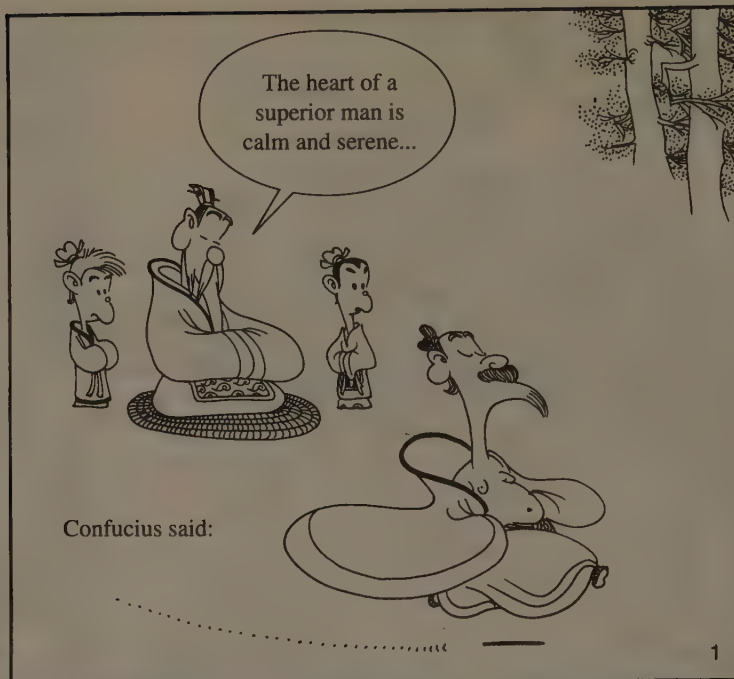
Book VII,
Chapter 35
To Transmit

子曰：「奢则
不孙，俭则
固；与其不孙
也，宁固。」
述而第七：三五



Book VII,
Chapter 36
To Transmit

子曰：「君子
坦荡荡，小人
长戚戚。」
述而第七：三六



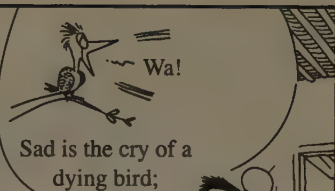
Book VIII, Chapter 4 Count Tai

曾子有疾，孟敬子问之。曾子言曰：「鸟之将死，其鸣也哀；人之将死，其言也善。君子所贵乎道者三：动容貌，斯远暴慢矣；正颜色，斯近信矣；出辞气，斯远鄙倍矣。笄豆之事，则有司存。」

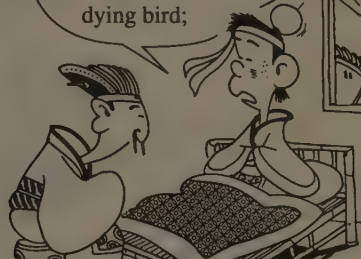
泰伯第八：四



When Zeng Zi was ill, Meng Jing Zi came to see him. Zeng Zi said:

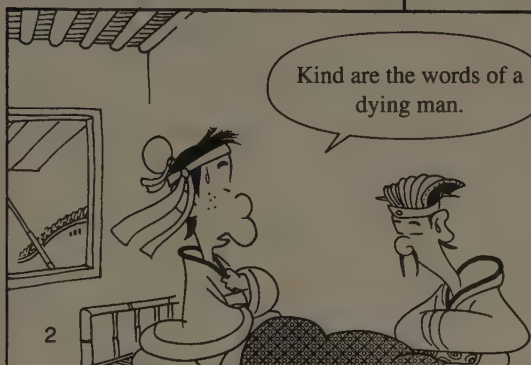


Sad is the cry of a dying bird;



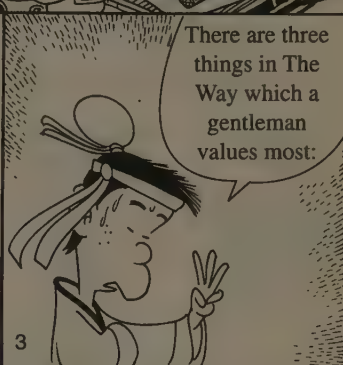
1

Kind are the words of a dying man.



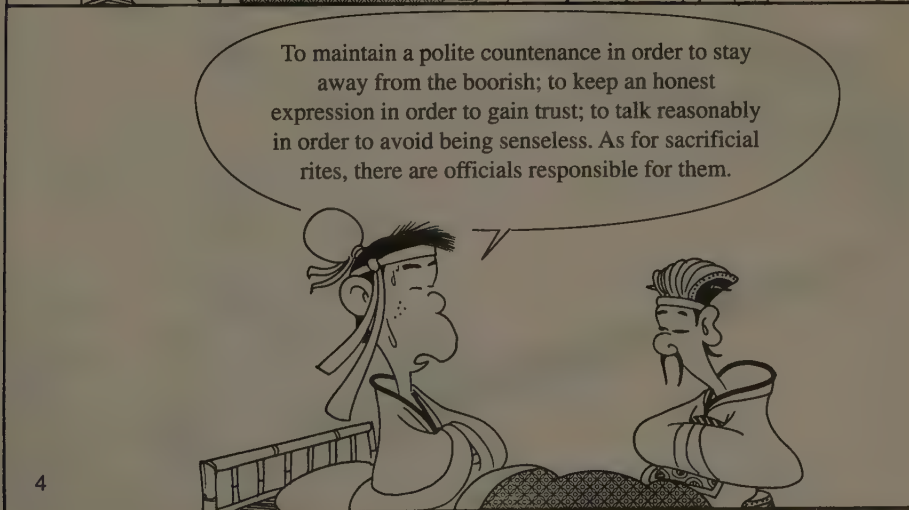
2

There are three things in The Way which a gentleman values most:



3

To maintain a polite countenance in order to stay away from the boorish; to keep an honest expression in order to gain trust; to talk reasonably in order to avoid being senseless. As for sacrificial rites, there are officials responsible for them.



4

Book VIII, Chapter 7 Count Tai

曾子曰：「士不可以
不弘毅，任重而道
远。仁以为己任，不
亦重乎！死而后已，
不亦远乎！」

泰伯第八：七



Zeng Zi said:

A learned man must be
strong and resolute,



1



For his responsibilities
are heavy and he has a
long way to go.

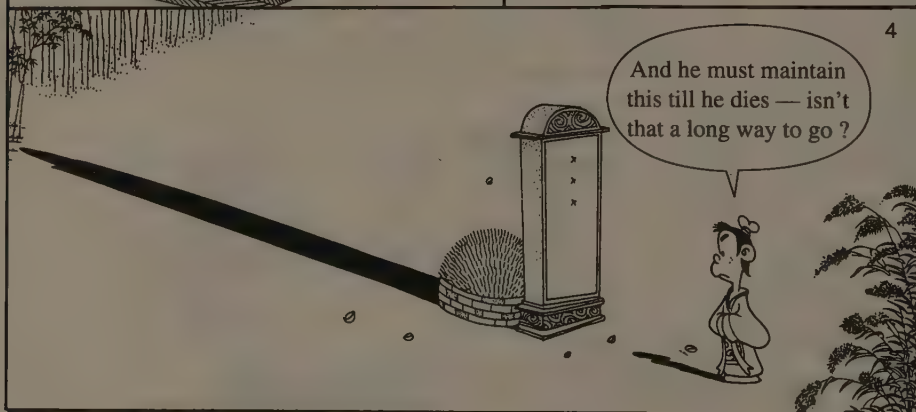


2



He must make it his
responsibility to do
that which is good —
isn't that a heavy
burden to bear?

3



And he must maintain
this till he dies — isn't
that a long way to go ?

4

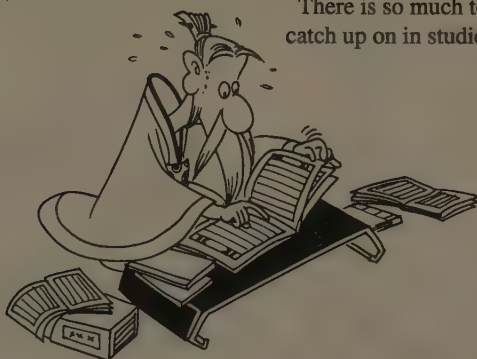
Book VIII,
Chapter 17
Count Tai

学如不及，
犹恐失之。
泰伯第八：十七



1

There is so much to
catch up on in studies.



2

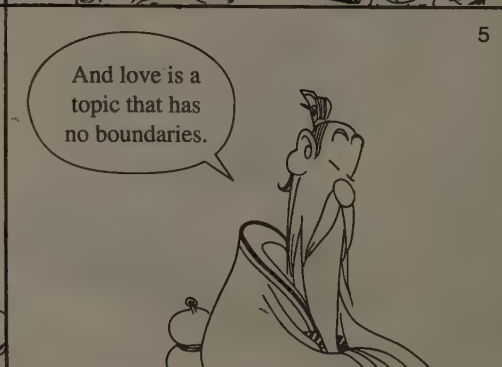
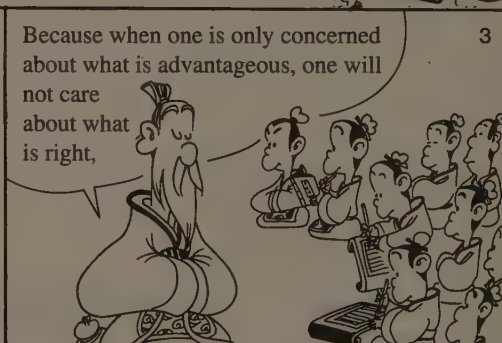
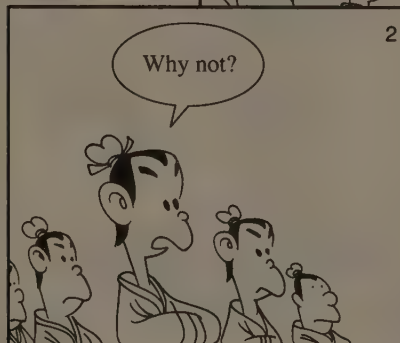
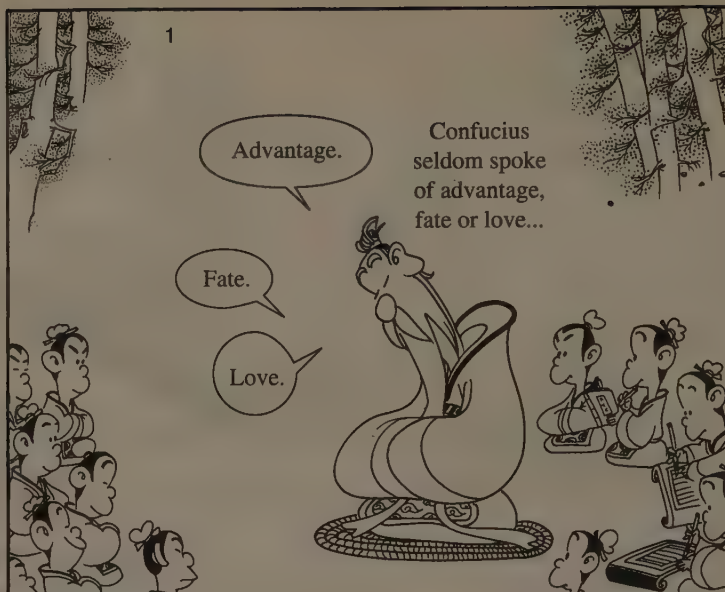


And whatever I have learned,
I'm afraid of losing.



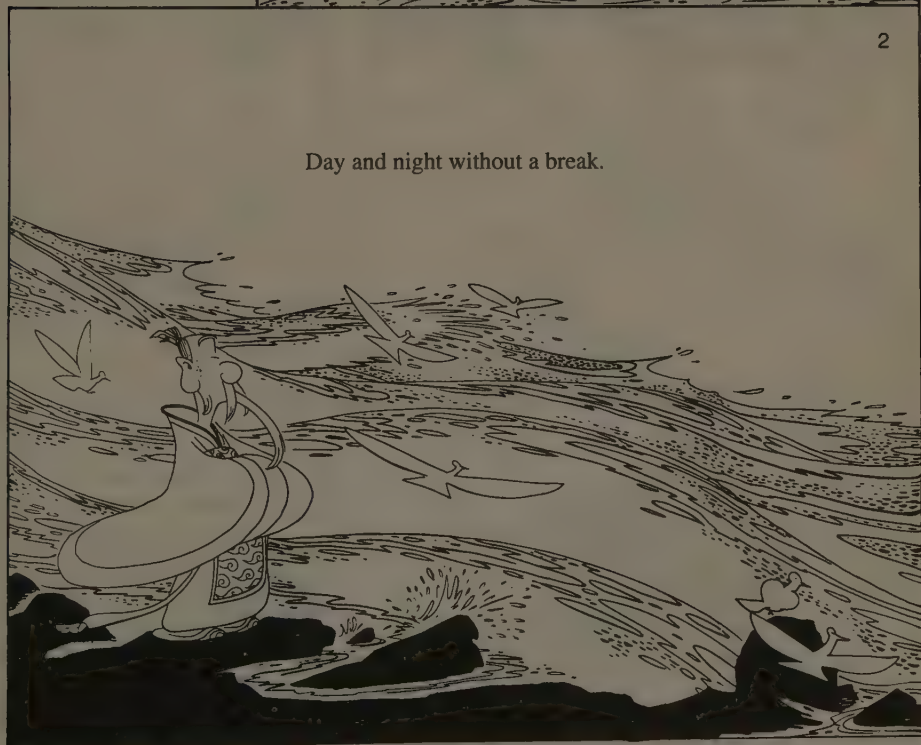
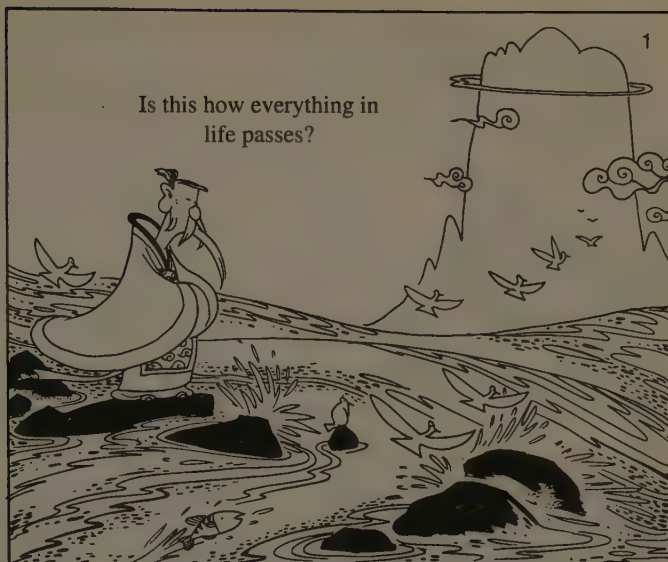
Book IX,
Chapter 1
**Rarely Does
the Master**

子罕言利，与
命，与仁。
子罕第九：一



Book IX,
Chapter 16
**Rarely Does
the Master**

逝者如斯夫！
不舍昼夜。
子罕第九：十六



Book IX, Chapter 22
Rarely Does the Master

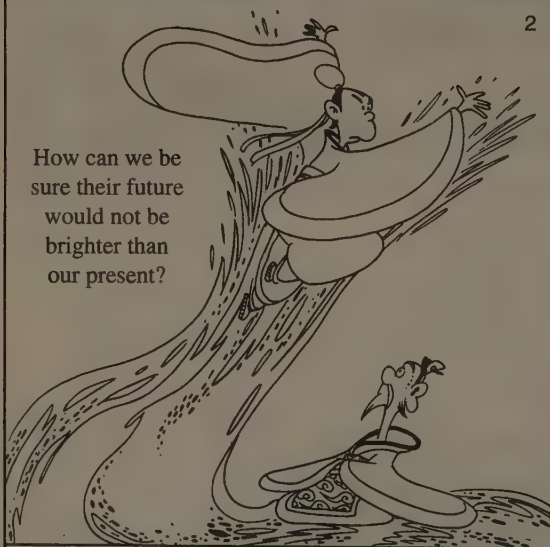
后生可畏；焉知来者之不如今也？四
十五而无闻焉，斯亦不足畏也已！
子罕第九：二二



Young men should
not be underestimated.



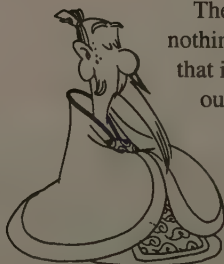
How can we be
sure their future
would not be
brighter than
our present?



Still, if a man
achieves nothing
by the age of
forty or fifty,



Then there is
nothing about him
that is worthy of
our respect.



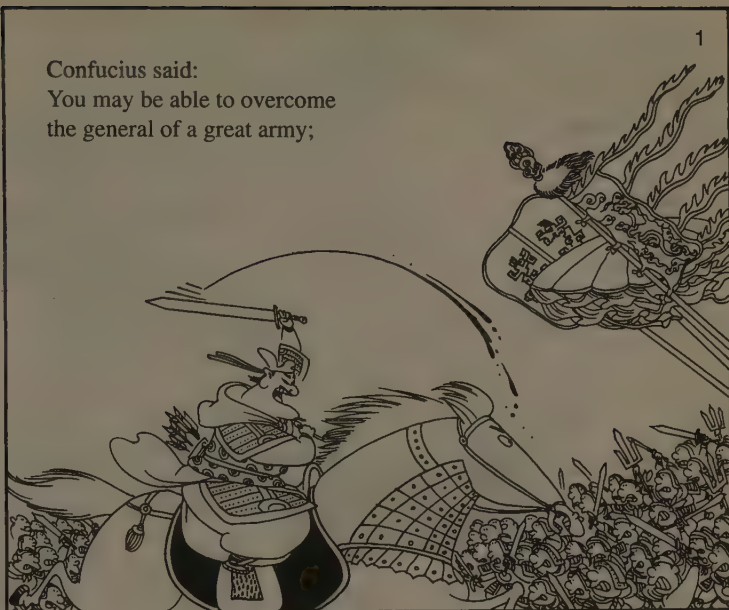
Book IX,
Chapter 25
**Rarely Does
the Master**

子曰：「三军
可夺帅也，匹
夫不可夺志
也。」

子罕第九：二五



Confucius said:
You may be able to overcome
the general of a great army;



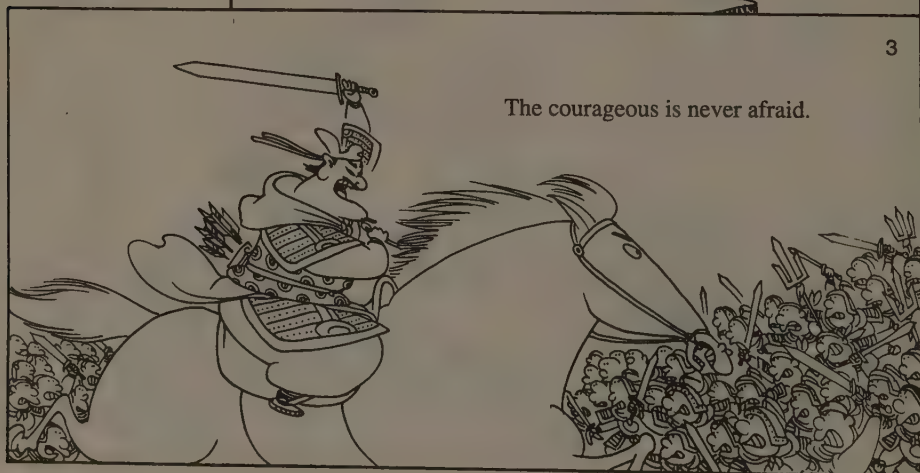
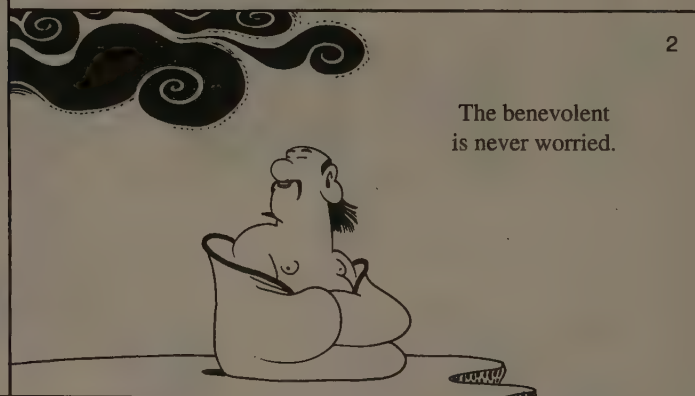
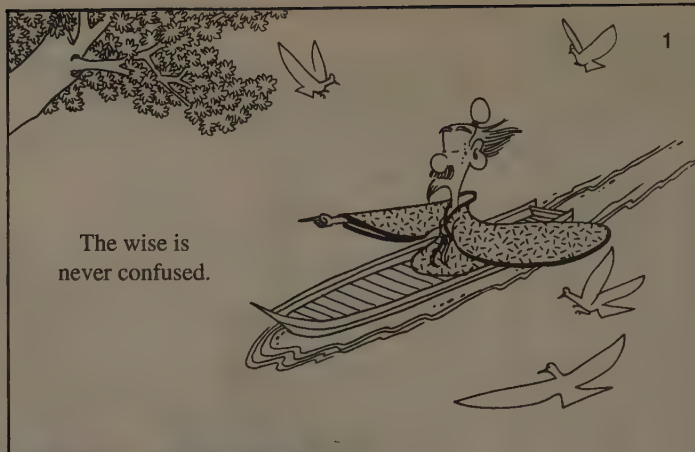
But you cannot move
the firm will of a
common man.



Book IX,
Chapter 28
**Rarely Does
the Master**

知者不惑，仁
者不忧，勇者
不惧。

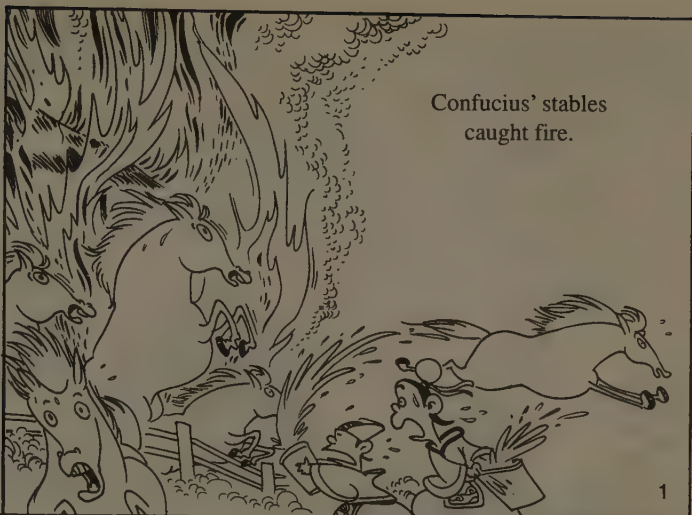
子罕第九：二八



Book X,
Chapter 11
At Home

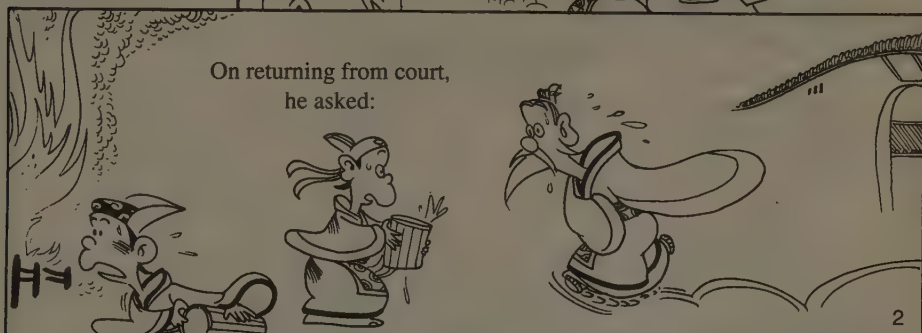
厩焚。子退朝，曰：「伤人乎？」不问马。

乡党第十：十一



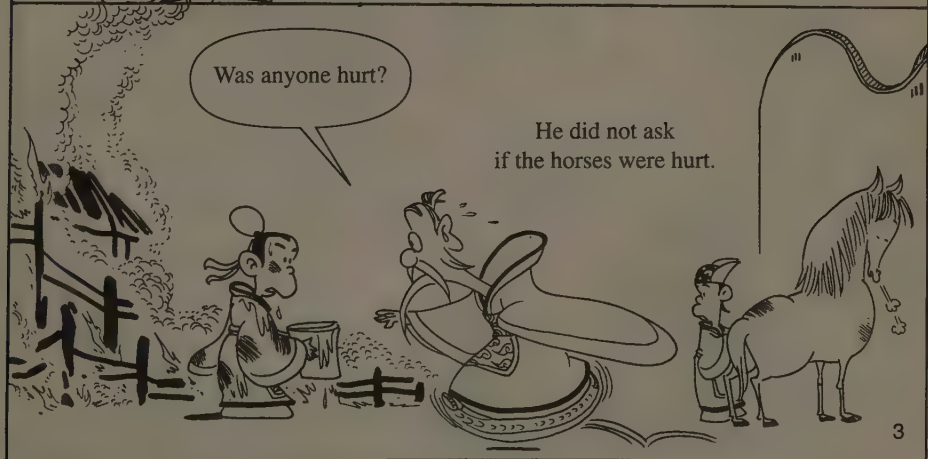
Confucius' stables
caught fire.

1



On returning from court,
he asked:

2



Was anyone hurt?

He did not ask
if the horses were hurt.

3

Book XI, Chapter 11 The Pioneers

季路问事鬼神？子

曰：「未能事人，

焉能事鬼？」曰：

「敢问死？」曰：

「未知生，焉知

死？」

先进第十一：十一



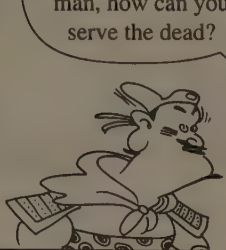
1

Zi Lu asked about the way
to serve the spirits of the
dead and the gods.



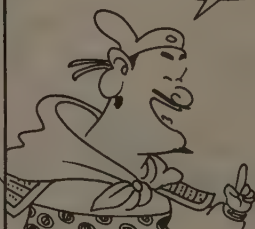
2

You don't even
know how to serve
man, how can you
serve the dead?



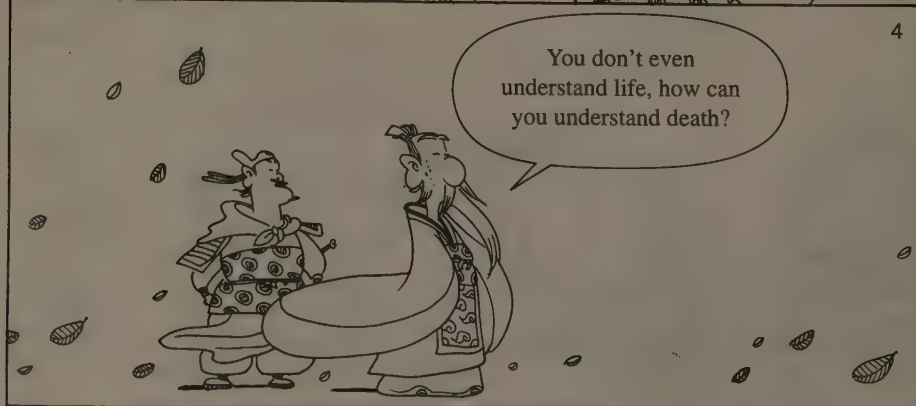
3

May I ask
about death?



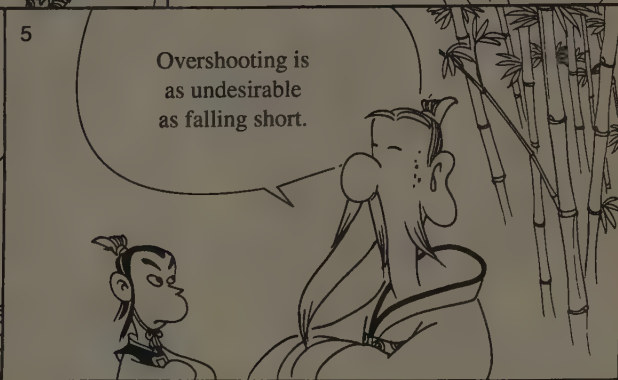
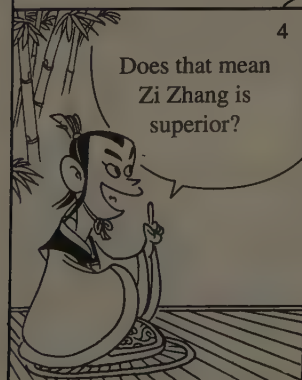
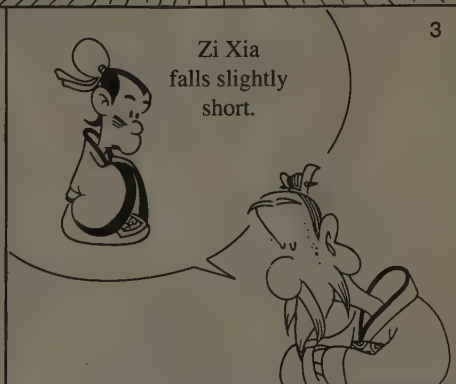
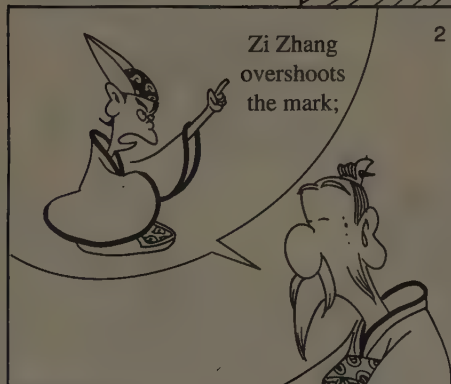
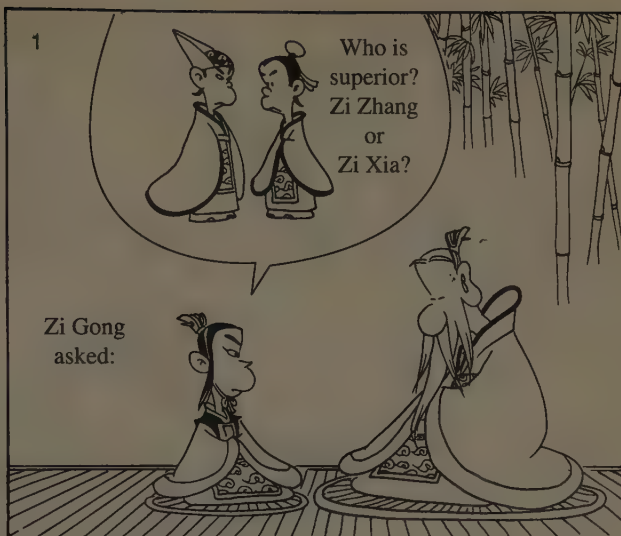
4

You don't even
understand life, how can
you understand death?



Book XI,
Chapter 15
The Pioneers

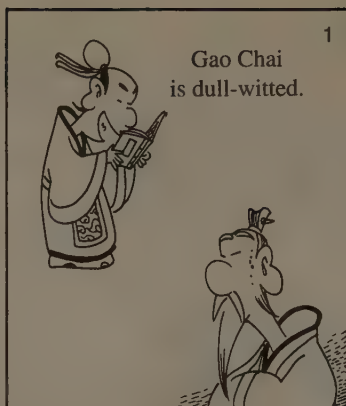
子贡问：「师与商也孰贤？」子曰：「师也过，商也不及。」曰：「然则师愈与？」子曰：「过犹不及。」
先进第十一：十五



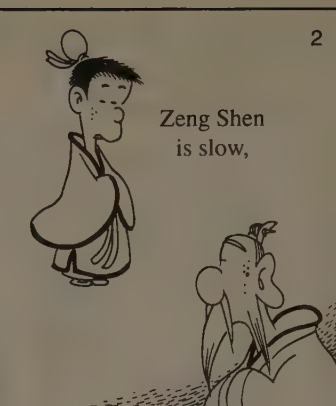
Book XI,
Chapter 17
The Pioneers

柴也愚，参也
魯，师也辟，由
也喺。回也其庶
乎！屡空。赐不
受命而货殖焉，
亿则屡中。

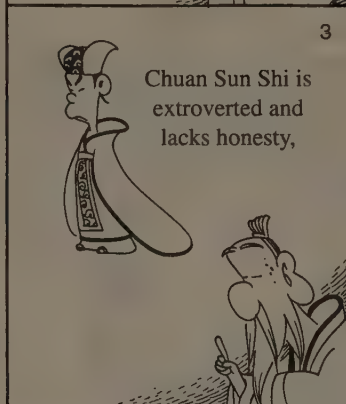
先进第十一：十七



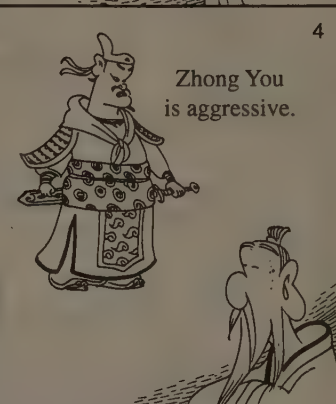
1
Gao Chai
is dull-witted.



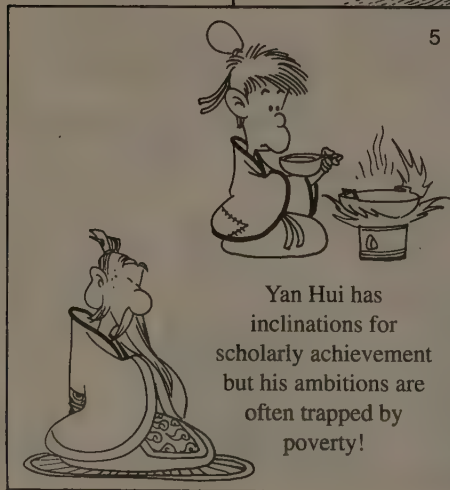
2
Zeng Shen
is slow,



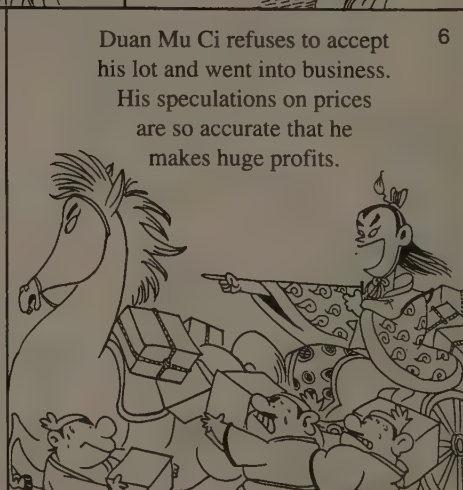
3
Chuan Sun Shi is
extroverted and
lacks honesty,



4
Zhong You
is aggressive.



5
Yan Hui has
inclinations for
scholarly achievement
but his ambitions are
often trapped by
poverty!



6
Duan Mu Ci refuses to accept
his lot and went into business.
His speculations on prices
are so accurate that he
makes huge profits.

Book XII, Chapter 1 Yan Yuan

颜渊问仁。子曰：「克己复礼为仁。一日克己复礼，天下归仁焉。为仁由己，而由人乎哉？」颜渊曰：「请问其目？」子曰：「非礼勿视，非礼勿听，非礼勿言，非礼勿动。」颜渊曰：「回虽不敏，请事斯语矣！」

颜渊第十二：一



Yan Yuan asked:

What is benevolence?



To be able to overcome your desire and observe the rites in living. This is benevolence.



Benevolence is derived from self-discipline; it is not given by others.



When a man reaches such a state, the whole world should regard him a benevolent man.



Can you please list the items?

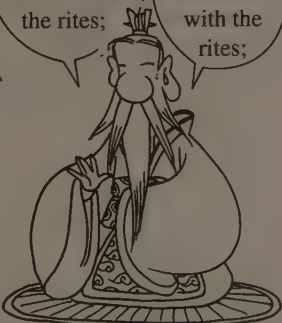


Do not look unless it accords with the rites;



Do not listen unless it accords with the rites;

Do not speak unless it accords with the rites;



Do not act unless it accords with the rites.

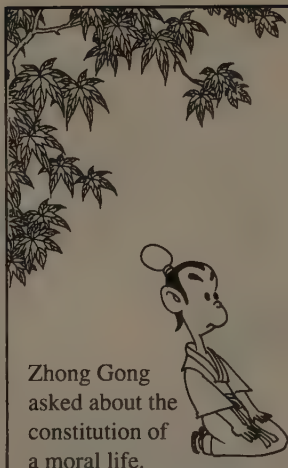
Although I am a little slow, I shall hope to practise what you have just told me.



Book XII,
Chapter 2
Yan Yuan

仲弓问仁。子曰：「出门如见大宾，使民如承大祭。己所不欲，勿施于人。在邦无怨，在家无怨。」仲弓曰：「雍虽不敏，请事斯语矣！」

颜渊第十二：二



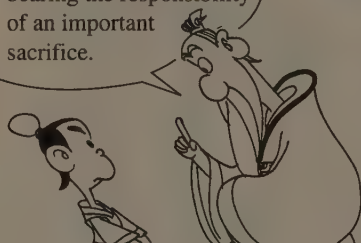
Zhong Gong asked about the constitution of a moral life.

When abroad, honour everyone as you would honour an important guest in your own home.



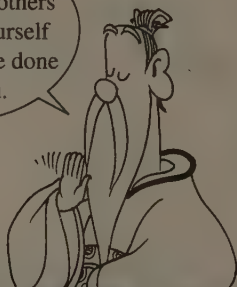
1

In employing the services of the common people, do it as if you are bearing the responsibility of an important sacrifice.



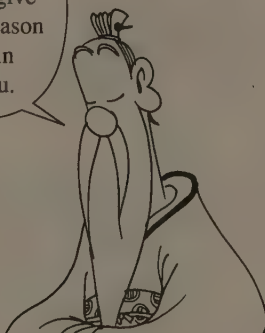
2

Do not do to others what you yourself would not like done unto you.



3

In your public or private life, give no one any reason to complain against you.



4

I know I'm not clever, but I'll try to put your words into practice.



5



Book XII, Chapter 5 Yan Yuan

司马牛忧曰：「人皆有兄弟，我独亡！」子夏曰：「商闻之矣：『死生有命，富贵在天。』君子敬而无失，与人恭而有礼，四海之内，皆兄弟也。君子何患乎无兄弟也？」

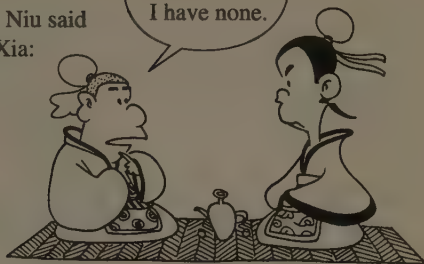
颜渊第十二：五



1

A sorrowful
Si Ma Niu said
to Zi Xia:

All of you
have brothers,
I have none.



2

I have heard that life and
death are a matter of Fate;
riches and honour are
determined by Heaven.



3

If a capable gentleman is
reverent and does nothing
wrong and treats people
respectfully,



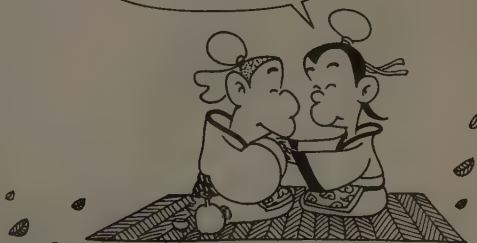
4

All within the Four Seas
can be his brothers.



5

Why should a
gentleman worry that
he has no brothers?



Book XII, Chapter 7 Yan Yuan

子贡问政。子曰：「足食，足兵，民信之矣。」子贡曰：「必不得已而去，于斯三者何先？」曰：「去兵。」子贡曰：「必不得已而去，于斯二者何先？」曰：「去食。自古皆有死，民无信不立。」

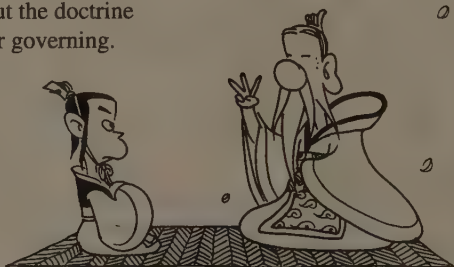
颜渊第十二：七



1

There must be sufficient food, adequate arms and trust by the people in the government.

Zi Gong asked about the doctrine for governing.



If one is forced to give up one of the three, which one should go first?

2



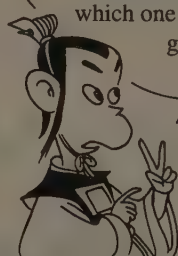
Give up arms.

3



If one had no choice but to give up one of the remaining two, which one should go first?

4



Give up food.

5



Death has always been unavoidable since the beginning of time, but when the people have no trust in their government, there is nothing for them to stand on.

Book XII,
Chapter 16
Yan Yuan

君子成人之美，不成人之恶；小人反是。

颜渊第十二：十六



The gentleman helps others to utilise their strengths and not their weaknesses;

He is a nice man; go and serve him.



This man is excellent; it would do you good to employ him.



1

This man is wicked; you'd better not work for him.



The petty man does the opposite.

This man is lousy; you mustn't employ him.



2

Book XII,
Chapter 17
Yan Yuan

季康子问政于孔子。孔子对曰：
「政者正也，子帅
以正，孰敢不
正？」

颜渊第十二：十七



Ji Kang asked
Confucius about the
art of government...



To govern
means to put
things right,



1

If you lead the
people in an upright
way, who will dare
go a crooked way?



2

Book XII,
Chapter 23
Yan Yuan

子贡问友。子曰：
「忠告而善道之，
不可则止，毋自辱
焉。」

颜渊第十二：二三



Zi Gong asked
about friendship.



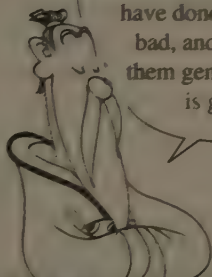
Teacher, how
should we treat
our friends?



1

2

Faithfully admonish
your friends if they
have done something
bad, and then lead
them gently to what
is good.



3

What if
they will not
listen?



If they will not
listen, don't go on.
Don't humiliate
yourself.



Get lost!
Who needs your
advice?!



4

Book XII,
Chapter 24
Yan Yuan

曾子曰：「君子以
文会友；以友辅
仁。」

颜渊第十二：二四



1

Zeng Zi said:
A gentleman makes friends
through being cultured,



2

And looks to friends
to help him cultivate
benevolence.



Book XIII,
Chapter 1
Zi Lu

子路问政。子
曰：「先之，劳
之。」请益。
曰：「无倦。」
子路第十三：一



Zi Lu asked
Confucius about
the art of
government...

Master, how
should one rule?



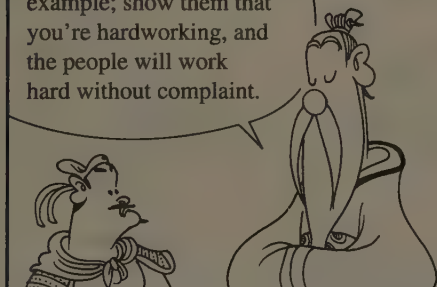
1

Lead the people by your
example; show them that
you're hardworking, and
the people will work
hard without complaint.

2

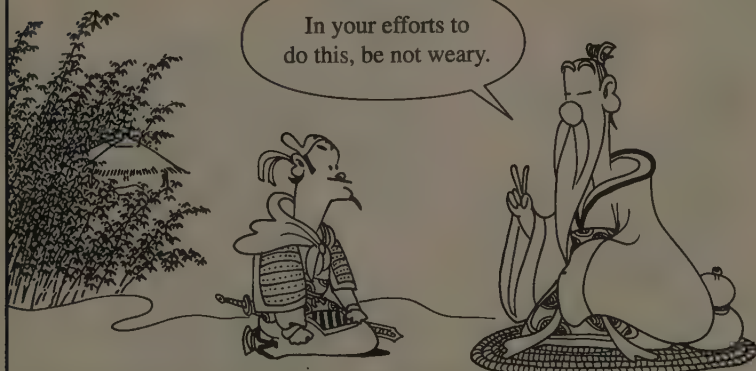
3

Anything else?



In your efforts to
do this, be not weary.

4



Book XIII,
Chapter 6
Zi Lu

子曰：「其身正，不令而行；其身不正，虽令不从。」

子路第十三：六

1

When the personal conduct of a prince is upright, the people will be attentive even if he does not issue orders;

He is upright; therefore we are happy to listen to him.

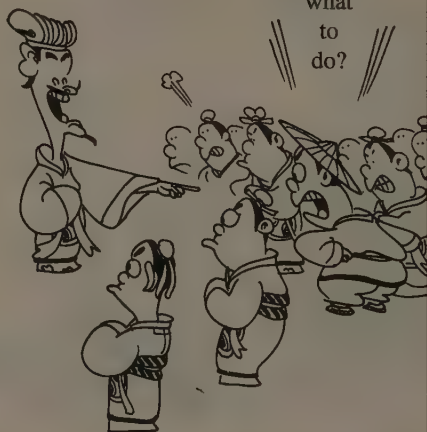
Confucius said:



However, if his personal conduct is not upright, even if he issues orders, they will not be followed.

2

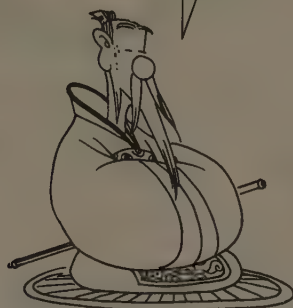
Who is he to tell us what to do?



Book XIII,
Chapter 13
Zi Lu

苟正其身矣，于
从政乎何有？不
能正其身，如正
人何？

子路第十三：十三



If my conduct is upright,
taking part in government
will not be difficult for me.

1

If my conduct is
not upright, how
can I correct the
misconduct of
others?

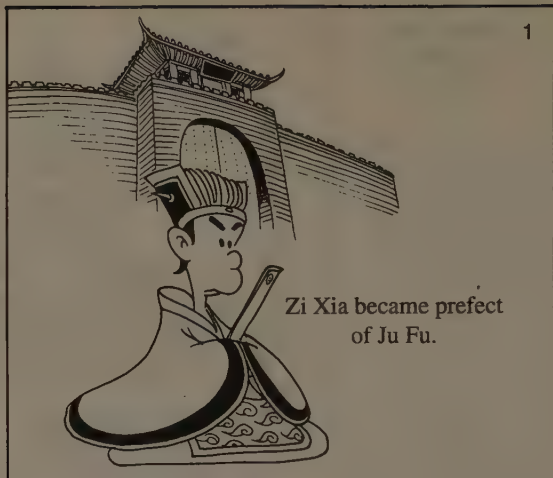


2

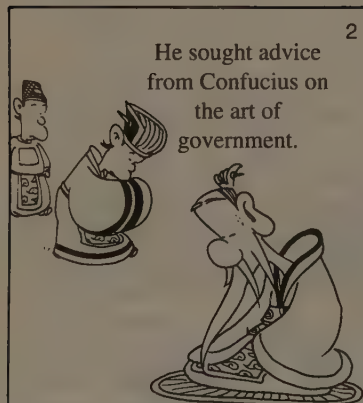


Book XIII, Chapter 17
Zi Lu

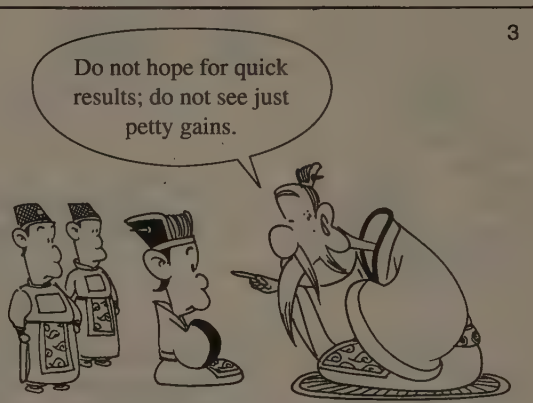
子夏为菑父宰，问政。
子曰：「无欲速，无见
小利；欲速则不达，见
小利则大事不成。」
子路第十三：十七



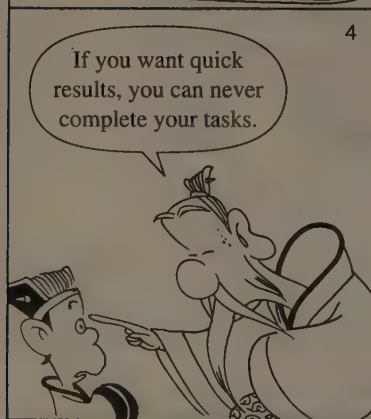
Zi Xia became prefect
of Ju Fu.



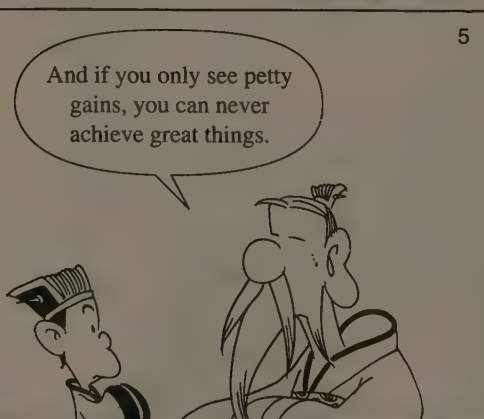
He sought advice
from Confucius on
the art of
government.



Do not hope for quick
results; do not see just
petty gains.



If you want quick
results, you can never
complete your tasks.

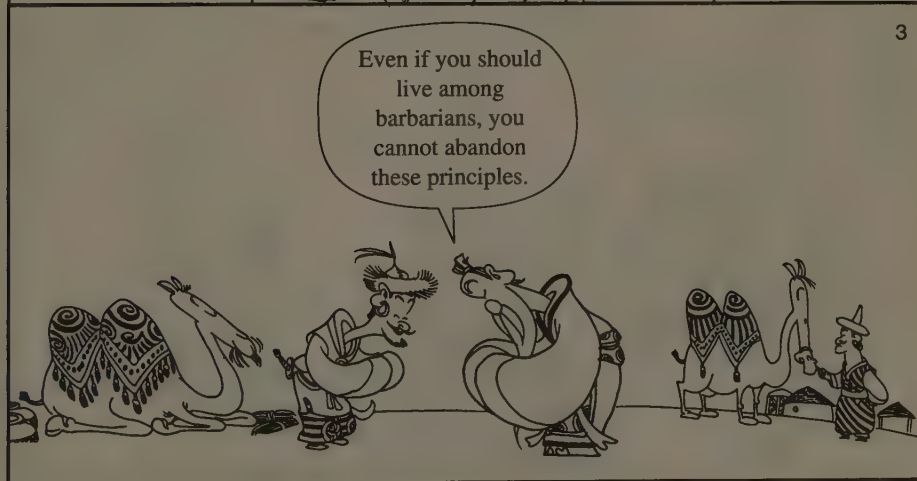
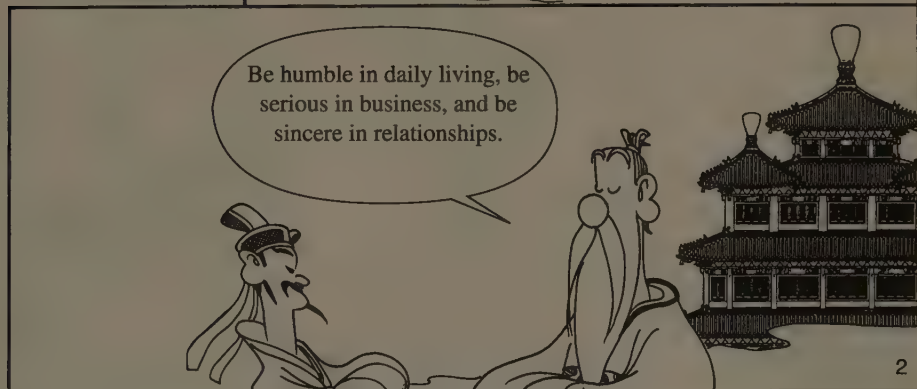
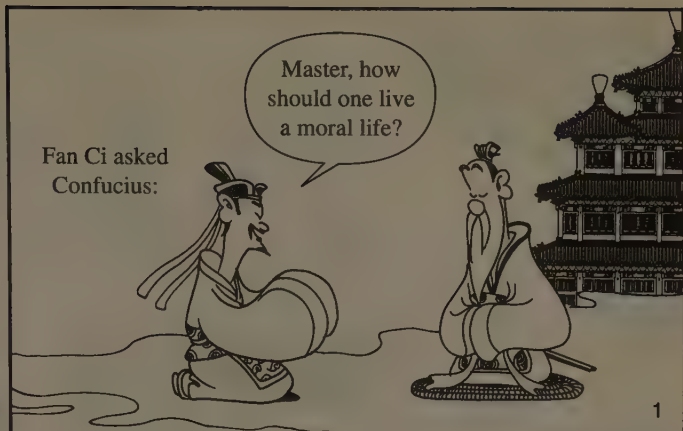


And if you only see petty
gains, you can never
achieve great things.

Book XIII,
Chapter 19
Zi Lu

樊迟问仁。子曰：「居处恭，执事敬，与人忠：虽之夷狄，不可弃也。」

子路第十三：十九



Book XIII,
Chapter 23
Zi Lu

子曰：「君子而不同，小人同而不和。」

子路第十三：二三

1

Confucius said:

The superior man gets along with people but does not form cliques;



2

The petty man forms cliques but does not really get along with people.



Book XIII,
Chapter 26
Zi Lu

子曰：「君子泰而不骄，小人骄而不泰。」

子路第十三：二六



1

The superior man
is at ease and is
dignified without
being arrogant.



The petty man is
arrogant without
being at ease; he is
not dignified.



2

Book XIV, Chapter 1 Xian Enquires

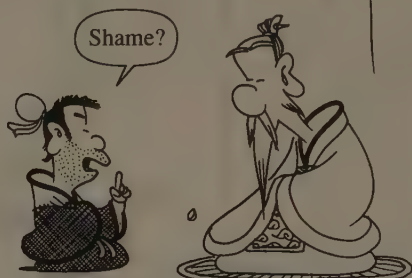
宪问耻。子曰：
「邦有道，谷；邦
无道，谷，耻
也。」

宪问第十四：一



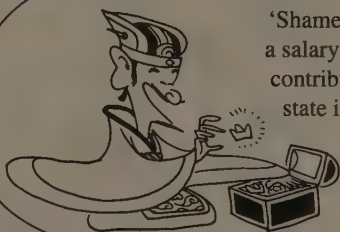
1

Yuan Xian asked
about the meaning of 'shame'.



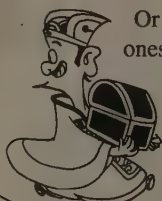
2

'Shame' means to draw
a salary without making
contributions when the
state is run properly,



3

Or without cultivating
oneself when the state is
in disarray.



4

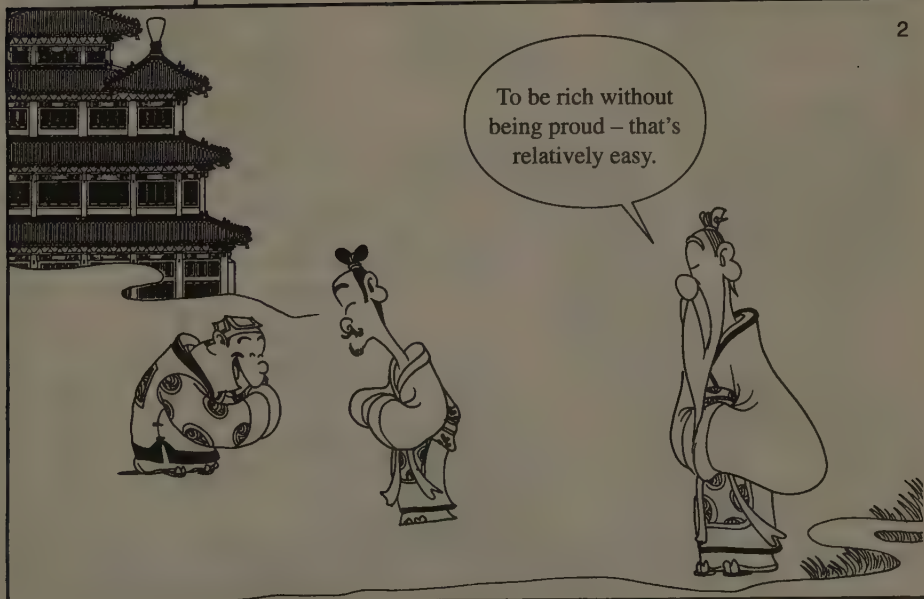
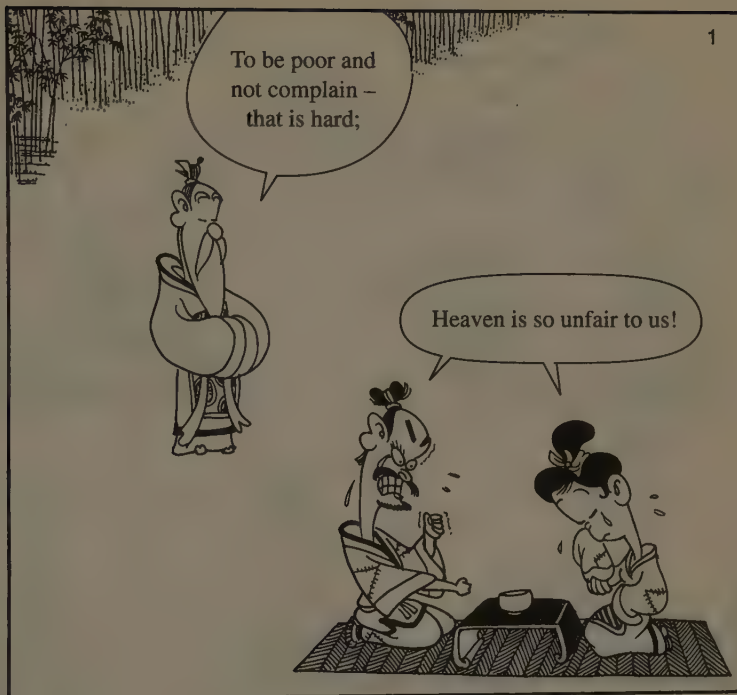
All that is shameful!



Book XIV,
Chapter 11
Xian
Enquires

子曰：「贫而无
怨，难；富而无
骄，易。」

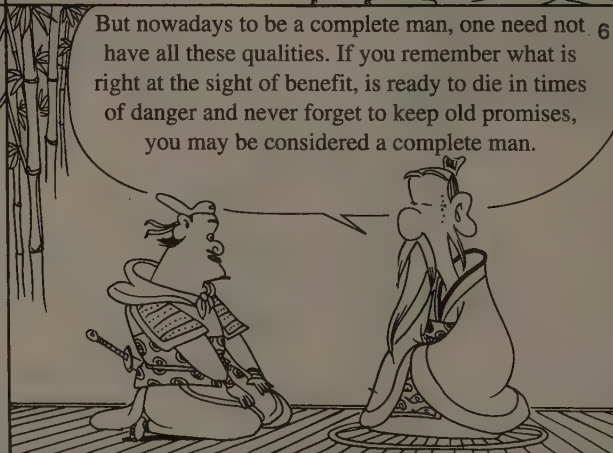
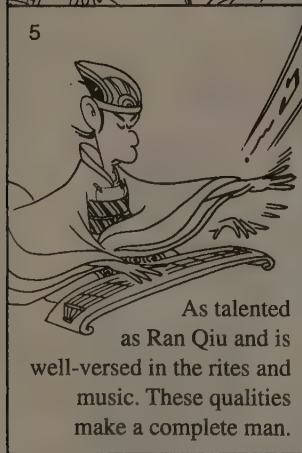
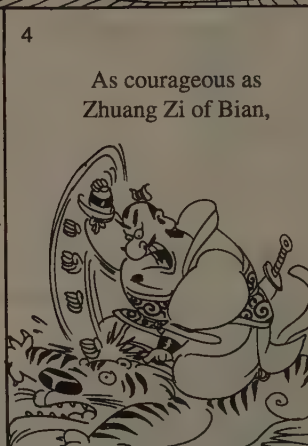
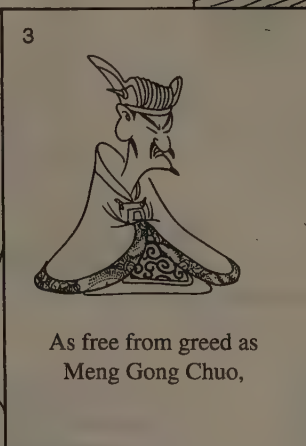
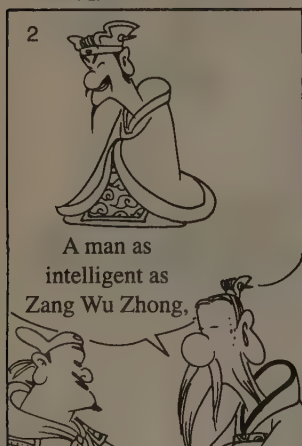
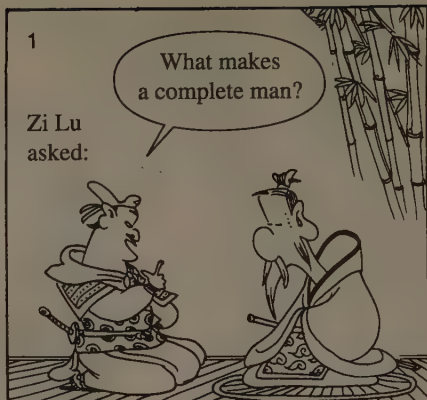
宪问第十四：十一



Book XIV, Chapter 13 Xian Enquires

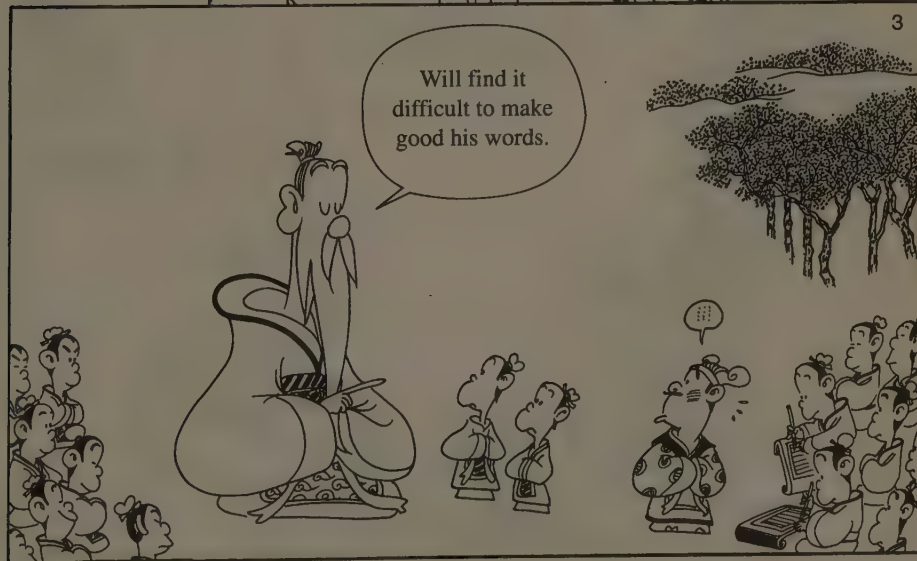
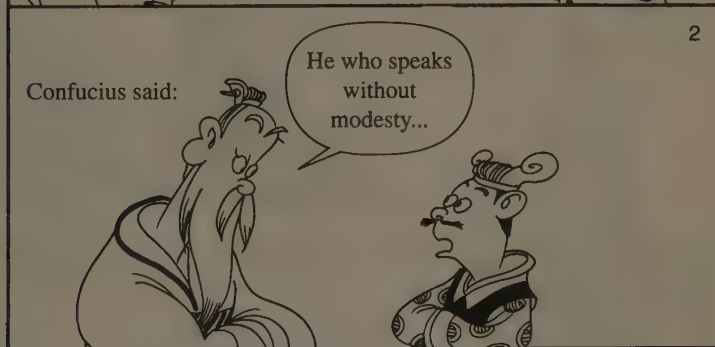
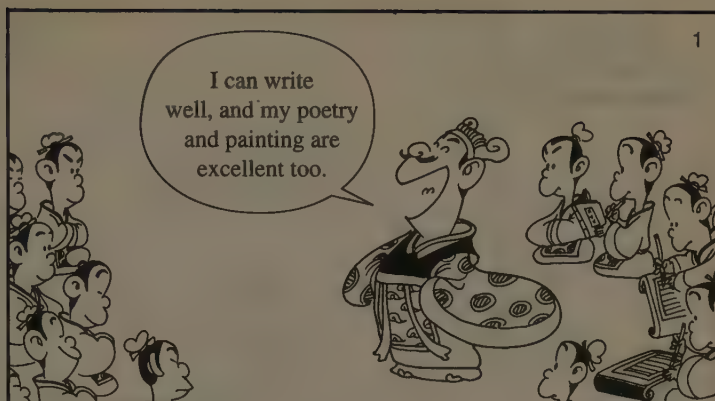
子路问成人。子曰：「若藏武仲之知，公绰之不欲，卞庄子之勇，冉求之艺；文之以礼乐，亦可为成人矣！」曰：「今之成人者，何必然？见利思义，见危授命，久要不忘平生之言，亦可以为成人矣！」

宪问第十四：十三



Book XIV,
Chapter 21
Xian Enquires

其言之不作，
则为之也难！
宪问第十四：二一



Book XIV,
Chapter 21
Xian Enquires

子曰：「其言之
不怍，则为之也
难！」

宪问第十四：二一

For a man to have
nothing to be ashamed
of and nothing to hide,



1

It means putting
his daily conduct to severe tests.



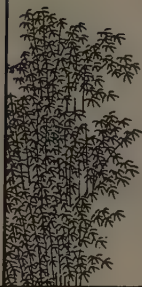
2

Book XIV,
Chapter 25
**Xian
Enquires**

子曰：「古之
学者为己，今
之学者为人。」
宪问第十四：二五

Confucius
said:

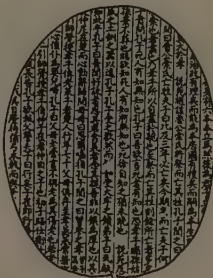
In the old days, men sought
knowledge in order to
improve themselves;



1



Nowadays,
men seek knowledge
to impress other
people.



2

Book XIV,
Chapter 29
Xian Enquires

君子耻其言而
过其行。

宪问第十四：二九



The gentleman is careful
not to commit himself
in word,

I'll try
my best.



1

But does so in deed.

He's productive
and good.

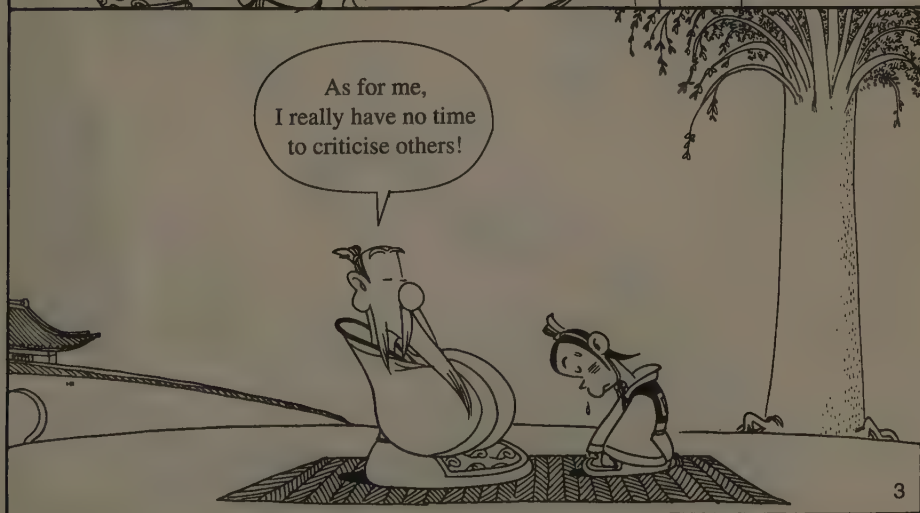
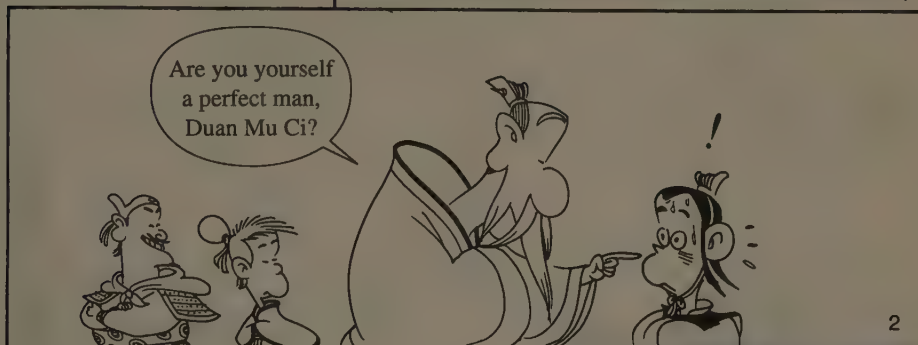
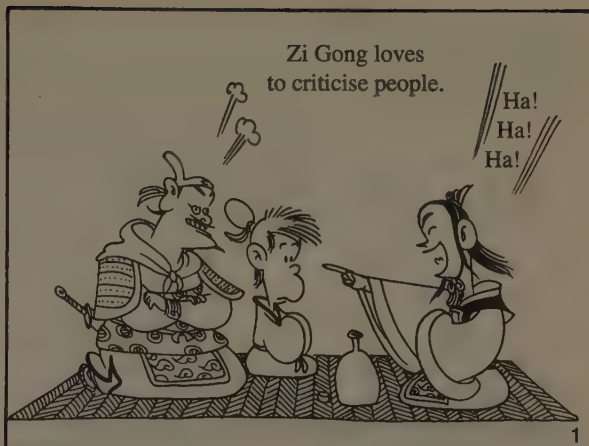


2

Book XIV, Chapter 31 Xian Enquires

子贡方人。子
曰：「赐也，
贤乎哉？夫我
则不暇！」

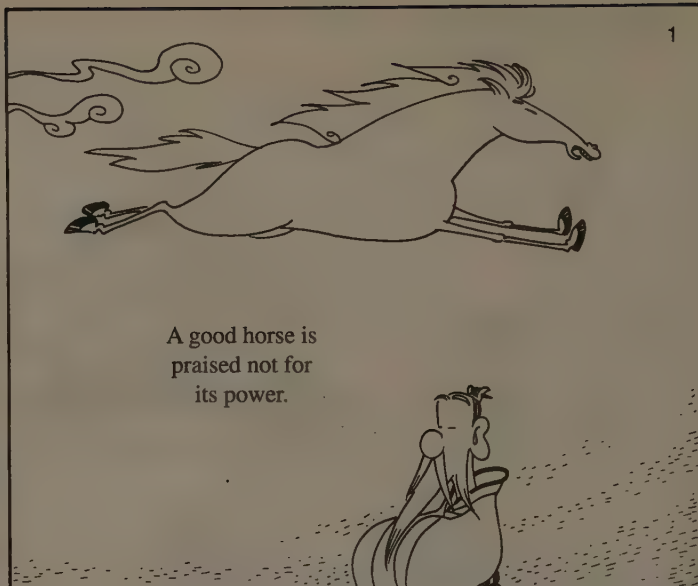
宪问第十四：三一



Book XIV,
Chapter 35
Xian Enquires

驥不稱其力，
稱其德。

先問第十四：三五



Book XIV, Chapter 36
Xian Enquires

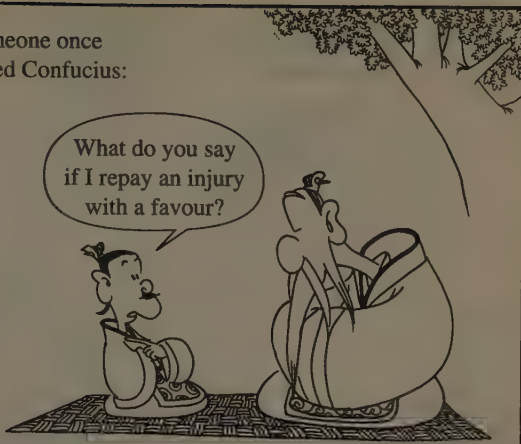
或曰：「以德报
怨，何如？」子
曰：「何以德报？
以直报怨，以德报
德。」

宪问第十四： 三六



1 Someone once
asked Confucius:

What do you say
if I repay an injury
with a favour?



What do you
repay a favour with?



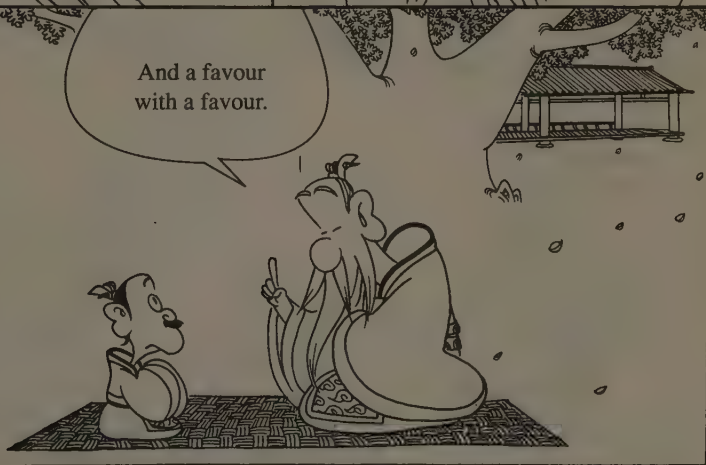
3

You repay an injury
with impartiality;



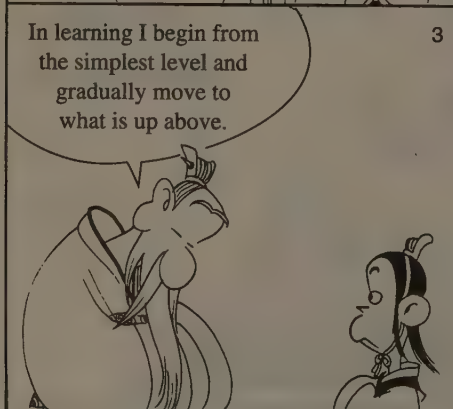
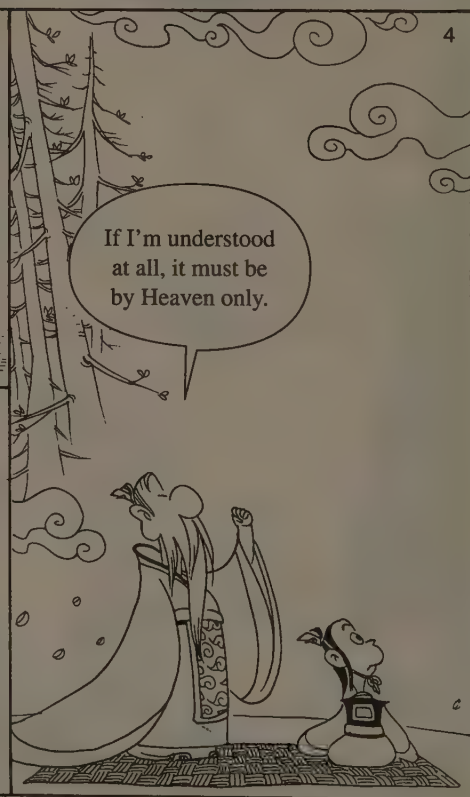
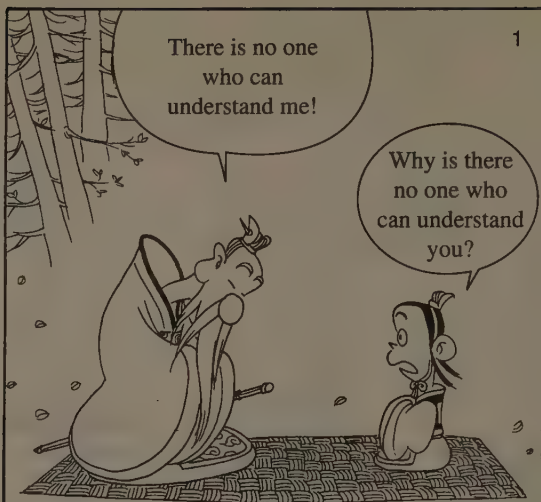
4

And a favour
with a favour.



Book XIV, Chapter 37 Xian Enquires

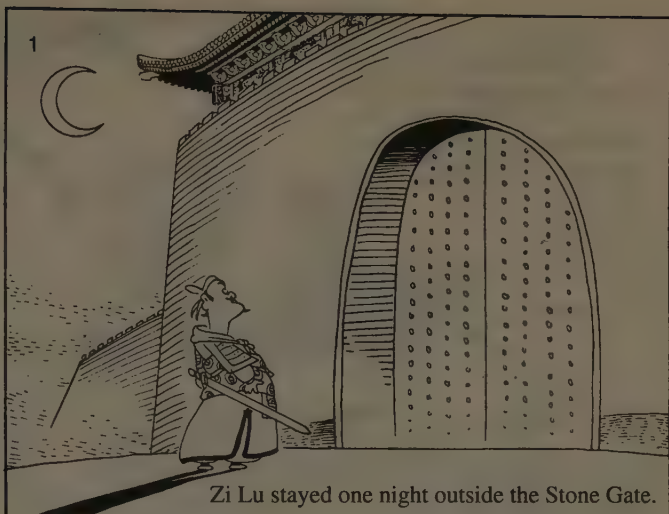
子曰：「莫我知也夫！」子
贡曰：「何为其莫知子
也？」子曰：「不怨天，不
尤人，下学而上达：知我
者，其天乎！」
宪问第十四：三七



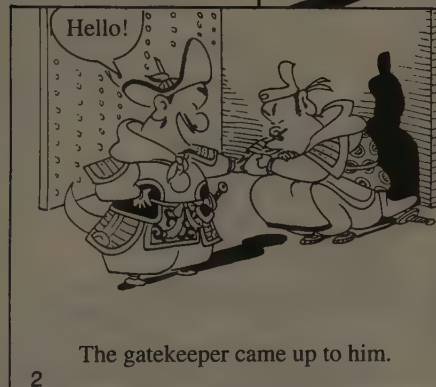
Book XIV,
Chapter 41
Xian Enquires

子路宿于石门。晨门
曰：「奚自？」子路
曰：「自孔氏。」曰：
「是知其不可而为之
与？」

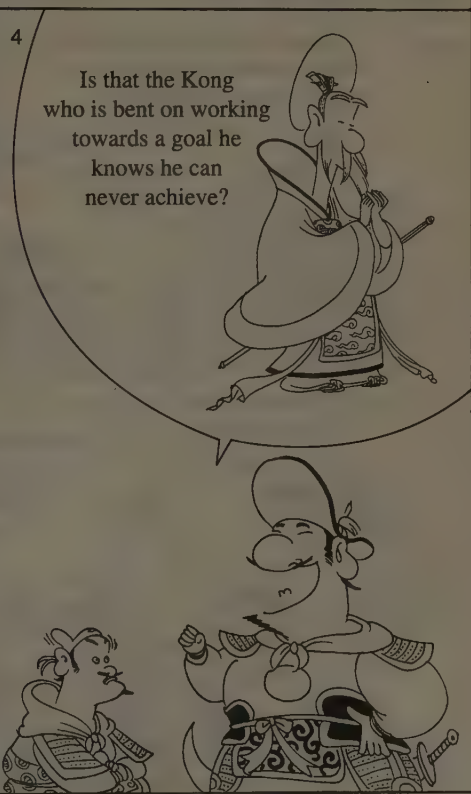
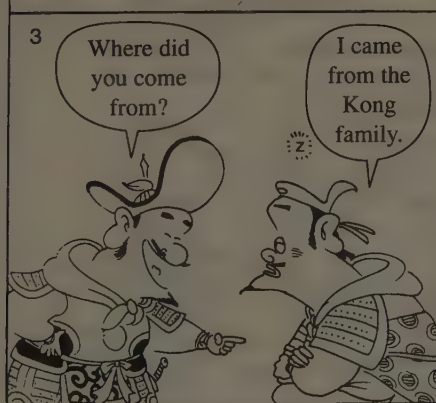
先问第十四：四一



Zi Lu stayed one night outside the Stone Gate.



The gatekeeper came up to him.



Book XIV,
Chapter 46
Xian Enquires

原壤夷俟。子曰：「幼而不孙弟，长而无述焉，老而不死是为贼！」以杖叩其胫。

宪问第十四：四六



1



When Yuan Rang, Confucius' old friend saw him coming, he squatted down on the ground to wait for him.



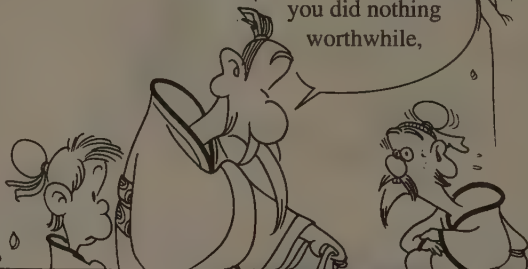
2

When you were young, you were neither modest nor filial.



3

When you grew up, you did nothing worthwhile,



4

And now you are old, you refuse to die. You are a pest indeed!



5

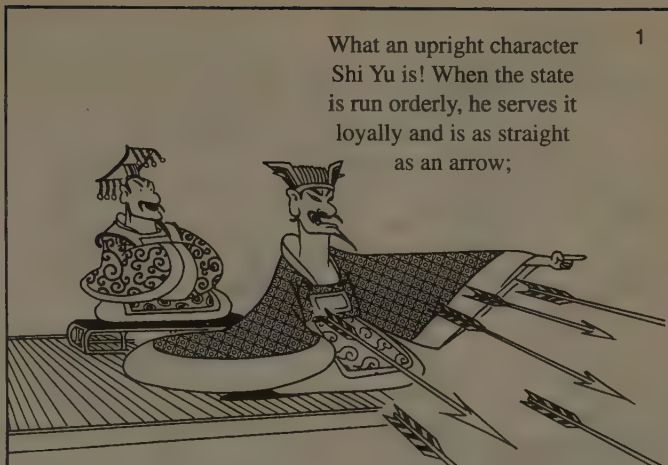
So said, the Master tapped him on the shin with a walking stick.



Book XV,
Chapter 6
Duke Ling of Wei

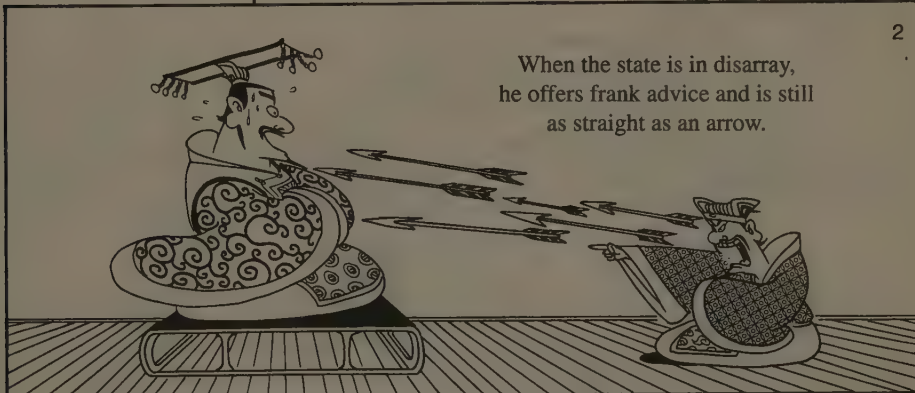
直哉史鱼! 邦有道, 如矢;
邦无道, 如矢。君子哉蘧伯
玉! 邦有道, 则仕; 邦无
道, 则可卷而怀之。

卫灵公第十五: 六



What an upright character
Shi Yu is! When the state
is run orderly, he serves it
loyally and is as straight
as an arrow;

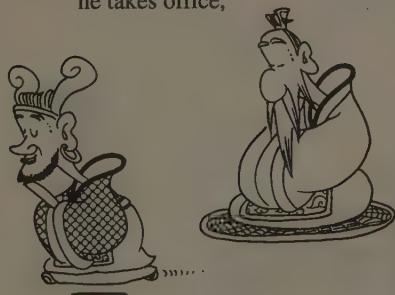
1



When the state is in disarray,
he offers frank advice and is still
as straight as an arrow.

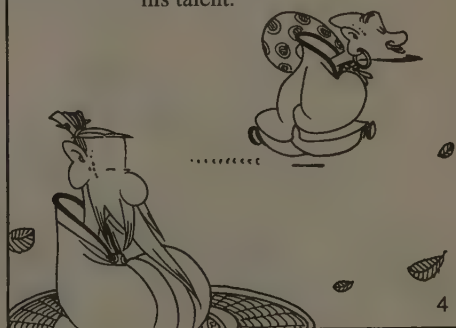
2

When a gentleman Qu Po Yu is!
When the state is run orderly,
he takes office,



3

When the state is in disarray,
he retreats, withholding
his talent.

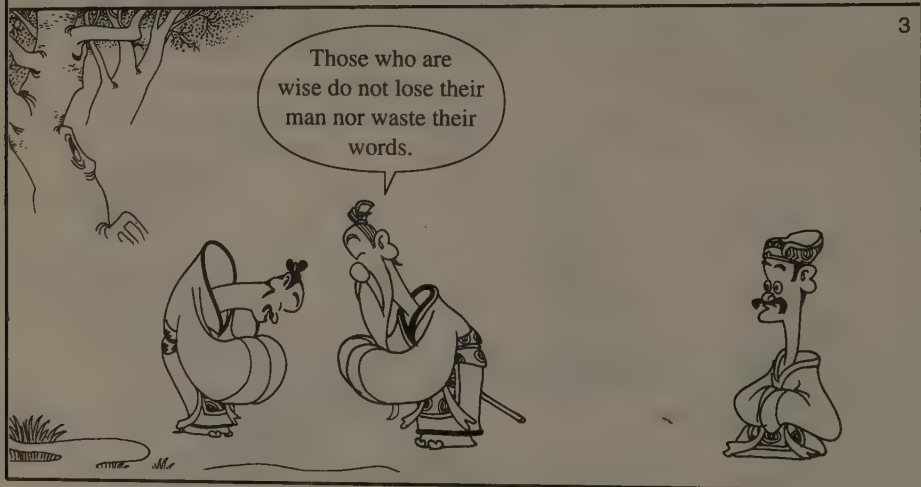
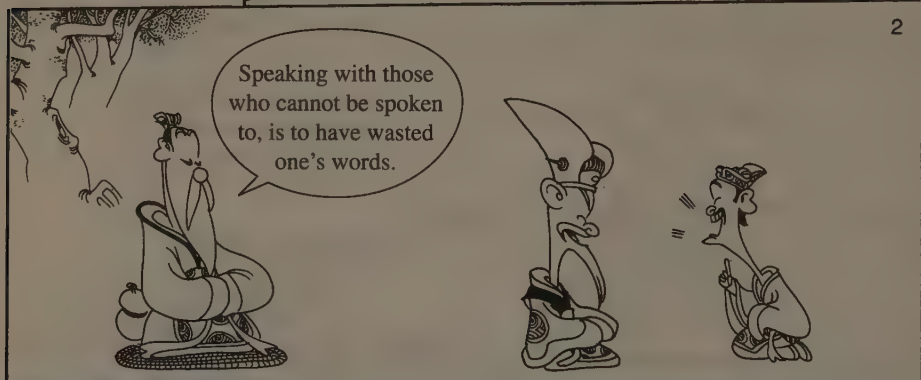
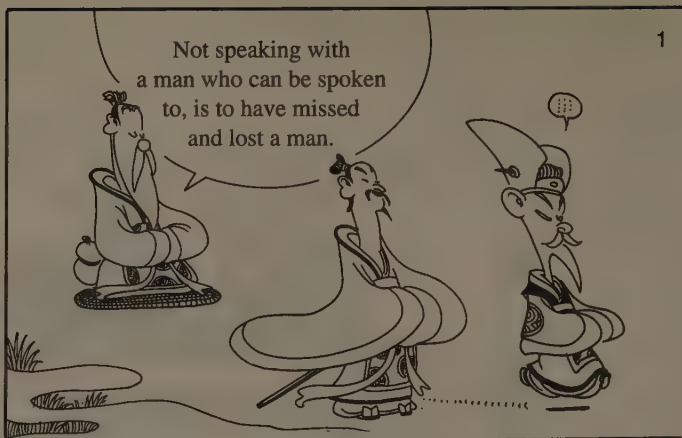


4

Book XV,
Chapter 7
Duke Ling of Wei

子曰：「可与言，而
不与之言，失人；不可
与言，而与
之言，失言。
知者不失人，
亦不失言。」

卫灵公第
十五：七



**Book XV,
Chapter 9
Duke Ling of Wei**

子贡问仁。子曰：「工欲善其事，必先利其器。居是邦也，事其大夫之贤者，友其士之仁者。」

卫灵公第十五：九



1

If the craftsman
wants to do a good job,
he must first
sharpen his tools.



Zi Gong asked
about the cultivation
of benevolence.



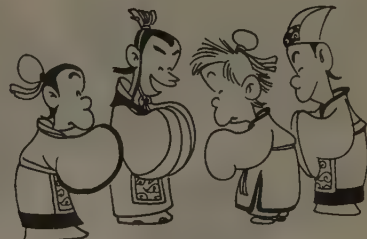
2



In whatever state you live,
you should work for a
capable government,



3



And make friends
with benevolent gentlemen.



Book XV,
Chapter 11
Duke Ling of Wei

人无远虑，
必有近忧。
卫灵公第十五：十一



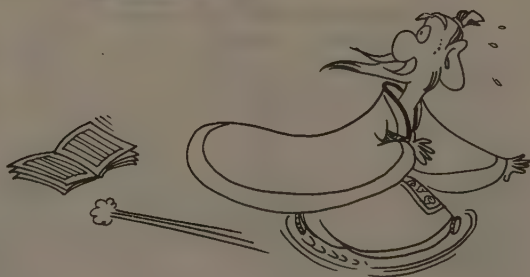
A man who does not think
far ahead in whatever he does,



1



Is sure to be troubled by
worries much closer at hand.



2

Book XV,
Chapter 16
Duke Ling
of Wei

子曰：「群居终日，言不及义，好行小慧，难矣哉！」

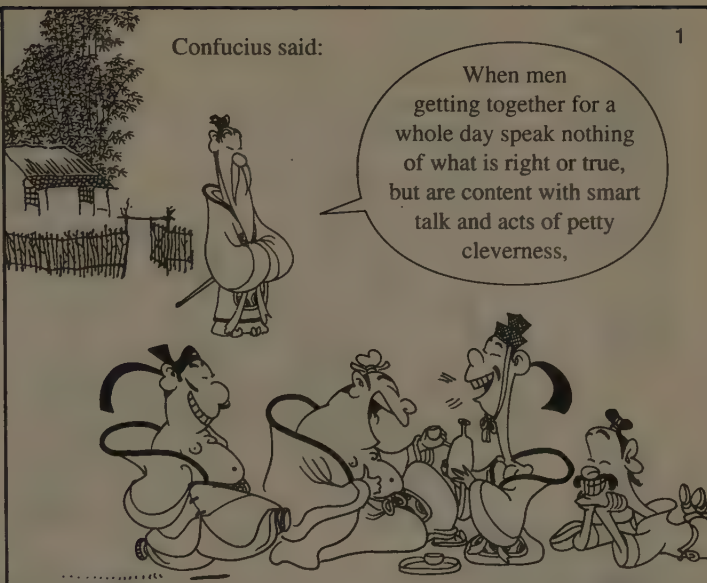
卫灵公第十五：十六



Confucius said:

1

When men
getting together for a
whole day speak nothing
of what is right or true,
but are content with smart
talk and acts of petty
cleverness,



Then theirs is a
hard case, because
nothing good can be
made of them.



2

Book XV,
Chapter 22
Duke Ling
of Wei

子曰：「君子不以
言举，人，不以人
废言。」

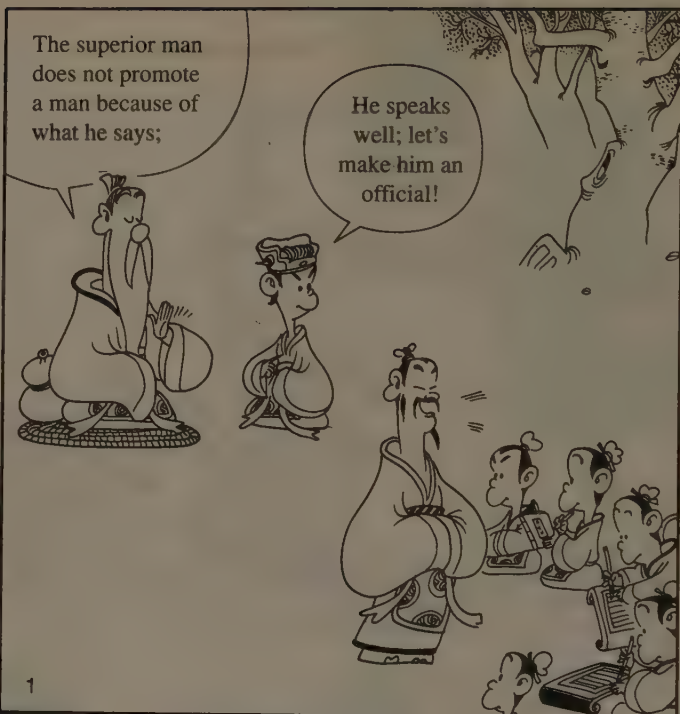
卫灵公第十五：二二

The superior man
does not promote
a man because of
what he says;

He speaks
well; let's
make him an
official!



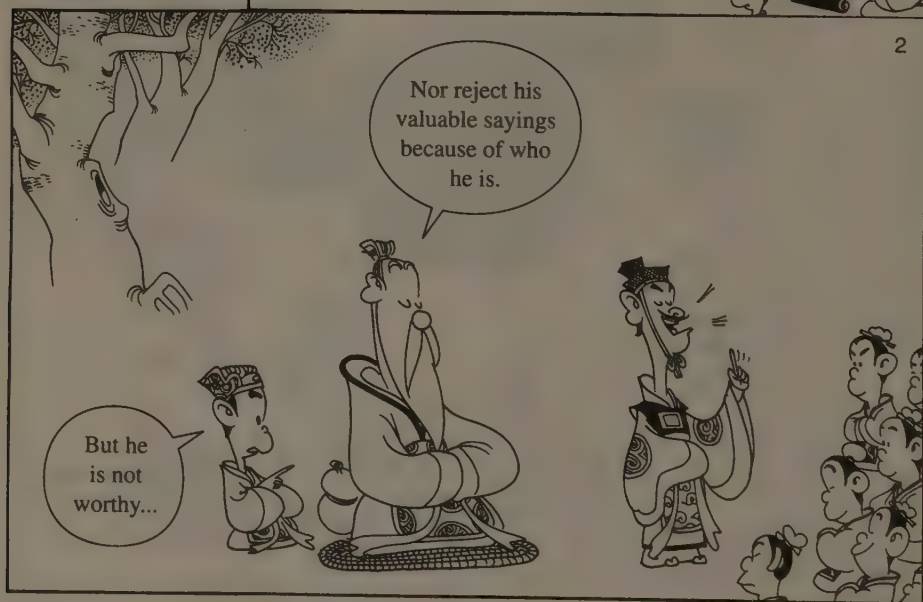
1



2

Nor reject his
valuable sayings
because of who
he is.

But he
is not
worthy...



Book XV, Chapter 23
Duke Ling of Wei

子贡问曰：「有一言而
可以终身行之者乎？」

子曰：「其恕乎！己所
不欲，勿施于人。」

卫灵公第十五：二三



1

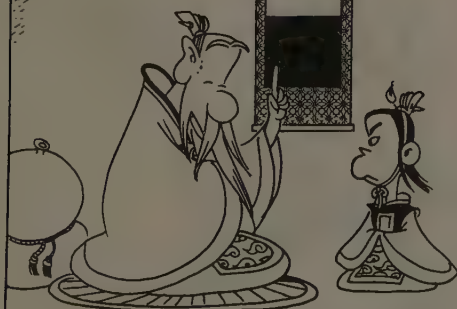
Is there a word that can
serve as the basic principle
of conduct throughout
the whole life?

Zi Gong
asked:



It may be
the word 'Shu'.*

恕
Shu



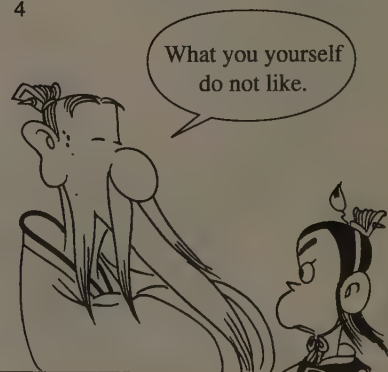
3

Do not impose
on others,



4

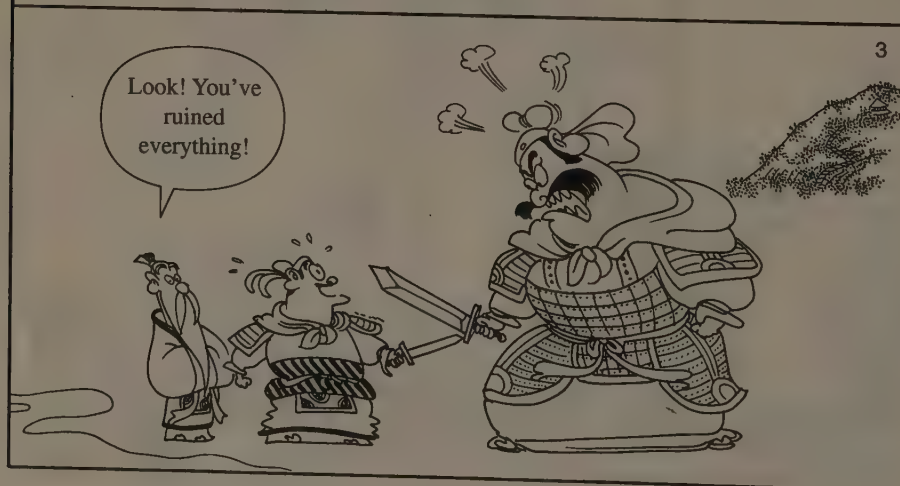
What you yourself
do not like.



* forbearance

Book XV,
Chapter 26
Duke Ling
of Wei

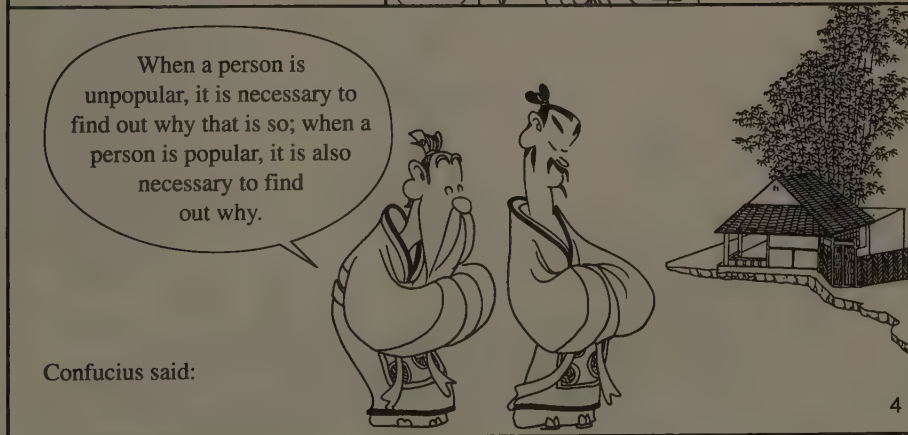
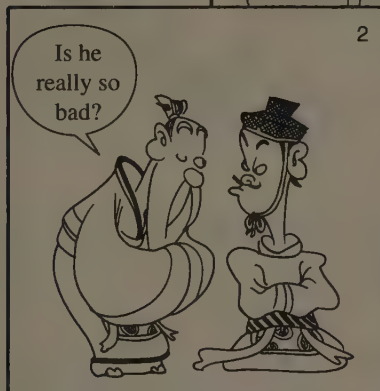
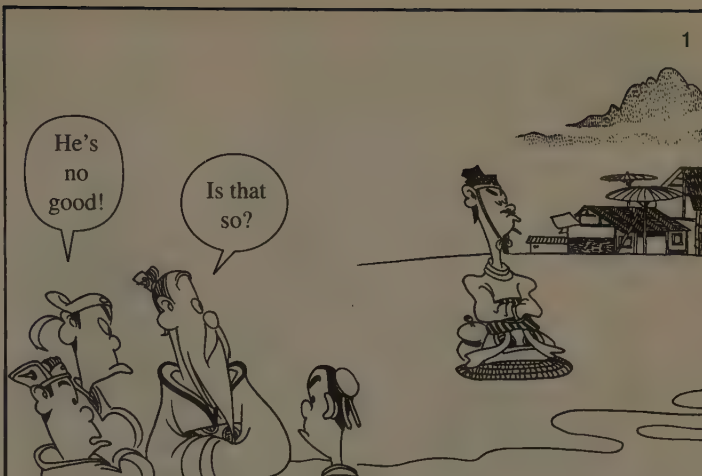
子曰：「巧言乱德。小不忍，则乱大谋。」
卫灵公第十五：二六



Book XV,
Chapter 27
Duke Ling
of Wei

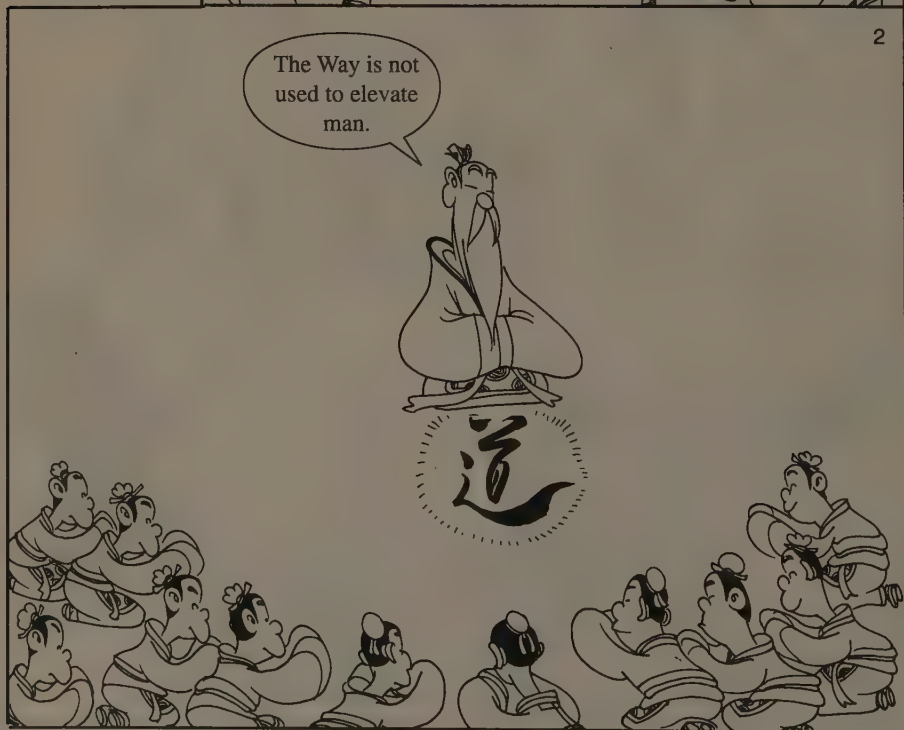
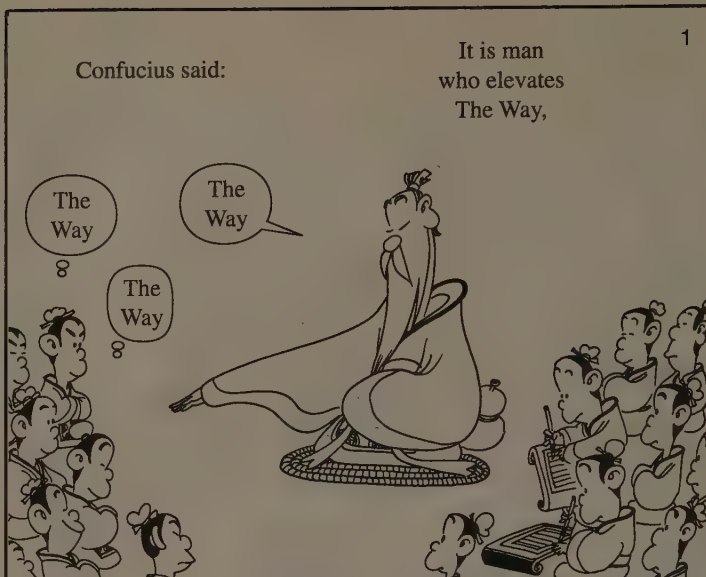
子曰：「众恶之，
必察焉；众好之，
必察焉。」

卫灵公第
十五：二七



Book XV,
Chapter 28
Duke Ling
of Wei

子曰：「人能弘
道，非道弘人。」
卫灵公第十五：二八



Book XV,
Chapter 29
Duke Ling
of Wei

子曰：「过而不
改，是谓过矣！」
卫灵公第十五：二九



Confucius
said:



It is inevitable that
men will have faults;
but if they will correct
their faults, then
everything's all right.



But I don't
think I have
faults!



1

To have faults and
not repent; that is to
be wrong indeed.



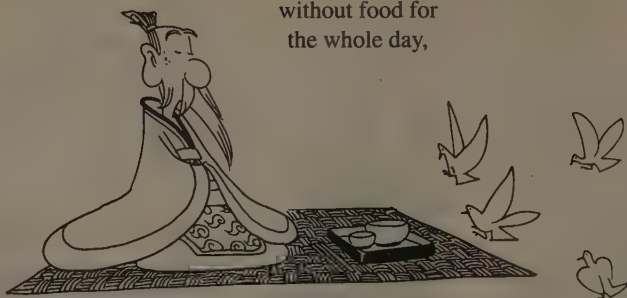
2

Book XV,
Chapter 30
Duke Ling
of Wei

吾尝终日不食，
终夜不寝，以思；
无益，不如学也。
卫灵公第十五：三十

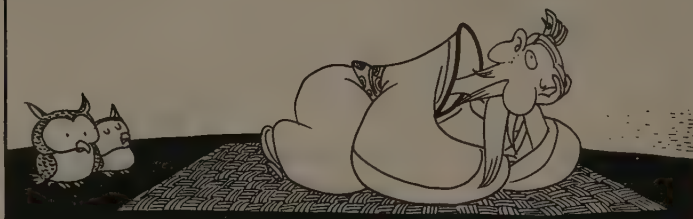
1

I have tried to go
without food for
the whole day,



2

And without sleep
for the whole night.



3

Pondering hard,
but to no avail.



4

I realise it's more practical
to engage in learning.

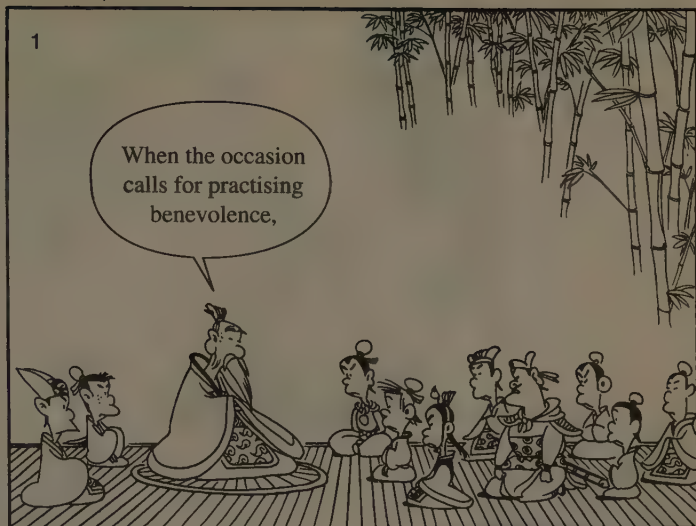


Book XV,
Chapter 35
Duke Ling
of Wei

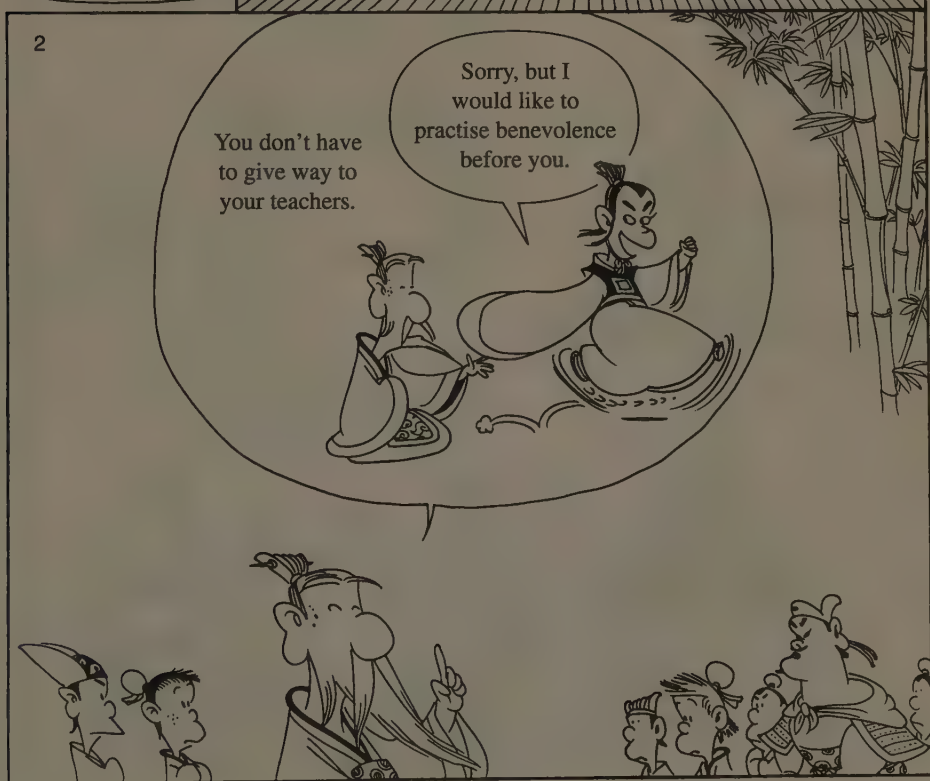
当仁，不让于师。
卫灵公第十五：三五



1



2

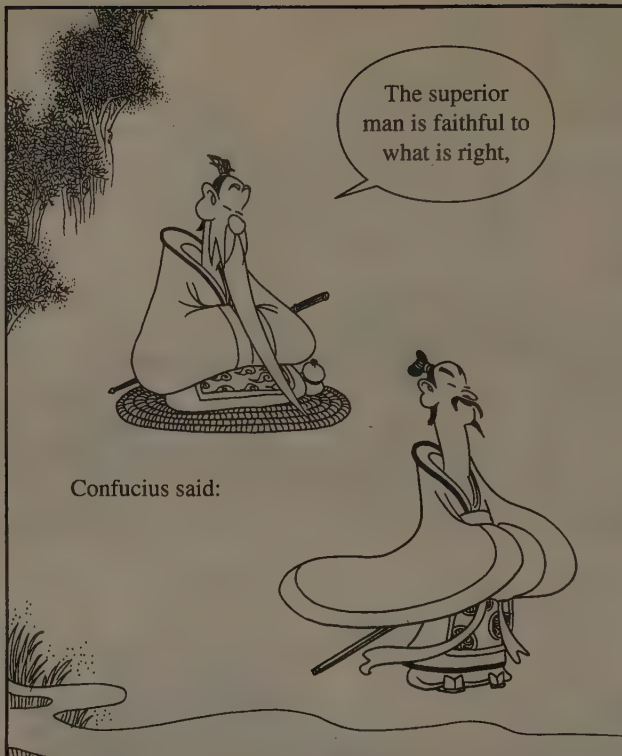


Book XV,
Chapter 36
Duke Ling
of Wei

子曰：「君子贞而
不谅。」

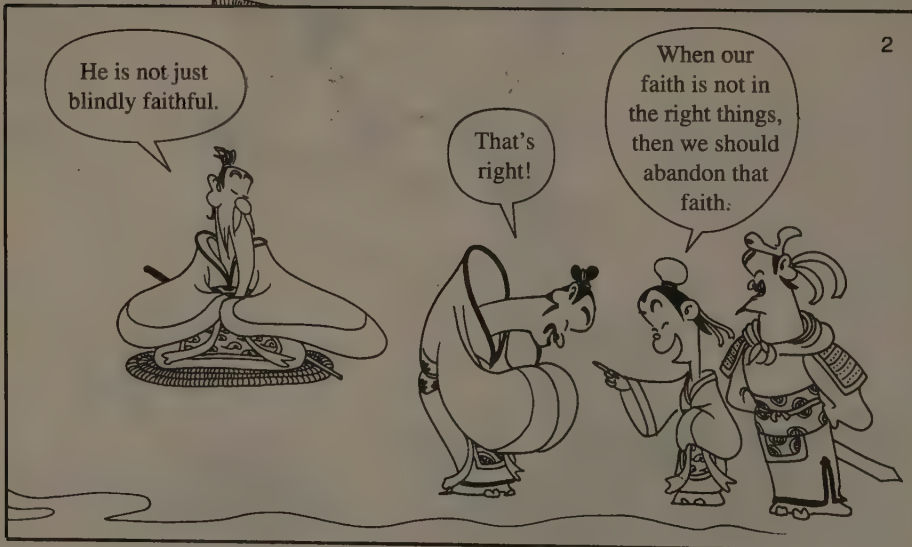
卫灵公第十五：三六

1



Confucius said:

2

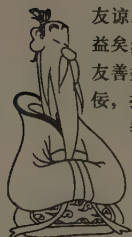


Book XVI,
Chapter 4
Ji Family

孔子曰：「益者三友，损者三友：友直、友谅、友多闻，益矣；友便辟，友善柔，友便佞，损矣。」

季氏第

十六：四



Confucius said:

There are three kinds of friendship that are beneficial and three kinds that are harmful;



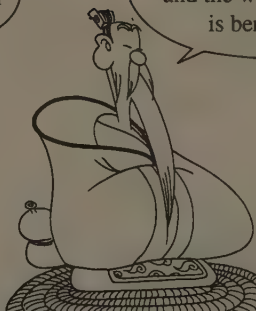
1

Upright

Faithful

Well-informed

Friendship with the upright, the faithful, and the well-informed is beneficial.



2

Friendship with the flattering, the insinuating, and the glib-tongued is harmful.

Flattering

Insinuating

Glib-tongued



3

Book XVI, Chapter 7 Ji Family

君子有三戒：少之时，血气未定，戒之在色；及其壮也，血气方刚，戒之在斗；及其老也，血气既衰，戒之在得。

季氏第十六：七

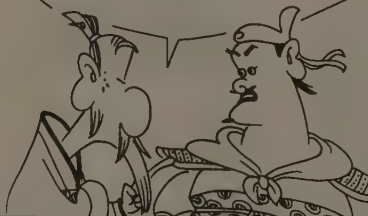


There are three things that the gentleman should guard against: When he is young, his blood and *qi** are unstable, he must guard against sexual desires.



1

In his prime, his blood and *qi* are at their peak, he must guard against bellicosity.**



2

At old age, his blood and *qi* have declined, so he must guard against excessive greed.



3

* the basic component of the universe. It fills the human body and circulates with the blood.

** to be war-like by nature.

Book XVI, Chapter 9 Ji Family

孔子曰：「生而知之者，上也；学而知之者，次也；困而学之，又其次也；困而不学，民斯为下矣！」

季氏第十六：九



Confucius said:

The highest class of men are those who are born with a natural understanding;



Next are those who readily acquire understanding by study;



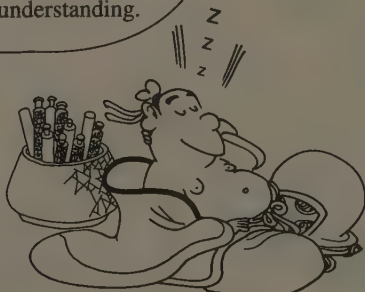
2

Then there are those who have to toil laboriously to acquire understanding;



3

Finally, the lowest class of men are those who are naturally dull but yet will not labour to acquire understanding.



4

Book XVI, Chapter 10 Ji Family

There are nine things
which the gentleman
should ponder upon:

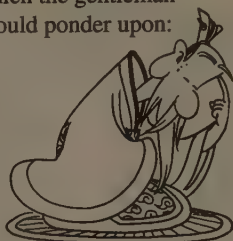
1



君子有九思：

视思明，听思聪，
色思温，貌思恭，
言思忠，事思敬，
疑思问，忿思难，
见得思义。

季氏第十六：十



礼

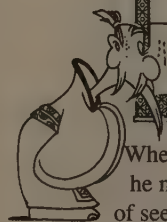
2

When hearing, he must
think of hearing clearly.

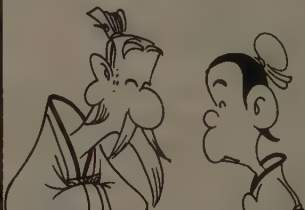
3

When expressing his
moods, he must look
amicable,

4



When looking,
he must think
of seeing clearly.



Behaving in a
courteous manner.

5

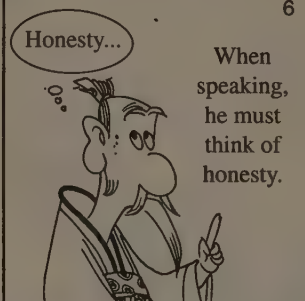
Honesty...

When
speaking,
he must
think of
honesty.

6

When working, he must
think of giving his best.

7



When in doubt, he must
think of questioning.

8

When showing
his anger, he must
think of the
consequences.

9

When he sees a benefit, 10
he must ponder whether
he deserves it.

10



Book XVI, Chapter 12 Ji Family

誠不以富，亦祇以異。
齊景公有馬千駟，死之
日，民無德而稱焉。伯
夷、叔齊餓于首陽之
下，民到于今稱之。其
斯之謂與？

季氏第十六：十二

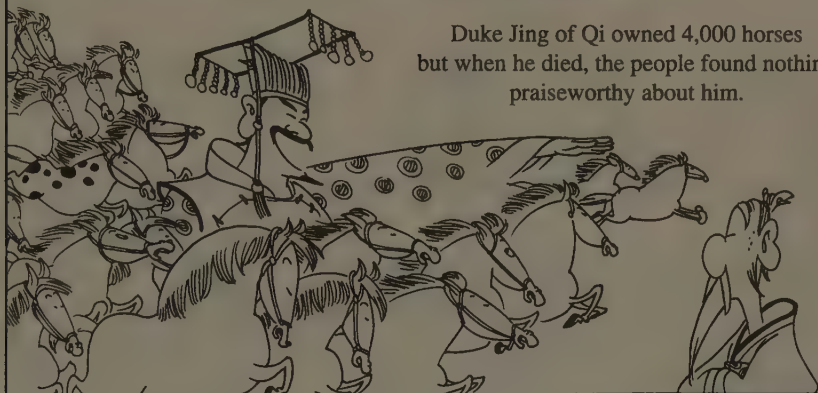


The Odes (*Shi Jing*) says
that a man should be praised
not because of his wealth
but because of his
superior conduct.



1

Duke Jing of Qi owned 4,000 horses
but when he died, the people found nothing
praiseworthy about him.



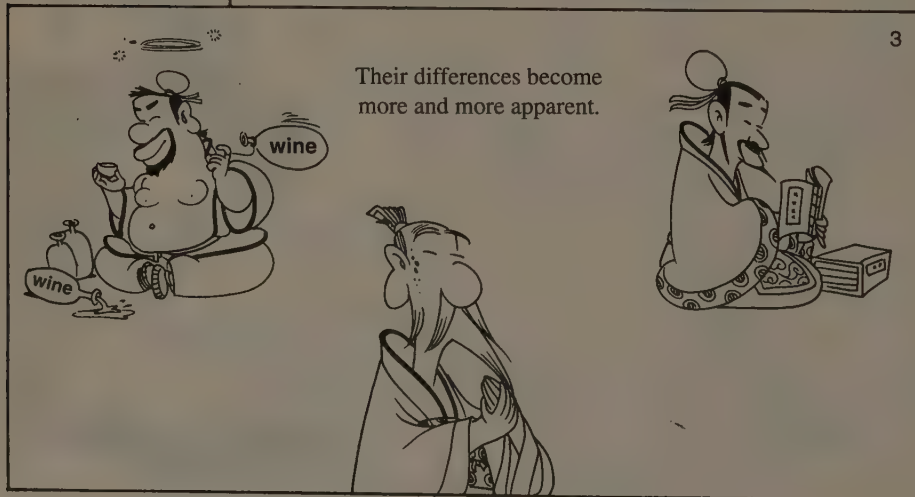
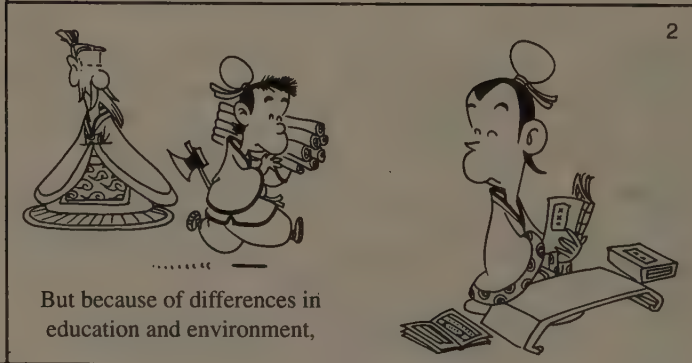
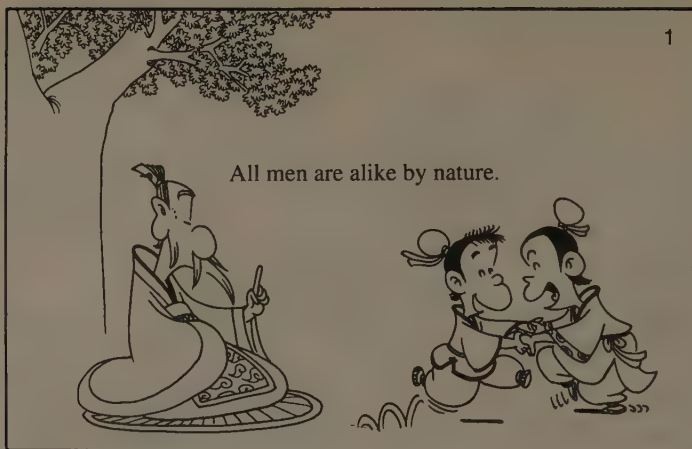
2

Although Bo Yi and Shu Qi starved
to death at the foot of Mount Shou Yang,
to this day, people are still praising them.
That must be what The Odes are referring to.



Book XVII,
Chapter 2
Yang Huo

性相近也，
习相远也。
阳货第十七：二



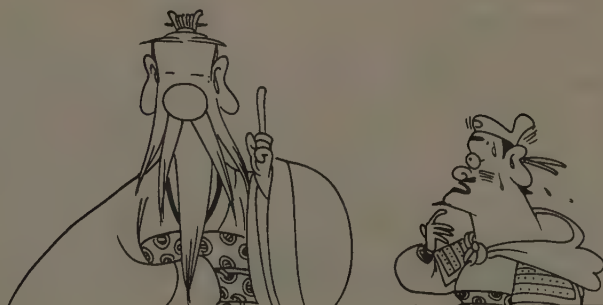
Book XVII, Chapter 8 Yang Huo

子曰：「由也，女闻六言六蔽矣乎？」对曰：「未也。」「居！吾语女：好仁不好学，其蔽也愚；好知不好学，其蔽也荡；好信不好学，其蔽也贼；好直不好学，其蔽也绞；好勇不好学，其蔽也乱；好刚不好学，其蔽也狂。」

阳货第十七：八



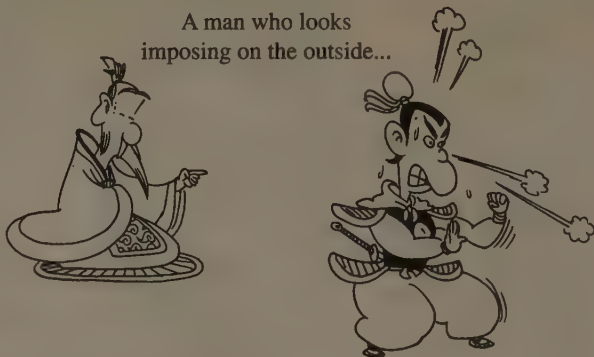
To love benevolence without loving learning may lead to ignorance;
to love cleverness without loving learning may lead to misconduct;
to love honesty without loving learning may lead to harm;
to love uprightness without loving learning may lead to rashness;
to love courage without loving learning may lead to misfortunes and finally,
to love mightiness without loving learning may lead to brashness.



Book XVII,
Chapter 12
Yang Huo

色厉而内荏，
譬诸小人，
其犹穿窬之
盗也与！
阳货第十七：
十二

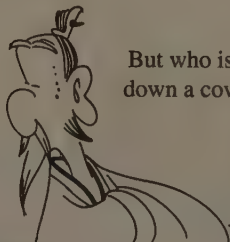
A man who looks
imposing on the outside...



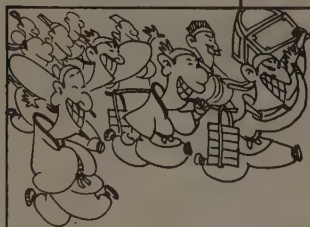
1



But who is deep
down a coward...



2

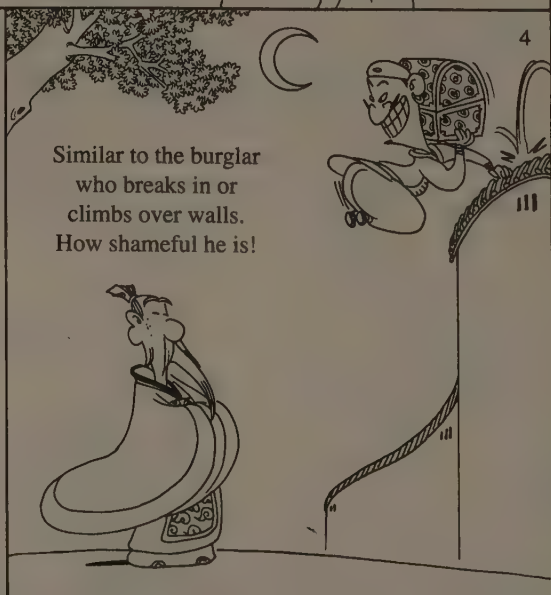


Is, when likened
to a small man...



3

Similar to the burglar
who breaks in or
climbs over walls.
How shameful he is!



4

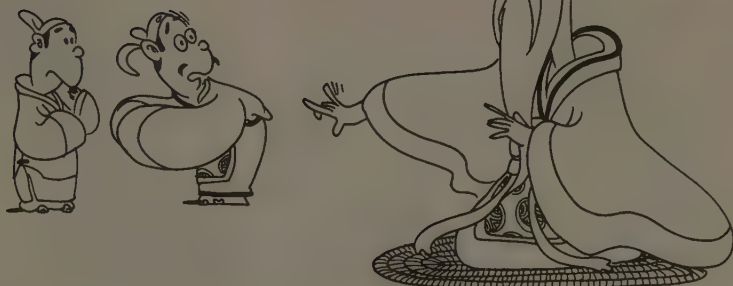
Book XVII,
Chapter 13
Yang Huo

子曰：「乡愿，
德之贼也！」
阳货第
十七：十三



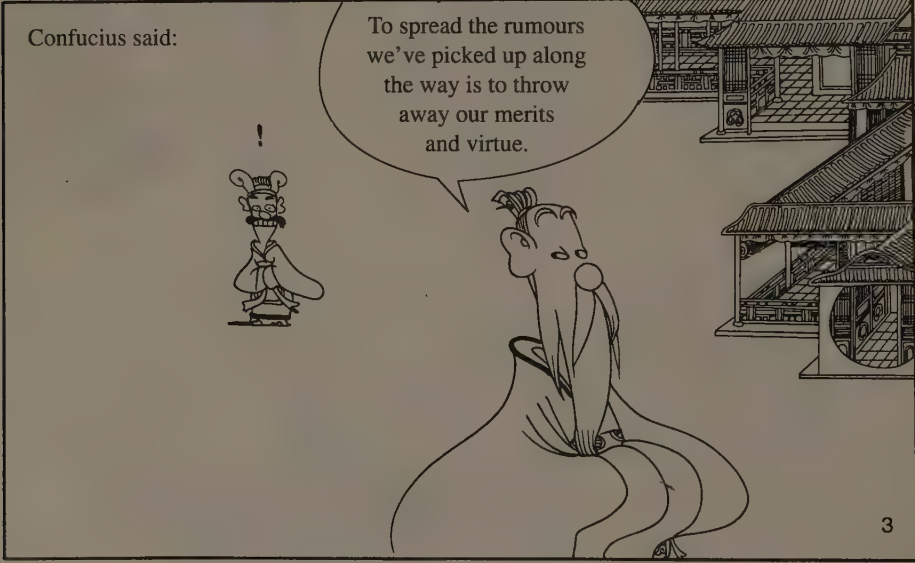
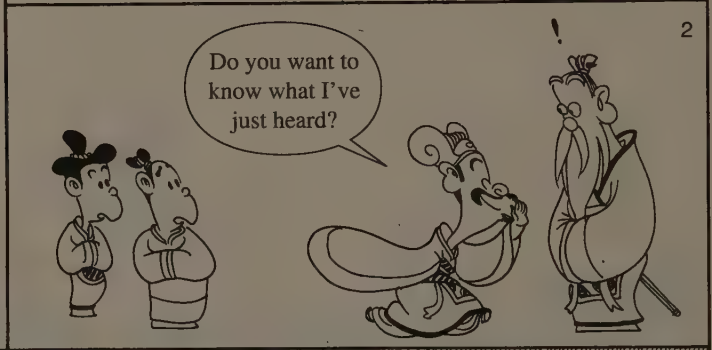
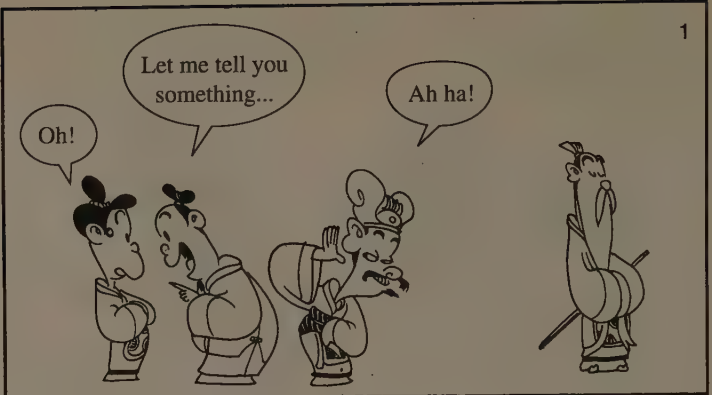
Confucius said:

Your seemingly honest
and attentive countrymen
are the robbers of
moral virtue.



Book XVII,
Chapter 14
Yang Huo

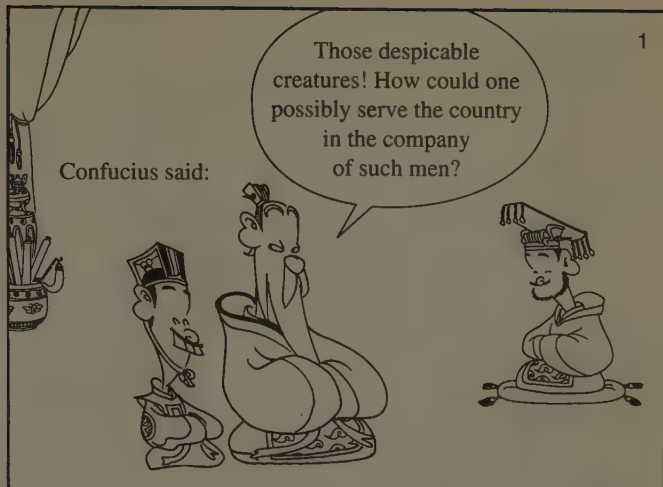
子曰：
「道听
而途说，
德之弃
也！」
阳货第十七：
十四



Book XVII,
Chapter 15
Yang Huo

子曰：「鄙夫！可与事君也与哉？其未得之也，患得之；既得之，患失之；苟患失之，无所不至矣！」

阳货第十七：十五



1

These men maintain only selfish interests;



How can I make things better for myself...

2

Before they attain an official position, they think and worry only about how they can get it.



Please put in a good word for me...



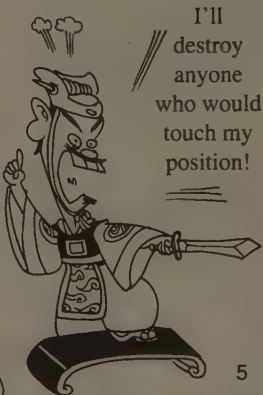
3

After they've attained an official position, their sole anxiety is losing it.



4

And in their anxiety that they may lose it, there is nothing they will not do!



5

Book XVII,
Chapter 18
Yang Huo

子曰：「恶紫之夺朱也，恶郑声之乱雅乐也，恶利口之覆邦家者。」

阳货第十七：
十八



I hate the way that
purple displaces the
hue of red;

Confucius said:



1

I also hate the way
that the popular music
of Zheng spoils good
classical music;



2

I hate even more, the way
that the glib-tongued are
able to destroy kingdoms
and families.



3

Book XVII,
Chapter 20
Yang Huo

孺悲欲见孔子，孔子辞以疾。将命者出户，取瑟而歌，使之闻之。

阳货第十七：二十



1

Ru Bei wanted to see Confucius.



2

Tell him I'm sick, I can't see him.

Yes, Master.

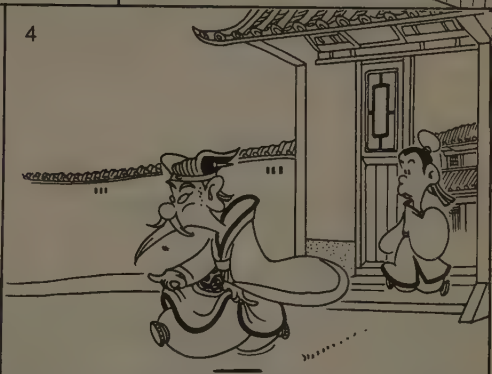


3

Sorry, my master is sick. He cannot see you.

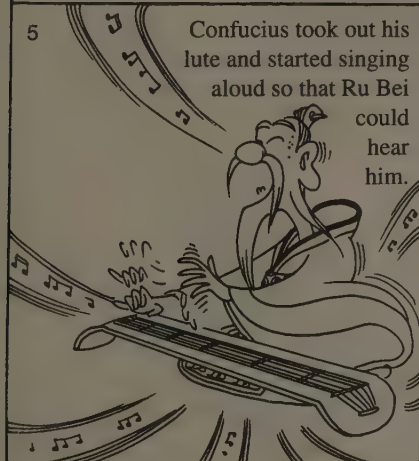


4



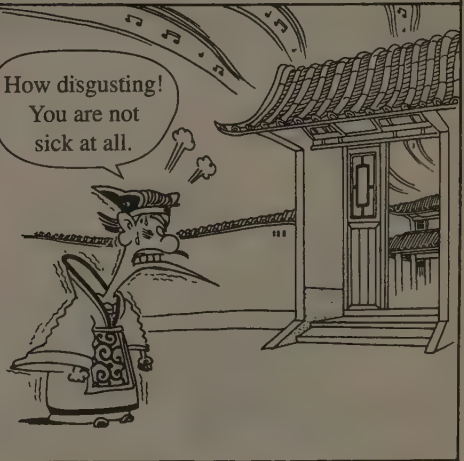
5

Confucius took out his lute and started singing aloud so that Ru Bei could hear him.



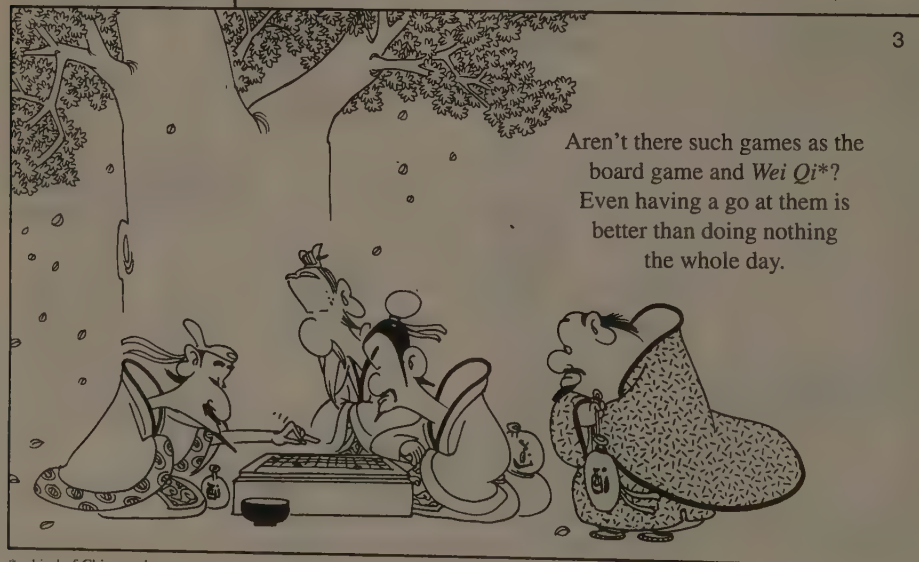
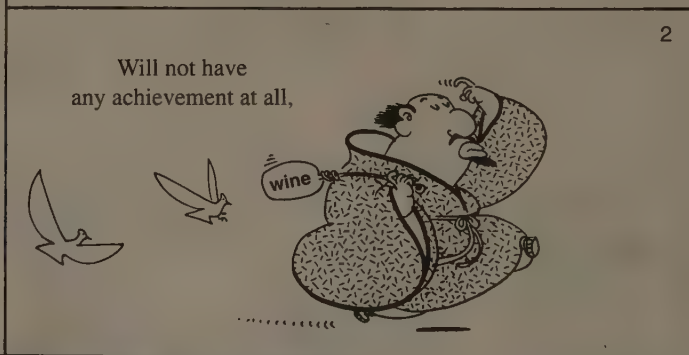
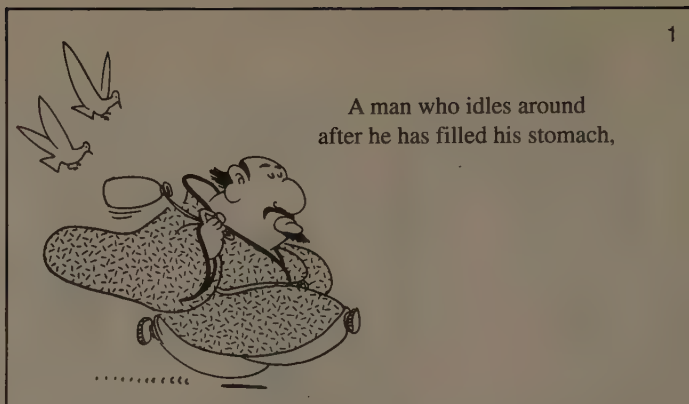
6

How disgusting! You are not sick at all.



Book XVII,
Chapter 22
Yang Huo

饱食终日，
无所用心：
难矣哉！
不有博弈者乎？
为之犹贤乎已！
阳货第十七：二二

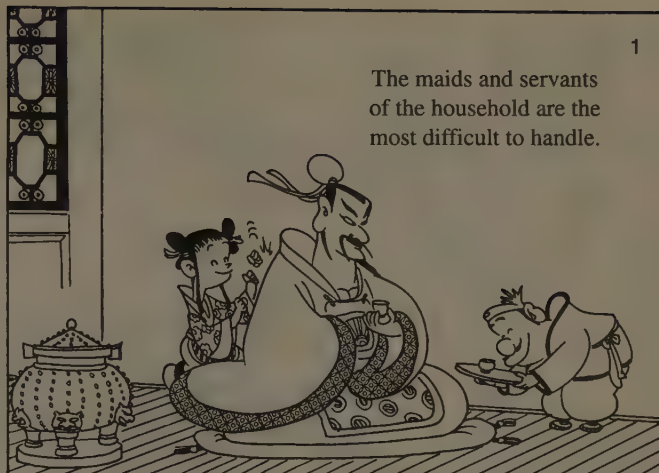


* a kind of Chinese chess

Book XVII,
Chapter 25
Yang Huo

唯女子与小人难养也。
近之则不逊，远之则怨。

阳货第十七：二五



1

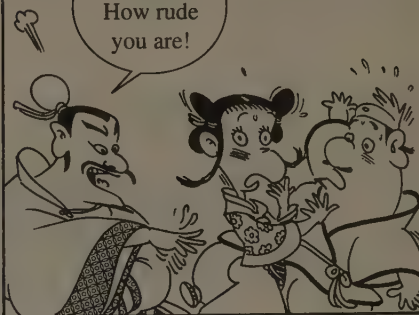
The maids and servants
of the household are the
most difficult to handle.

If you get too close to them,
they become insolent.



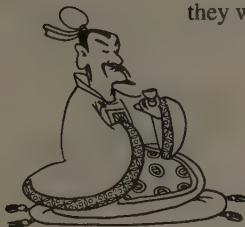
2

Go away!
How rude
you are!



3

If you keep a distance,
they will complain.



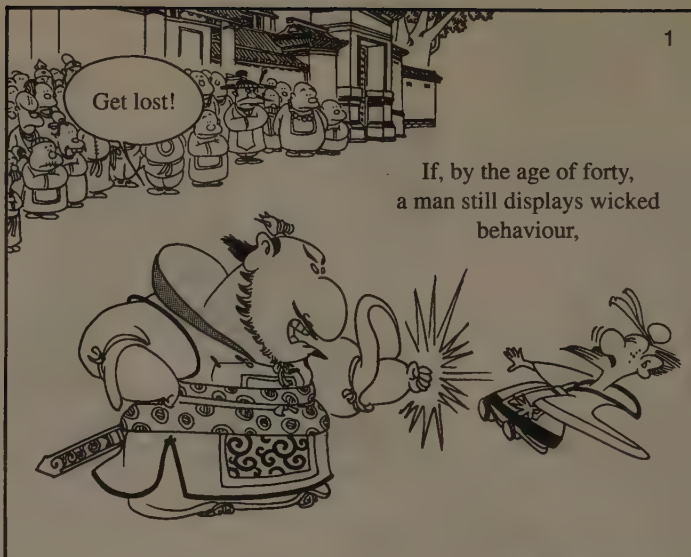
Huh! Our
master looks
down on us
servants.



4

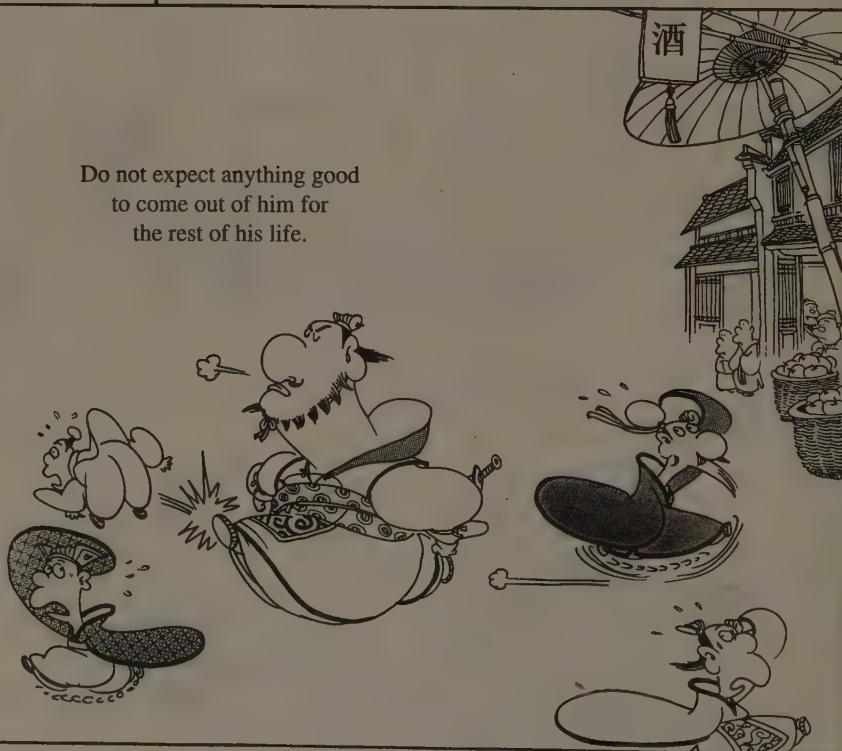
Book XVII,
Chapter 26
Yang Huo

年四十而见
恶焉，其终
也已！
阳货第十七：
二六



2

Do not expect anything good
to come out of him for
the rest of his life.



Book XVIII, Chapter 1 The Viscount of Wei

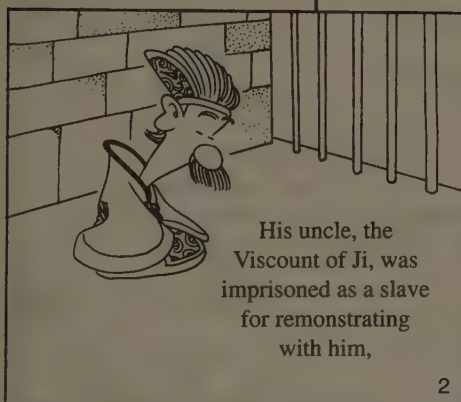
微子去之，箕子为之奴，比干諫而死。孔子曰：「殷有三仁焉！」
微子第十八：一



Shang Zhou, king of the Yin Dynasty, was such a despot that his brother, the Viscount of Wei, left him.



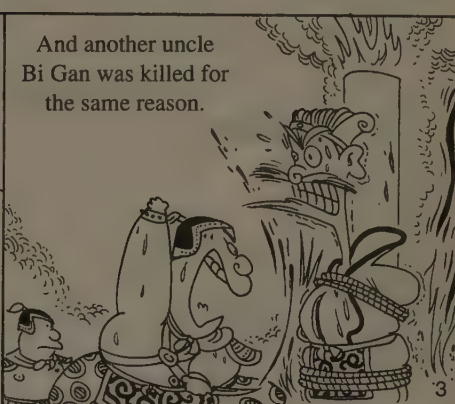
1



His uncle, the Viscount of Ji, was imprisoned as a slave for remonstrating with him,

2

And another uncle Bi Gan was killed for the same reason.

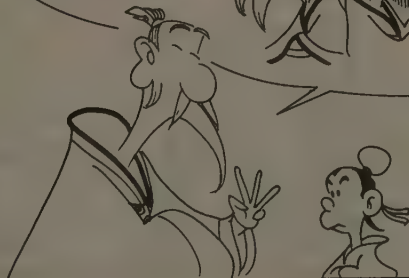


3

There were three men of benevolence who lived at the end of the Yin Dynasty.



Confucius commented in awe:

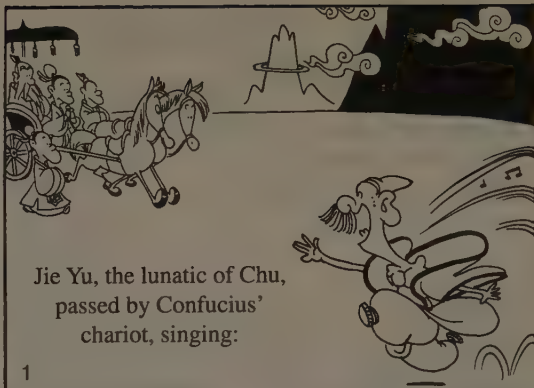


4

Book XVIII, Chapter 5 The Viscount of Wei

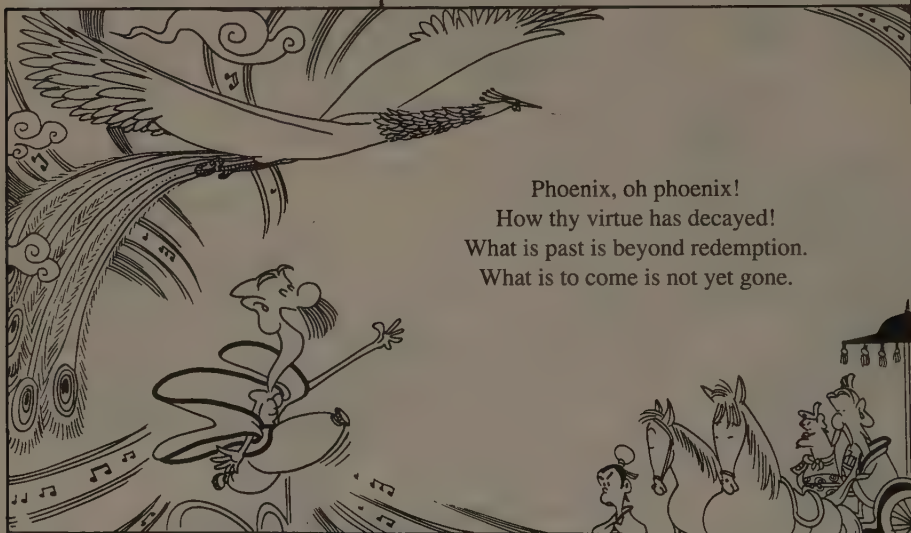
楚狂接舆，歌而过孔子，曰：「凤兮！凤兮！何德之衰？往者不可谏，来者犹可追。已而！已而！今之从政者殆而！」孔子下，欲与之言；趋而辟之，不得与之言。

微子第十八：五

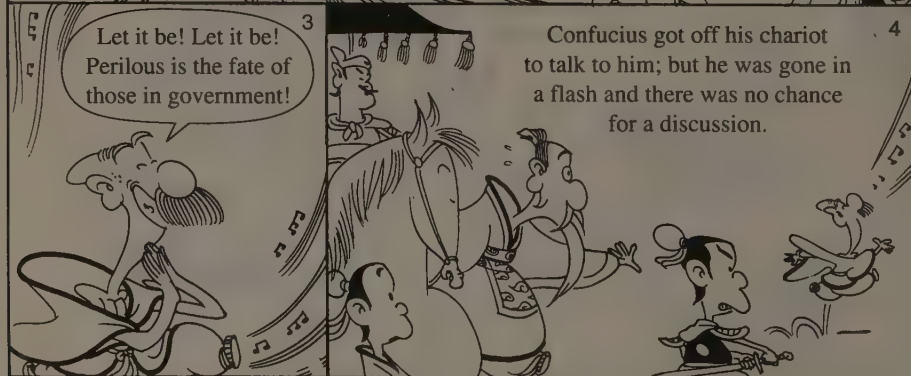


Jie Yu, the lunatic of Chu,
passed by Confucius' chariot, singing:

1



Phoenix, oh phoenix!
How thy virtue has decayed!
What is past is beyond redemption.
What is to come is not yet gone.



Let it be! Let it be!
Perilous is the fate of
those in government!

3

Confucius got off his chariot
to talk to him; but he was gone in
a flash and there was no chance
for a discussion.

4

Book XVIII, Chapter 6 The Viscount of Wei

长沮、桀溺耦而耕。孔子过之，使子路问津焉。
长沮曰：「夫执舆者为谁？」子路曰：「为孔丘。」曰：「是鲁孔丘与？」曰：「是也。」曰：「是知津矣！」问于桀溺，桀溺曰：「子为谁？」曰：「为仲由。」曰：「是鲁孔丘之徒与？」对曰：「然。」曰：「滔滔者，天下皆是也；而谁以易之？且而与其从辟人之士也，岂若从辟世之士哉？」耒而不辍。子路行以告。夫子怃然曰：「鸟兽不可与同群，吾非斯人之徒与而谁与？天下有道，丘不与易也。」

微子第十八：六



1 Chang Ju and Jie Ni were ploughing in the field when Confucius passed by in his chariot.



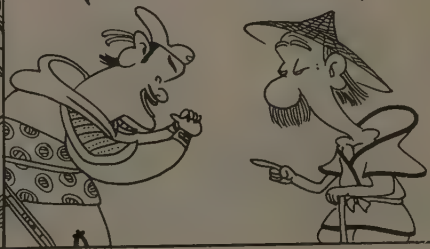
Go and ask them where the ford is.

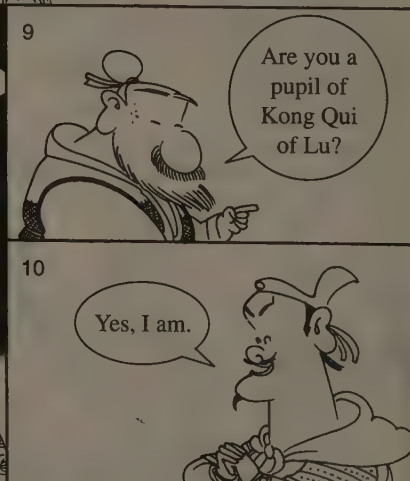
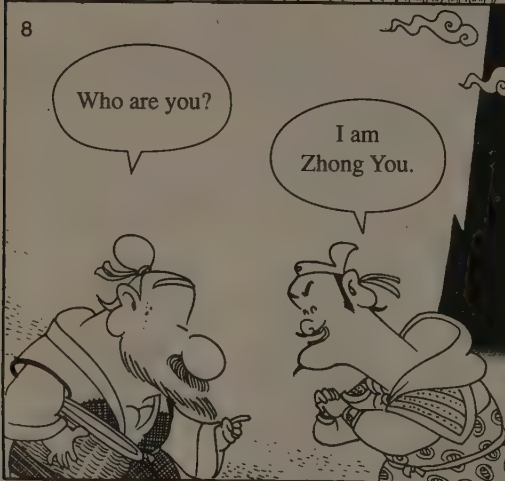
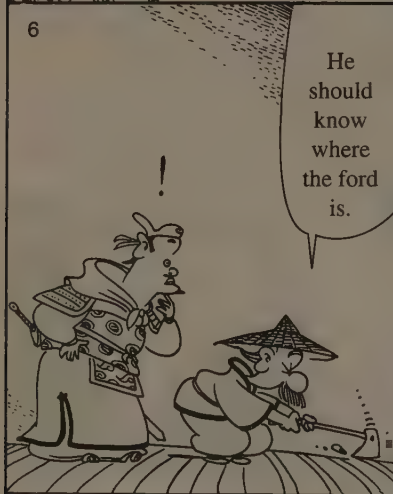
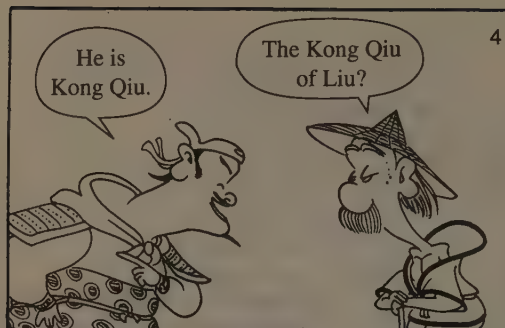
Yes, Master.



Can you please tell me where the ford is?

Who's the man holding the reins?

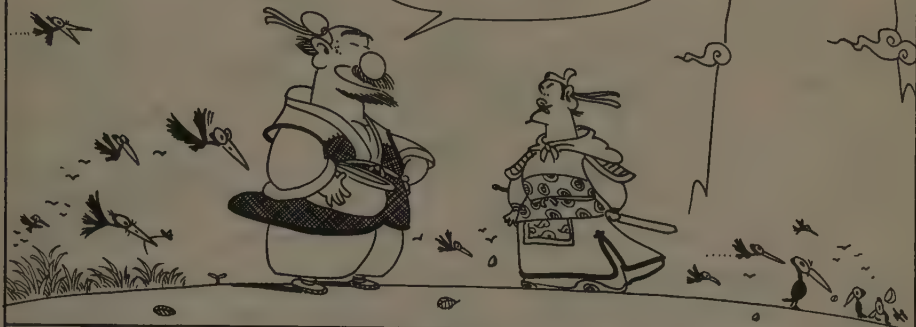




The world is in chaos everywhere, who can change the situation?

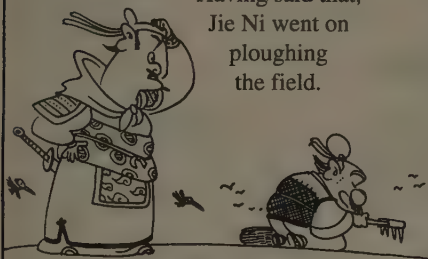
Instead of following a man like Kong Qiu who runs away from wicked men, why don't you follow people like us who run away from the chaotic world?

11



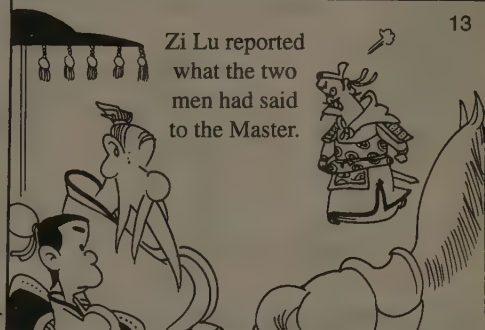
Having said that, Jie Ni went on ploughing the field.

12



Zi Lu reported what the two men had said to the Master.

13



Since I am a man, who then shall I live with other than men? We can't live in the company of birds and beasts.

If the world was happy and peaceful, it wouldn't be necessary for me to try to change it.

14



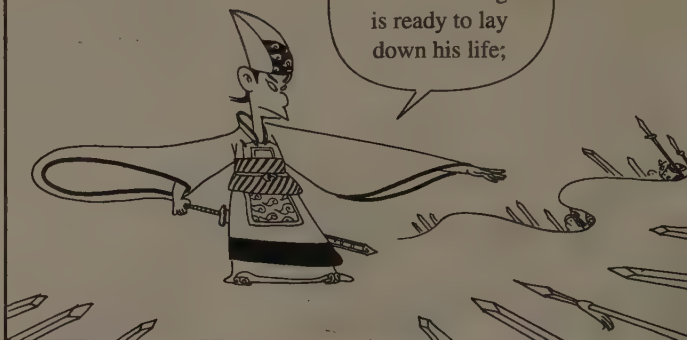
Book XIX,
Chapter 1
Zi Zhang

子张曰：「
士见危致命，
见得思义，祭
思敬，丧思哀，
其可已矣。」
子张第十九：一



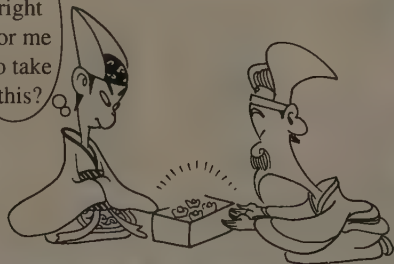
Zi Zhang said:

A gentleman in
the face of danger
is ready to lay
down his life;



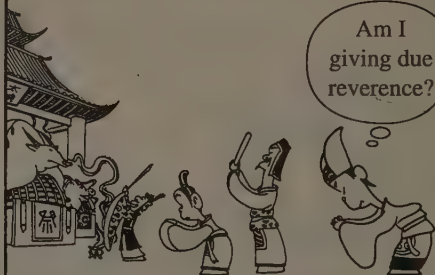
When presented with an
opportunity of gain, thinks
whether it is right;

Is it
right
for me
to take
this?



In sacrifice, does not forget
to be worshipful;

Am I
giving due
reverence?



Am I truly
mourning for
them?

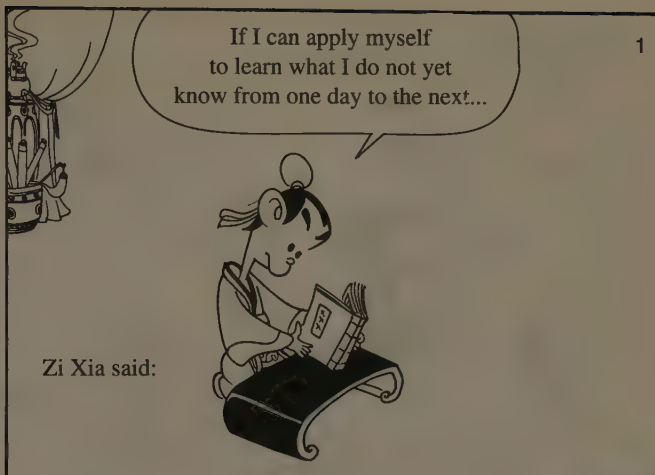
In mourning, shows
heartfelt grief. If he can do
all these, he would have
done all that can be desired.



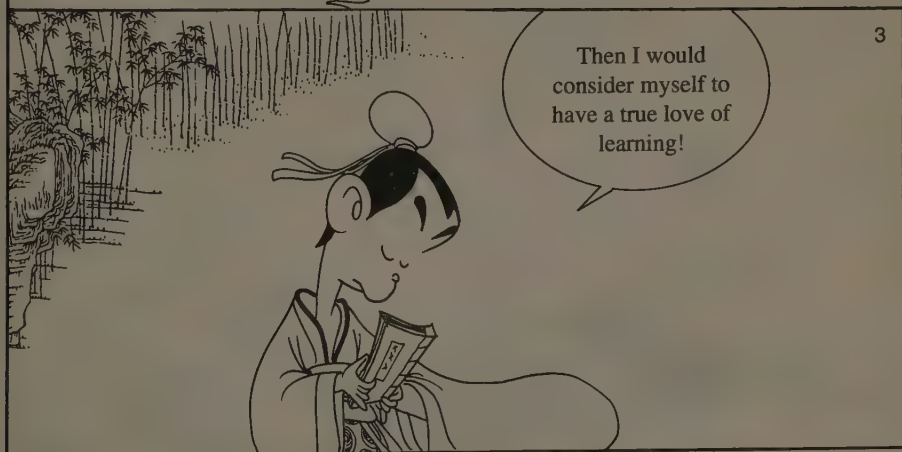
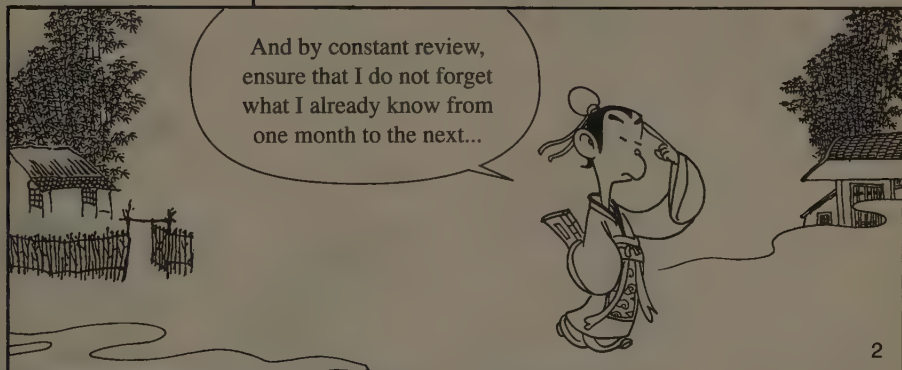
Book XIX,
Chapter 5
Zi Zhang

子夏曰：「日知其所亡，月无忘其所能，可谓好学也已矣！」

子张第十九：·五



Zi Xia said:



Book XIX,
Chapter 6
Zi Zhang

子夏曰：「博学而笃志，切问而近思，仁在其中矣。」

子张第十九：六



Zi Xia said:

If you study extensively to broaden your knowledge...



1

And at the same time maintain a steadfast purpose,

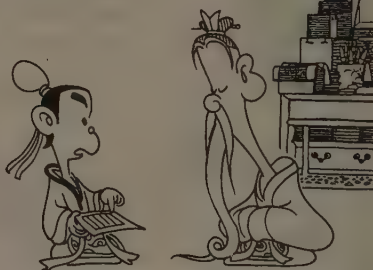
A set aim

2



Earnestly inquiring from others,

3



And carefully thinking for yourself,

Then you will not fail to attain virtue.

Virtue



4



5

Book XIX,
Chapter 9
Zi Zhang

子夏曰：「君子有三变：望之俨然，即之也温，听其言也厉。」

子张第十九：九



1



Zi Xia said:

"A gentleman always gives others three different impressions: From afar, he appears stately,

On a closer look,
he appears amiable,

2



But when he speaks,
he sounds stern."

3



Book XIX,
Chapter 10
Zi Zhang

子夏曰：「君子信而
后劳其民；未信，则以
为厉己也。信而后谏；
未信，则以为谤己也。」

子张第
十九：十



Zi Xia said:

A superior official must
first win the confidence
of the people before he can
put them to work.

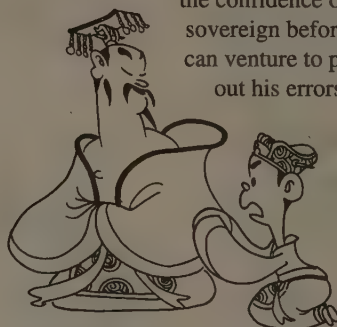


Otherwise, they will
think that he is
oppressing them.

You're
abusing us!

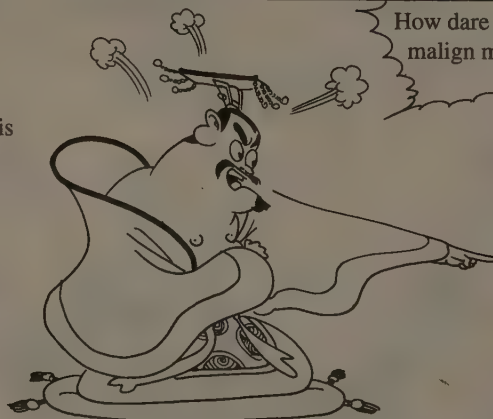


Besides, he must win
the confidence of his
sovereign before he
can venture to point
out his errors.



Otherwise, the
sovereign
will think that he is
being slandered.

How dare you
malign me!



Book XIX,
Chapter 11
Zi Zhang

子夏曰：「大德不踰閑，小德出入可也。」

子张第十九：
十一



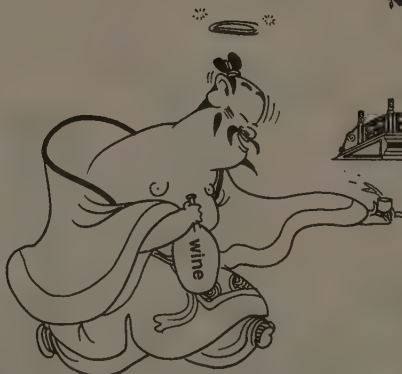
Zi Xia
said:

As long as a man
does not transgress
moral principles of
great importance,



1

He may trespass in
the minor points of
moral conduct.



2

Book XIX,
Chapter 13
Zi Zhang

子夏曰：「仕
而优则学，学
而优则仕。」

子张第十九：
十三



1



Zi Xia said:

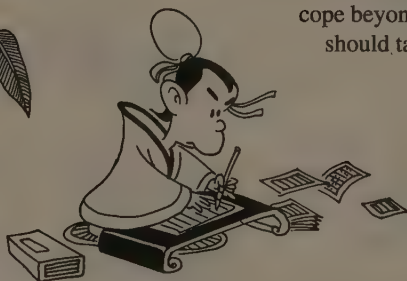
"When a man is able to cope
beyond official duties, he should
devote more time to studies.



2

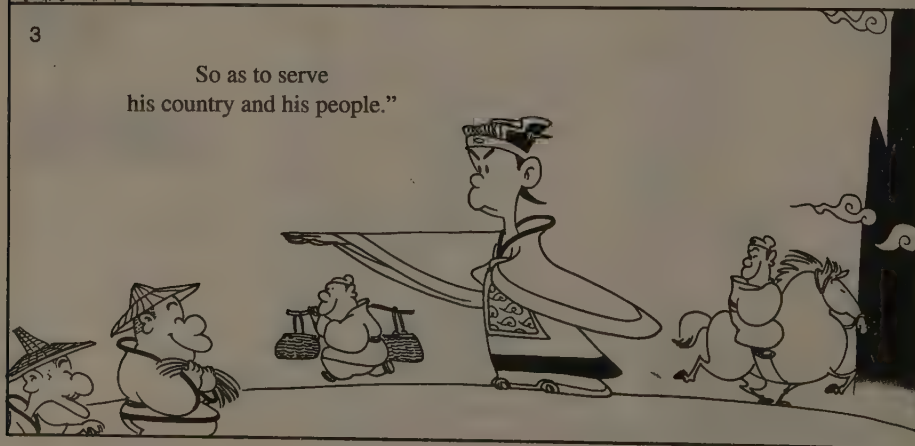


When a scholar is able to
cope beyond studies, he
should take office,



3

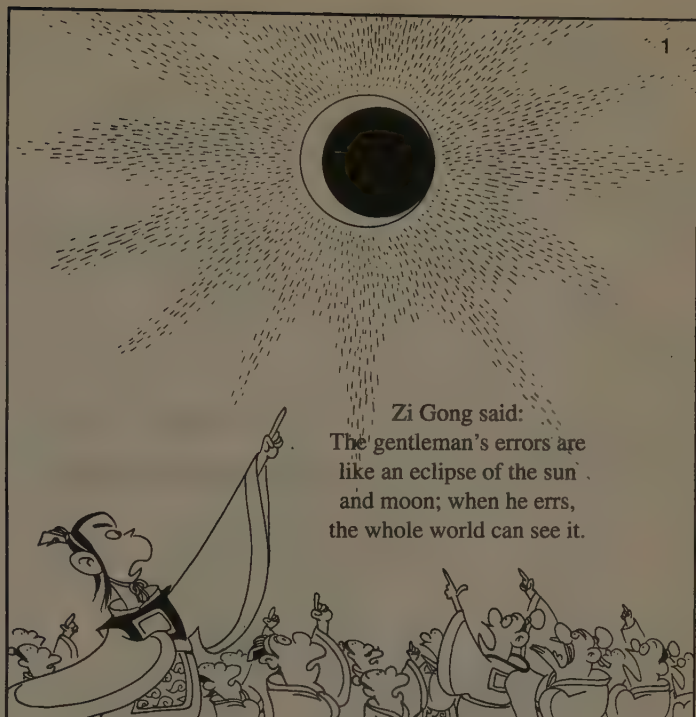
So as to serve
his country and his people."



Book XIX,
Chapter 21
Zi Zhang

子贡曰：「君子之过也，如日月之食焉；过也，人皆见之；更也，人皆仰之。」

子张第十九：
二一



Zi Gong said:
The gentleman's errors are
like an eclipse of the sun
and moon; when he errs,
the whole world can see it.

2

When he corrects himself,
the whole world
looks up to him.



Book XX,
Chapter 3
Yao Speaks

不知命，无以为君子也；
不知礼，无以立也；不知
言，无以知人也。

尧曰第二十：三



1

A man who does not know
the will of Heaven cannot
be a gentleman;

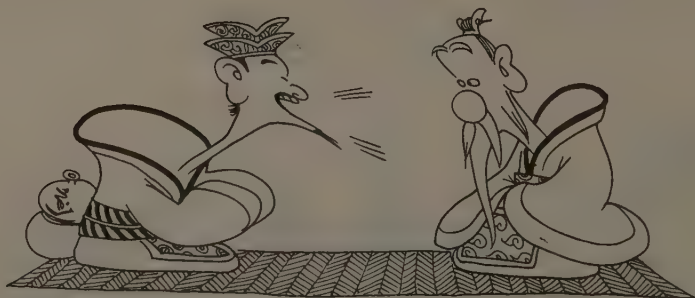


A man who knows nothing
about the rites cannot establish
himself in society.



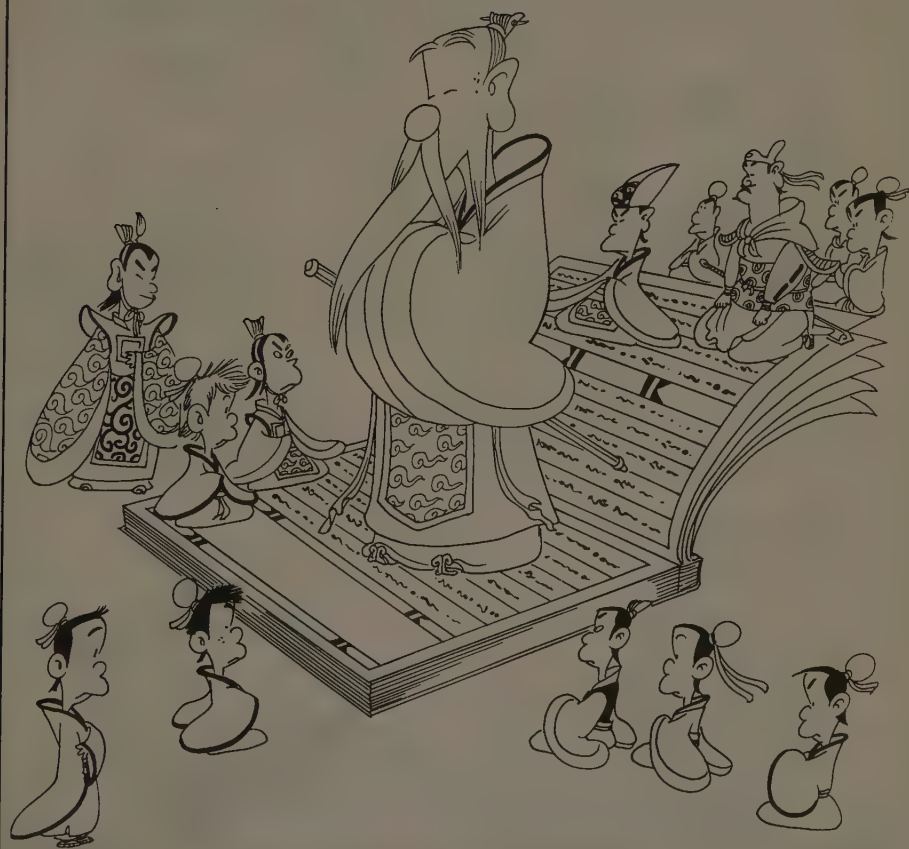
2

A man who cannot tell right
from wrong is unable to
tell good men from the evil.



3

Confucius' Pupils

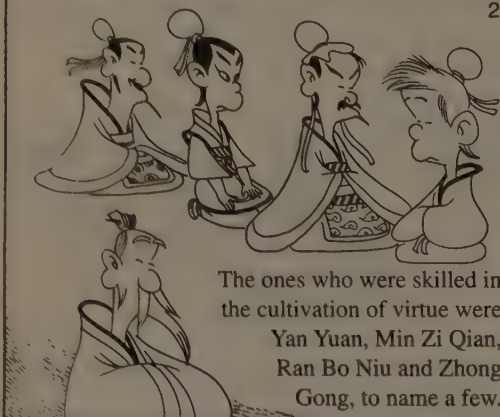


1

Among my pupils,
there are seventy-seven
of them who are brilliant
scholars with outstanding
achievements in
different fields.



2



The ones who were skilled in
the cultivation of virtue were
Yan Yuan, Min Zi Qian,
Ran Bo Niu and Zhong
Gong, to name a few.

3

Ran You and Ji Lu were
among those skilled in
governmental affairs.



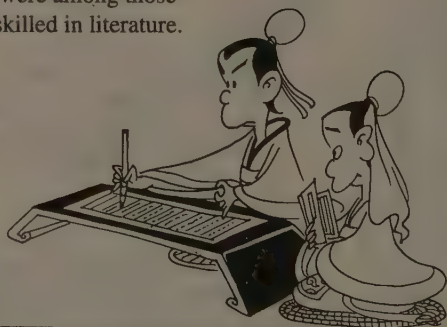
4

Zai Wo and Zi Gong were
among those skilled in the
art of speech.



5

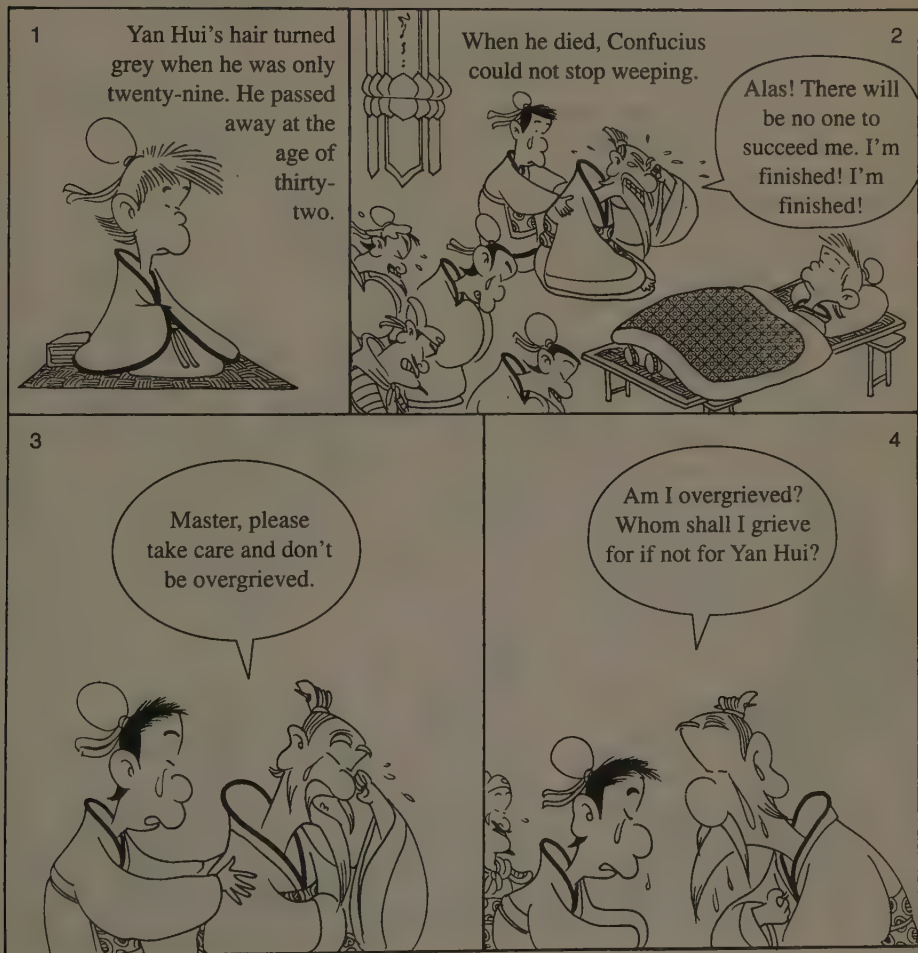
Zi You and Zi Xia
were among those
skilled in literature.

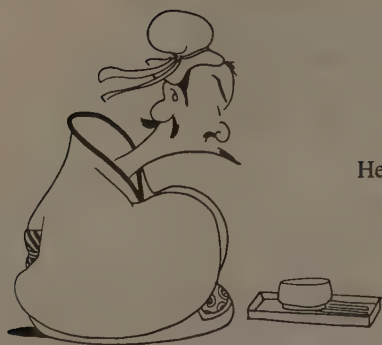




Yan Hui 颜回

Yan Hui styled himself Zi Yuan.
He was a native of Lu and was younger
than Confucius by thirty years.





Min Sun 闵损

Min Sun styled himself Zi Qian.
He was a native of Lu and was younger
than Confucius by fifteen years.

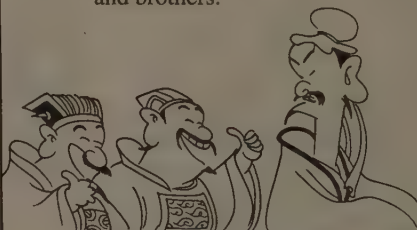
Confucius once praised him.
“What a filial son Min Zi Qian is.
He serves and obeys his parents
and loves his brothers,

1



So much so that there is no
way anyone can reproach
him in front of his parents
and brothers.”

2



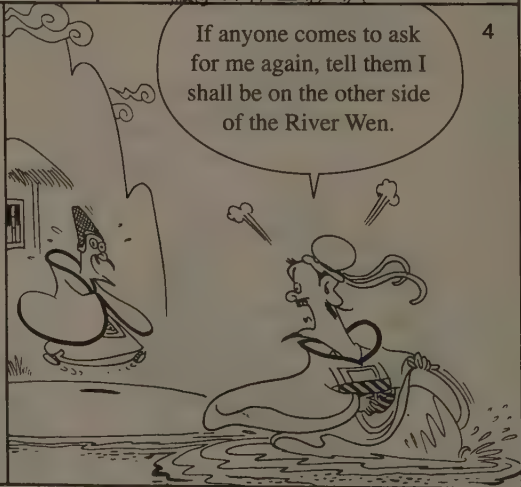
A man of principle, he once
declined an offer by the powerful
Ji family to be their steward and
would not accept employment
from corrupt princes. To the
messenger sent by the Ji family,
he said:

3



If anyone comes to ask
for me again, tell them I
shall be on the other side
of the River Wen.

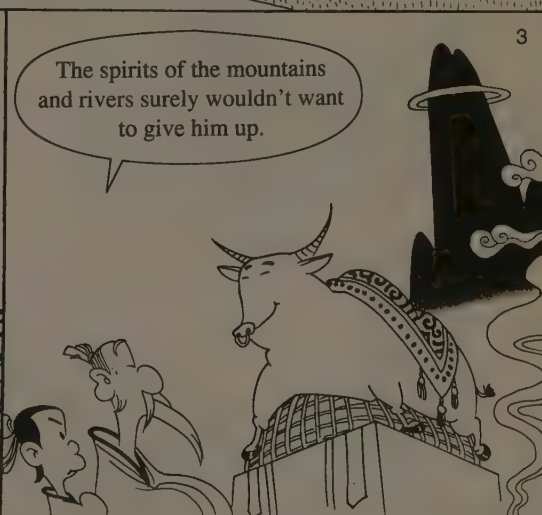
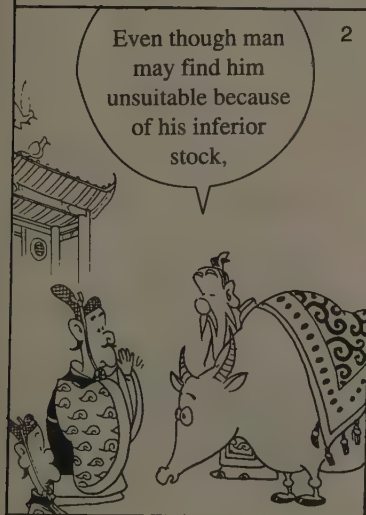
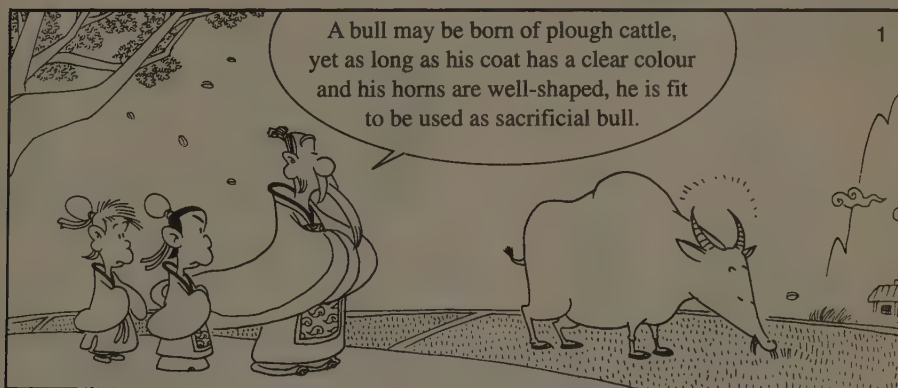
4





Ran Yong 冉雍

Ran Yong styled himself Zhong Gong.
He was a native of Lu and was younger than
Confucius by twenty-nine years.
He came from a poor family for his father
belonged to the lowest rung of society.





Zhong You 仲由

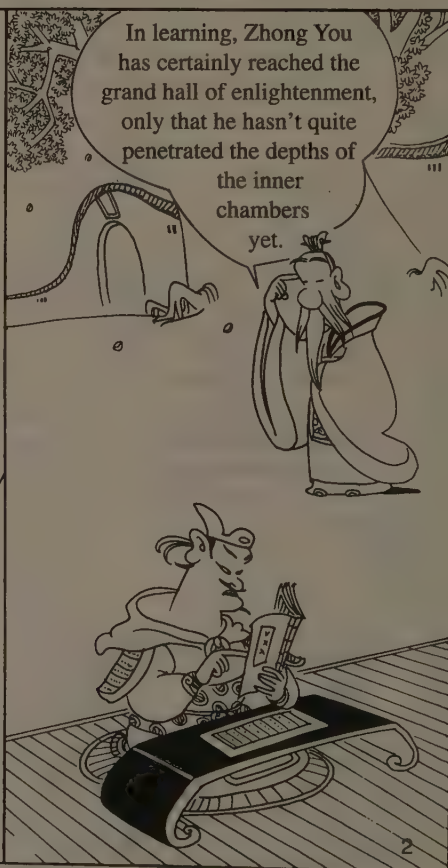
Zhong You, styled Zi Lu, was a native of Bian and was younger than Confucius by nine years. He used to be a boorish, hearty man who loved muscles and might, but eventually mellowed through the influence of Confucius. In his old age, Zi Lu served as Counsellor of Pu of Wei. He was killed in a revolt in Wei.



Who else but Zhong You can stand beside a man garbed in fur coat, himself in old robes, without feeling embarrassed?



1



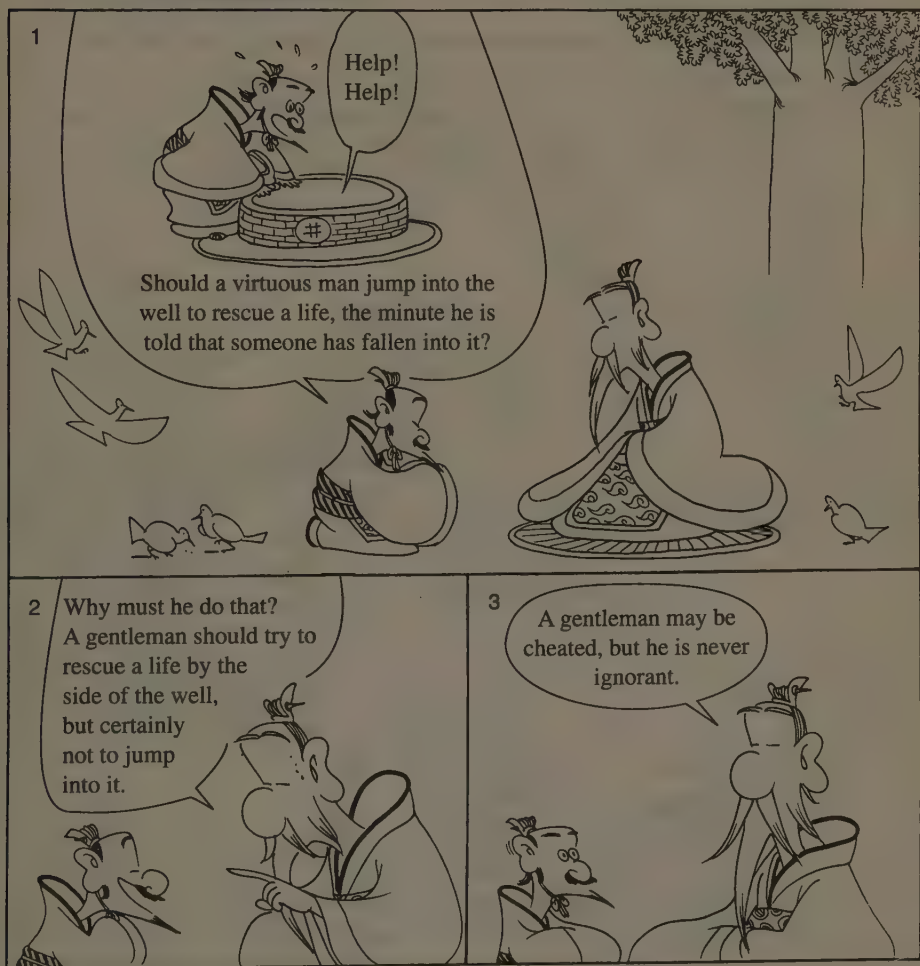
In learning, Zhong You has certainly reached the grand hall of enlightenment, only that he hasn't quite penetrated the depths of the inner chambers yet.

2



Zai Yu 宰予

Zai Yu styled himself Zi Wo. A native of Lu, Zai Yu was an eloquent man well-versed in the art of debate. He was Counsellor of Lin Zi of Qi and was involved in a revolt staged by Tian Chang. Because of him, his whole family was implicated and killed, leaving Confucius to lament deeply for him.



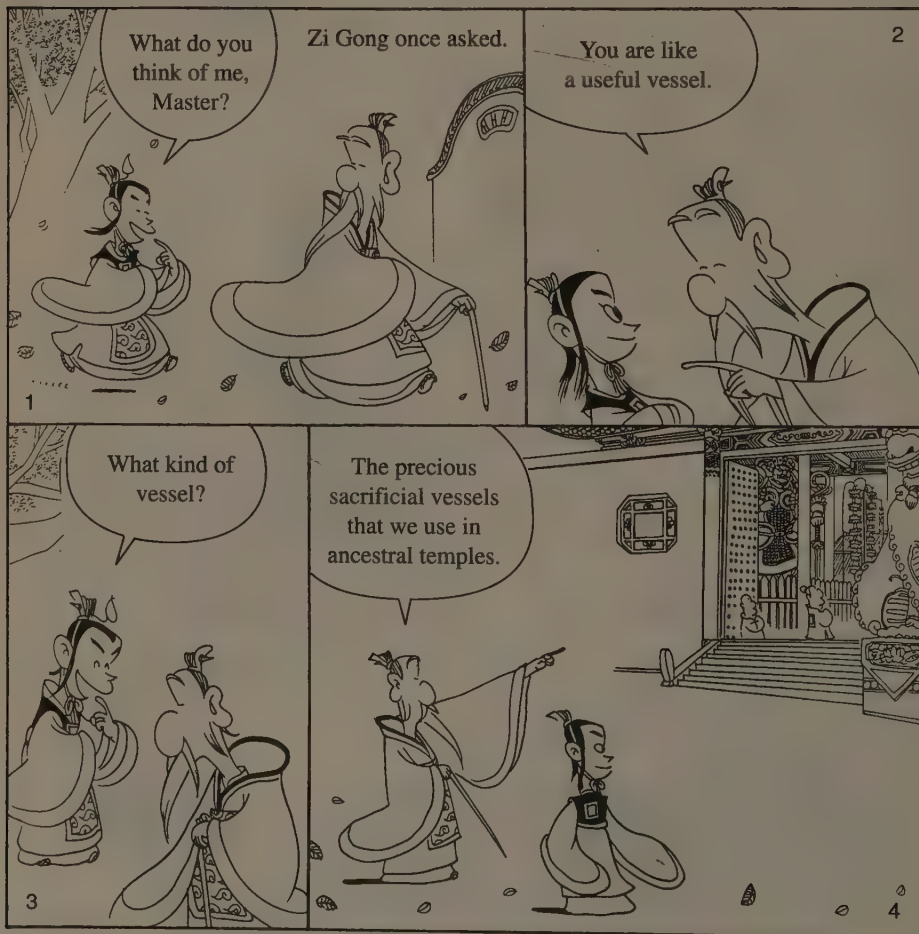


Duan Mu Ci 端木赐

Duan Mu Ci, styled Zi Gong, was a native of Wei and was younger than Confucius by thirty-one years. He was eloquent and a good debater who loved to spread the faults as much as the strengths of others.

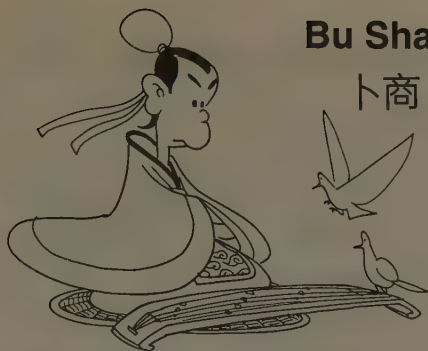
On more than one occasion, he has helped Lu and Wei out of dire straits.

He was wealthy and possessed a business acumen, which earned him fortunes. He died of old age in Qi.



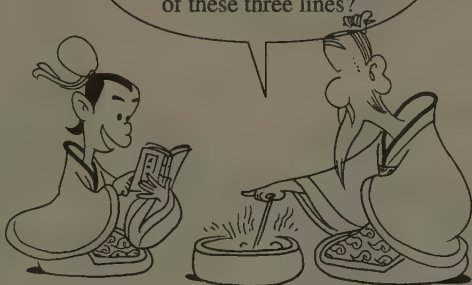
Bu Shang

卜商



Bu Shang, styled Zi Xia, was a native of Wen and was younger than Confucius by forty-five years. After the Master had passed away, Zi Xia went and settled in Xi He of Wei, where he recruited pupils and became a teacher of Duke Wen of Wei. When his son died, he cried so hard that he became blind.

The Odes says:
Zi Xia asked: "Her delightful smiles are rippling,
Her beautiful eyes are glancing,
Colours are painted on plain silk."
What is the meaning of these three lines?



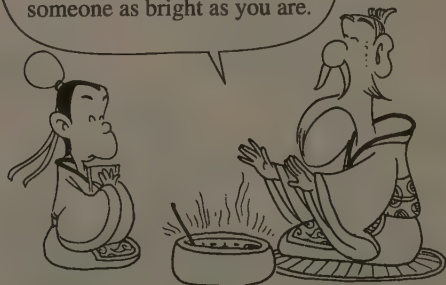
It means that when you paint, you have white as a base and then put colours on it.



It may mean that man must possess virtue first and then refine it with the practice of rites. Is that correct?



What you have said has enlightened me on the poem. It looks like I can only discuss The Odes with someone as bright as you are.





Tantai Mie Min 澹台灭明

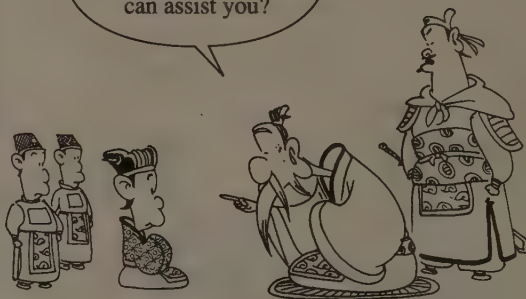
Tantai Mie Ming styled himself Zi Yu. He was a native of Wu Cheng and was younger than Confucius by thirty-nine years. Zi Yu, though ugly, was an upright and honest man. In later years, he travelled to the states south of the Yangtzu River, where he recruited some three hundred students. He set up personal guidelines on give-and-take and observed them strictly. For this, his integrity spread widely among the lords.

Zi Yu was a steward of Wu Cheng.



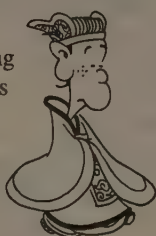
1

Is there any virtuous man over there who can assist you?



2

There is this man called Tantai Mie Ming who does things according to the law and never takes short-cuts.

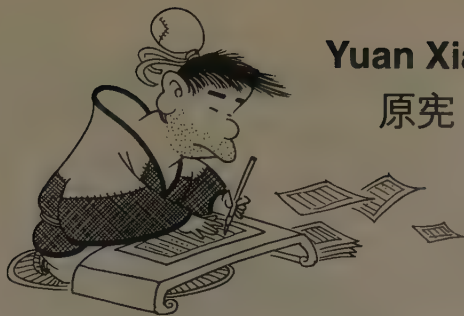


3

He never comes to my place except on official business.



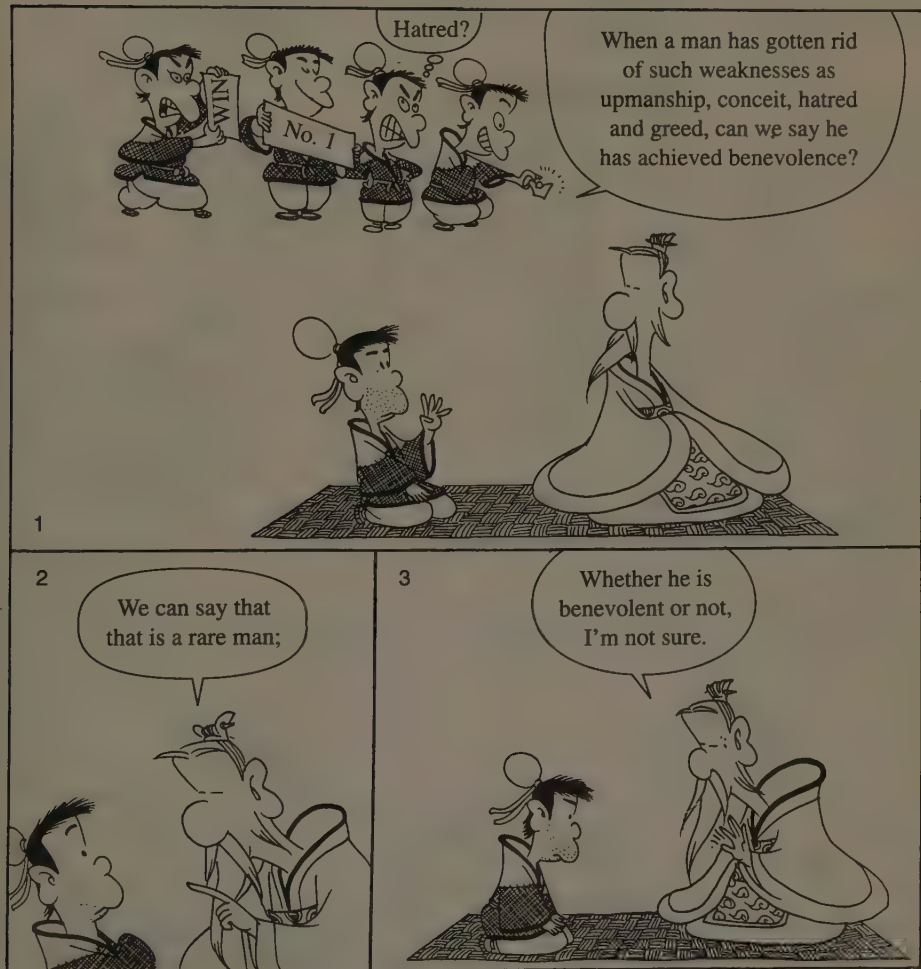
4



Yuan Xian

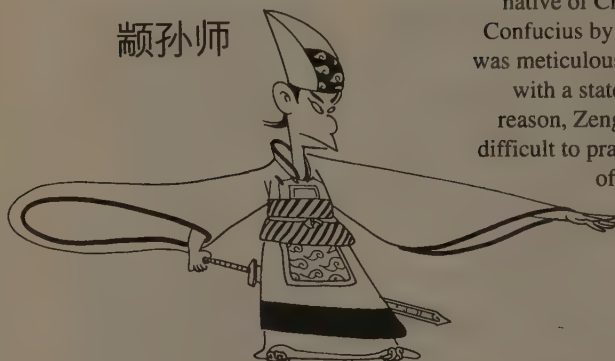
原宪

Yuan Xian styled himself Zi Si and was a native of Lu. He was very poor and after the Master died, he went away to live by a remote river.

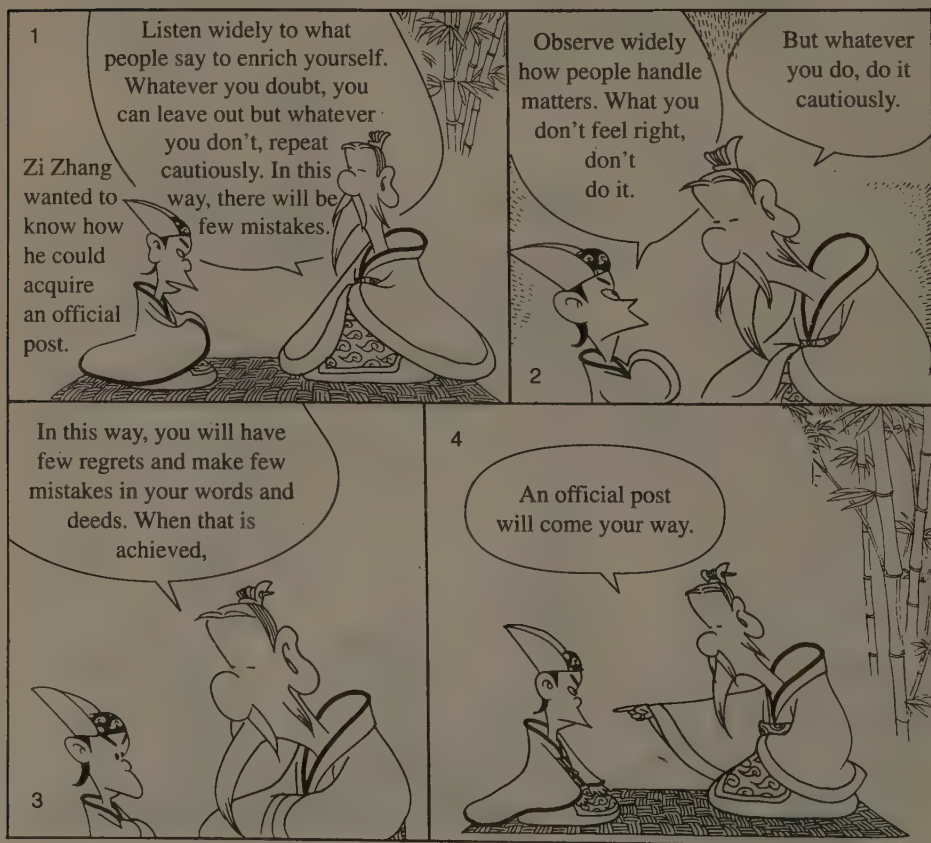


Zhuan Sun Shi

顓孙师



Zhuan Sun Shi, styled Zi Zhang, was a native of Chen and was younger than Confucius by forty-eight years. Zi Zhang was meticulous with attire and preoccupied with a stately presentation. For this reason, Zeng Zi once said of him: It is difficult to practise virtue in the company of a man like this.



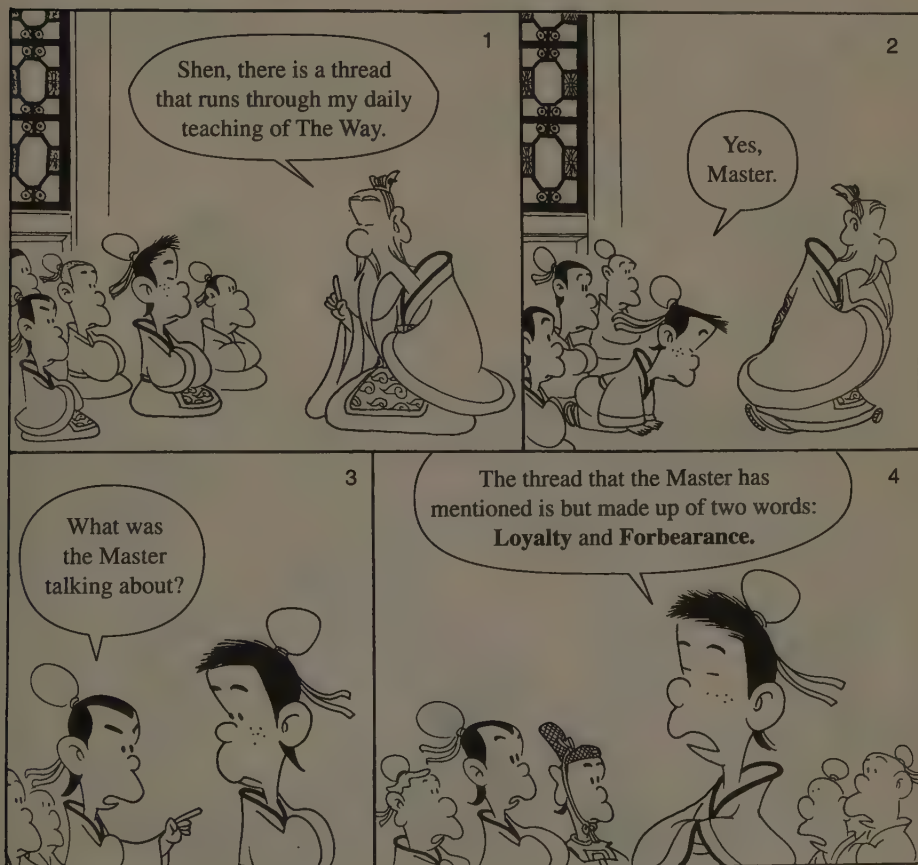


Zeng Shen

曾参

Zeng Shen styled himself Zi Yu. He was a native of Nan Wu Cheng of Lu and was younger than Confucius by forty-six years. The Master felt he could understand filial piety thoroughly and so made him his pupil.

Zeng Shen wrote a book entitled "*Xiao* Jing*". He died in his old age in Lu.



* *Xiao* means 'filial'.



Fan Xu

樊須

Fan Xu, styled Zi Chi, was a native of Qi and was younger than Confucius by thirty-six years.



You Ruo

有若



You Ruo, styled Zi You, was a native of Lu and was younger than Confucius by forty-three years. After Confucius died, his pupils missed him badly and because You Ruo resembled the Master in appearance, they made him their teacher.



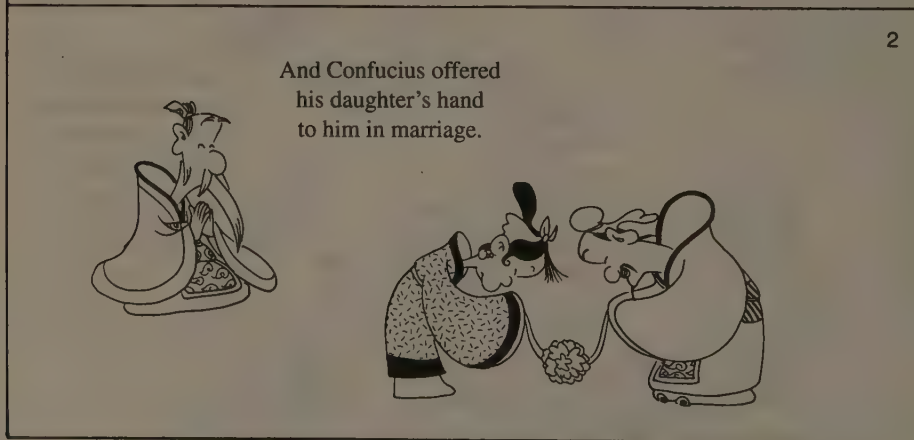
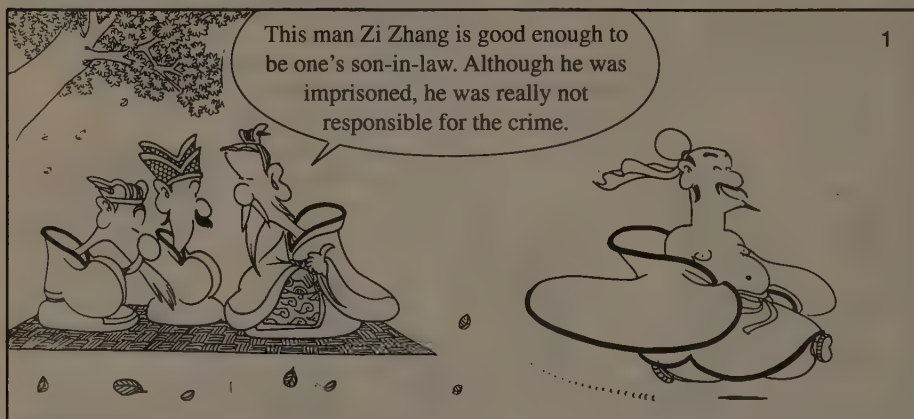
* 和 means 'harmony'.

** 礼 means 'rites'.

Gong Ye Zhang

公冶长

Gong Ye Zhang, styled Zi Zhang, was a native of Qi and was Confucius' son-in-law.





Nan Gong Gua 南宮括

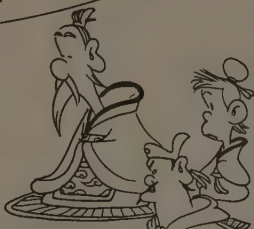
Nan Gong Gua, styled Zi Rong,
was a native of Lu.

Confucius had this to say about him:
“When the government was orderly, he did not
have to lose his office, and when the government
was topsy-turvy, he managed to keep
clear of trouble.” And Confucius offered his
brother’s daughter to him in marriage.

Yi excelled in
archery, while Ao
excelled in
canoeing. Both
were men of
courage, but
they died
terrible deaths.



1



Xia Yu and Hou Ji were
different. They took to
ploughing the fields
themselves and still
ruled the world.
Wasn't that true?



2



Since Confucius offered
no answer, Zi Rong
excused himself.



3



What a gentleman he is!
What a follower of
benevolence!



4



Gong Xi Chi

公西赤

Gong Xi Chi, styled Zi Hua, was a native of Lu and was younger than Confucius by forty-two years.

When Zi Hua went away on a diplomatic mission to Qi, Ran You applied to Confucius for household provisions on behalf of Zi Hua's mother.

1
Give him six bushels of grain.

Give him more, please.

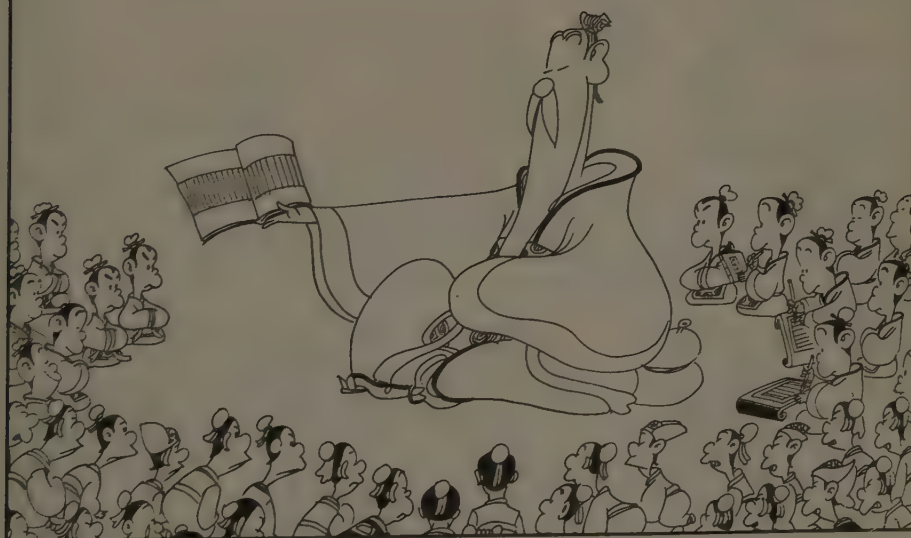
2
Give him sixteen bushels then.

But Ran You took it upon himself to give him eight hundred bushels.

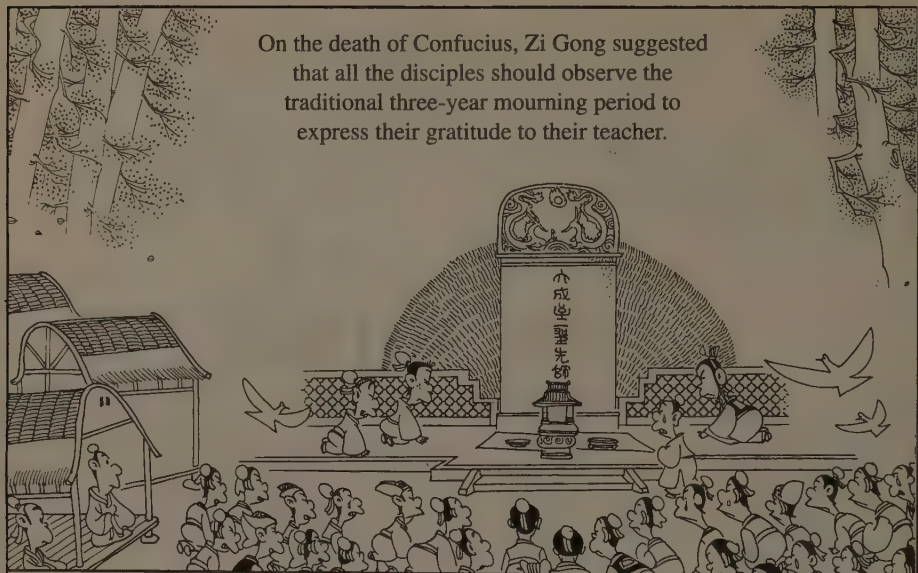
When Confucius knew about it, he said:

When Gong Xi Chi went away on a diplomatic mission to Qi, he was riding in a chariot drawn by well-fed horses and dressed in fine warm clothes. I have heard that a gentleman seeks to help others in need, not to increase his own fortunes.

EPILOGUE

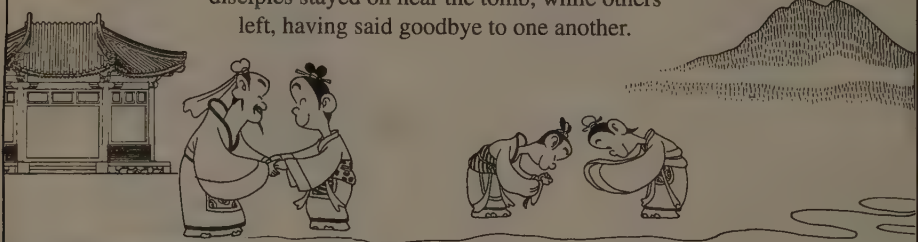


On the death of Confucius, Zi Gong suggested that all the disciples should observe the traditional three-year mourning period to express their gratitude to their teacher.



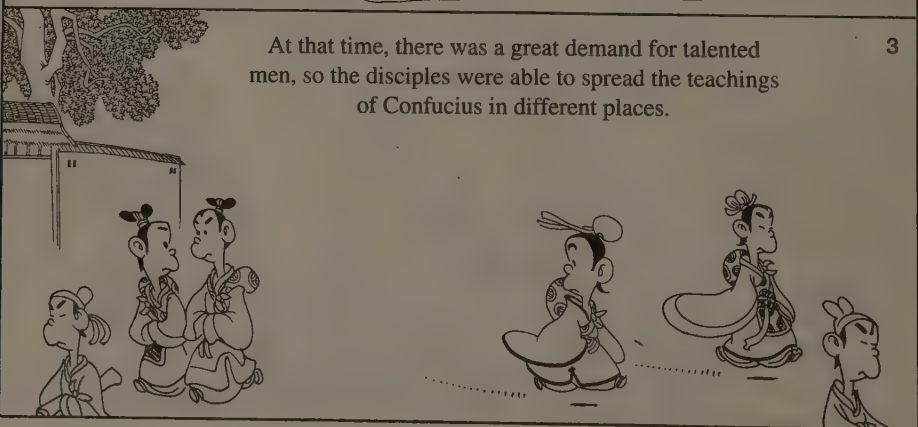
When the three years were up, some of the disciples stayed on near the tomb, while others left, having said goodbye to one another.

2



At that time, there was a great demand for talented men, so the disciples were able to spread the teachings of Confucius in different places.

3



Zi Xia went to the court of the princes of Wei and took on the responsibility of educating them in the Confucian Way. He was later known as Transmitter of the Classical Books.

1



Zeng Zi stayed on and devoted himself to work on expanding the teachings of Confucius. Later generations called him Explicator of the Fundamental Principles of the Sage.



Besides his disciples, many natives of Lu also came to live near Confucius' tomb, and in time, a village known as Kong's Village was formed there.



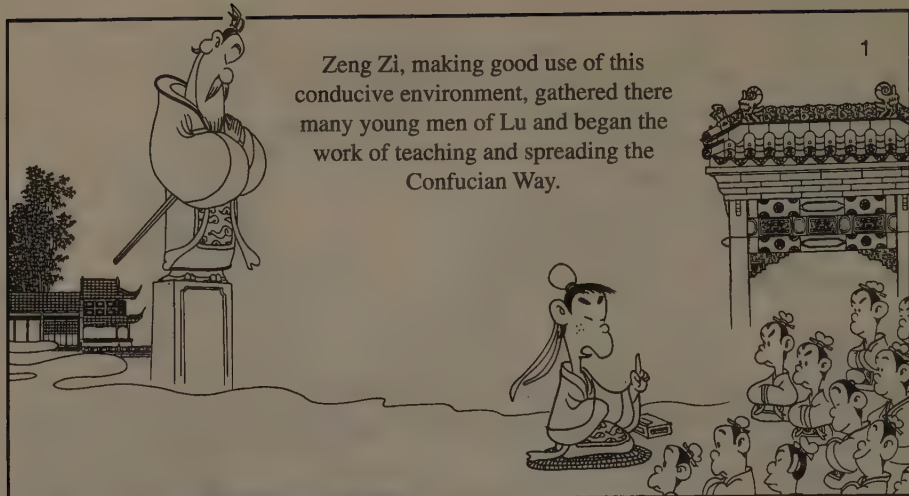
2

3

Confucius' home was turned into a temple, and within were kept many of his personal belongings. The Temple later became a sacred place for scholars who desired to follow the Confucian Way.

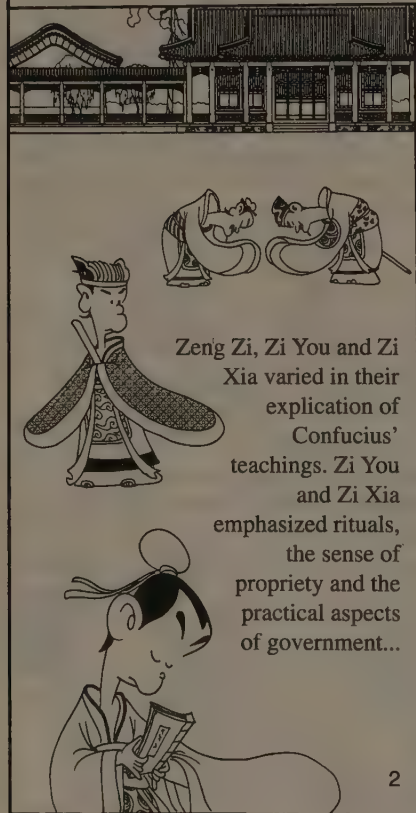
4





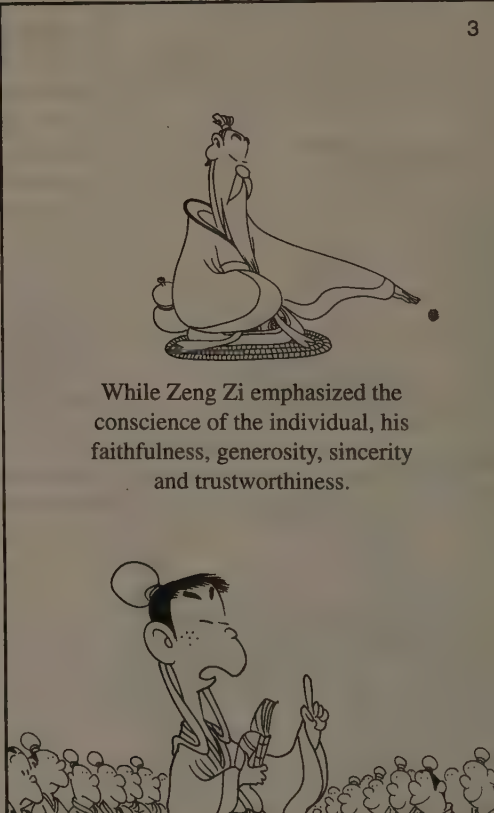
1

Zeng Zi, making good use of this conducive environment, gathered there many young men of Lu and began the work of teaching and spreading the Confucian Way.



2

Zeng Zi, Zi You and Zi Xia varied in their explication of Confucius' teachings. Zi You and Zi Xia emphasized rituals, the sense of propriety and the practical aspects of government...



3

While Zeng Zi emphasized the conscience of the individual, his faithfulness, generosity, sincerity and trustworthiness.

Eventually, the Teaching of Confucius was handed down by Zeng Zi to Zi Si, Confucius' grandson, and after his death, to Mencius through his disciples.



Zeng Zi



Zi Si



Mencius



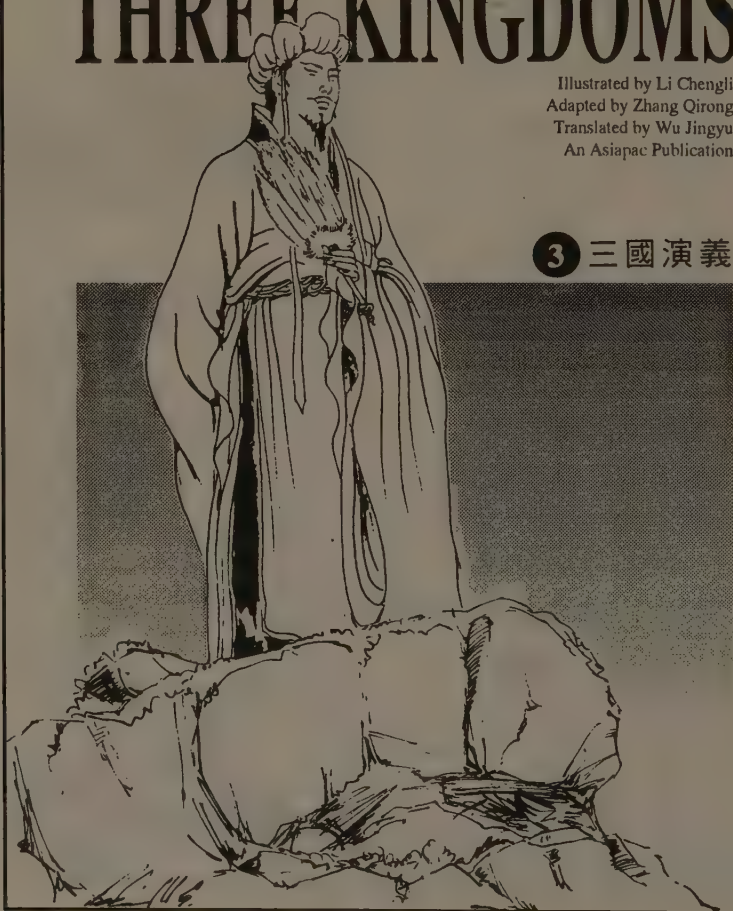
Forthcoming...

Romance of the Three Kingdoms Vol. 3

ROMANCE OF THE THREE KINGDOMS

Illustrated by Li Chengli
Adapted by Zhang Qirong
Translated by Wu Jingyu
An Asiapac Publication

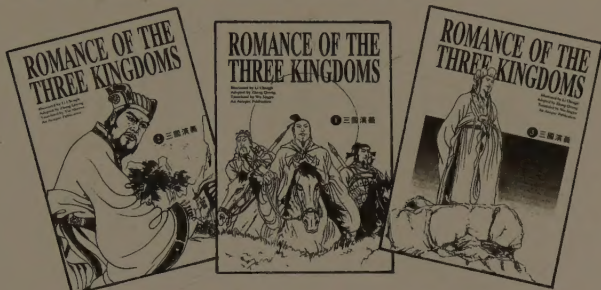
3 三國演義



SPECIAL OFFER

Romance of the Three Kingdoms Vol. 1-10

China's Greatest Historical Classics in Comics



Make your subscription for this new comic series and enjoy **25% discount**.

Original Price for 10 volumes — **S\$99.91** (inclusive of GST)

*Special price for subscription of 10 volumes — **S\$74.90** (inclusive of GST)

*If you have already purchased Volume 1, this special offer is still valid for your subscription of Vol. 2-10 at — **S\$64.90** (inclusive of GST)

Send this complete page for your mail order

() I wish to subscribe for *Romance of the Three Kingdoms Vol. 1-10* at the nett price of S\$74.90.

() I wish to subscribe for *Romance of the Three Kingdoms Vol. 2-10* at the nett price of S\$64.90. I understand that the special offer is valid only if payment is made with original copy of this page containing the SEAL OF PURCHASE to authenticate my purchase of Volume 1.

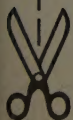
Enclosed is my postal order/money order/cheque/ for S\$ _____
(No.: _____)

Name _____

Address _____

Send to: ASIAPAC BOOKS PTE LTD 629 Aljunied Road #04-06 Cititech Industrial Building
Singapore 1438 Tel: 7453868 Fax: 7453822

Note: Each volume will be mailed to you upon publication. Delivery of all 10 volumes will be completed by March 1996.



《亞太漫畫系列》

仁者的叮咛

孔子說

編著：蔡志忠

亞太圖書有限公司出版

THE SAYINGS OF CONFUCIUS

This new edition is a treat for readers who will have insights into

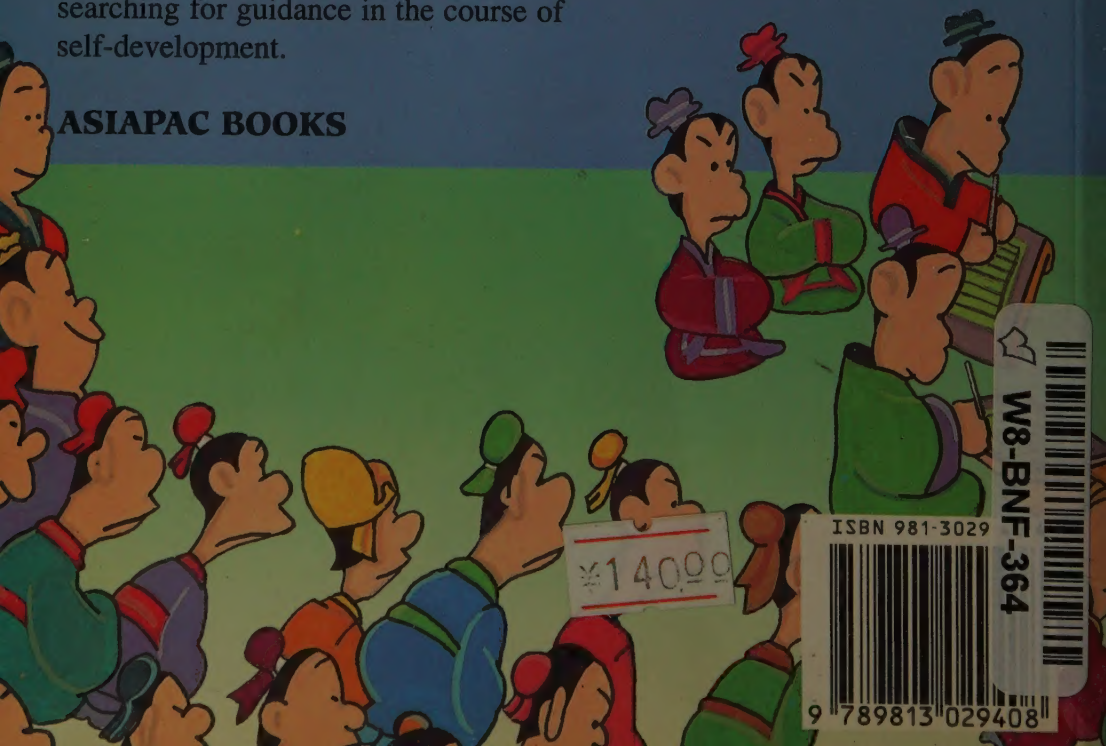
- the life of Confucius
- better selection of sayings from *Lun Yu (The Analects)*
- prominent pupils of Confucius

Combining the earlier edition of *Sayings of Confucius* and *Lun Yu*, this new volume offers more thorough understanding of the teachings of *The Analects*, providing food for thought to modern men and women who are searching for guidance in the course of self-development.

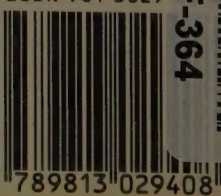
ASIAPAC BOOKS

**Four Books of the
Confucian Classics**
available in Asiapac's

- The Sayings of Confucius (*Lun Yu - The Analects*)
- The Wisdom of Confucius (*Da Xue - The Great Learning, & Zhong Yong - The Doctrine of the Mean*)
- The Sayings of Mencius



ISBN 981-3029



W8-BNF-364