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Traditional Chinese Culture Series

CONFUCIUS SPEAKS

The Message of the Benevolent

译者/BRIAN BRUYA(美)



孔子说

仁·者·的·叮·哼



「蔡志忠」著
TSAI CHIH CHUNG

Bestselling comics author with
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CONFUCIUS SPEAKS

孔子说
仁者的叮咛

The Message of the Benevolent

The writings of Chinese early thinkers have influenced all facets of Chinese culture and society, from education to art, from politics and warfare to common etiquette. The popular comic book artist TSAI CHIH CHUNG has faithfully brought the wisdom of these classics to life with his uniquely charming illustrations.

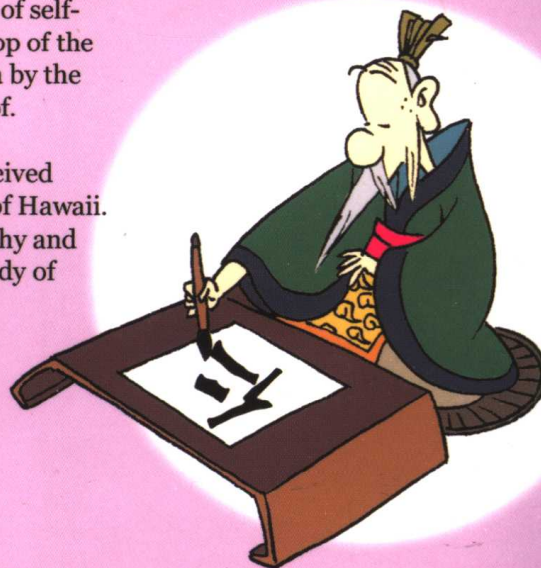
This series on Traditional Chinese Thought features the great thinkers of Chinese history, including:

- Confucius, the sage of harmonious living
- Laozi, the Daoist sage of natural living
- Zhuangzi, the Daoist sage of freedom and spontaneity
- Sunzi, the sage of winning without warring
- Zen masters, the sages of living in the moment

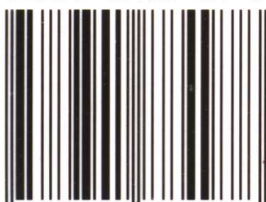
TSAI CHIH CHUNG first came to prominence through his award-winning animated movies and his immensely popular daily comic strips. When he turned his hand to the classics after a prolonged period of self-education, they were acclaimed by critics and shot to the top of the bestsellers lists. His books have been published in America by the renowned publishers Princeton University Press and Knopf.

Brian Bruya is translator of the American editions and received his Ph.D. in Comparative Philosophy from the University of Hawaii. He is a professor and interpreter of early Chinese Philosophy and Managing Editor of Shuhai Wenyuan, a website for the study of Chinese philosophy.

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The Life of Confucius

(as adapted from Sima Qian's
The Historian's Records, 1st cent. B.C.)



孔子要经，季氏殡士，孔子与往。阳虎绌曰：「季氏殡士，非敢殡子也。」孔子由是退。

豆，设礼容。孔子母死，乃殡五父之衢，盖其慎也。瞰人挽父之母海孔子父墓，然后往合葬于防焉。

丘生而叔梁纥死，葬于防山。防山在鲁东，由是孔子疑其父墓处，母讳之也。孔子为儿嬉戏，常陈俎

子，祷于尼丘得孔子。鲁襄公二十二年而孔子生。生而首上圩顶，故因名曰丘云。字仲尼，姓孔氏。

孔子生鲁昌平乡陬邑。其先宋人也，曰孔防叔。防叔生伯夏，伯夏生叔梁纥。纥与颜氏女野合而生孔

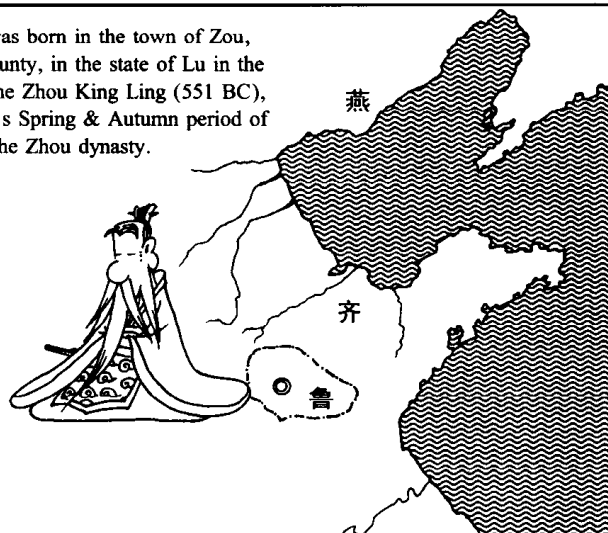
武子卒，平子代立。

今孔丘年少好礼，其达者欤？吾即没，若必师之。」及厘子卒，懿子与鲁人南宫敬叔往学礼焉。是岁，季墙而走，亦莫敢余侮。僮于是，粥于是，以饷余口。」其恭如是。吾闻圣人之后，虽不当世，必有达者。而嗣让厉公。及正考父佐戴、武、宣公，三命兹益恭，故鼎铭云：「一命而偻，再命而伛，三命而俯，循孔子年十七，鲁大夫孟厘子病且死，诫其嗣懿子曰：「孔丘，圣人之后，天于宋。其祖弗父何始有宋

The Life of Confucius

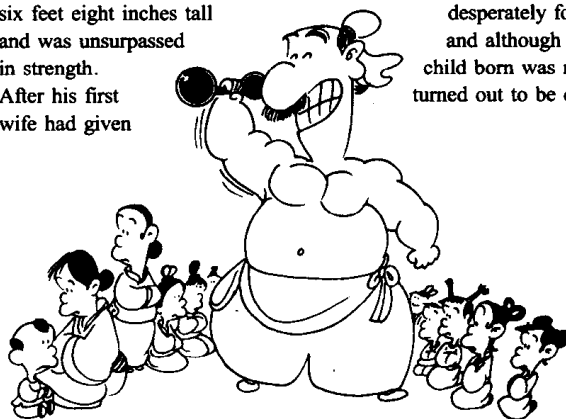


Confucius was born in the town of Zou, Changping county, in the state of Lu in the 21st year of the Zhou King Ling (551 BC), during China's Spring & Autumn period of the Zhou dynasty.



Confucius' father was Kong He, who stood six feet eight inches tall and was unsurpassed in strength. After his first wife had given

birth to nine daughters, the elder Kong hoped desperately for a son, and although the next child born was male, he turned out to be crippled.



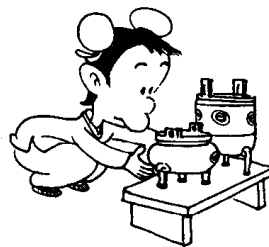
So at sixty-four years old, Kong He took a young woman of the surname Yan as his second wife, and she gave birth to Kong Qiu, known to later Chinese as Kongfuzi, Master Kong, Latinized as Confucius.



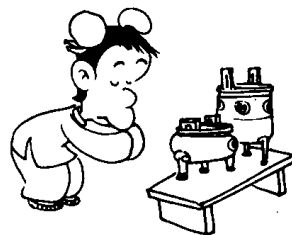
When Confucius was only three years old, his father passed away.



When Confucius was a child, he played games in which he arranged ritual vessels...



And imitated the ceremonial gestures of adults.



仁者的叮咛——孔子说

云。辞去，而老子送之曰：「吾闻富贵者送人以财，仁人者送人以言。吾不能富贵，窃仁人之号，送子以鲁南宫敬叔言鲁君曰：「靖与孔子适周。」鲁君与之一乘车，两马，一竖子俱，适周问礼，盖见老子反鲁。」

逐乎宋、卫，困于陈蔡之间，于是反鲁。孔子长九尺有六寸，人皆谓之「长人」而异之。鲁复善待，由是孔子贫且贱。及长，尝为季氏史，料量平；尝为司职吏而畜蕃息。由是为司空。已而去鲁，斥乎齐，

At fifteen, he set his mind on learning.



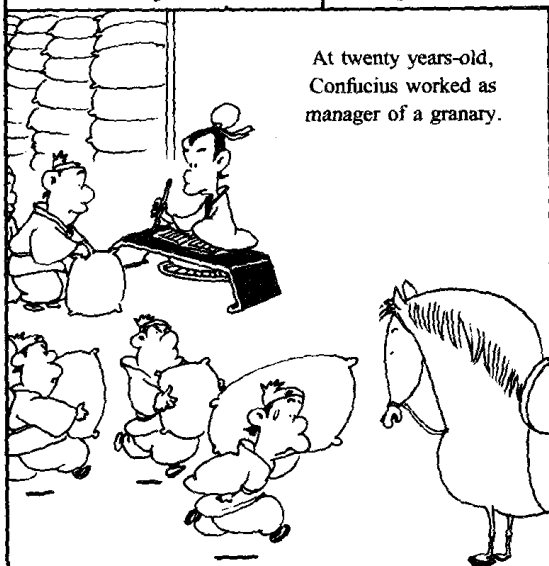
At nineteen, he married a woman from Song of the surname Bingguan.



The following year, he had a son, whom he named Kong Li.



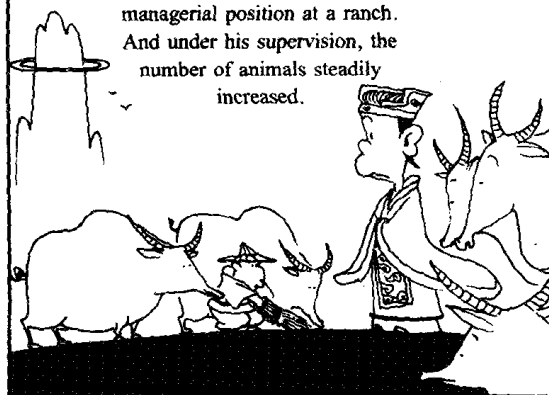
At twenty years-old, Confucius worked as manager of a granary.



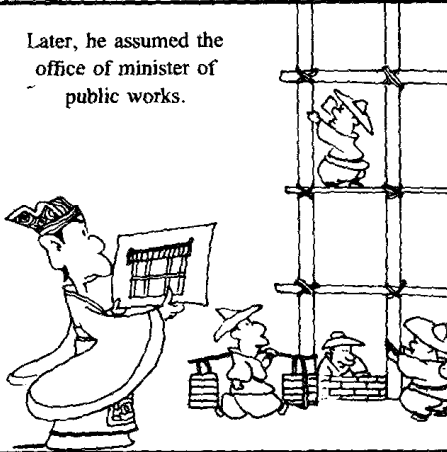
He figured the accounts with great accuracy and clarity.



He also held a minor managerial position at a ranch. And under his supervision, the number of animals steadily increased.



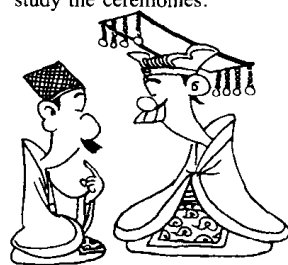
Later, he assumed the office of minister of public works.



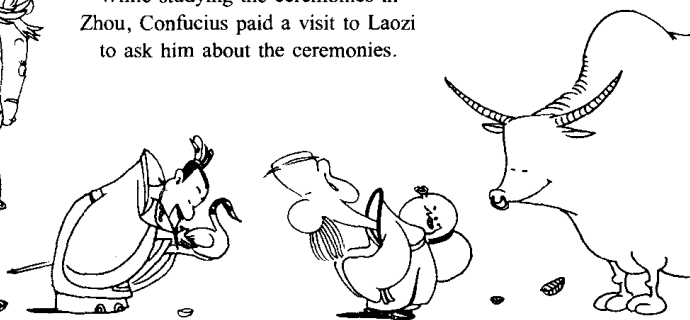
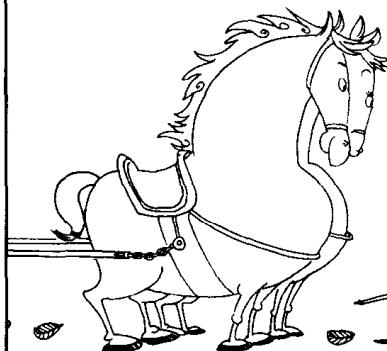
鲁昭公之二十年，而孔子盖年三十矣。齐景公与晏婴来适鲁，景公问孔子曰：「昔秦穆公国小处僻，则晋怒；附于晋则楚来伐；不备于齐，齐师侵鲁。是时也，晋平公淫，六卿擅权，东伐诸侯；楚灵王兵强，陵轹中国；齐大而近于鲁。鲁小弱，附于楚为人臣者毋以有己。」孔子自周反于鲁，弟子稍益进焉。

言，曰：「聪明深察而近于死者，好议人者也。博辩广大危其身者，发人之恶者也。为人子者毋以有己，

In the twentieth year of Duke Zhao of Lu, Nangong Jingshu recommended that Confucius be sent to Zhou to study the ceremonies.



While studying the ceremonies in Zhou, Confucius paid a visit to Laozi to ask him about the ceremonies.

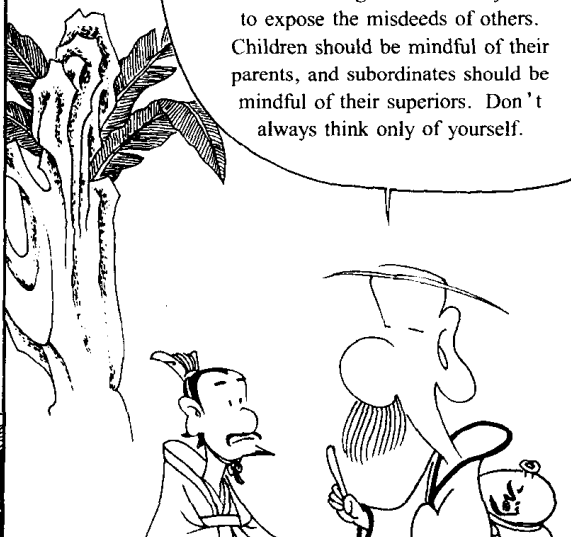


After their session, Laozi sent him off with these words:

The wealthy send people off with gifts, and the benevolent send people off with words. Since I am not wealthy, I give you these words:



Intelligent people often encounter trouble because they tend to criticize others. Learned people often encounter danger because they tend to expose the misdeeds of others. Children should be mindful of their parents, and subordinates should be mindful of their superiors. Don't always think only of yourself.



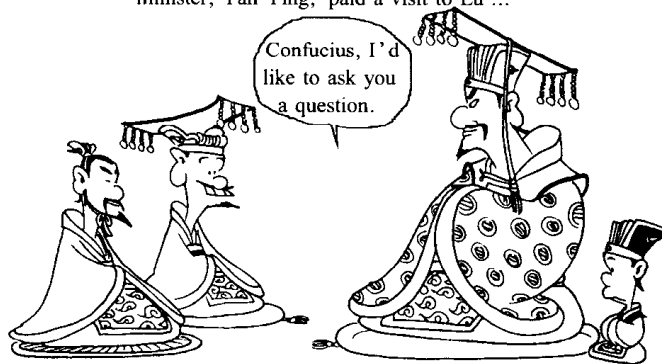
仁者的叮咛——孔子说

公。与齐大师语乐，闻《韶》音，学之，三月不知肉味，齐人称之。
共攻昭公，昭公师败，奔于齐，齐处昭公乾侯。其后顷之，鲁乱。孔子适齐，为高昭子家臣，欲以通乎景
孔子年三十五，而季平子与郈昭伯以斗鸡故得罪鲁昭公，昭公率师击平子，平子与孟氏、叔孙氏三家
其霸何也？」对曰：「秦，国虽小，其志大；处虽僻，行中正。身举五刑，爵之大夫，起累继之中，与语

After returning to Lu from Zhou, Confucius' disciples began to increase at a steady rate.



It was at this time that Duke Jing of the state of Qi and his chief minister, Yan Ying, paid a visit to Lu ...

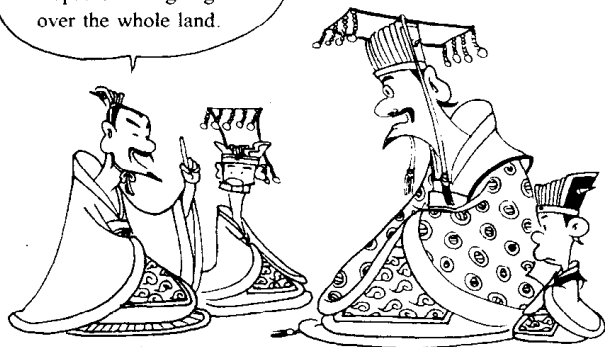


Duke Mu of Qin had a small out-of-the-way country, and yet he was later recognized by all as overlord of the land. Why was this?

Although his country was small, he had expansive ambitions. Although his country was out-of-the-way, his government was just. He hand-picked the great administrator, Baili Xi, purchasing him for five black sheep skins, and handed over governing authority to him.



From these facts, you can see that he was capable of reigning over the whole land.



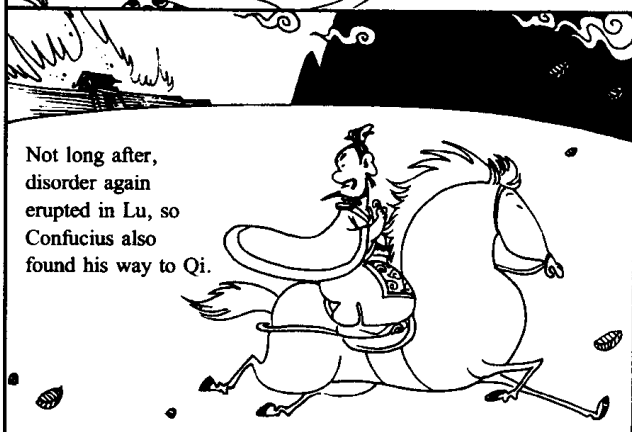
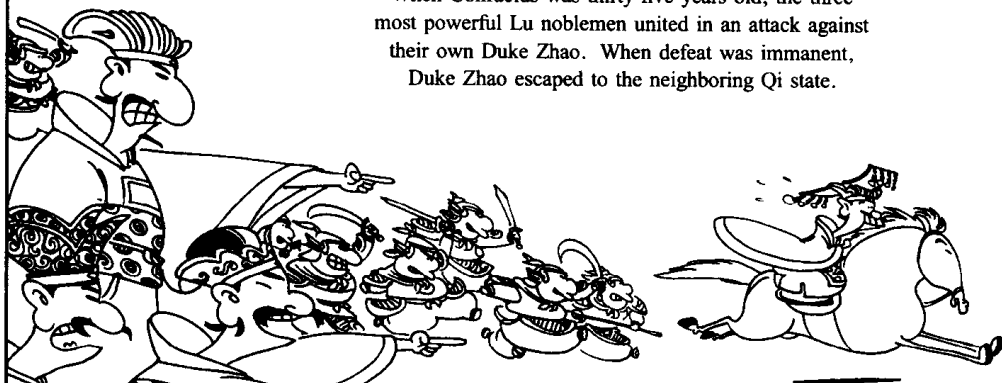
To be recognized by the nobles as their overlord was but a minor accomplishment for him.



Analyzed wonderfully!

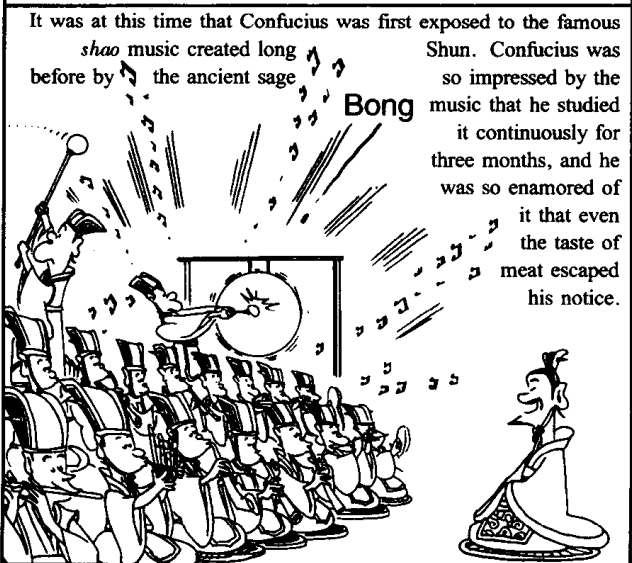
礼，趋详之节，累世不能殚其学，当年不能究其礼。君欲用之以移齐俗，非所以先细民也。」后景公敬见不可以为俗；游说乞贷，不可以为国。自大贤之息，周室既衰，礼乐缺有间。今孔子盛容饰，繁登降之以尼溪田封孔子。晏婴进曰：「夫儒者滑稽而不可轨法；倨傲自顺，不可以为下；崇丧遂哀，破产厚葬，不父，子不子，虽有粟，吾岂得而食诸！」他日又复问政于孔子，孔子曰：「政在节财。」景公说，将欲景公问政孔子，孔子曰：「君君，臣臣，父父，子子。」景公曰：「善哉！信如君不君，臣不臣，父

When Confucius was thirty-five years old, the three most powerful Lu noblemen united in an attack against their own Duke Zhao. When defeat was immanent, Duke Zhao escaped to the neighboring Qi state.



Not long after, disorder again erupted in Lu, so Confucius also found his way to Qi.

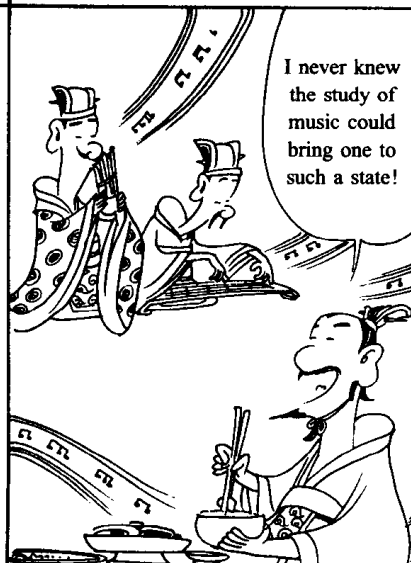
In the hopes of getting close to Qi's Duke Jing through a high minister named Gao Zhaozi, Confucius accepted a position as household minister with Gao.



It was at this time that Confucius was first exposed to the famous *shao* music created long before by the ancient sage

Bong

Shun. Confucius was so impressed by the music that he studied it continuously for three months, and he was so enamored of it that even the taste of meat escaped his notice.



I never knew the study of music could bring one to such a state!

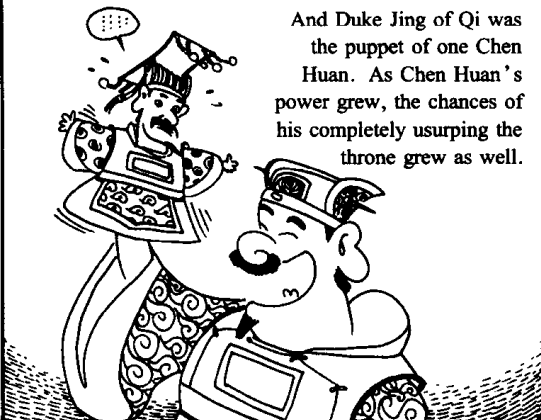
仁者的叮咛——孔子说

龙、罔象，土之怪坟羊。」

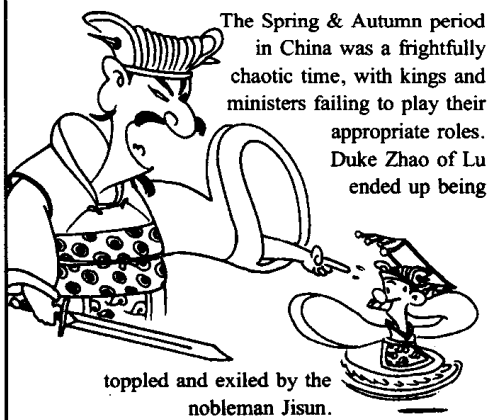
土缶，中若羊，问仲尼云「得狗」。仲尼曰：「以丘所闻，羊也。丘闻之，木石之怪夔、罔闾，水之怪孔子年四十二，鲁昭公卒于乾侯，定公立。定公立五年，夏，季平子卒，桓子嗣立。季桓子穿井得孔子，不问其礼。异日，景公止孔子曰：「吾老矣，弗能用也。」孔子遂行，反乎鲁。

孔子，不问其礼。异日，景公止孔子曰：「奉子以季氏，吾不能。」以季孟之间待之。齐大夫欲害孔子，

And Duke Jing of Qi was the puppet of one Chen Huan. As Chen Huan's power grew, the chances of his completely usurping the throne grew as well.



The Spring & Autumn period in China was a frightfully chaotic time, with kings and ministers failing to play their appropriate roles. Duke Zhao of Lu ended up being

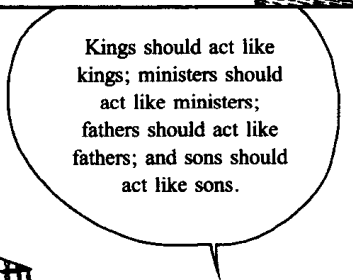


toppled and exiled by the nobleman Jisun.

Excellent! If people don't play their appropriate roles, then no matter how much food there is, will we ever be able to eat it in peace?



Kings should act like kings; ministers should act like ministers; fathers should act like fathers; and sons should act like sons.



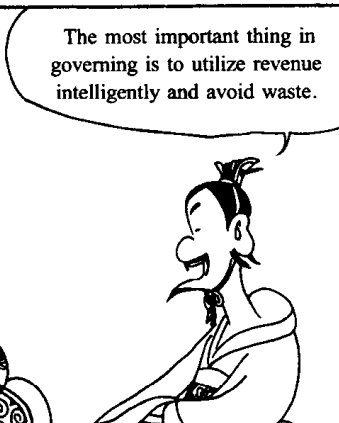
So Duke Jing sought advice from Confucius on the principles of governing. Confucius replied:



I think I'll enfeoff Confucius with the Nixi fields.



The most important thing in governing is to utilize revenue intelligently and avoid waste.



What's another principle of governing?



仁者约丁宁——孔子说

氏三尺，短之至也。长者不过十之，数之极也。」于是吴客曰：「善哉圣人！」
 山，为厘姓。在虞、夏、商为汪罔，于周为长翟，今谓之大人。」客曰：「人长几何？」仲尼曰：「焦侥
 下，其守为神，社稷为公侯，皆属于王者。」客曰：「防风何守？」仲尼曰：「汪罔氏之君守封、禺之
 风氏后至，禹杀而戮之，其节专车，此为大矣。」吴客曰：「谁为神？」仲尼曰：「山川之神足以纲纪天
 吴伐越，堕会稽，得骨节专车。吴使使问仲尼：「骨何者最大？」仲尼曰：「禹致群神于会稽山，防

These sophists talk a good talk, sire, but they're proud and difficult to control. They're also completely unproductive. All they do is travel around selling their ideas, hoping to get a good position and implement their own reforms.



Don't let them get control of the government.



All right, all right. We'll just forget him.

Meanwhile, some high level officials of Qi were also plotting against Confucius.



Master, I've learned that there are people who wish to do you harm!



Oh! Is that right ...

I'm getting old and so will have no further use for you.

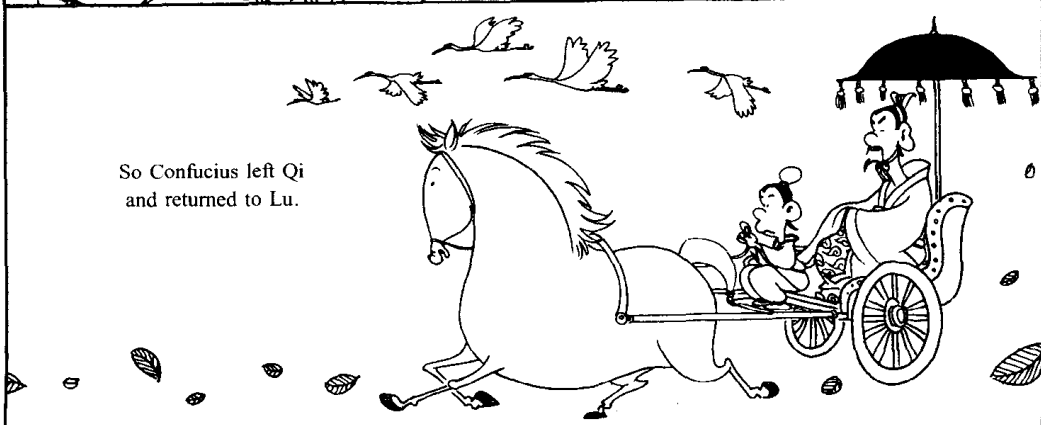


Duke Jing said to Confucius:

Is that right ...



So Confucius left Qi and returned to Lu.



仁者的叮咛——孔子说

桓子。桓子诈之，得脱。定公九年，阳虎不胜，奔于齐。是时孔子年五十。

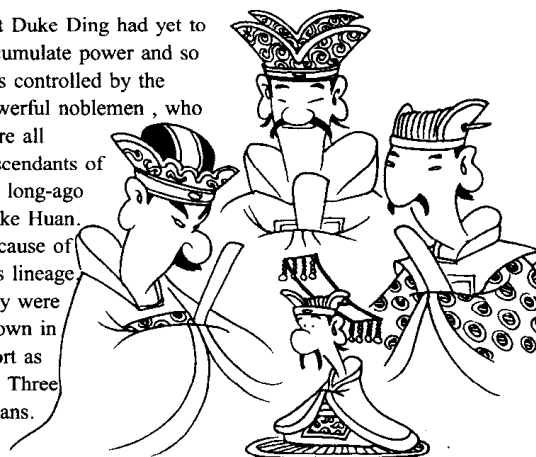
定公八年，公山不狃不得意于季氏，因阳虎为乱，欲废三桓之适，更立其庶孽阳虎素所善者，遂执季离于正道。故孔子不仕，退而修诗书礼乐，弟子弥众，至自远方，莫不受业焉。

阳虎因桓子，与盟而驪之。阳虎由此益轻季氏。季氏亦僭于公室，陪臣执国政，是以鲁自大夫以下皆僭。桓子嬖臣曰仲梁怀，与阳虎有隙。阳虎欲逐怀，公山不狃止之。其秋，怀益骄，阳虎执怀。桓子怒，

Duke Zhao of Lu had lived in exile for seven years and finally died outside his country. Duke Ding succeeded him.



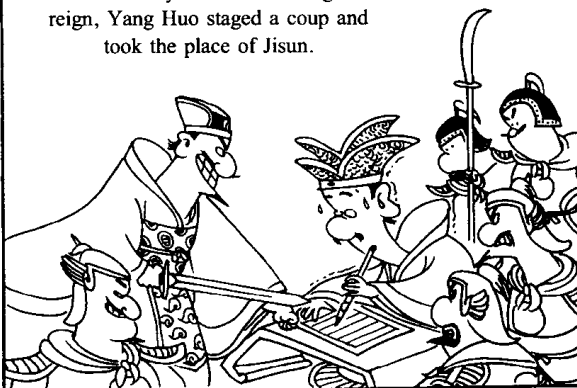
But Duke Ding had yet to accumulate power and so was controlled by the powerful noblemen, who were all descendants of the long-ago Duke Huan. Because of this lineage they were known in short as the Three Huans.



The majority of power in Lu was held by Jisun Yiru, but he himself was intimidated by his own household minister, Yang Huo.



In the fifth year of Duke Ding's reign, Yang Huo staged a coup and took the place of Jisun.



Having even more control of the duke now, he exiled his enemies and effectively became the tyrant of Lu.



Unwilling to serve this illegitimate government, Confucius retired to his home and concentrated his efforts on researching the classic books of poetry, history, ceremony, and music.



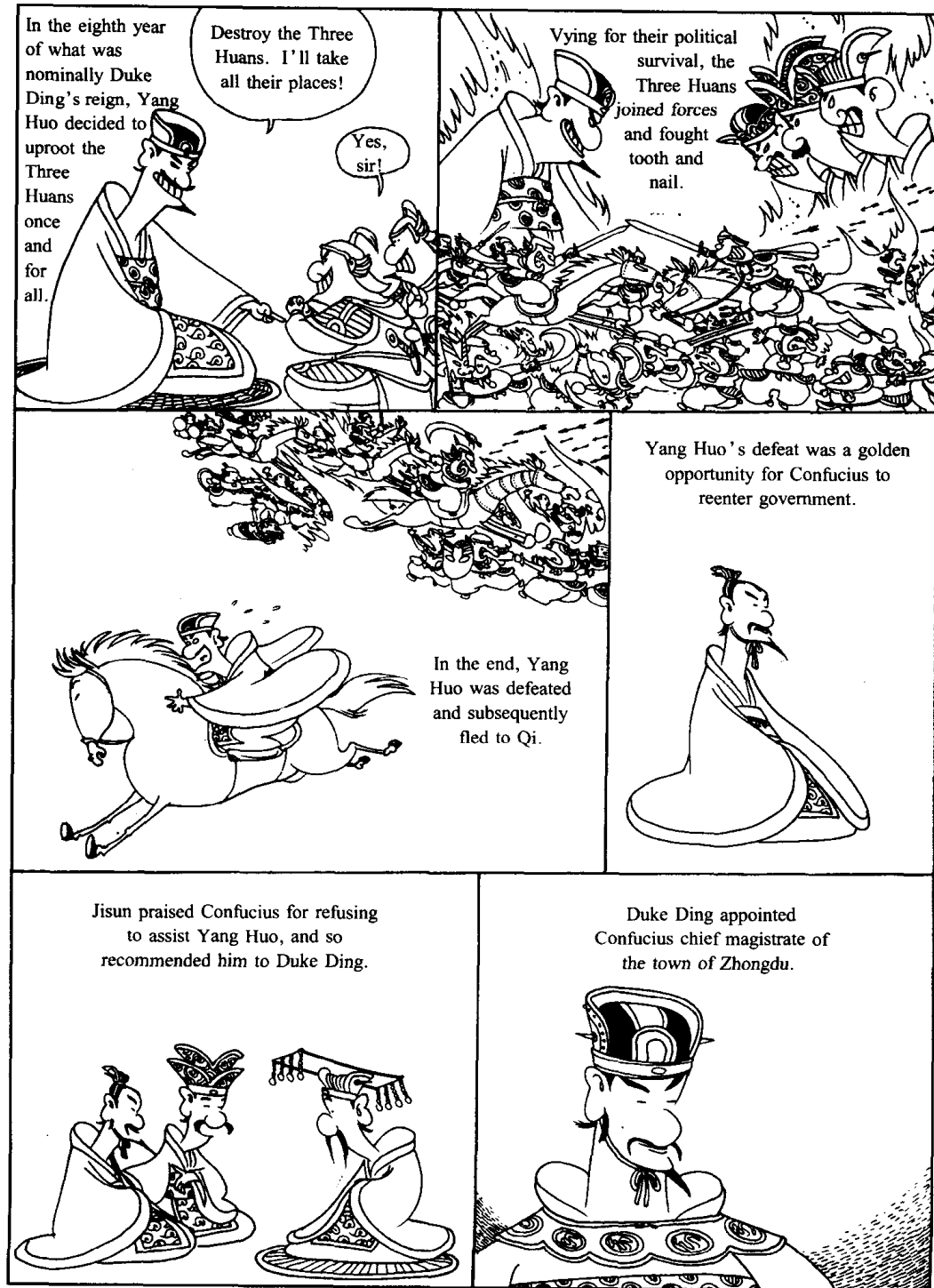
仁者的叮咛——孔子说

定公十年春，及齐平。夏，齐大夫黎鉏言于景公曰：「鲁用孔丘，其势危齐。」乃使使告鲁为好会，其后定公以孔子为中都宰，一年，四方皆则之。由中都宰为司空，由司空为大司寇。

周乎！」然亦卒不行。

而王，今费虽小，悦庶几乎！」欲往。子路不说，止孔子。孔子曰：「夫召我者岂徒哉？如用我，其为东公山不狃以费畔季氏，使人召孔子。孔子循道弥久，温温无所试，莫能己用，曰：「盖周文武起丰镐





狄之乐何为于此！请命有司！」有司却之，不去，则左右视晏子与景公。景公心忤，麾而去之。有顷，齐于是旂旄羽被矛戟剑拔鼓噪而至。孔子趋而进，历阶而登，不尽一等，举袂而言曰：「吾两君为好会，夷等，以会遇之礼相见，揖让而登。献酬之礼毕，齐有司趋而进曰：「请奏四方之乐。」景公曰：「诺。」诸侯出疆，必具官以从。请具左右司马。」定公曰：「诺。」具左右司马。会齐侯夹谷，为坛位，土阶三会于夹谷。鲁定公且以乘车好往。孔子摄相事，曰：「臣闻有文事者必有武备，有武事者必有文备。古者

仁者的叮咛——孔子说

侵鲁之郛、汶阳、龟阴之田以谢过。
何？」有司进对曰：「君子有过则谢以质，小人有过则谢以文。君若悼之，则谢以质。」于是齐侯乃归所
归而大恐，告其群臣曰：「鲁以君子之道辅其君，而子独以夷狄之道教寡人，使得罪于鲁君，为之奈
一等，曰：「匹夫而营惑诸侯者罪当诛！请命有司！」有司加法焉，手足异处。景公惧而动，知义不若，
有司趋而进曰：「请奏宫中之乐。」景公曰：「诺。」优倡侏儒为戏而前。孔子趋而进，历阶而登，不尽

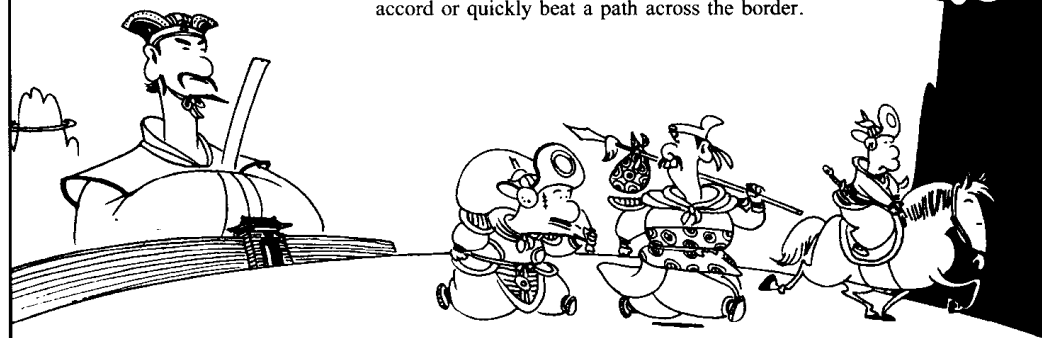
After only a year at his post,
Confucius had a sterling record,
with all of the other ministers
following his lead.



He was subsequently promoted
to minister of public works, then
again to executive minister of
justice, in which capacity he
oversaw the judicial system and
ensured peace and order
throughout the country.



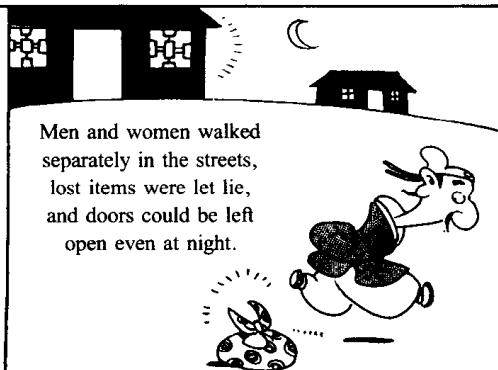
With Confucius on the job, all of the country's low-down,
rotten, lawless rascals either changed of their own
accord or quickly beat a path across the border.



Because he treated people with virtue and
educated people in propriety, everyone
respected their elders,



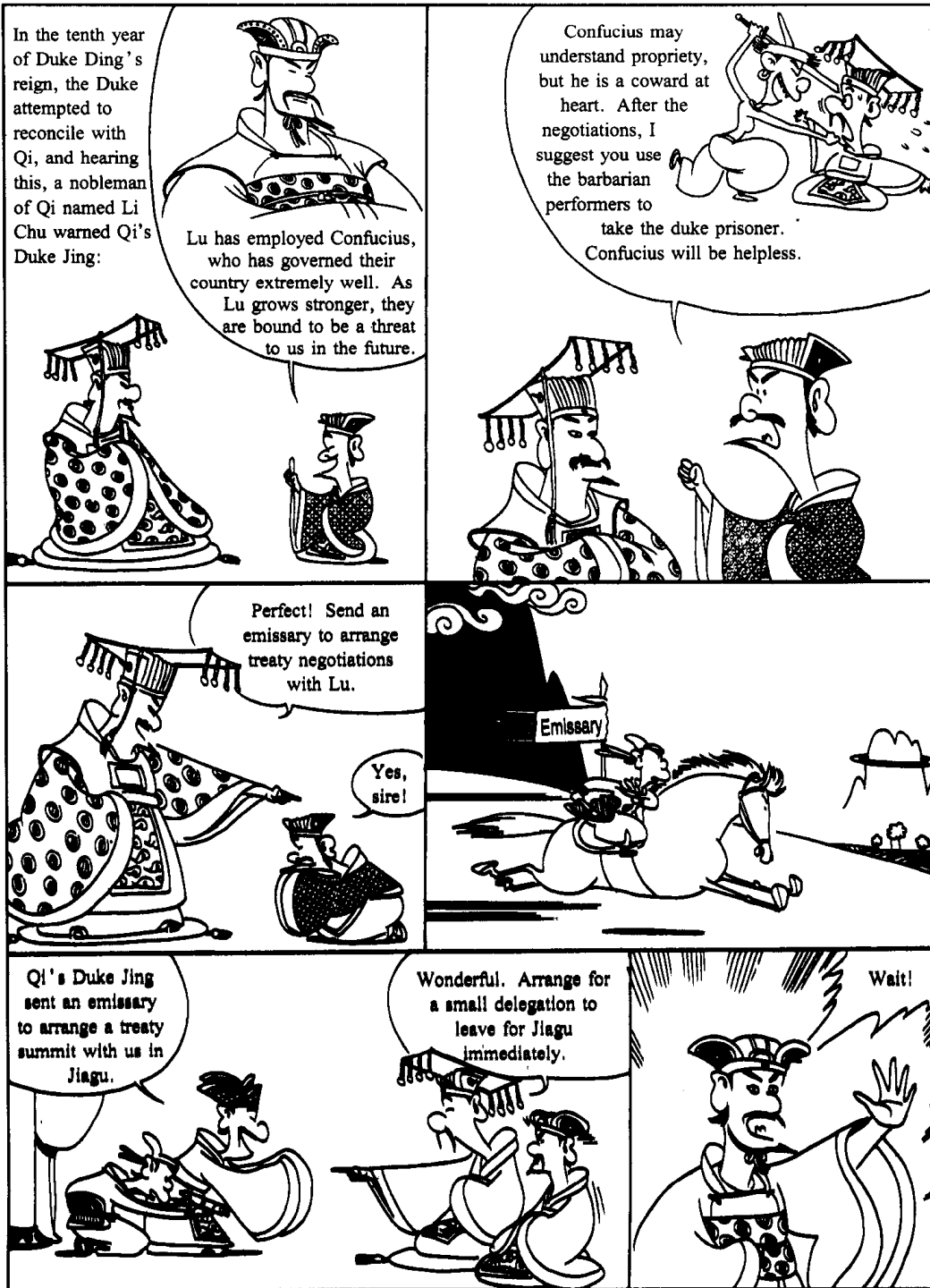
Men and women walked
separately in the streets,
lost items were let lie,
and doors could be left
open even at night.



仁者的叮咛——孔子说

弗墮。「十二月，公圍成，弗克。」

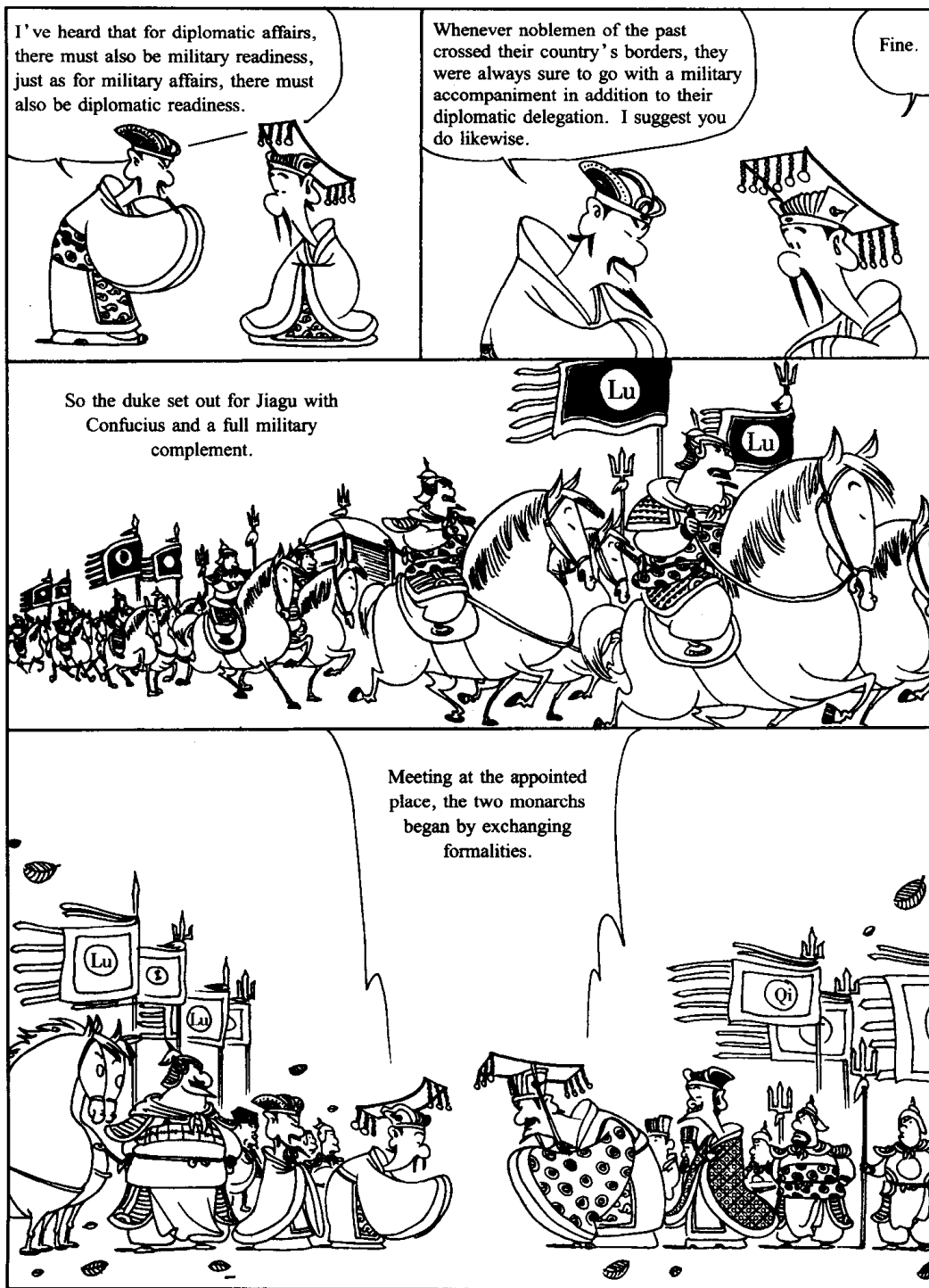
費。將墮成，公斂父謂孟孫曰：「墮成，齊人必至于北門。且成，孟氏之保鄆，无成是无孟氏也。我將人攻之，弗克，入及公側。孔子命申句須、樂頌下伐之，費人北。國人追之，敗諸姑蔑。二子奔齊，遂墮是叔孫氏先墮鄆。季氏將墮費，公山不狃、叔孫輒率費人襲魯。公与三子入于季氏之宮，登武子之台。費定公十三年夏，孔子言于定公曰：「臣无藏甲，大夫毋百雉之城。」使仲由为季氏宰，将墮三鄆。于



仁者的叮咛——孔子说

之；沮之而不可则致地，庸迟乎！」于是选齐国中女子好者八十人，皆衣文衣而舞《康乐》，文马三十驷，齐人闻而惧，曰：「孔子为政必霸，霸则吾地近焉，我之为先并矣。盍致地焉？」黎钊曰：「请先尝沮粥羔豚者弗饰贾；男女行者别于途；途不拾遗；四方之客至乎邑者不求有司，皆予之以归。」

喜。」孔子曰：「有是言也。不曰『乐其以贵下人』乎？」于是诛鲁大夫乱政者少正卯。与闻国政三月，定公十四年，孔子年五十六，由大司寇行摄相事，有喜色。门人曰：「闻君子祸至不惧，福至不



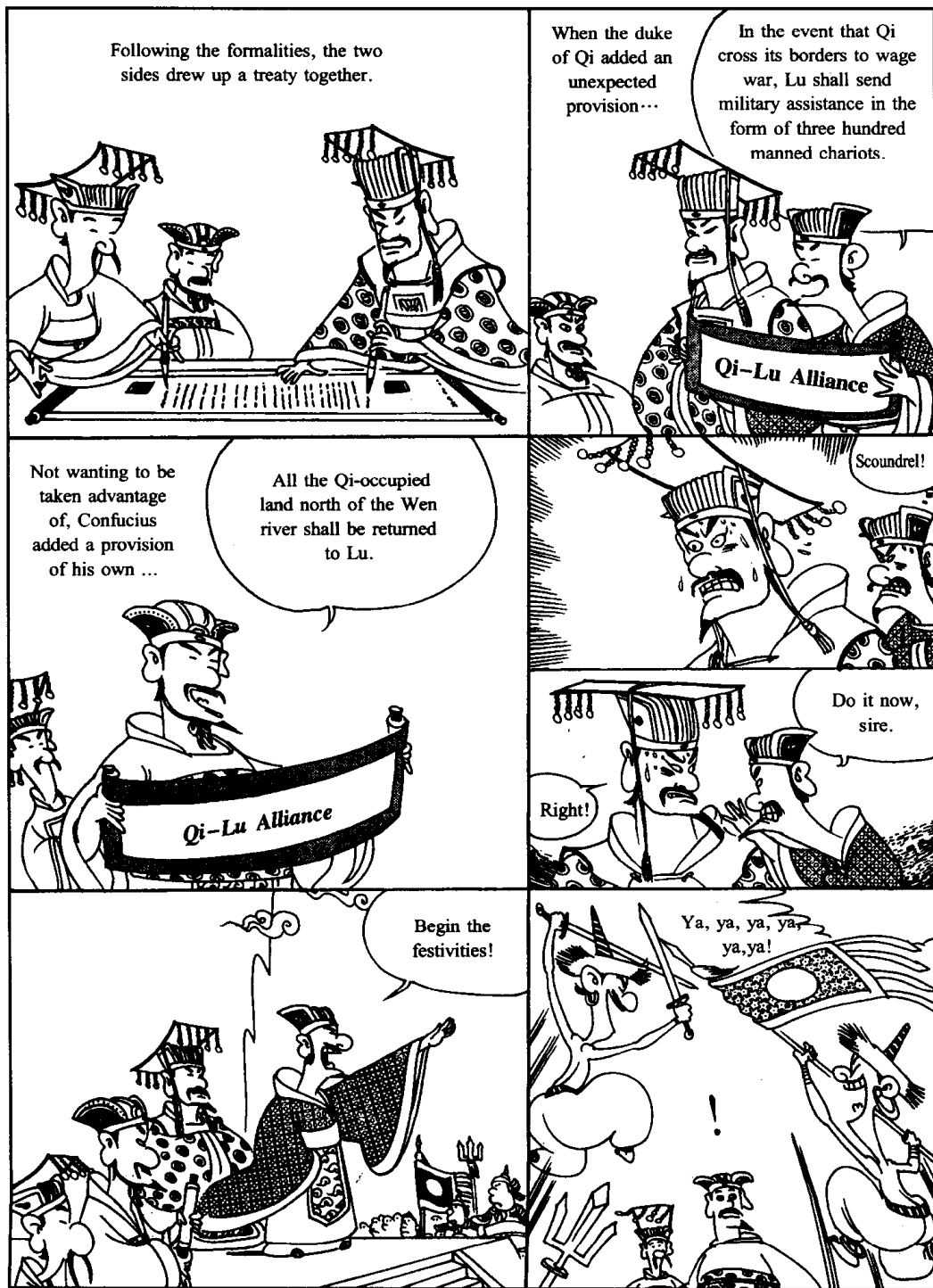
仁者的叮咛——孔子说

师已反，桓子曰：「孔子亦何言？」师已以实告。桓子喟然叹曰：「夫子罪我以群婢故也夫！」

子曰：「吾歌可夫？」歌曰：「彼妇之口，可以出走；彼妇之谒，可以死败。盖优哉游哉，维以卒岁！」

齐女乐，三日不听政；郊，又不致膳俎于大夫。孔子遂行，宿乎屯。而师已送，曰：「夫子则非罪。」

孔政事。子路曰：「夫子可以行矣。」孔子曰：「鲁今且郊，如致膳乎大夫，则吾犹可以止。」桓子卒受遗鲁君。陈女乐文马于鲁城南高门外。季桓子微服往观再三，将受，乃语鲁君为周道游，往观终日，怠于



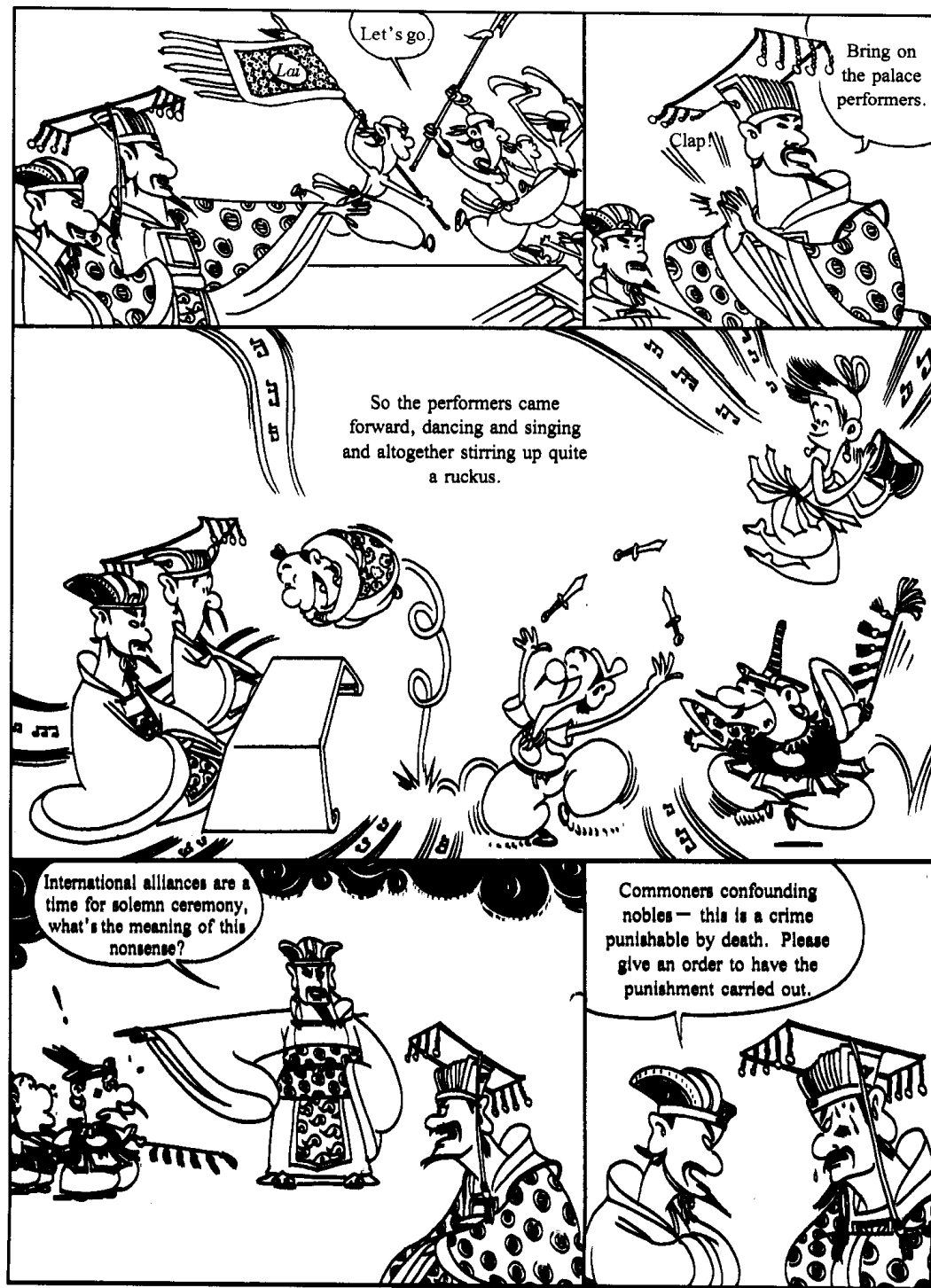
二者鈞丁宁——孔子说

曰：「子在，回何敢死！」匡人拘孔子益急，弟子惧。孔子曰：「文王既没，文不在兹乎？天之将丧斯文也，虎尝暴匡人；匡人于是遂止孔子。孔子状类阳虎，拘焉五日。颜渊后，子曰：「吾以汝为死矣。」颜渊将适陈，过匡，颜刻为仆，以其策指之曰：「昔吾入此，由彼缺也。」匡人闻之，以为鲁之阳虎。阳人亦致粟六万。居顷之，或谓孔子于卫灵公。灵公使公孙余假一出一入。孔子恐获罪焉，居十月，去卫。孔子遂适卫，主于子路妻兄颜浊邹家。卫灵公问孔子：「居鲁得禄几何？」对曰：「奉粟六万。」卫



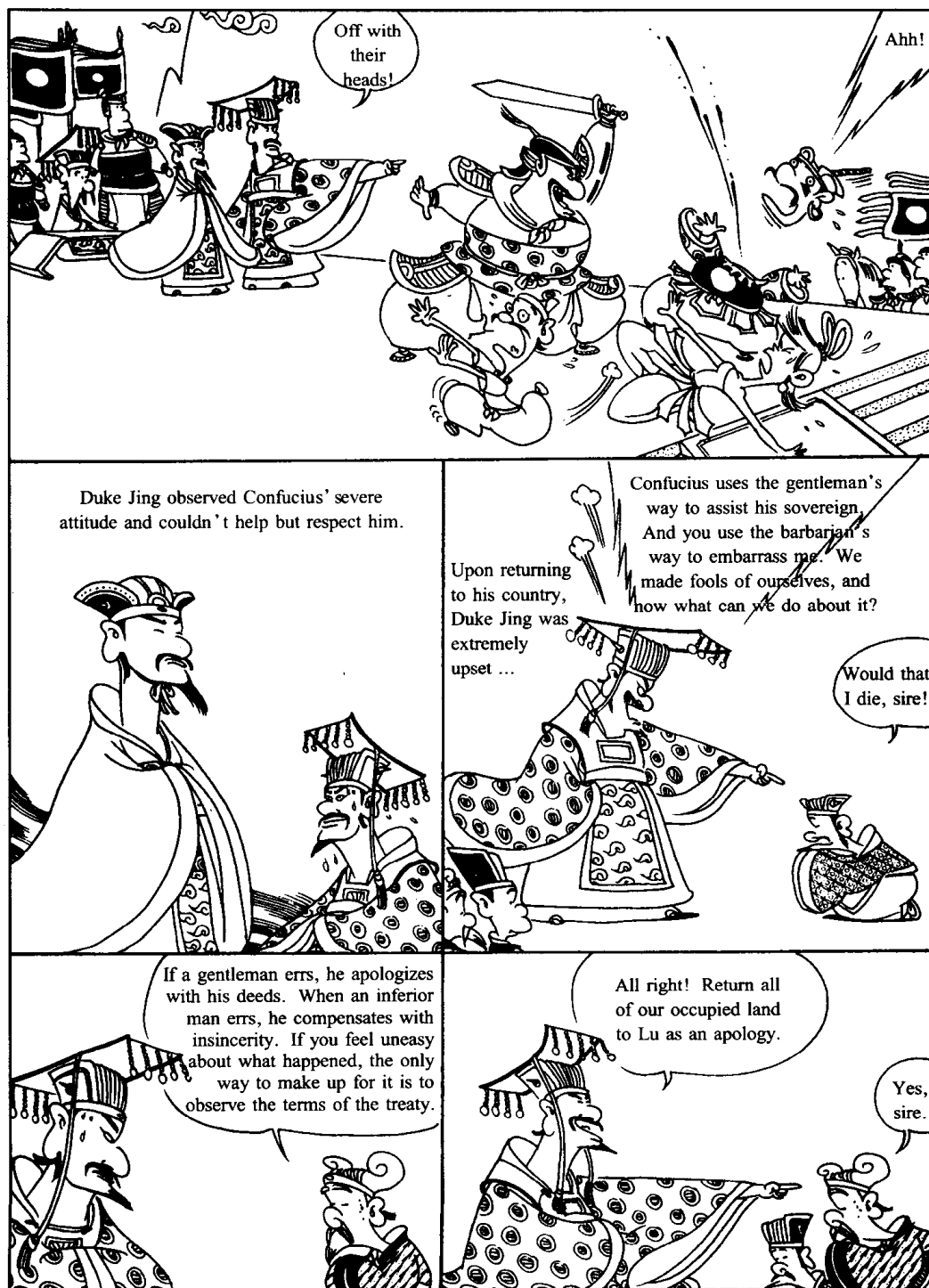
仁者的叮咛——孔子说

曰：「予所不者，天厌之！天厌之！」居卫月余，灵公与夫人同车，宦者雍渠参乘，出，使孔子为次乘，招稽首。夫人自帷中再拜，环佩玉声璆然。孔子曰：「吾乡为弗见，见之礼答焉。」子路不说。孔子矢之寡君为兄弟者，必见寡小君。寡小君愿见。」孔子辞谢，不得已而见之。夫人在锦帷中。孔子入门，北面去即过蒲。月余，反乎卫，主蘧伯玉家。灵公夫人有南子者，使人谓孔子曰：「四方之君子不辱欲与后死者不得与于斯文也。天之未丧斯文也，匡人其如予何！」孔子使从者为宁武子臣于卫，然后得去。



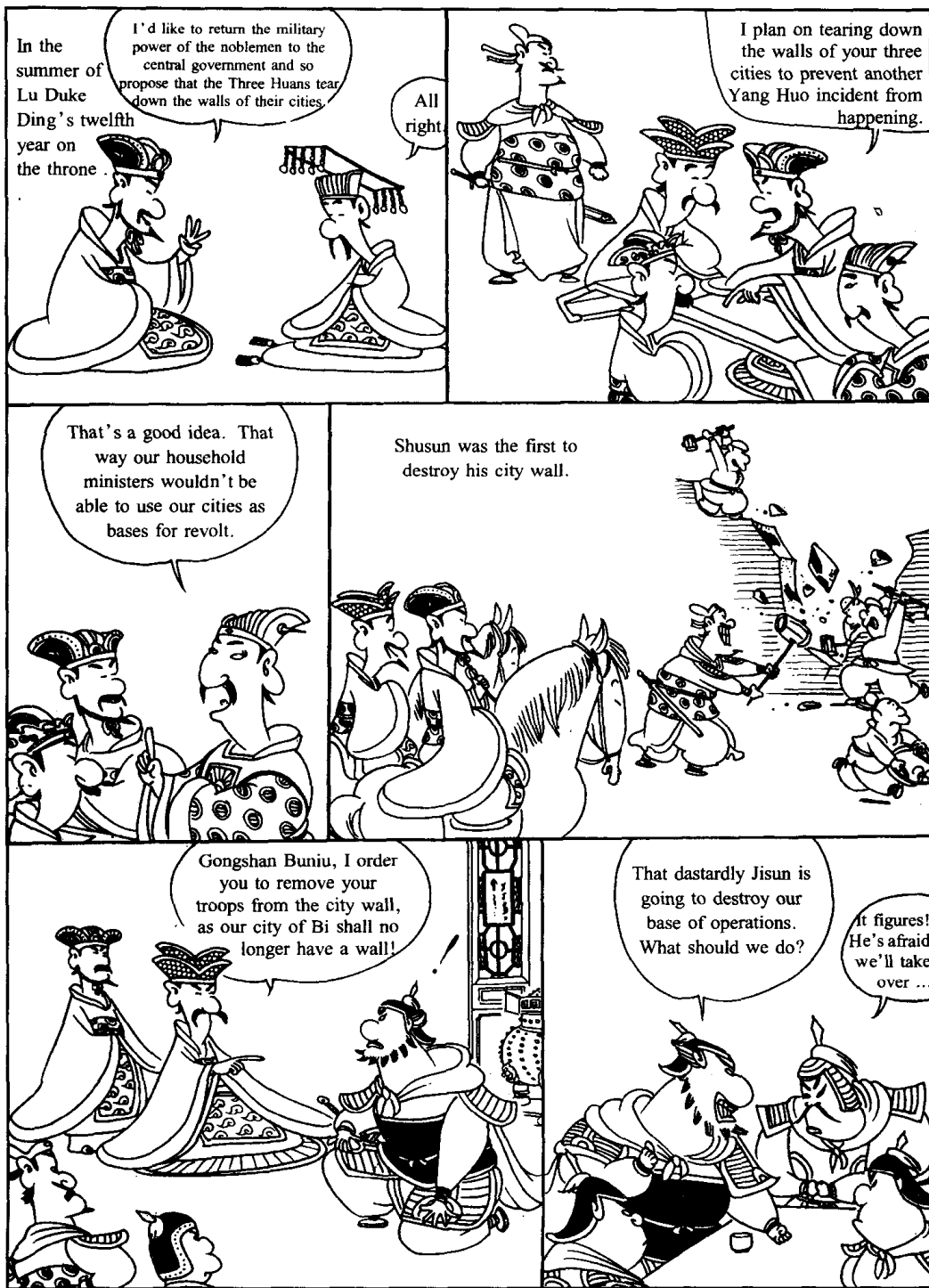
仁者钓丁宁——孔子说

类子产，然自要以下不及禹三寸，累累若丧家之狗。」子贡以实告孔子。孔子欣然笑曰：「形状，末也。孔子适郑，与弟子相失，孔子独立郭东门。郑人或谓子贡曰：「东门有人，其颡似尧，其项类皋陶，其肩类子产，然自要以下不及禹三寸，累累若丧家之狗。」子贡以实告孔子。孔子欣然笑曰：「形状，末也。孔子去曹适宋，与弟子习礼大树下。宋司马桓魋欲杀孔子，拔其树。孔子去。弟子曰：「可以速摇市过之。孔子曰：「吾未见好德如好色者也。」于是丑之，去卫，过曹。是岁，鲁定公卒。」



仁者的叮咛——孔子说

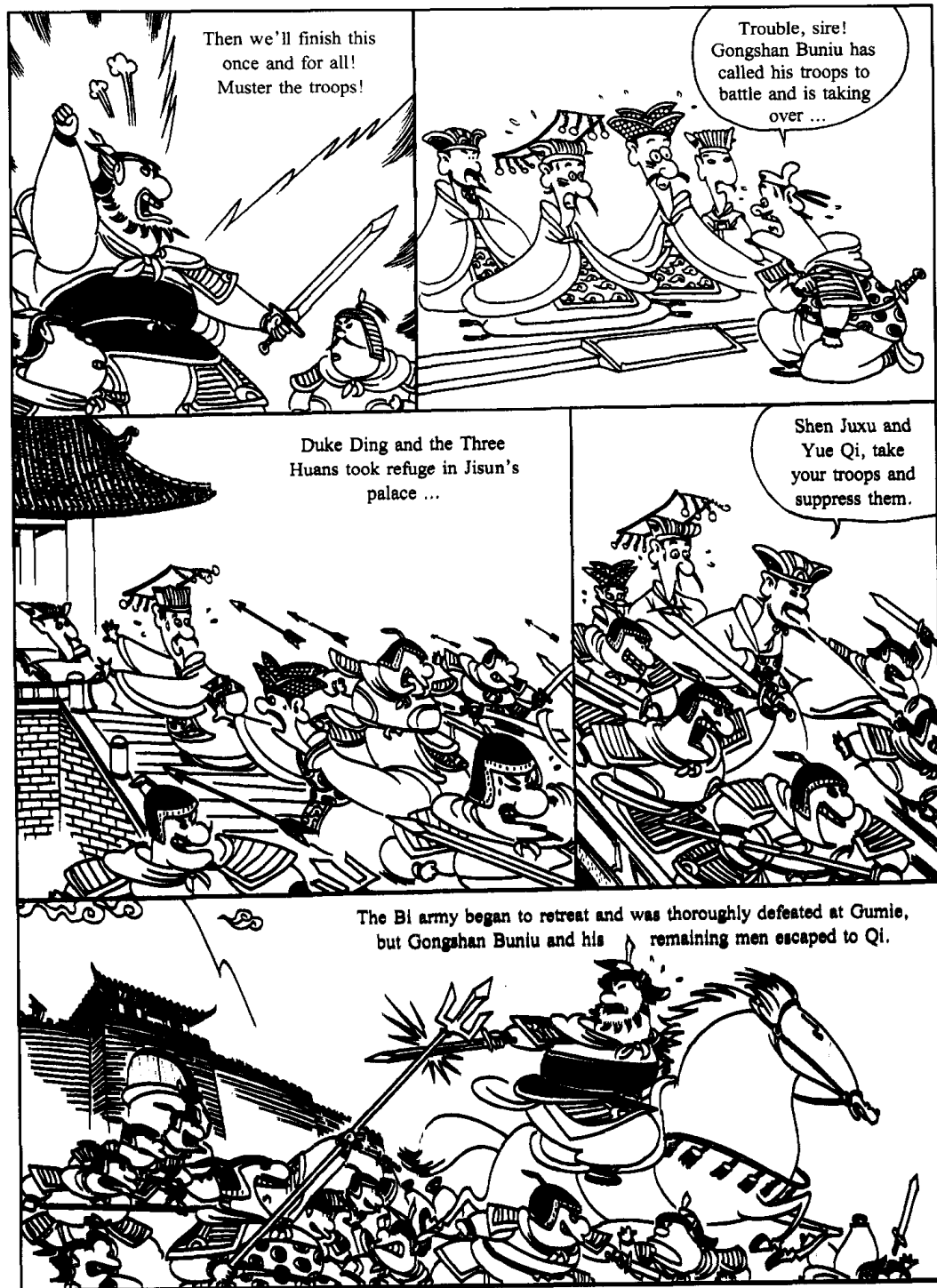
慎之矢也。昔武王克商，通道九夷百蛮，使各以其方贿来贡，使无忘职业。于是肃慎贡楛矢石弩，长尺有
有隼集于陈廷而死，楛矢贯之，石弩，矢长尺有咫。陈湣公使使问仲尼。仲尼曰：「隼来远矣，此肃
吴。吴败越王勾践会稽。
孔子遂至陈，主于司城贞子家。岁余，吴王夫差伐陈，取三邑而去。赵鞅伐朝歌。楚围蔡，蔡迁于
而谓似丧家之狗，然哉！然哉！」



过蒲，会公叔氏以蒲畔，蒲人止孔子。弟子有公良孺者，以私车五乘从孔子。其为人长贤，有勇力，简，进取不忘其初。」于是孔子去陈。

孔子居陈三岁，会晋楚争强，更伐陈，及吴侵陈，陈常被寇。孔子曰：「归与归与！吾党之小子狂无志服。故分陈以肃慎矢。」试求之故府，果得之。

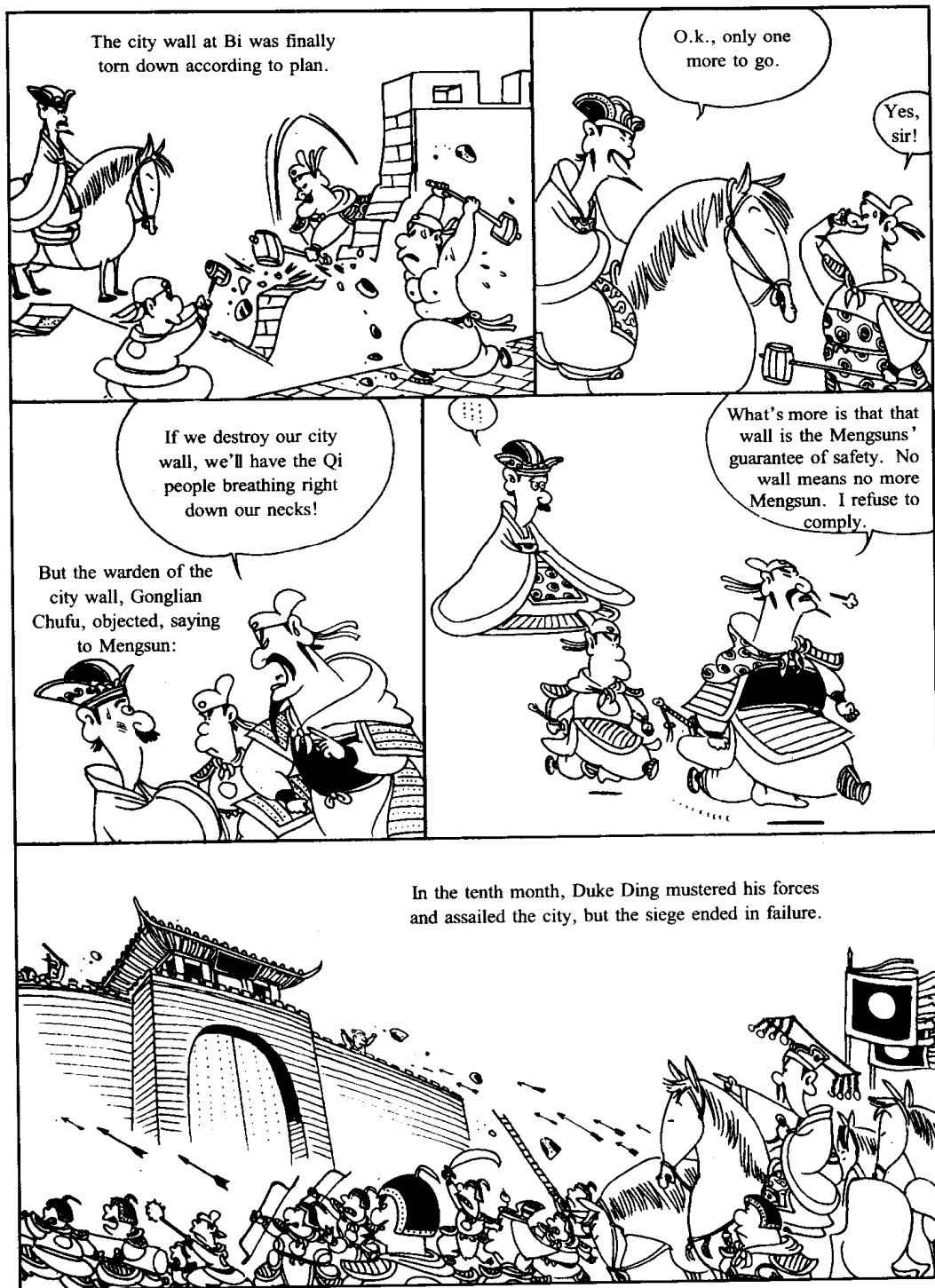
咫。先王欲昭其令德，以肃慎矢分大姬，配虞胡公而封诸陈。分同姓以珍玉，展亲；分异姓以远方职，使



仁者的叮咛——孔子说

蒲，卫之所以待晋楚也，以卫伐之，无乃不可乎？」孔子曰：「其男子有死之志，妇人有保西河之志。吾卫灵公闻孔子来，喜，郊迎。问曰：「蒲可伐乎？」对曰：「可。」灵公曰：「吾大夫以为不可。今子曰：「要盟也，神不听。」」

惧，谓孔子曰：「苟毋适卫，吾出子。」与之盟，出孔子东门。孔子遂适卫。子贡曰：「盟可负邪？」孔子曰：「吾昔从夫子遇难于匡，今又遇难于此，命也已。吾与夫子再罹难，宁斗而死。」斗甚疾。蒲人



仁者约丁宁——孔子说

不曰坚乎，磨而不磷；不曰白乎，涅而不淄。我岂匏瓜也哉，焉能系而不食？」

子，「其身亲为不善者，君子不入也」。今佛肸亲以中牟畔，子欲往，如之何？」孔子曰：「有是言也。佛肸为中牟宰。赵简子攻范、中行，伐中牟。佛肸畔，使人召孔子。孔子欲往。子路曰：「由闻诸夫灵公老，急于政，不用孔子。孔子喟然叹曰：「苟有用我者，期月而已，三年有成。」孔子行。

所伐者不过四五人。灵公曰：「善」然不伐蒲。



仁者的叮咛——孔子说

人，黯然而黑，几然而长，眼如望羊，如王四国，非文王其谁能为此也！」师襄子辟席再拜，曰：「师盖云矣。」孔子曰：「丘未得其为人也。」有间，有所穆然深思焉，有所怡然高望而远志焉。曰：「丘得其为人间，曰：「已习其数，可以益矣。」孔子曰：「丘未得其志也。」有间，曰：「已习其志，可以益孔子学鼓琴师襄子，十日不进。师襄子曰：「可以益矣。」孔子曰：「丘已习其曲矣，未得其数也。」孔子击磬。有荷蕢而过门者，曰：「有心哉，击磬乎！矜矜乎！矜矜乎，莫已知也夫而已矣！」

When Qi heard of the success of the Lu government, they began to worry ...

If Confucius continues to govern Lu, they will only get stronger and eventually start competing for hegemony. And since Qi is their nearest neighbor, we'll be the first to be swallowed up ...

Or we could think of a way to sabotage their reforms. I say we send some beautiful women to their sovereign as a distraction.

O.k.! That's what we'll do.

So Qi sent eighty women and one hundred twenty horses to Lu ...

Duke Jing sent us some female entertainment and fine horses. They're waiting outside the southern gate right now.

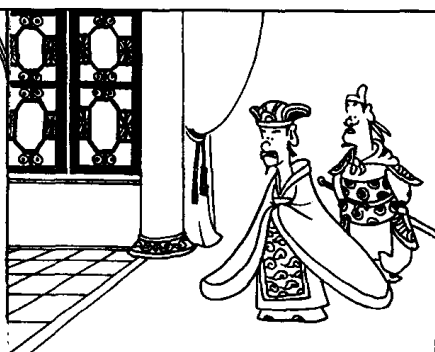
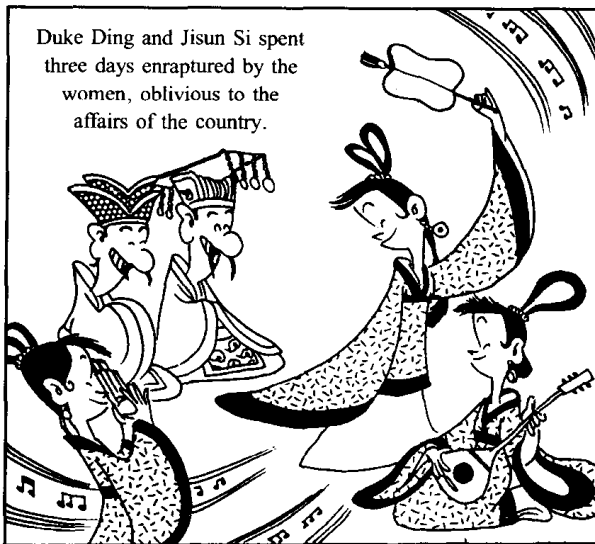
Let's go take a look.

仁者约丁宁——孔子说

《文王操也》。

郊，竭泽涸渔则蛟龙不合阴阳，覆巢毁卵则凤凰不翔。何则？君子讳伤其类也。夫鸟兽之于不义也尚知辟也。赵简子未得志之时，须此两人而后从政；及其已得志，杀之乃从政。丘闻之也，刳胎杀夭则麒麟不至乎！丘之不济此，命也夫！」子贡趋而进曰：「敢问何谓也？」孔子曰：「寔鸣犊，舜华，晋国之贤大夫。孔子既不得用于卫，将西见赵简子。至于河而闻寔鸣犊、舜华之死也，临河而叹曰：「美哉水，洋洋

Duke Ding and Jisun Si spent three days enraptured by the women, oblivious to the affairs of the country.



In addition to this, the proper ceremony was not followed at the time of the spring sacrifice in that the rightful portions of sacrificial meat were not allotted to the officials.

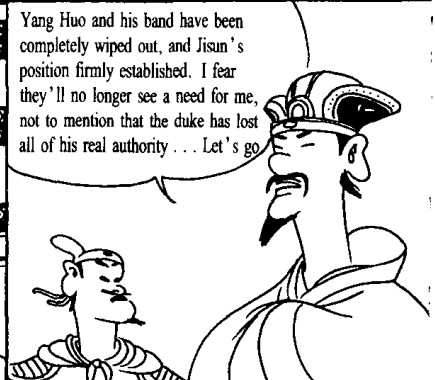
Master, I think we should leave.



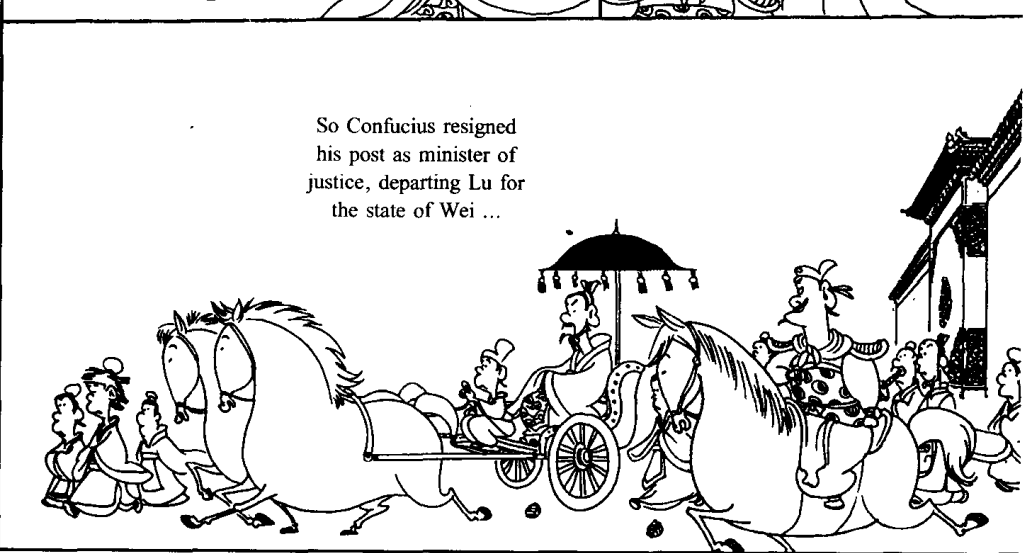
Yes.



Yang Huo and his band have been completely wiped out, and Jisun's position firmly established. I fear they'll no longer see a need for me, not to mention that the duke has lost all of his real authority... Let's go



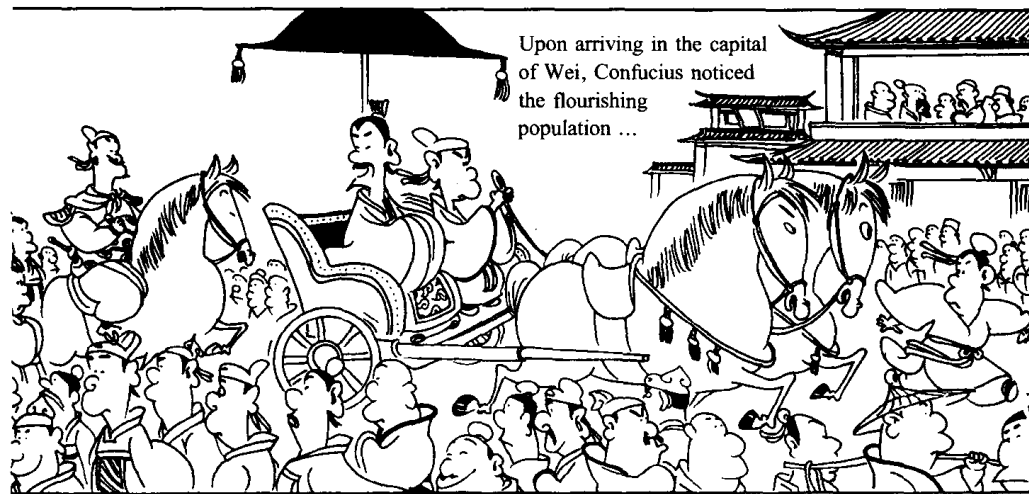
So Confucius resigned his post as minister of justice, departing Lu for the state of Wei...



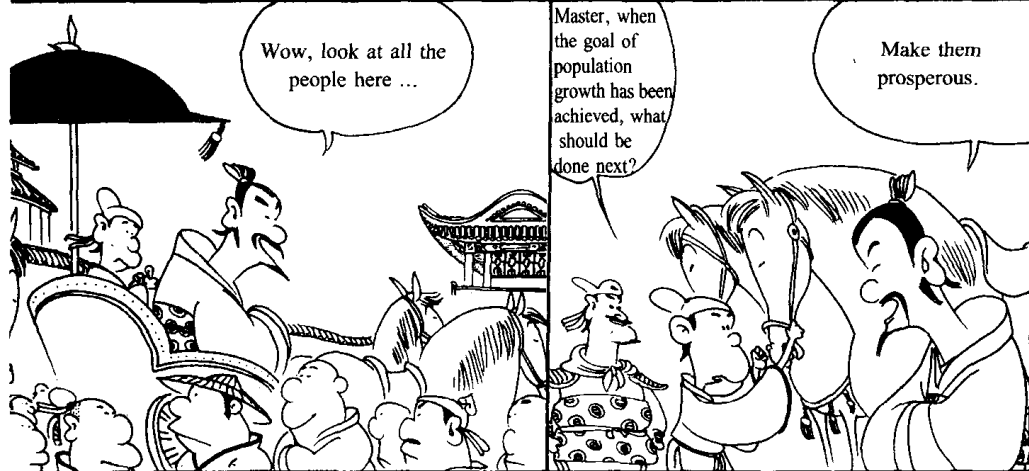
仁者的叮咛——孔子说

者，哭而入，遂居焉。冬，蔡迁于州来。是岁鲁哀公三年，而孔子年六十矣。齐助卫围戚，以卫太子蒯夏，卫灵公卒，立孙辄，是为卫出公。六月，赵鞅内太子蒯聩于戚。阳虎使太子统，八人衰经，伪自卫迎雁，仰视之，色不在孔子。孔子遂行，复如陈。

他日，灵公问兵陈。孔子曰：「俎豆之事则尝闻之，军旅之事未之学也。」明日，与孔子语，见蜚之，而况乎丘哉！」乃还息乎陬乡，作为《陬操》以哀之。而反乎卫，入主蘧伯玉家。



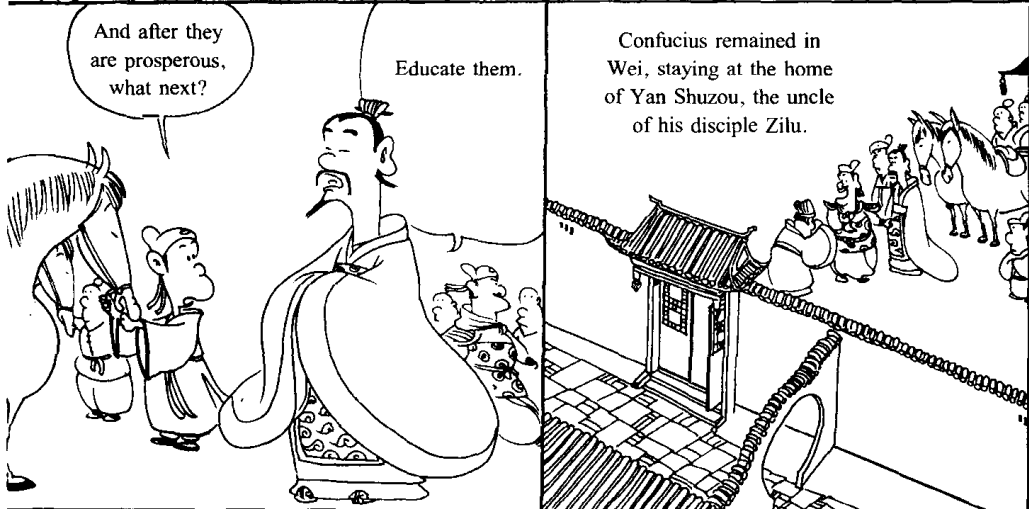
Upon arriving in the capital of Wei, Confucius noticed the flourishing population ...



Wow, look at all the people here ...

Master, when the goal of population growth has been achieved, what should be done next?

Make them prosperous.



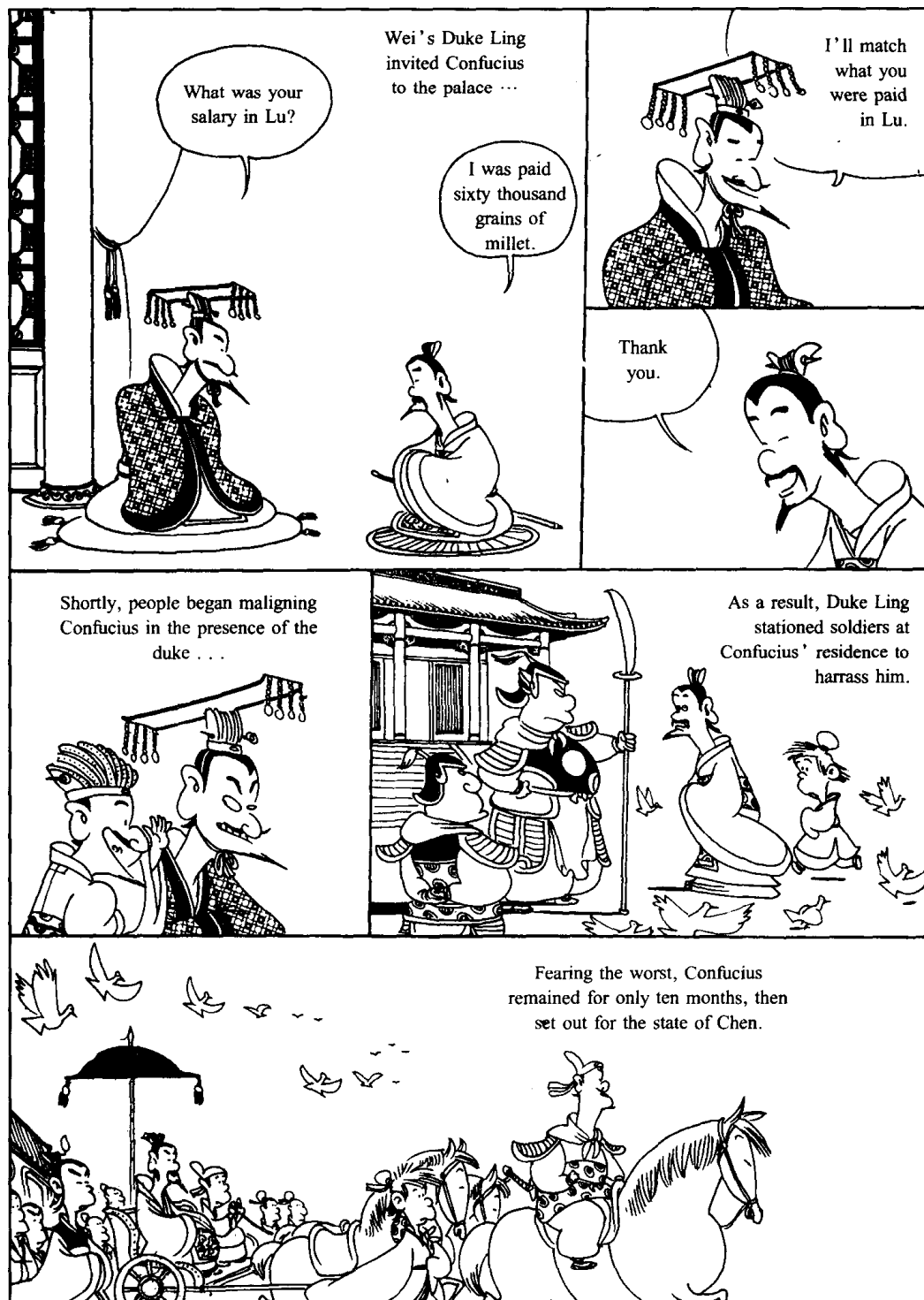
And after they are prosperous, what next?

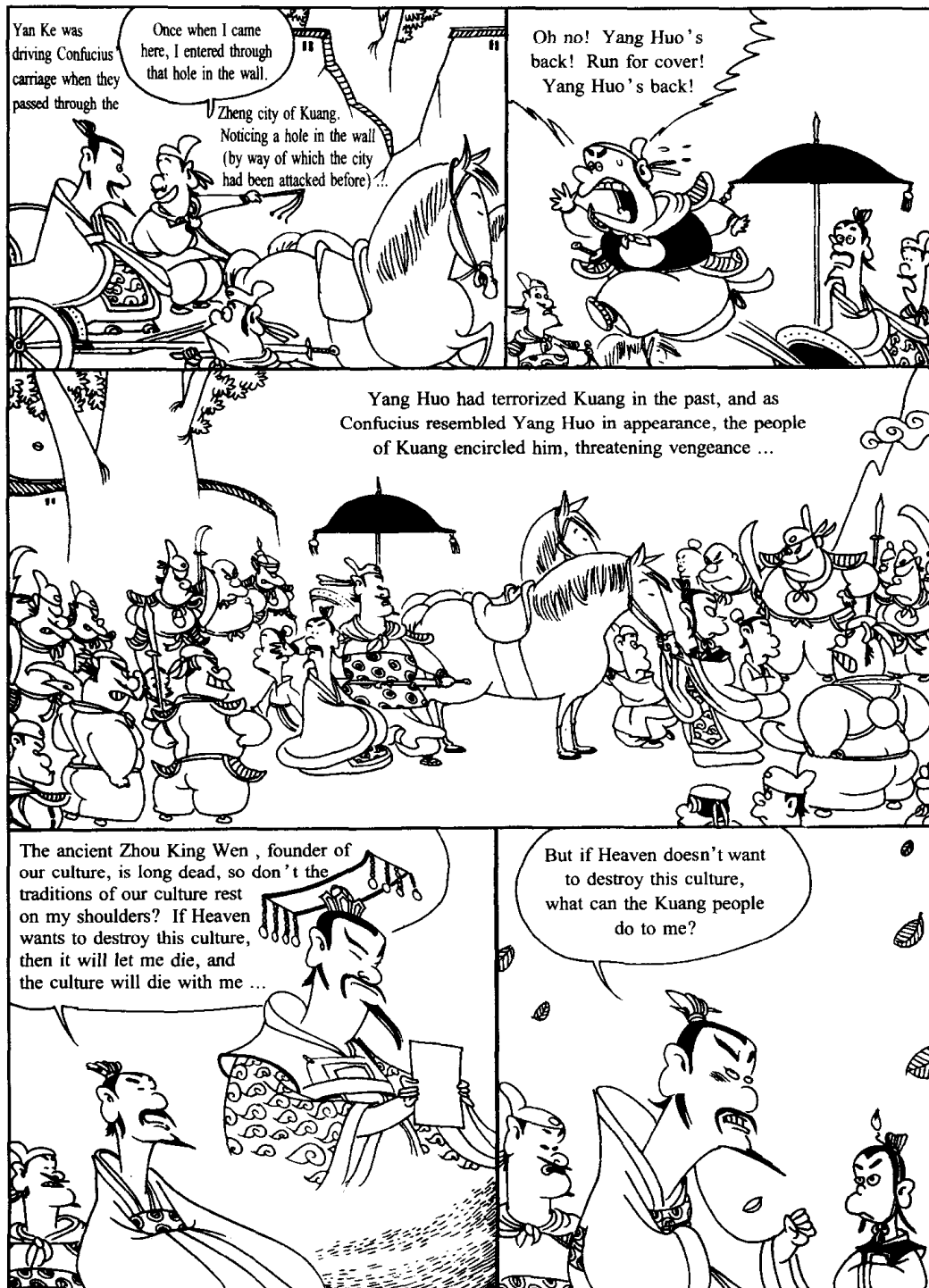
Educate them.

Confucius remained in Wei, staying at the home of Yan Shuzou, the uncle of his disciple Zilu.

仁者钓丁宁——孔子说

「昔吾先君用之不终，终为诸侯笑。今又用之，不能终，是再为诸侯笑。」康子曰：「则谁召而可？」曰：「我即死，若必相鲁；相鲁，必召仲尼。」后数日，桓子卒，康子代立。已葬，欲召仲尼。公之鱼曰：「秋，季桓子病，辇而见鲁城，喟然叹曰：『昔此国几兴矣，以吾获罪于孔子，故不兴也。』」顾谓其嗣康子夏，鲁桓厘庙燔，南宫敬叔救火。孔子在陈，闻之，曰：「灾必于桓厘庙乎？」已而果然。贖在故也。





惧复迁，公孙翩射杀昭公。楚侵蔡。秋，齐景公卒。

冉求既去，明年，孔子自陈迁于蔡。蔡昭公将如吴，吴召之也。前昭公欺其臣迁州来，后将往，大夫

因诫曰「即用，以孔子为招」云。

日，孔子曰：「归乎归乎！吾党之小子狂简，斐然成章，吾不知所以裁之。」子赣知孔子思归，送冉求，

曰：「必召冉求。」于是使使召冉求。冉求将行，孔子曰：「鲁人召求，非小用之，将大用之也。」是

仁者的叮咛——孔子说

路曰：「为孔丘。」曰：「是鲁孔丘与？」曰：「然。」曰：「是知津矣。」桀溺谓子路曰：「子为谁？」去叶，反于蔡。长沮、桀溺耦而耕，孔子以为隐者，使子路问津焉。长沮曰：「彼执舆者为谁？」子之将至」云尔。」

对。孔子闻之，曰：「由，尔何不对曰『其为人也，学道不倦，诲人不厌，发愤忘食，乐以忘忧，不知老明年，孔子自蔡如叶。叶公问政，孔子曰：『政在来远附迩。』」他日，叶公问孔子于子路，子路不

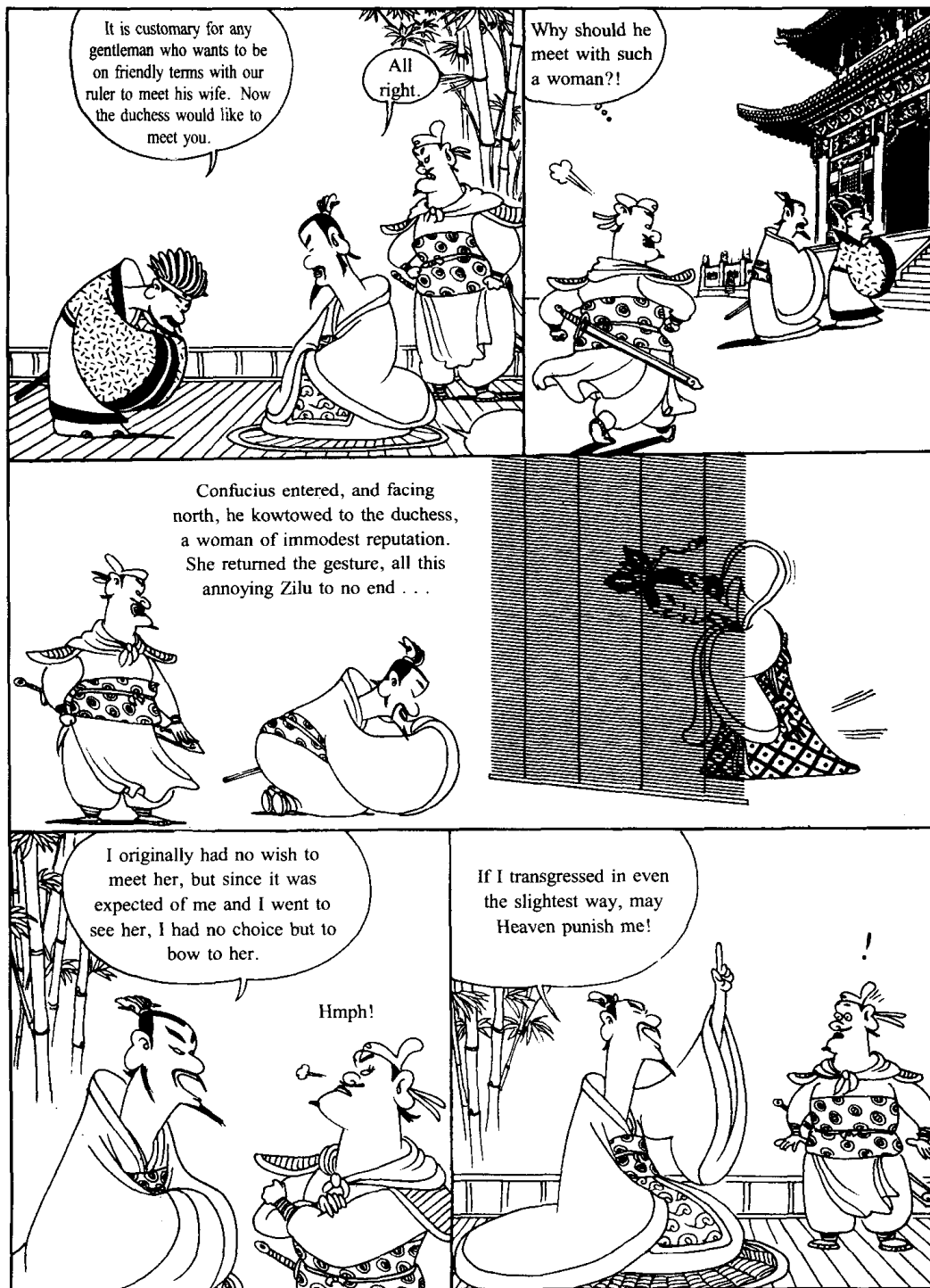


仁者的叮咛——孔子说

孰为夫子！」植其杖而芸。子路以告，孔子曰：「隐者也。」复往，则亡。

他日，子路行，遇荷蓑（音 suō）丈人，曰：「子见夫子乎？」丈人曰：「四体不勤，五谷不分，天下有道，丘不与易也。」

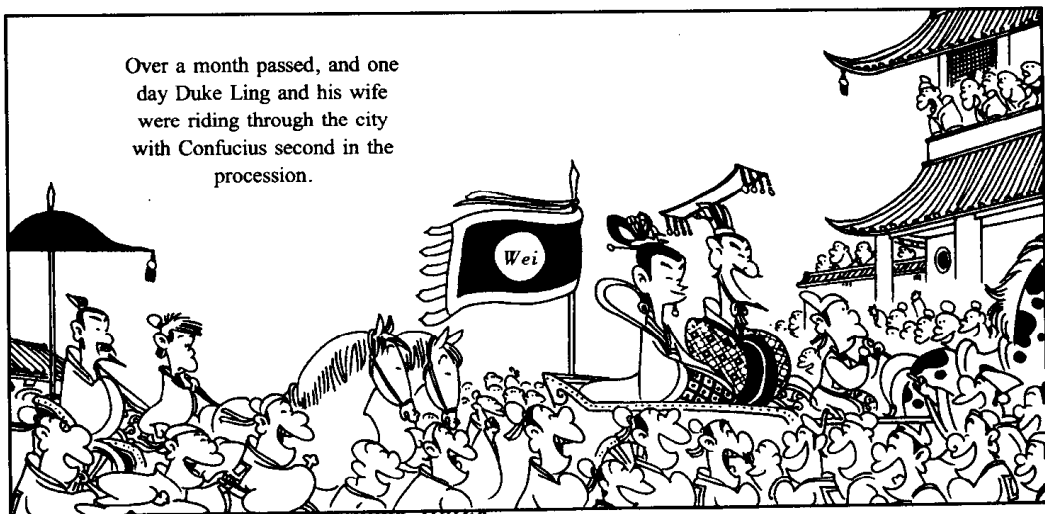
且与其从辟人之士，岂若从辟世之士哉！」耒而不辍。子路以告孔子，孔子怃然曰：「鸟兽不可与同群。曰：「为仲由。」曰：「子，孔丘之徒与？」曰：「然。」桀溺曰：「悠悠者天下皆是也，而谁以易之？」



人穷斯滥矣。」

绝粮。从者病，莫能兴。孔子讲诵弦歌不衰。子路愠见曰：「君子亦有穷乎？」孔子曰：「君子固穷，小
楚，大国也，来聘孔子。孔子用于楚，则陈蔡用事大夫危矣。」于是乃相与发徒役围孔子于野。不得行，
陈蔡大夫谋曰：「孔子贤者，所刺讥皆中诸侯之疾。今者久留陈蔡之间，诸大夫所设行皆非仲尼之意。今
孔子迁于蔡三岁，吴伐陈。楚救陈，军于城父。闻孔子在陈蔡之间，楚使人聘孔子。孔子将往拜礼，

Over a month passed, and one day Duke Ling and his wife were riding through the city with Confucius second in the procession.



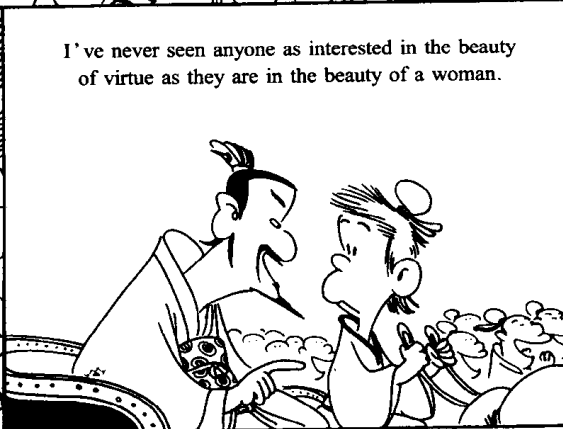
Wow, look at her!

Gorgeous!

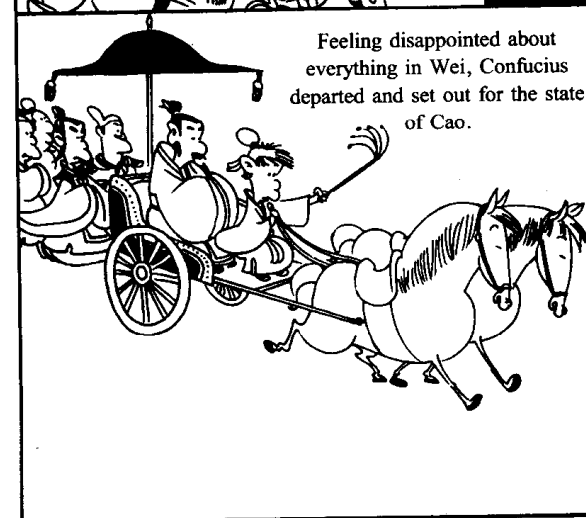
Beautiful!



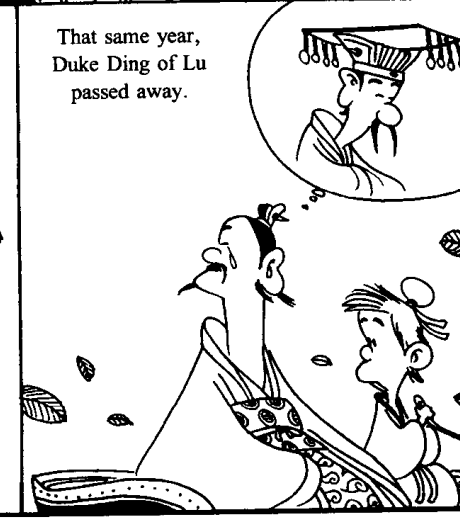
I've never seen anyone as interested in the beauty of virtue as they are in the beauty of a woman.



Feeling disappointed about everything in Wei, Confucius departed and set out for the state of Cao.



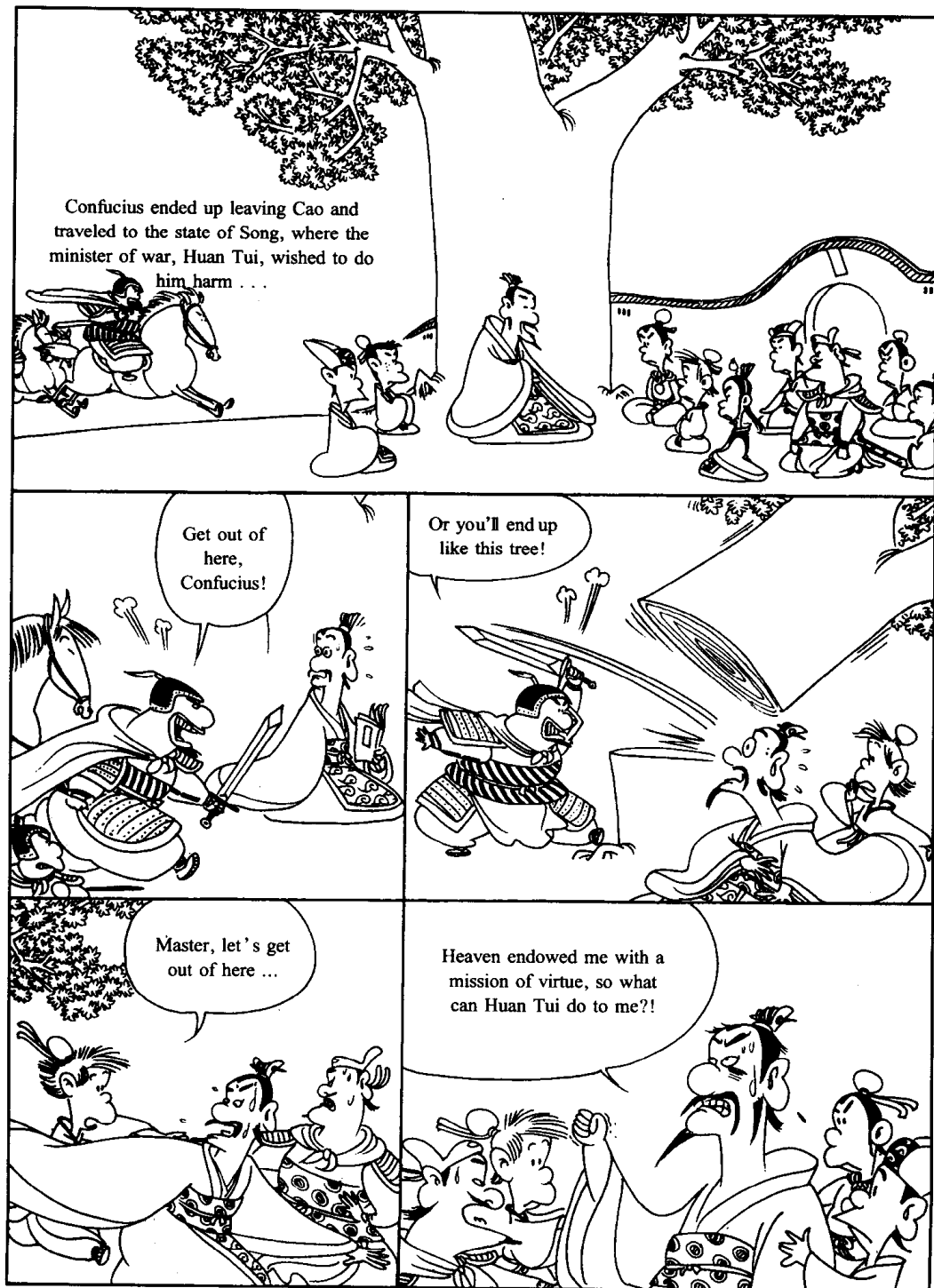
That same year, Duke Ding of Lu passed away.



仁者的叮咛——孔子说

由，譬使仁者而必信，安有伯夷、叔齐？使知者而必行，安有王子比干？」
 此？」子路曰：「意者吾未仁邪？人之不我信也。意者吾未知邪？人之不我行也。」孔子曰：「有是乎！孔子知弟子有愠心，乃召子路而问曰：『《诗》云：『匪兕匪虎，率彼旷野』。吾道非邪？吾何为于以贯之。』」

子贡色作。孔子曰：「赐，尔以予为多学而识之者与？」曰：「然。非与？」孔子曰：「非也。予一



子贡出，颜回入见。孔子曰：「回，《诗》：云『匪兕匪虎，率彼旷野。』吾道非邪？吾何为于此？」颜回容。赐，而志不远矣！」

能为犒，良工能巧而不能为顺。君子能修其道，纲而纪之，统而理之，而不能为容。今尔不修尔道而求为此？」子贡曰：「夫子之道至大也，故天下莫能容夫子。夫子盖少贬焉？」孔子曰：「赐，良农能稼而不能为穡，子路出，子贡入见。孔子曰：『赐，《诗》云：『匪兕匪虎，率彼旷野。』吾道非邪？吾何为于此？』」

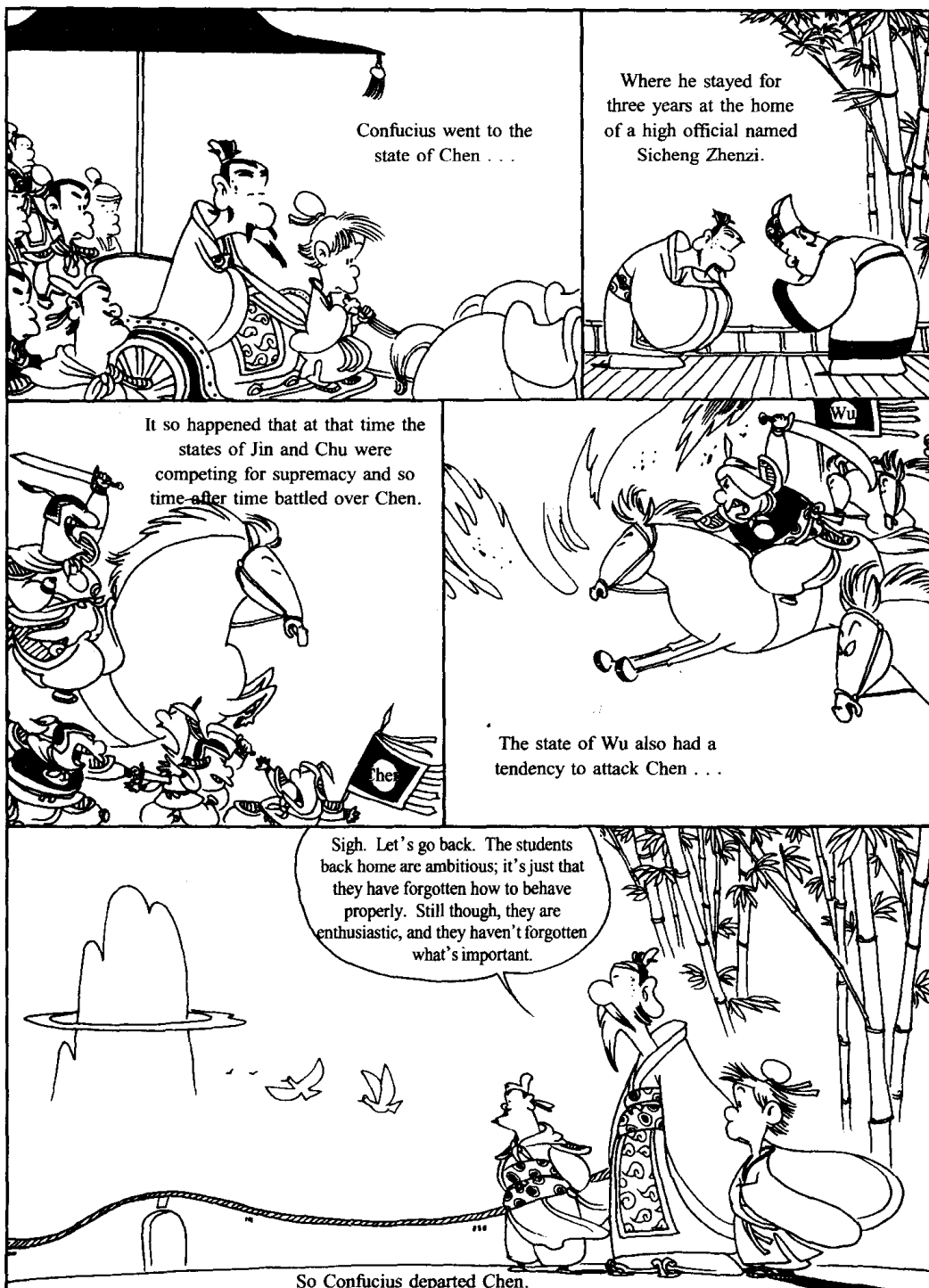


仁者的叮咛——孔子说

「王之辅相有如颜回者乎？」曰：「无有。」「王之将率有如子路者乎？」曰：「无有。」「王之官尹有如昭王将以书社地七百里封孔子。楚令尹子西曰：『王之使使诸侯有如子贡者乎？』」曰：「无有。」于是使子贡至楚。楚昭王兴师迎孔子，然后得免。

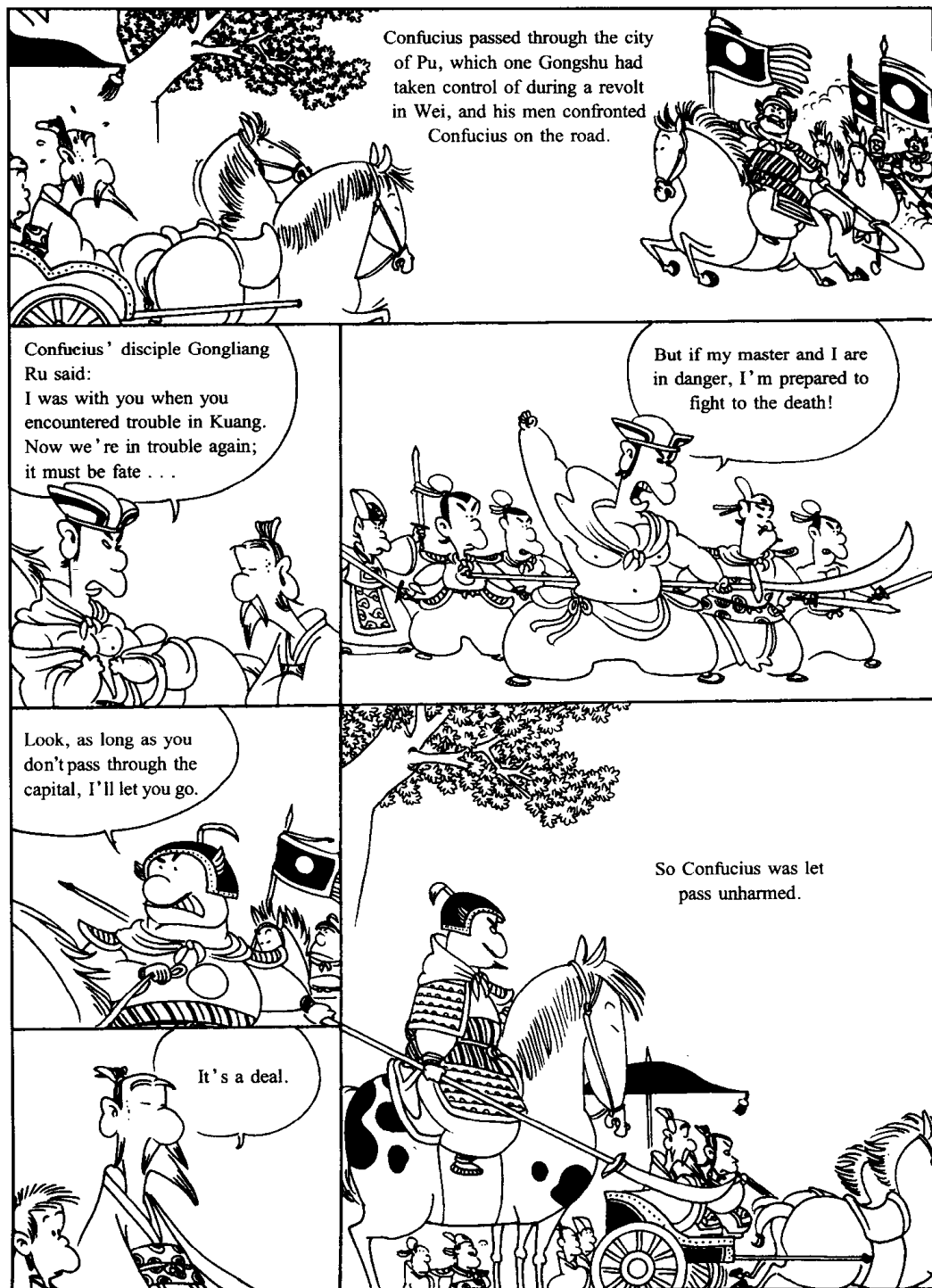
曰：「有是哉颜氏之子！使尔多财，吾为尔宰。」

也，是吾丑也。夫道既已大修而不用，是有国者之丑也。不容何病，不容然后见君子！」孔子欣然而笑曰：「夫子之道至大，故天下莫能容。虽然，夫子推而行之，不容何病，不容然后见君子！夫道之不修



「耆的叮咛——孔子说」

从政者殆而！」孔子下，欲与之言。趋而去，弗得与之言。
 楚狂接舆歌而过孔子，曰：「凤兮凤兮，何德之衰！往者不可谏兮，来者犹可追也！已而已而，今之贤弟子为佐，非楚之福也。」昭王乃止。其秋，楚昭王卒于城父。
 若用之，则楚安得世世堂堂方数千里乎？夫文王在丰，武王在镐，百里之君卒王天下。今孔丘得据土壤，宰予者乎？」曰：「无有。」「且楚之祖封于周，号为子男五十里。今孔丘述三五之法，明周召之业，王



仁者的叮咛——孔子说

「有是哉，子之迂也！何其正也？」孔子曰：「野哉由也！夫名不正则言不顺，言不顺则事不成，事不成则礼乐不兴，礼乐不兴则刑罚不中，刑罚不中则民无所措手足。」

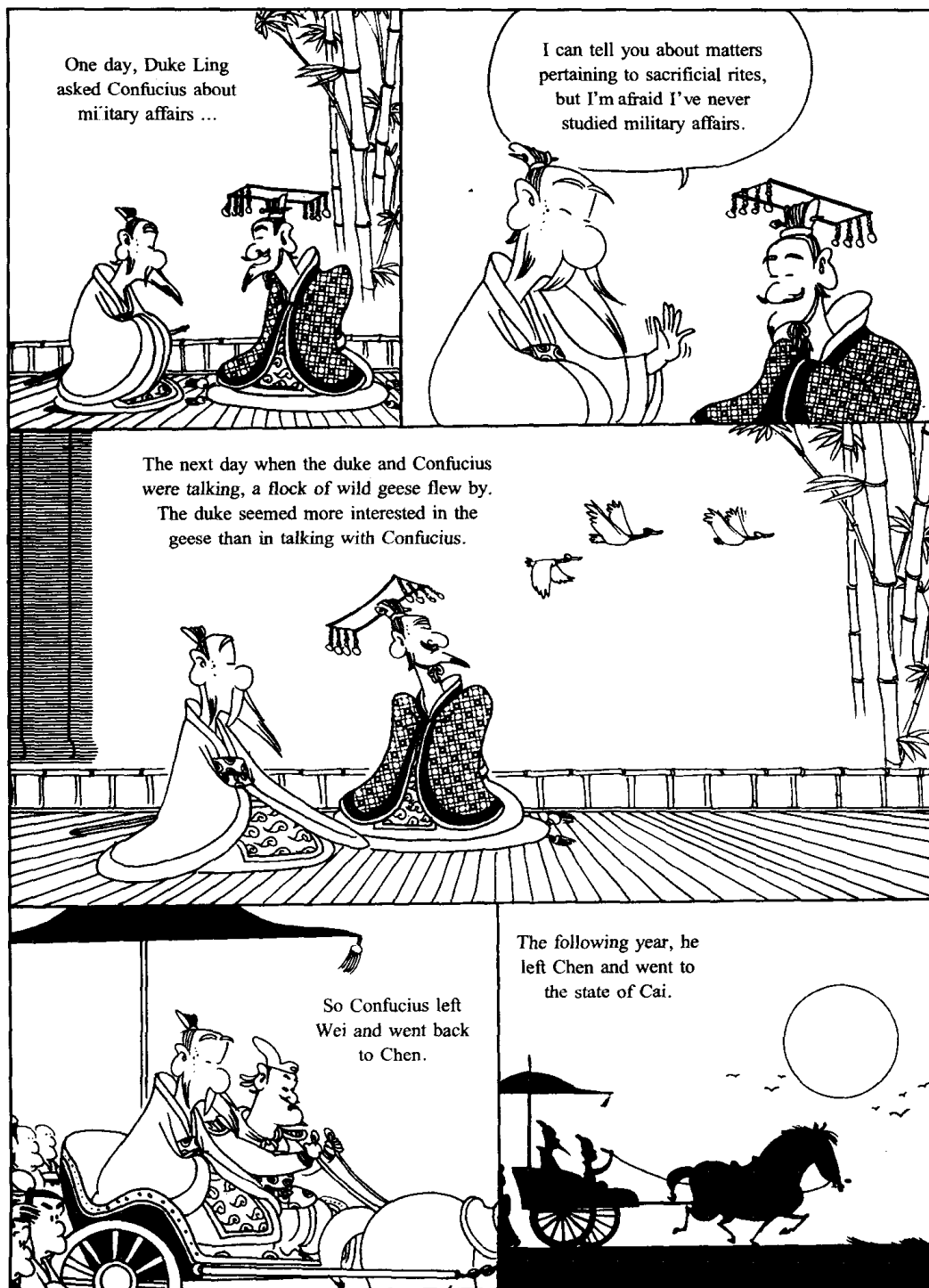
卫，卫君欲得孔子为政。子路曰：「卫君待子而为政，子将奚先？」孔子曰：「必也正名乎！」子路曰：「其明年，吴与鲁会缙，征百牢。太宰嚭召季康子。康子使子贡往，然后得已。」

于是孔子自楚反平卫。是岁也，孔子年六十三，而鲁哀公六年也。



二者均叮咛——孔子说

子曰：「苟子之不欲，虽赏之不窃。」然鲁终不能用孔子，孔子亦不求仕。鲁哀公问政，对曰：「政在选臣。」季康子问政，曰：「举直错诸枉，则枉者直。」康子患盗，孔子之去鲁凡十四岁而反乎鲁。木，木岂能择鸟乎！」文子固止。会季康子逐公华、公宾、公林，以币迎孔子，孔子归鲁。则礼固之，则可矣。」而卫孔文子将攻太叔，问策于仲尼。仲尼辞不知，退而命载而行，曰：「鸟能择



仁者的叮咛——孔子说

孔子语鲁大师：「乐其可知也。始作翕如，纵之纯如，皦如，绎如也，以成。」「吾自卫反鲁，然后

《礼记》自孔氏。观殷夏所损益，曰：「后虽百世可知也，以一文一质。周监二代，郁郁乎文哉。吾从周。」故《书传》

缪，编次其事。曰：「夏礼吾能言之，杞不足征也。殷礼吾能言之，宋不足征也。足，则吾能征之矣。」

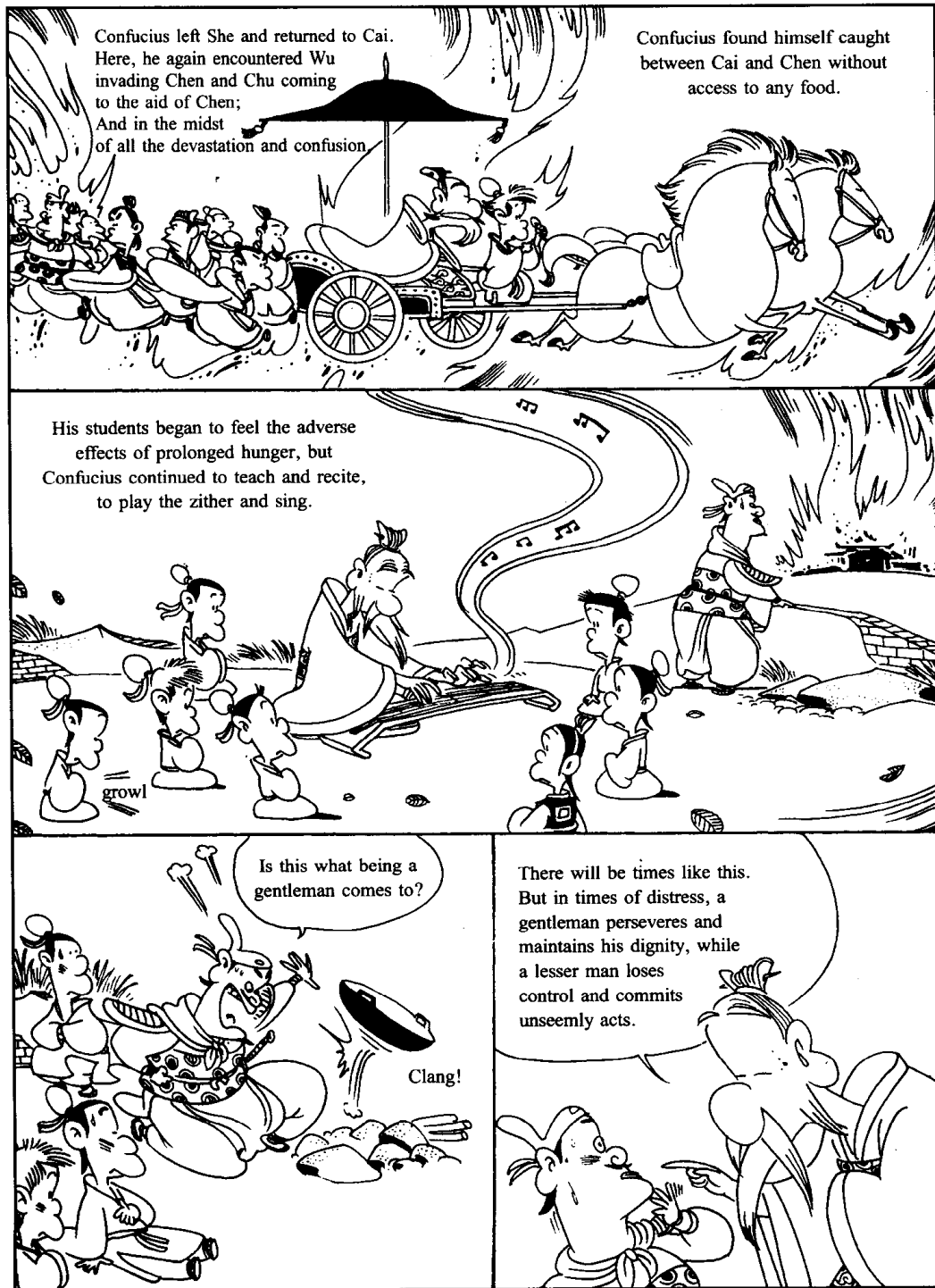
孔子之时，周室微而礼乐废，《诗》《书》缺。追迹三代之礼，序《书传》，上纪唐虞之际，下至秦



仁者的叮咛——孔子说

以备王道，成六艺。

庙》为《颂》始」。三百五篇孔子皆弦歌之，以求《韶》《武》《雅》《颂》之音。礼乐自此可得而述，
之缺，始于衽席，故曰「《关雎》之乱以为《风》始，《鹿鸣》为《小雅》始，文王为《大雅》始，《清
古者《诗》三千余篇，及至孔子，去其重，取可施于礼义，上采契、后稷，中述殷、周之盛，至幽厉
乐正，《雅》《颂》各得其所。」



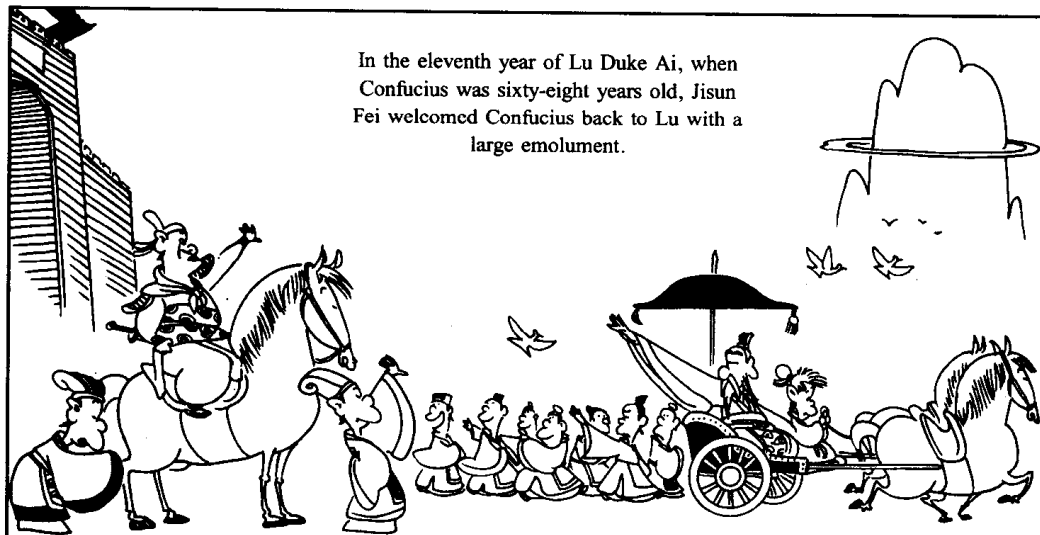
仁者的叮咛——孔子说

与仁。不愤不启，举一隅不以三隅反，则弗复也。

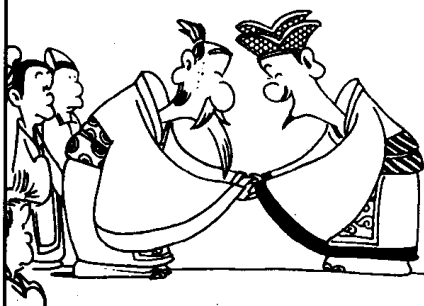
孔子以四教：文，行，忠，信。绝四：毋意，毋必，毋固，毋我。所慎：齐，战，疾。子罕言利与命。孔子以诗书礼乐教，弟子盖三千焉，身通六艺者七十有二人。如颜浊邹之徒，颇受业者甚众。

孔子晚而喜《易》，序《彖》《系》《象》《说卦》《文言》。读《易》，韦编三绝。曰：「假我数

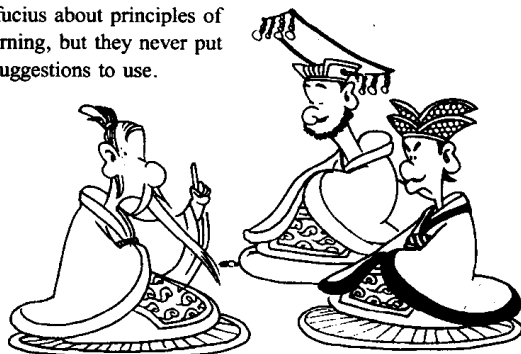
In the eleventh year of Lu Duke Ai, when Confucius was sixty-eight years old, Jisun Fei welcomed Confucius back to Lu with a large emolument.



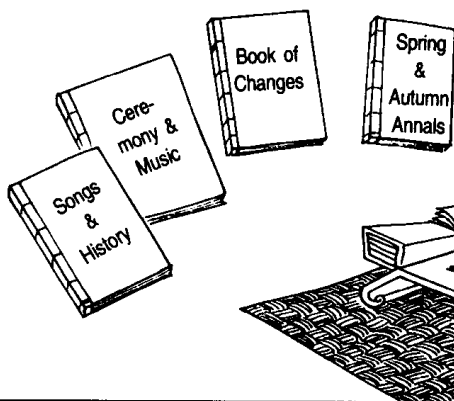
Confucius had been away from Lu traveling the land for fourteen years before returning.



Duke Ai and Jisun often asked Confucius about principles of governing, but they never put his suggestions to use.



Confucius no longer entertained visions of becoming a government official, instead utilizing his position as scholar-laureate to compile the *Book of Songs* and the *Book of History*, to edit the *Book of Ceremony* and the *Book of Music*, to comment on the *Book of Changes*, and to write the *Spring & Autumn Annals*...



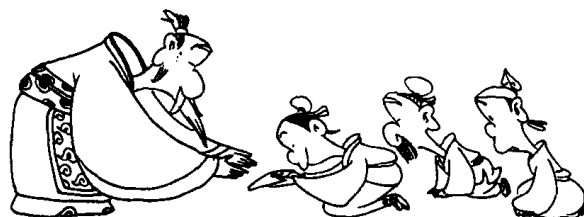
是日哭，则不歌。见齐衰、髻者，虽童子必变。
鱼馁，肉败，割不正，不食。席不正，不坐。食于有丧者之侧，未尝饱也。
入公门，鞠躬如也；趋进，翼如也。君召使候，色勃如也。君命召，不俟驾行矣。
夫言，侃侃如也。

其于乡党，恂恂似不能言者。其于宗庙朝廷，辩辩言，唯谨尔。朝，与上大夫言，阖闾如也；与下大

He lectured and taught his disciples between the banks of the Zhu and Si rivers ...



Confucius did not discriminate between rich and poor, high station or low. He accepted all students that came to him, teaching each according to the students ability.



Confucius initiated the four teachings: **Culture, Conduct, Conscientiousness, Trustworthiness.**

文行忠信



He also established the eight steps in learning, self-cultivation, and conduct:

Investigation of things
Extension of knowledge
Sincerity of thought
Rectification of the mind
Cultivation of the person
Regulation of the family
Order in the state
Peace throughout the land

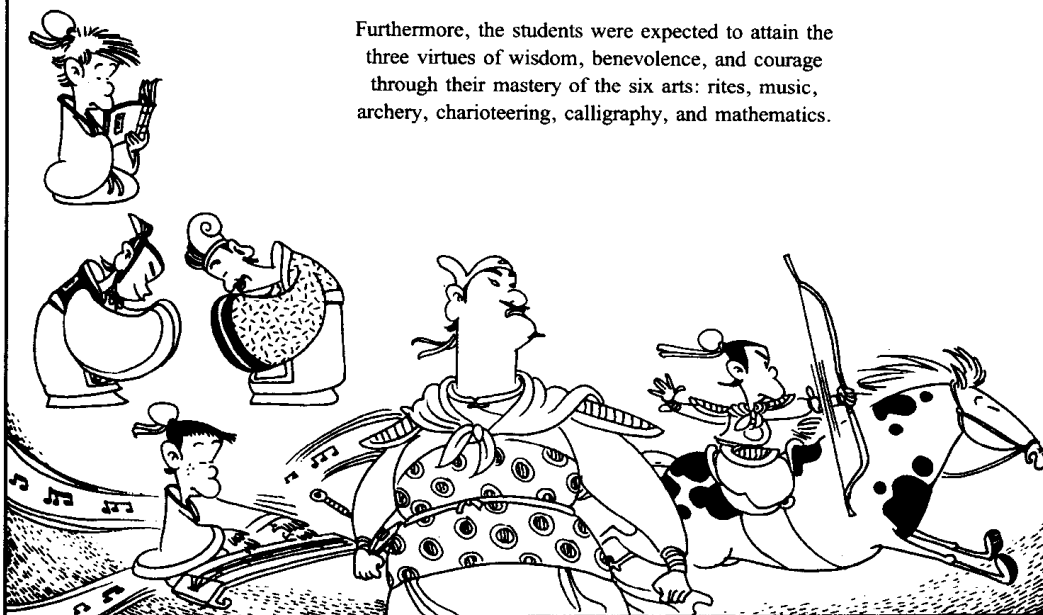
**格致诚正修齐治平
物知意心身家国天下**



如有所立，卓尔。虽欲从之，蔑由也已。」达巷党人曰：「大哉孔子，博学而无所成名。」子闻之曰：高，钻之弥坚。瞻之在前，忽焉在后。夫子循循然善诱人，博我以文，约我以礼，欲罢不能。既竭我才，子贡曰：「夫子之文章，可得闻也。夫子言天道与性命，弗可得闻也已。」颜渊喟然叹曰：「仰之弥善，则使复之，然后和之。子不语：怪，力，乱，神。」

「三人行，必得我师。」「德之不修，学之不讲，闻义不能徙，不善不能改，是吾忧也。」使人歌，

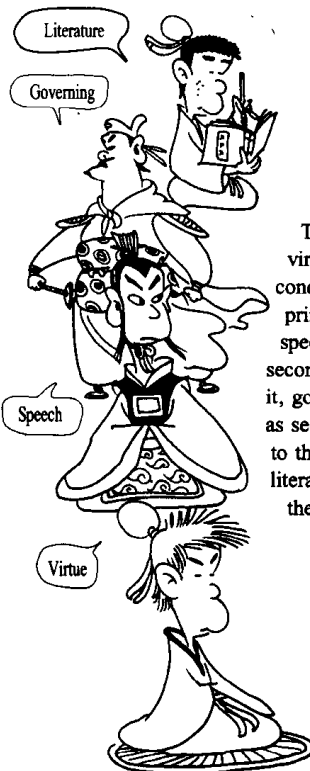
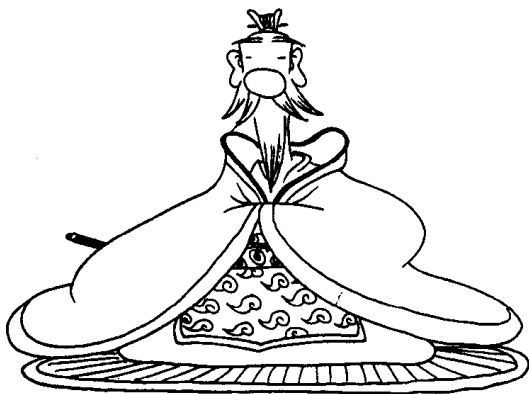
Furthermore, the students were expected to attain the three virtues of wisdom, benevolence, and courage through their mastery of the six arts: rites, music, archery, charioteering, calligraphy, and mathematics.



Confucius' teachings can be distinguished into four areas of emphasis:

- Resolving yourself on the Way
- Residing in virtue
- Relying on benevolence
- Reveling in the arts

志 据 依 游
于 于 于 于
道 德 仁 艺



Take virtuous conduct as primary, speech as secondary to it, governing as secondary to that, and literature as the last.

仁者钓叮宁——孔子说

天乎！

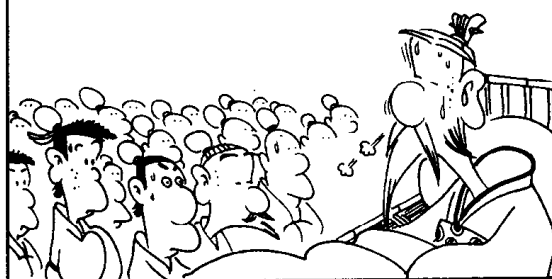
喟然叹曰：「莫知我夫！」子贡曰：「何为莫知子？」子曰：「不怨天，不尤人，下学而上达，知我者其

「河不出图，雒不出书，吾已矣夫！」颜渊死，孔子曰：「天丧予！」及西狩见麟，曰：「吾道穷矣！」

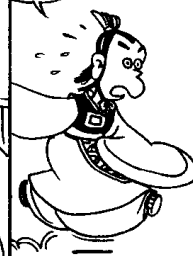
鲁哀公十四年春，狩大野。叔孙氏车子鉏商获兽，以为不祥。仲尼视之，曰：「麟也。」取之。曰：

「我何执？执御乎？执射乎？我执御矣。」牢曰：「子云：『不试，故艺。』」

In the sixteenth year of Lu Duke Ai, Confucius fell ill ...



Master ...



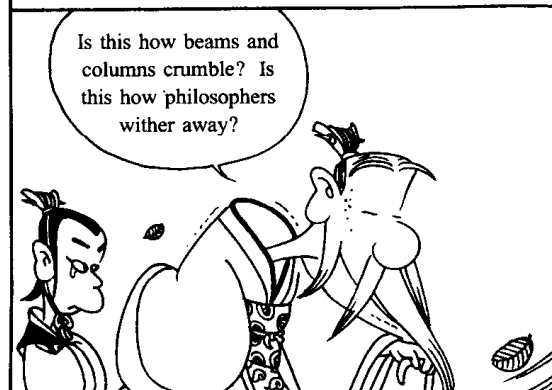
Zigong! What took you so long?



Is this how Tai Mountain shall come tumbling down?



Is this how beams and columns crumble? Is this how philosophers wither away?



The world has lost the Way for a long time now, and nobody is able to follow my ideals of governing.



仁者的叮咛——孔子说

楚之君自称王，而《春秋》贬之曰「子」；践土之会实召周天子，而《春秋》讳之曰「天王狩于河阳」；《春秋》，上至隐公，下迄哀公十四年，十二公。据鲁，亲周，故殷，运之三代。约其文辞而指博。故吴子曰：「弗乎弗乎，君子病没世而名不称焉。吾道不行矣，吾何以自见于后世哉？」乃因《史记》做言，行中清，废中权」。「我则异于是，无可无不可。」

「不降其志，不辱其身，伯夷、叔齐乎！」谓「柳下惠、少连降志辱身矣」。谓「虞仲、夷逸隐居放

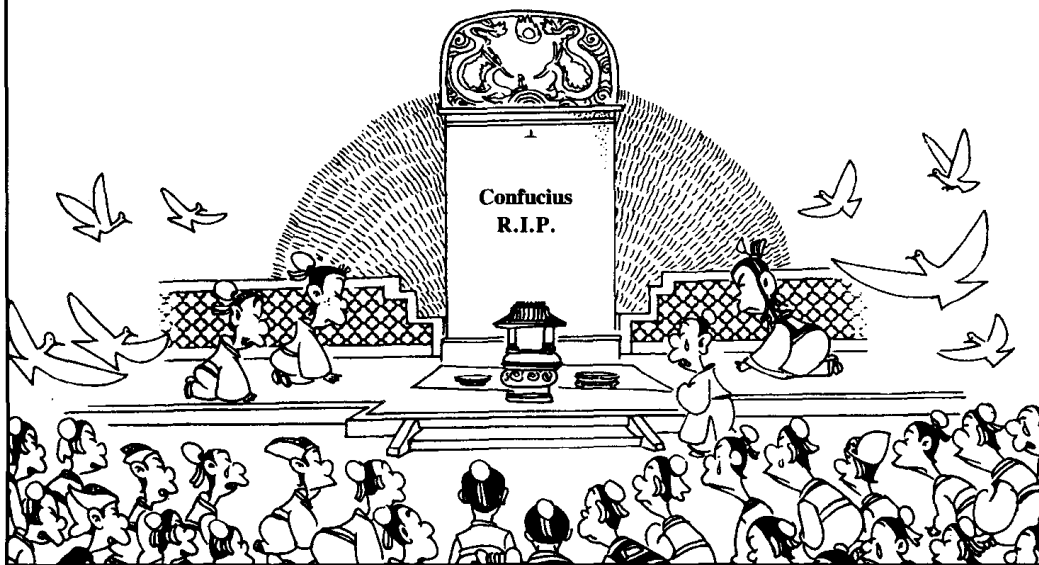
He died on the twenty-sixth day of the fourth month, in the sixteenth year of Duke Ai, at the age of seventy-three ...

Seven days later, Confucius passed away.



The Grand Historian Sima Qian says, "It is written in the *Book of Songs* thus: 'We emulate virtuous conduct as we look up to lofty mountains.'

Confucius was a commoner whose teachings have been transmitted for more than ten generations, and there is no intellectual who does not consider him his teacher. Confucius was indeed the greatest of all sages!"



子布衣，传十余世，学者宗之。自天子王侯，中国言六艺者折中于夫子，可谓至圣矣！

仲尼庙堂车服礼器，诸生以时习礼其家，余祇回留之不能去云。天下君王至于贤人众矣，当时则荣，没则已焉。孔太史公曰：诗有之：「高山仰止，景行行止。」虽不能至，然心向往之。余读孔氏书，想见其为人。适鲁，观

驂。

子襄生忠，年五十七。忠生武，武生延年及安国。安国为今皇帝博士，至临淮太守，蚤卒。安国生卬，卬生

蚡弟子襄，年五十七。尝为孝惠皇帝博士，迁为长沙太守。长九尺六寸。

子慎生蚡，年五十七，为陈王涉博士，死于陈下。

子高，年五十一。子高生子慎，年五十七，尝为魏相。

子思生白，字子上，年四十七。子上生求，字子家，年四十五。子家生箕，字子京，年四十六，子京生穿，字

伯鱼生伋，字子思，年六十二。尝困于宋。子思作《中庸》。

孔子生鲤，字伯鱼。伯鱼年五十，先孔子死。

鲁，以太牢祠焉。诸侯乡相至，常先谒然后从政。

大射于孔子冢。孔子冢大一顷。故所居堂弟子内，后世因庙藏孔子衣冠琴车书，至于汉二百余年不绝。高皇帝过六年，然后去。弟子及鲁人往从冢而家者百有余室，因命曰孔里。鲁世世相传以岁时祠孔子冢，而诸儒亦讲礼乡饮

孔子葬鲁城北泗上，弟子皆服三年。三年心丧毕，相诀而去，则哭，各复尽哀；或复留。唯子赣庐于冢上，凡

非礼也。称『余一人』，非名也。」

贡曰：「君其不没于鲁乎！夫子之言曰：『礼失则昏，名失则怨。失志为昏，失所为怨。』生不能用，死而谏之，

哀公谏之曰：『旻天不吊，不愆遗一老，俾屏余一人以在位，茕茕余在疚。呜呼，哀哉！尼父，毋自律！』子

孔子年七十三，以鲁哀公十六年四月己丑卒。

人殯于东阶，周人于西阶，殷人两柱间。昨暮予梦坐奠两柱之间，予始殷人也。」后七日卒。

叹，歌曰：「泰山坏乎！梁柱摧乎！哲人萎乎！」因以涕下。谓子贡曰：「天下无道久矣，莫能宗予。夏

明岁，子路死于卫。孔子病，子贡请见。孔子方负杖逍遥于门，曰：「赐，汝来何其晚也？」孔子因

一辞。弟子受《春秋》，孔子曰：「后世知丘者以《春秋》，而罪丘者亦以《春秋》。」

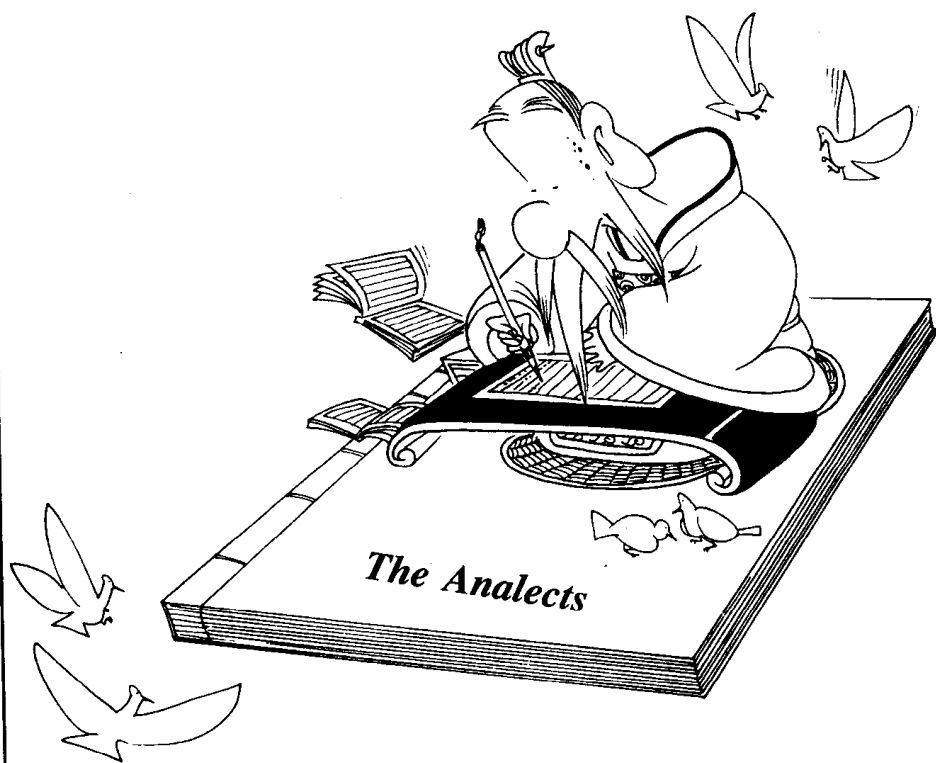
孔子在位听讼，文辞有可与人共者，弗独有也。至于为「春秋」，笔则笔，削则削，子夏之徒不能赞

推此类以绳当世。贬损之义，后有王者举而开之。《春秋》之义行，则天下乱臣贼子惧焉。

由此认为：《论语》是孔子和他的门人或时人的谈话，以及门人彼此的谈话记录。子既卒，门人相与辑而论纂，故谓之《论语》。」

「《论语》者，孔子应答弟子、时人，及弟子相与言，而接闻于夫子之语也。当时弟子各有所记，夫《论语》是谁写的？谁编的？东汉班固在《汉书·艺文志·六艺略》中有所说明：

The Analects



仁者约叮宁——孔子说

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 ——

Pleasure and Humility



Is it not pleasurable to study and practice what one learns?



Is it not delightful to have friends come from afar?

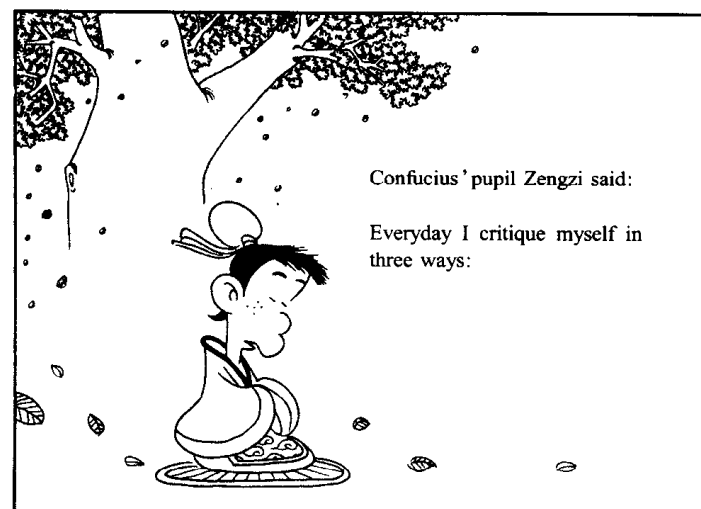


Is he not a gentleman who remains dignified though going unrecognized?



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？」

Self-Critique



Confucius' pupil Zengzi said:
Everyday I critique myself in
three ways:

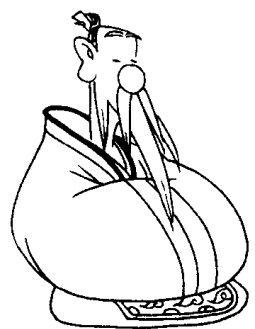
In helping others, did I not
do so conscientiously?



In intercourse with my friends, was I
not trustworthy?



Did I not review what had been
taught me before?

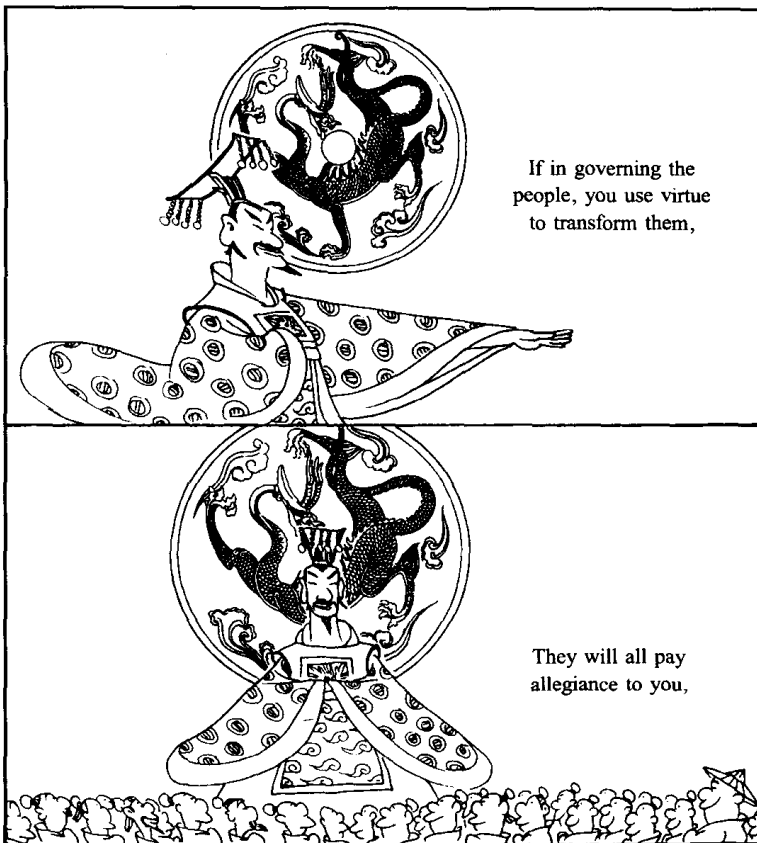


仁者的叮咛——孔子说

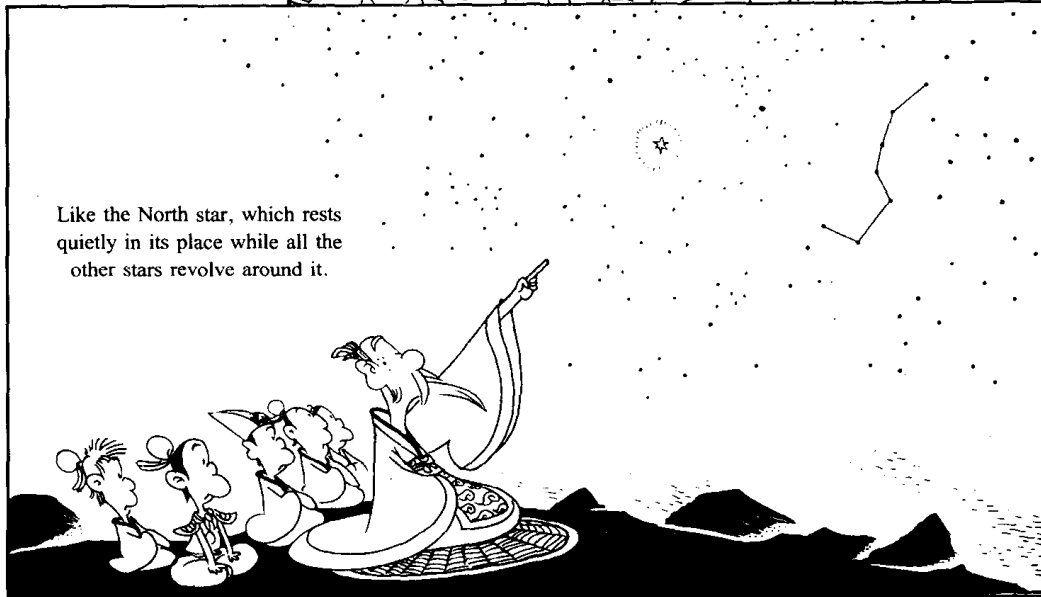
为政以德，譬如北辰，居其所，而众星共之。

为政第二——

Like the
North Star



Like the North star, which rests quietly in its place while all the other stars revolve around it.



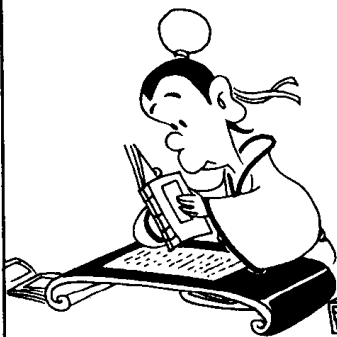
逾矩。

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

When I was thirty, I could hold firm in my learning without the least bit of wavering.



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



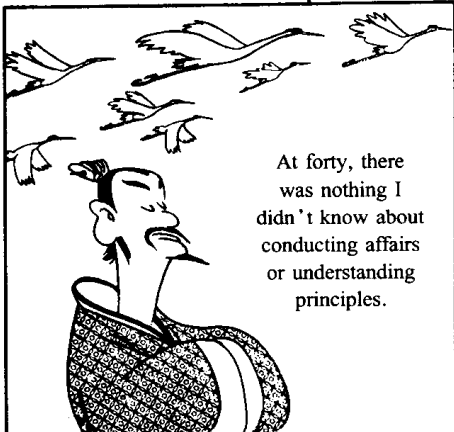
Cultivating the Way



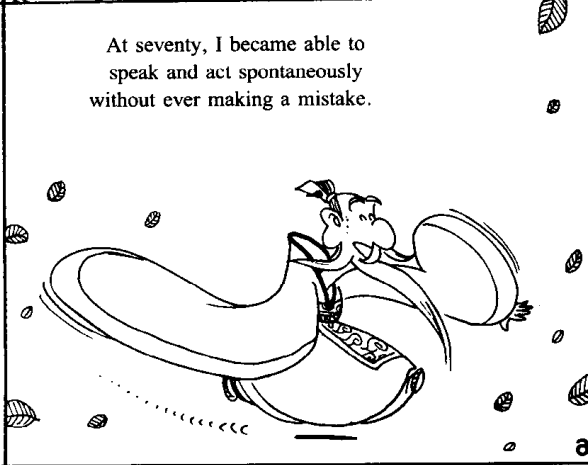
At fifty, I understood the mandates of Heaven, and because of this, I bore no grudge against Heaven nor did I blame others.



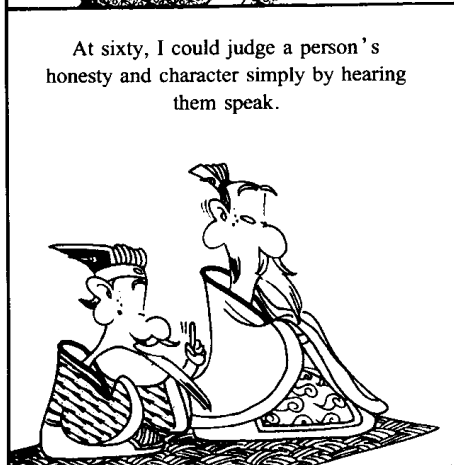
At forty, there was nothing I didn't know about conducting affairs or understanding principles.



At seventy, I became able to speak and act spontaneously without ever making a mistake.



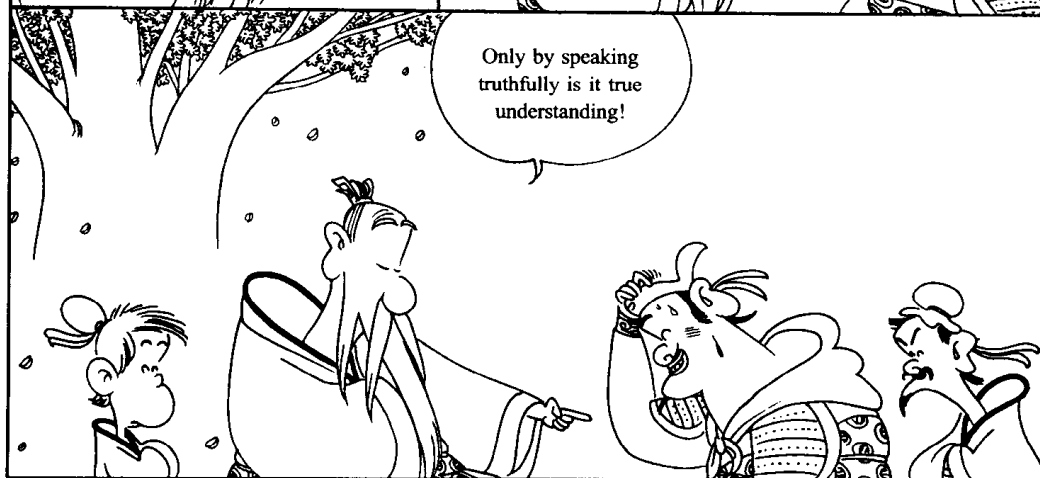
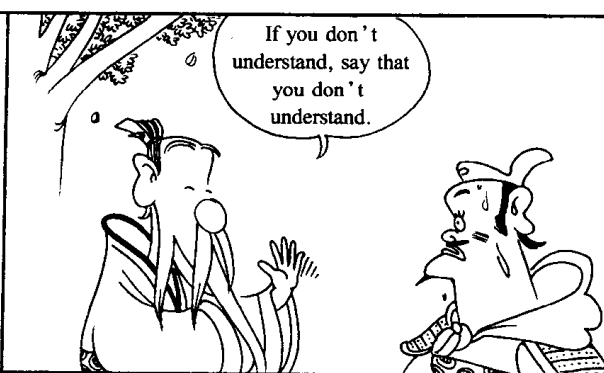
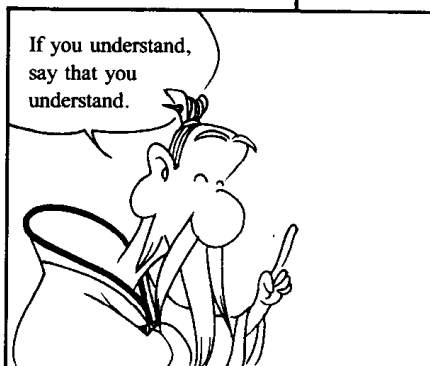
At sixty, I could judge a person's honesty and character simply by hearing them speak.



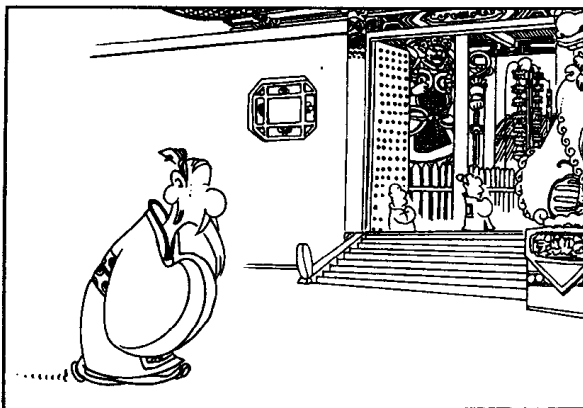
子曰：「由，诲女，知之乎？知之为知之，不知为不知，是知也。」

为政第二——十七

True Understanding



Proper Ceremony



One day when Confucius went to the Duke of Zhou Temple to assist in the sacrifice, he inquired about every aspect of the ceremony.

Who said this guy from Zou knows anything about ceremony? He comes to a sacrifice here and asks about every little thing.



Asking questions, being humble rather than presuming to know everything — this is proper ceremony!



子入大庙，每事问。或曰：「孰谓鄒人之子知礼乎？入大庙，每事问。」子闻之曰：「是礼也！」

八佾第三——十五

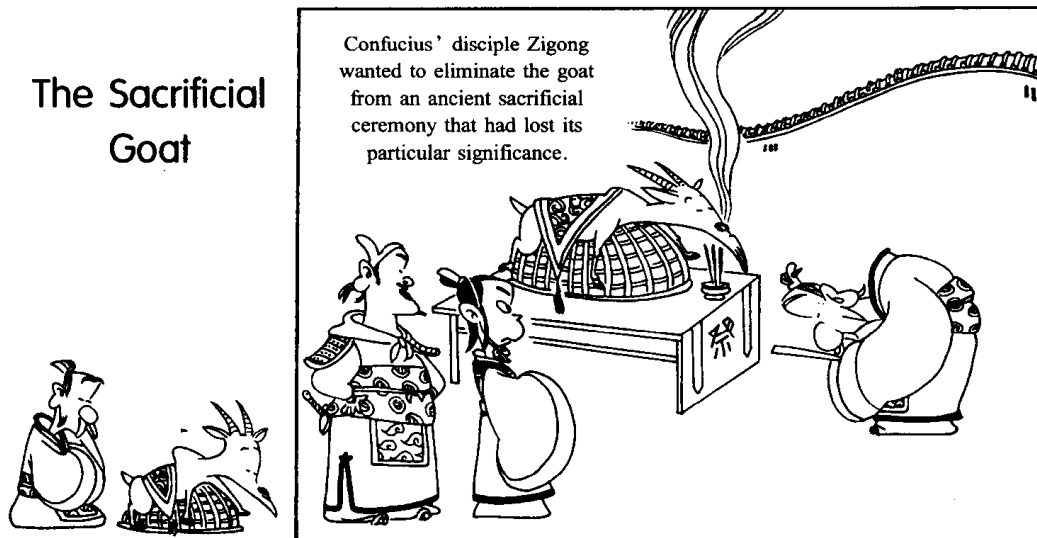
仁者的叮咛——孔子说

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

The Sacrificial Goat

Confucius' disciple Zigong wanted to eliminate the goat from an ancient sacrificial ceremony that had lost its particular significance.



Master, can we do without the goat ...



Si, what you care about is the goat.

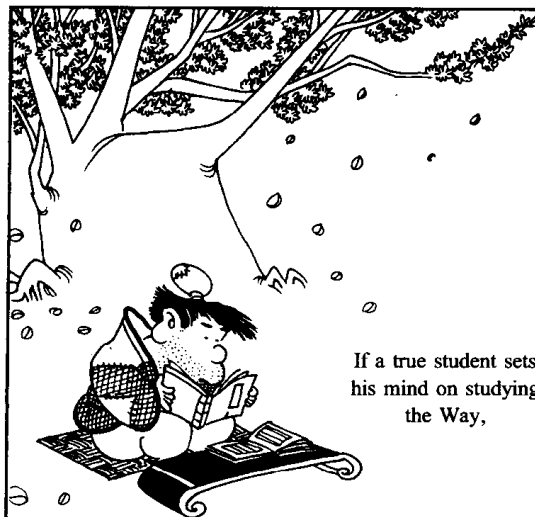


What I care about is the ceremony.



士志于道，而耻恶衣恶食者，未足与议也。

The Way of Self-
Respect

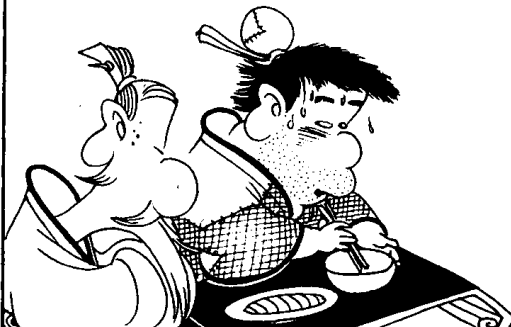


If a true student sets
his mind on studying
the Way,

And yet is ashamed of
the clothes he wears,



Or the food he eats,

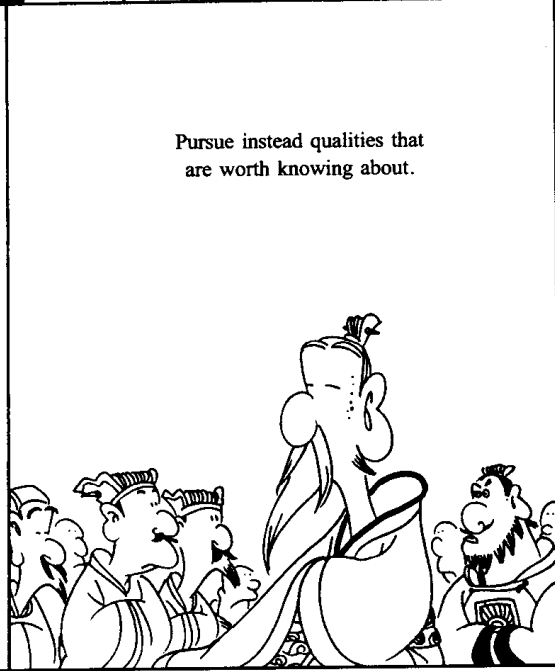
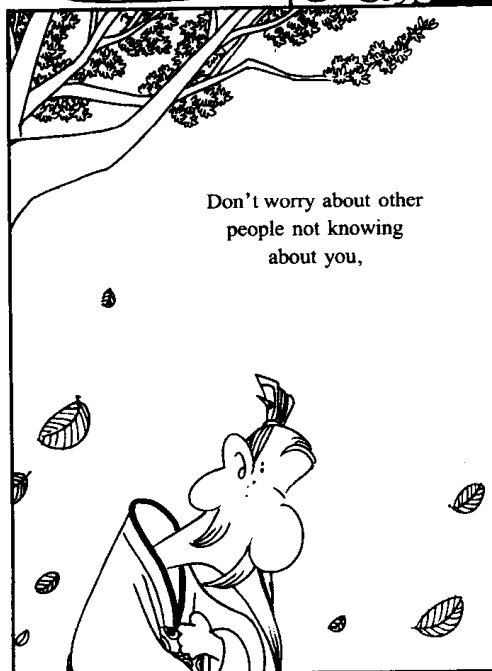
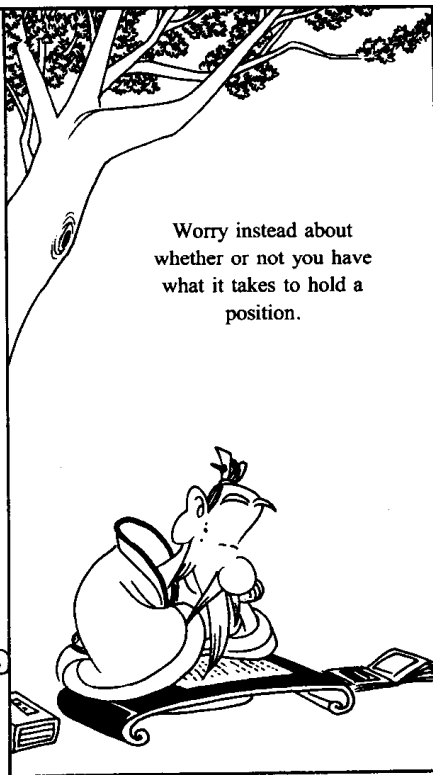
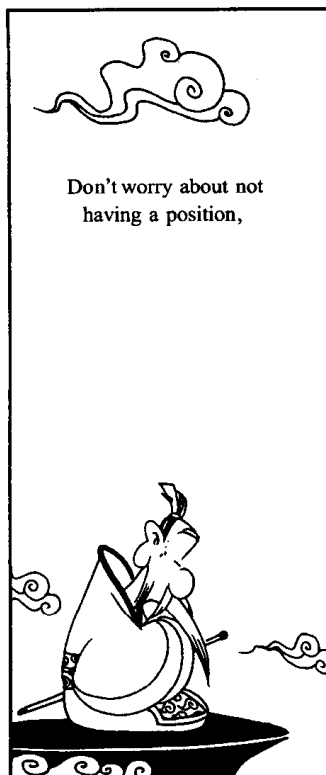
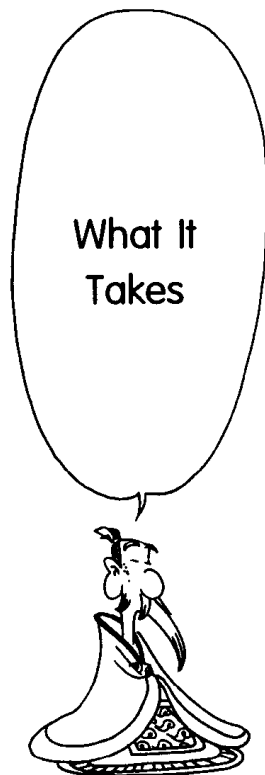


He is not worth discussing
the Way with!



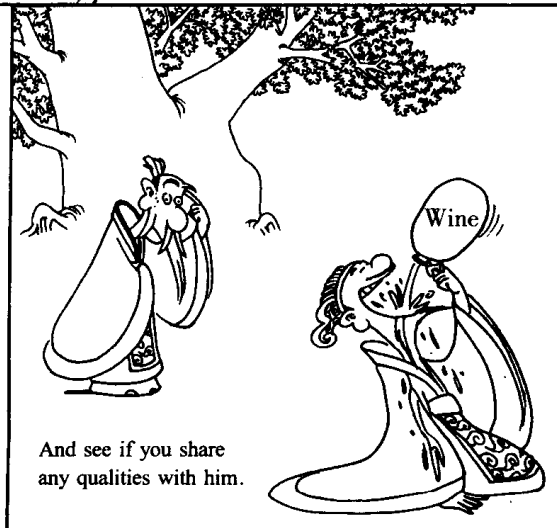
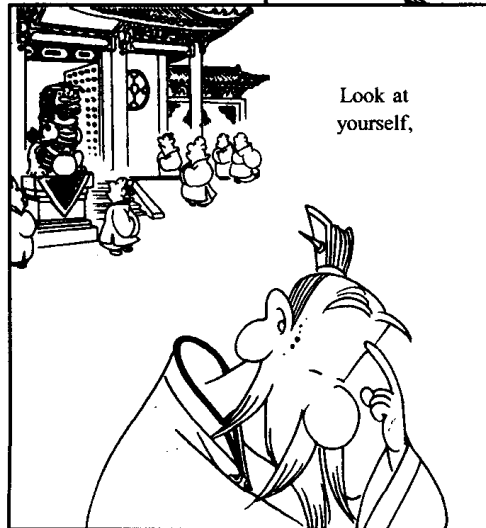
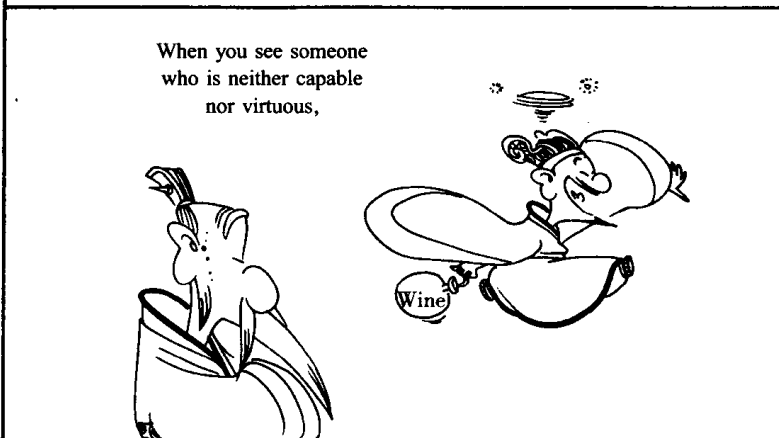
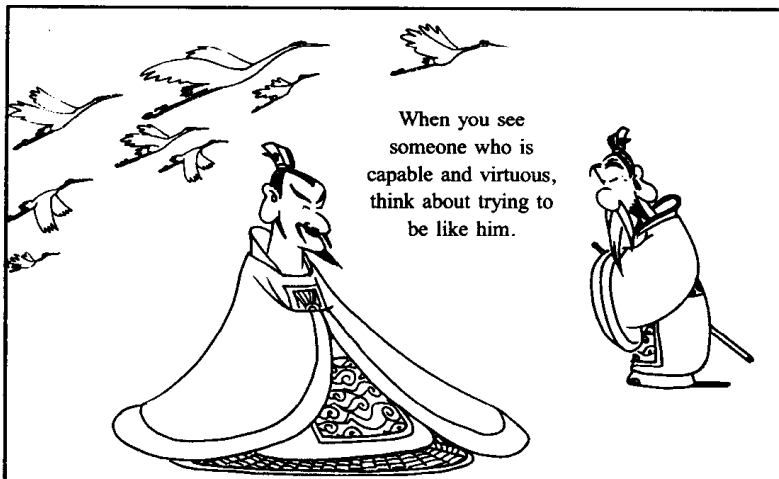
不患无位，患所以立。不患莫己知，求为可知也。

里仁第四——十四



见贤思齐焉，见不贤而内自省也。

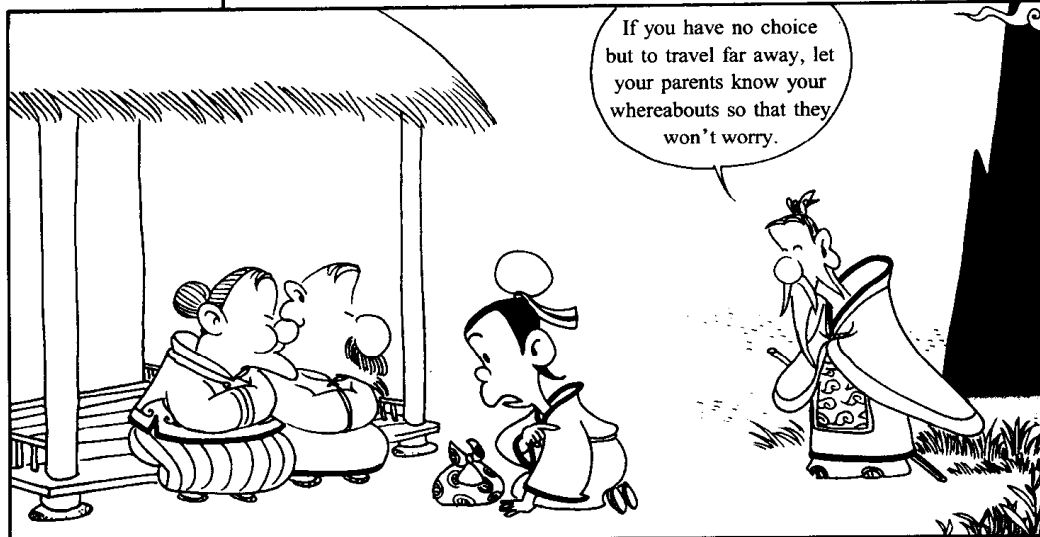
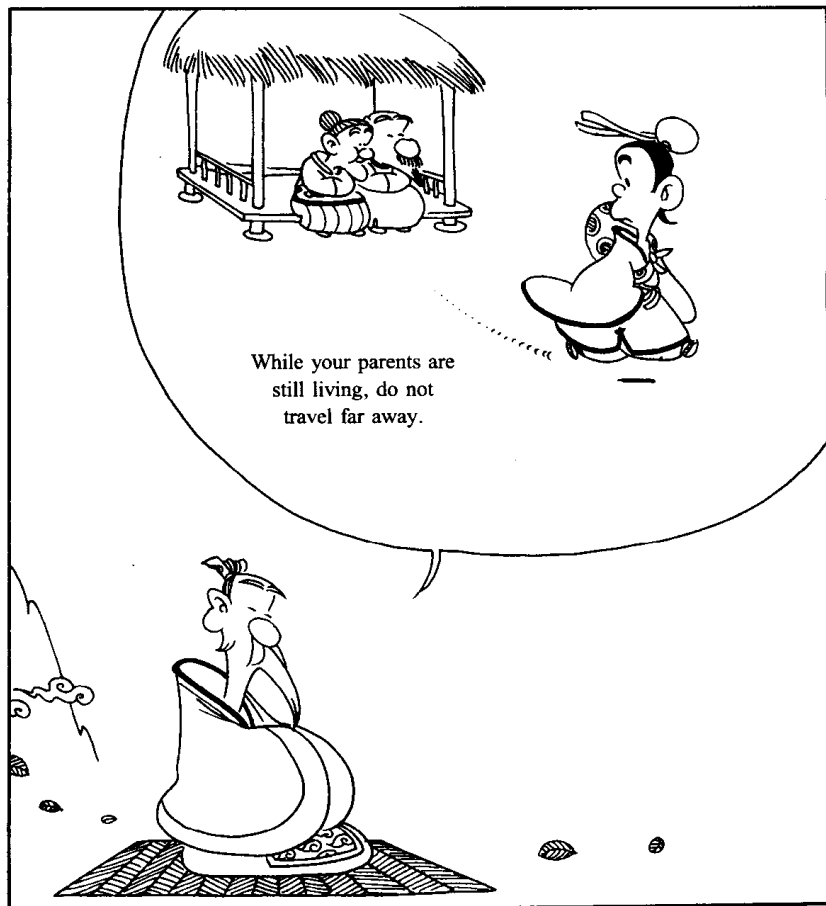
Seeing
Yourself
in Others



父母在，不远游；游必有方。

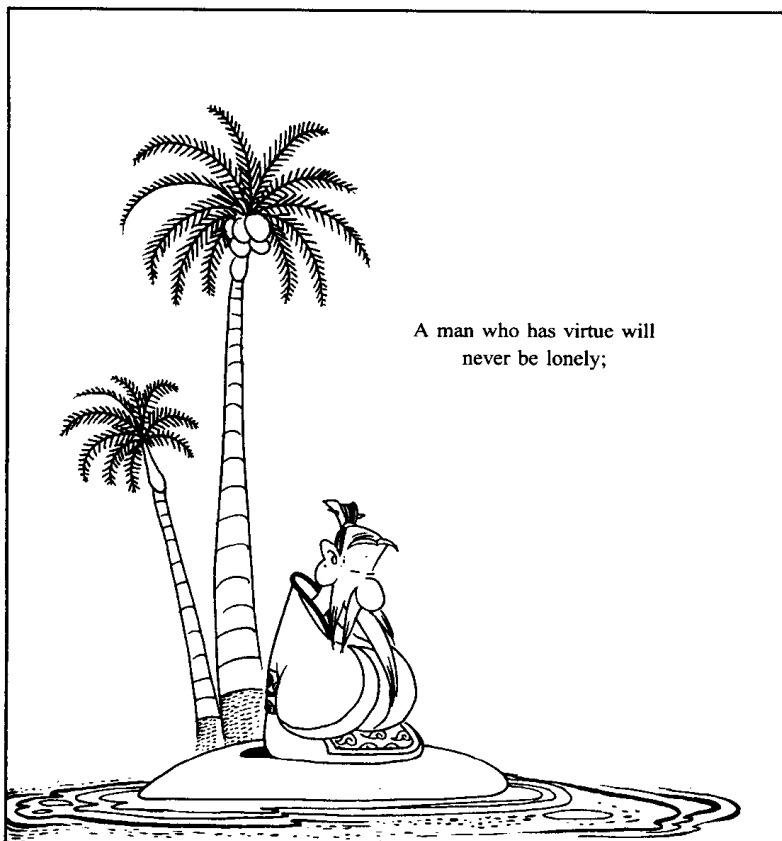
里仁第四——十九

Traveling



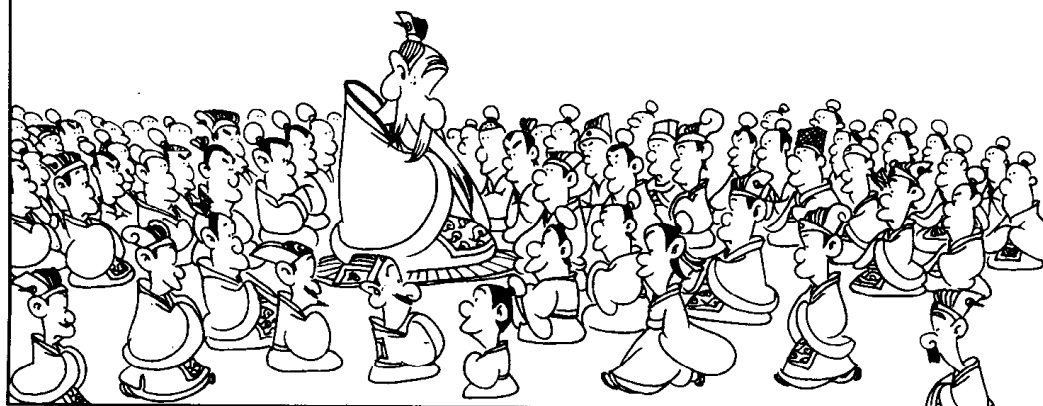
德不孤，必有邻。

Friends
of Virtue



A man who has virtue will
never be lonely;

Others like himself will
always be near.

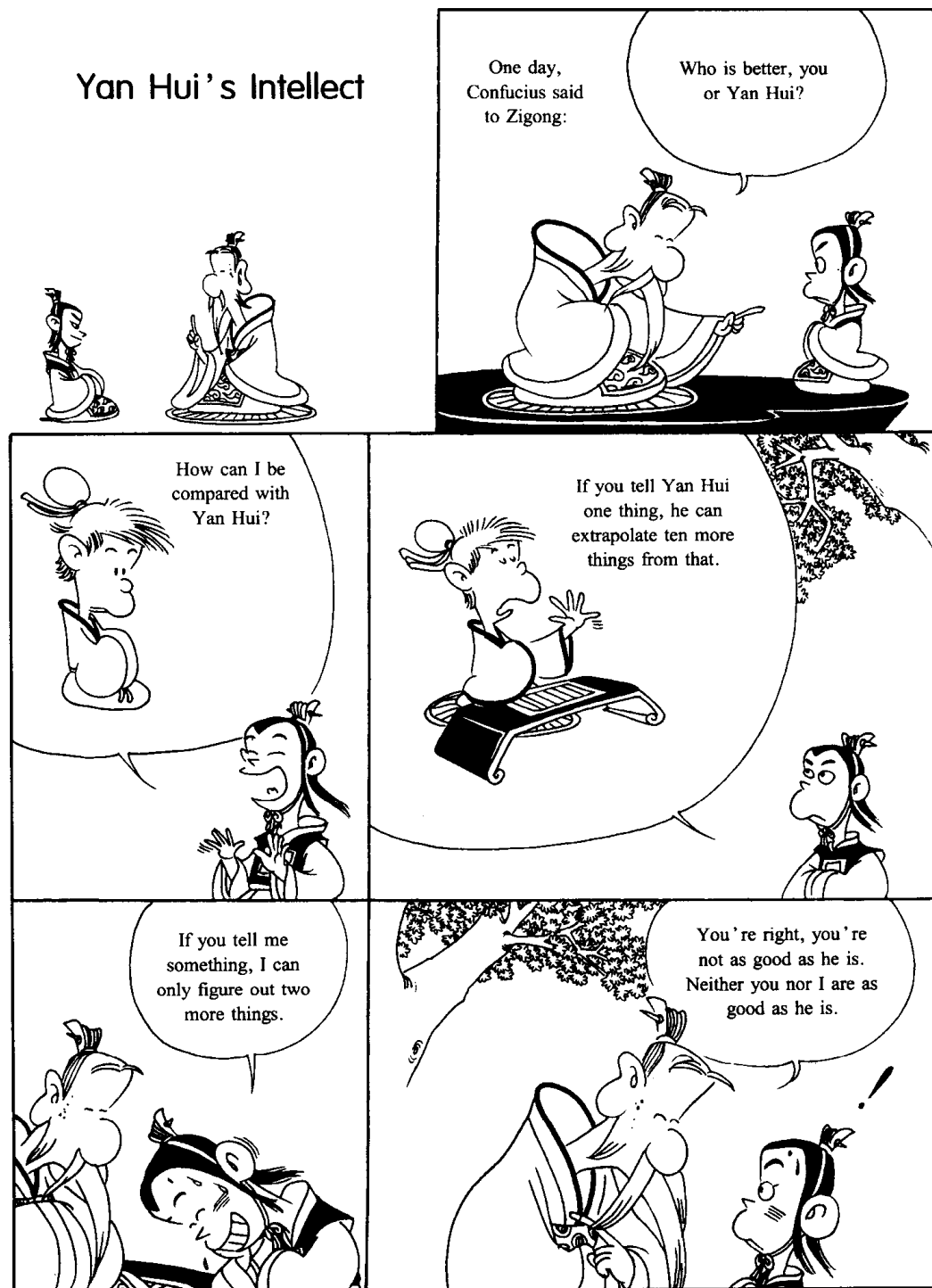


曰：「弗如也，吾与女弗如也。」

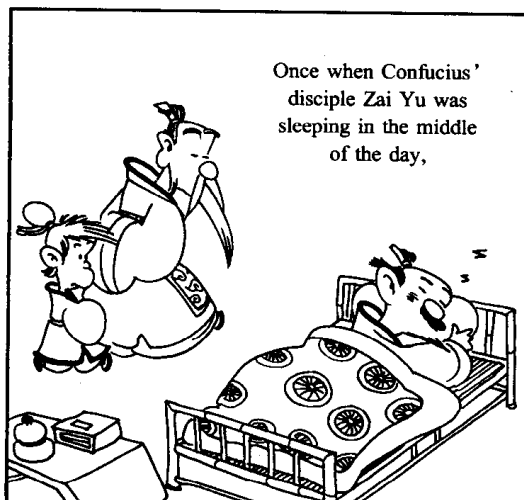
子谓子贡曰：「女与回也孰愈？」对曰：「赐也何敢望回！回也闻一以知十，赐也闻一以知二。」子

公冶长第五——九

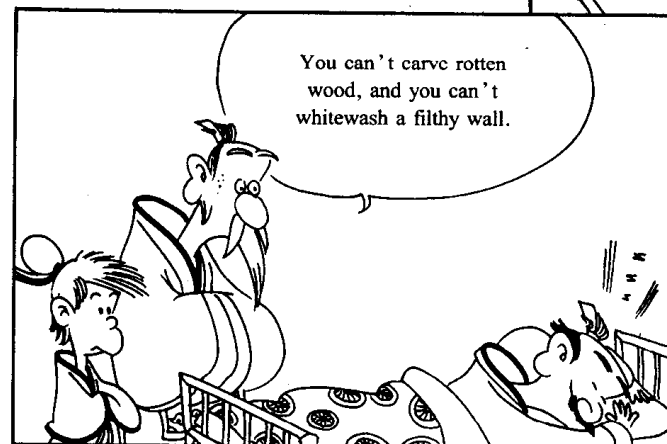
Yan Hui's Intellect



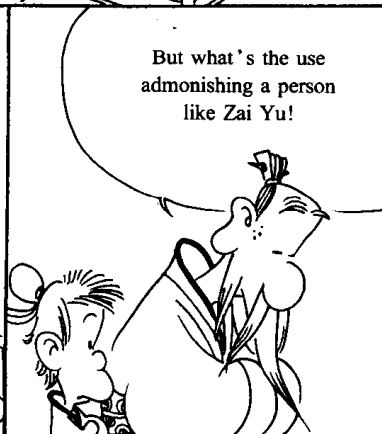
Zai Yu and the Filthy Wall



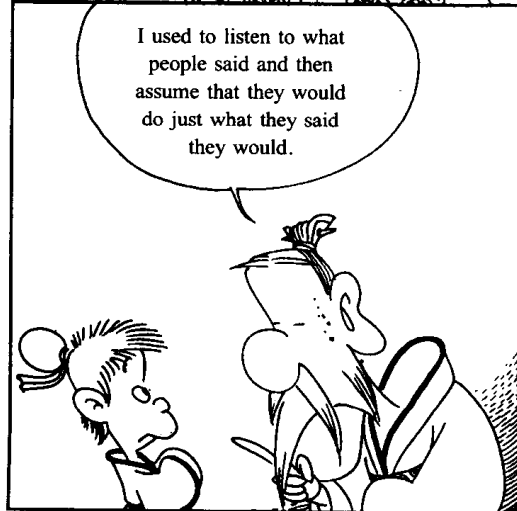
Once when Confucius' disciple Zai Yu was sleeping in the middle of the day,



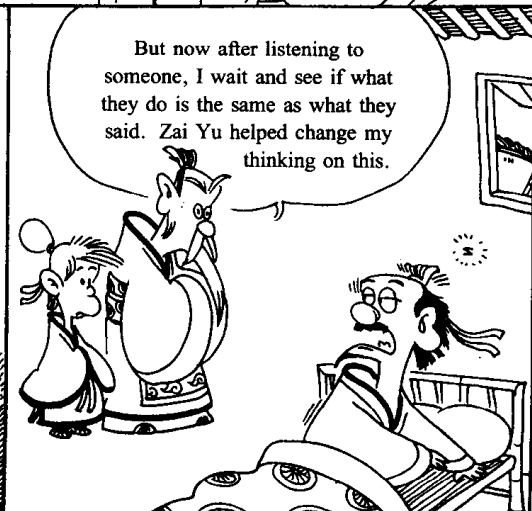
You can't carve rotten wood, and you can't whitewash a filthy wall.



But what's the use admonishing a person like Zai Yu!



I used to listen to what people said and then assume that they would do just what they said they would.



But now after listening to someone, I wait and see if what they do is the same as what they said. Zai Yu helped change my thinking on this.

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

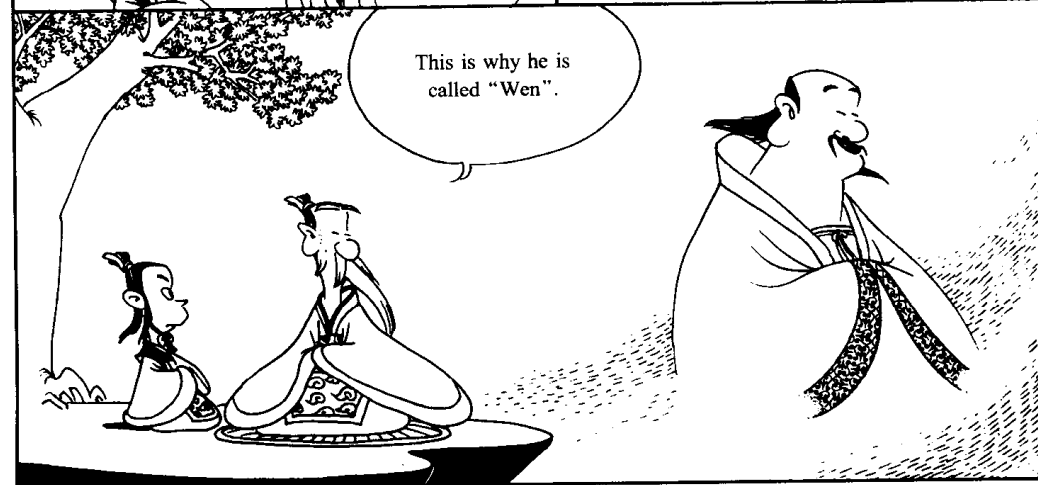
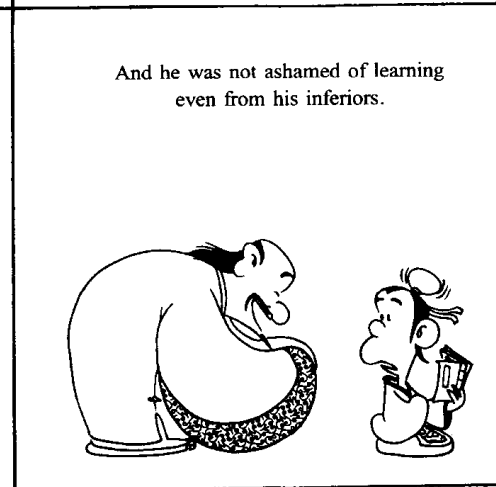
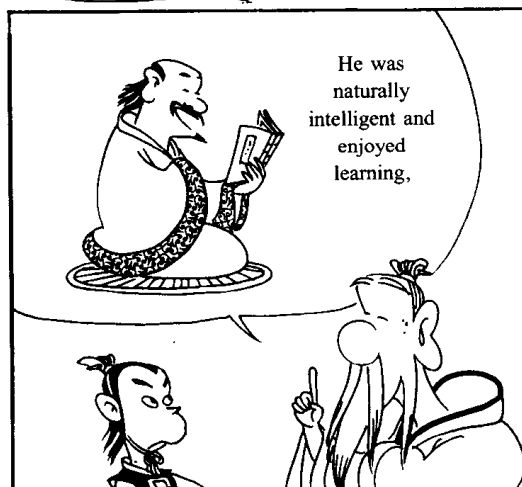
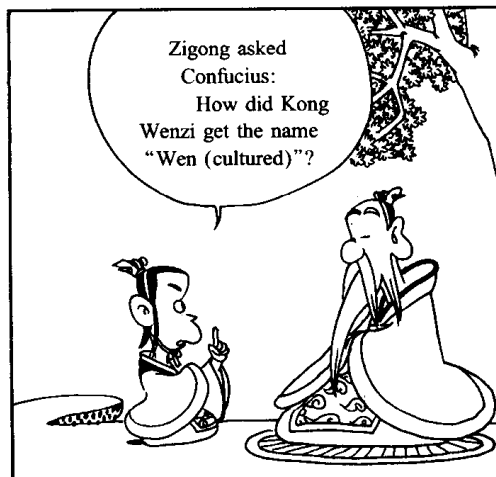
公治长第五——十

仁者的叮咛——孔子说

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。」

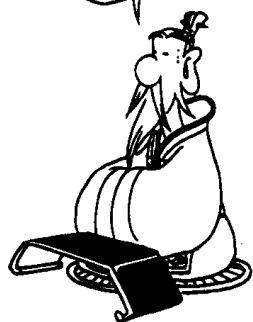
公冶长第五——十五

The Meaning of "Cultured"

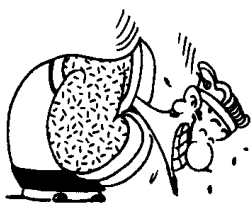


巧言、令色、足恭，左丘明耻之，丘亦耻之。匿怨而友其人，左丘明耻之，丘亦耻之。

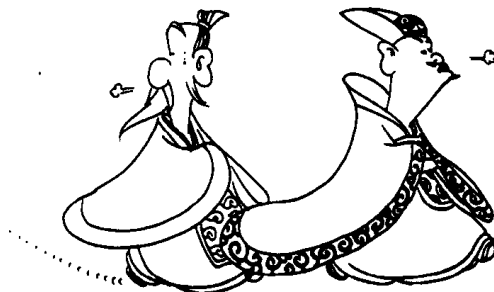
Contriving Appearances



To speak flattering words, to contrive an ingratiating appearance, and to be overly respectful ...



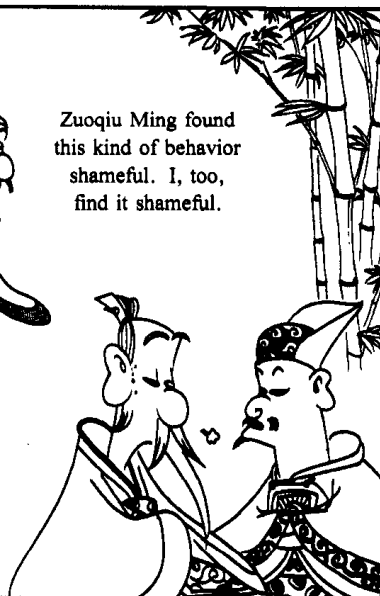
The scholar Zuoqiu Ming found this kind of behavior shameful. I, too, find it shameful.



To insincerely befriend a person you really detest ...



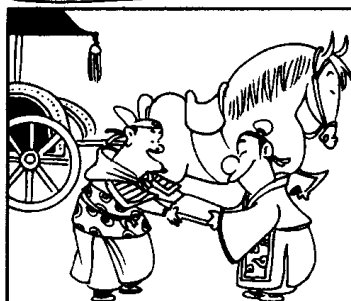
Zuoqiu Ming found this kind of behavior shameful. I, too, find it shameful.



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。」
 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

公治长第五 — 二六

Wishes



I wish to be able to lend my horses and carriage, clothes and furs to others, and if they get ruined, to not regret having lent them.



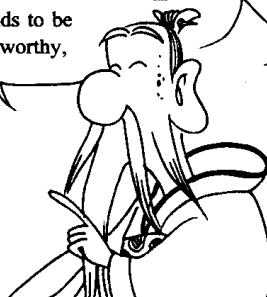
For old people to be well cared for,



Friends to be trustworthy,



And children to be cherished.



One day when Yan Yuan and Zilu were accompanying Confucius ...



Why don't each of you tell me what you have your minds set on.



I wish to not boast about my strengths

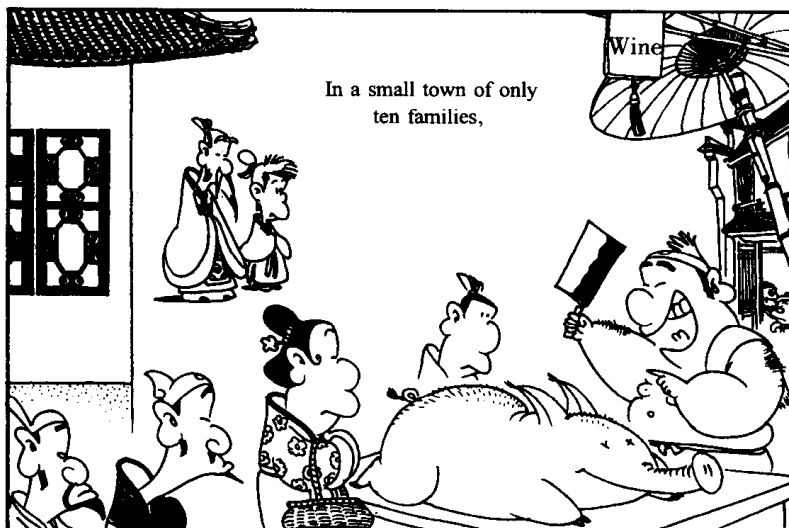


and to not shirk my troubles off on others.

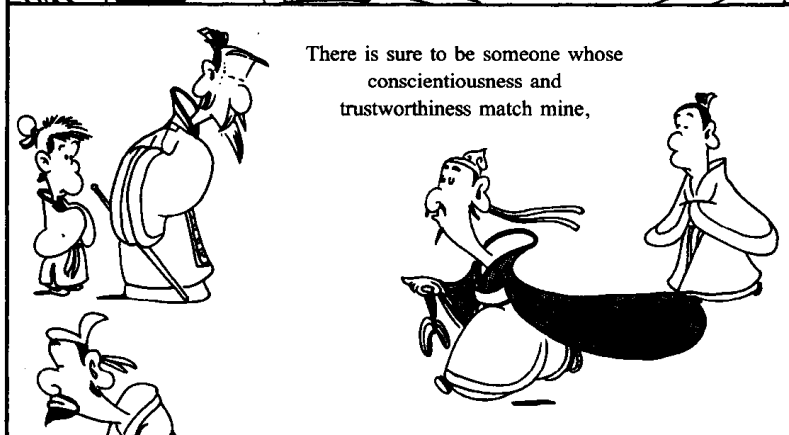


We also wish to hear what the master has his mind set on.

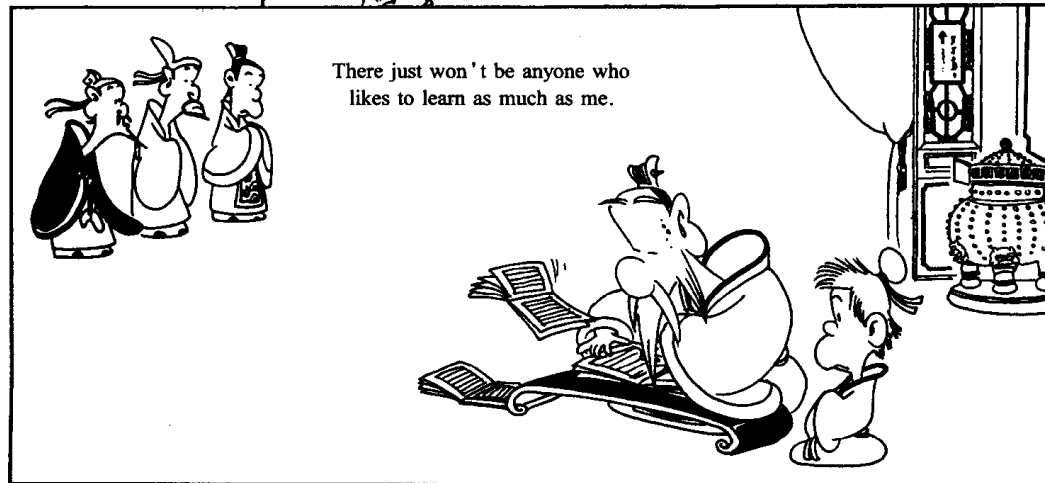
A Town of
Ten
Families



In a small town of only
ten families,



There is sure to be someone whose
conscientiousness and
trustworthiness match mine,



There just won't be anyone who
likes to learn as much as me.

十室之邑，必有忠信如丘者焉，不如丘之好学也。

仁者的叮咛——孔子说

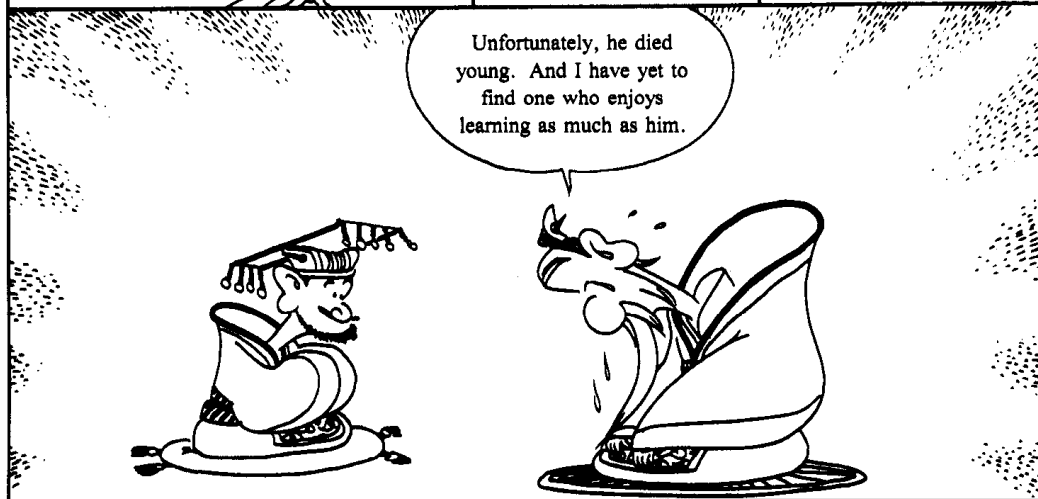
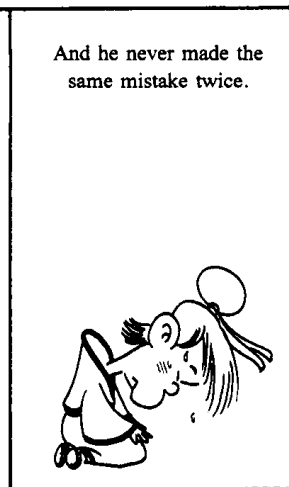
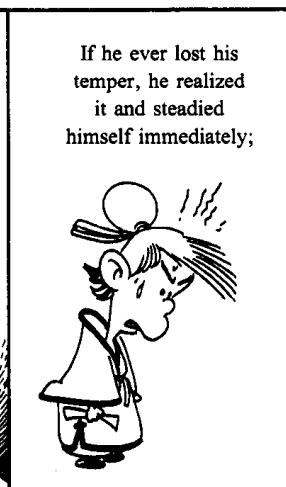
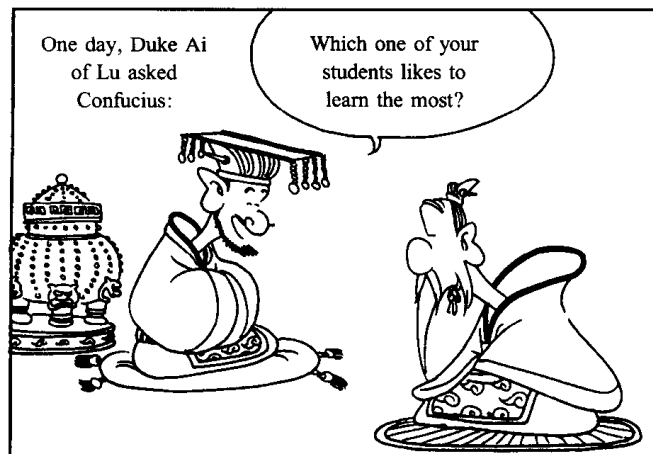
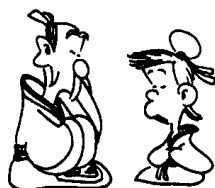
公冶长第五 — 二八

亡，未闻好学者也。」

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

雍也第六——二

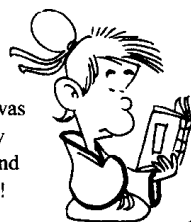
Yan Hui's Learning



Yan Hui's Worthiness



Yan Hui was certainly capable and virtuous!



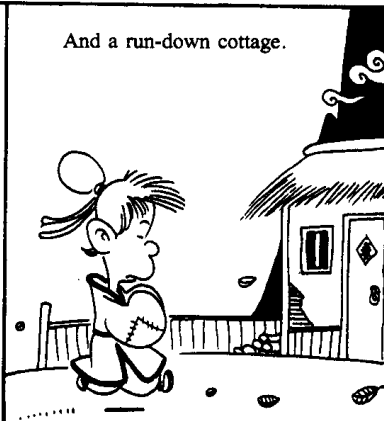
A small bowl of rice,



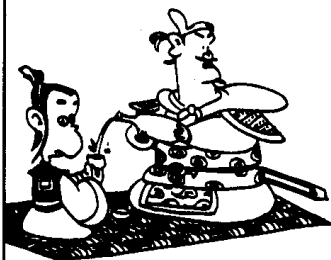
A ladleful of water,



And a run-down cottage.



Other people can't take such poverty, but it never affected Yan Hui's cheerfulness.



Yan Hui was certainly capable and virtuous!



贤哉回也！一簞食，一瓢饮，在陋巷，人不堪其忧，回不改其乐。贤哉回也！

仁者的叮咛——孔子说

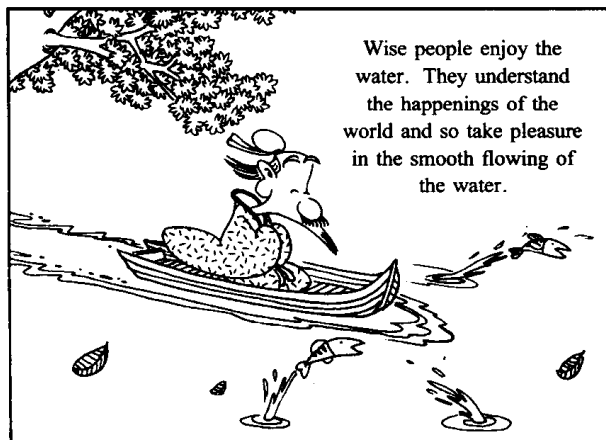
雍也第六——九

仁者的叮咛——孔子说

知者乐水，仁者乐山。知者动，仁者静。知者乐，仁者寿。

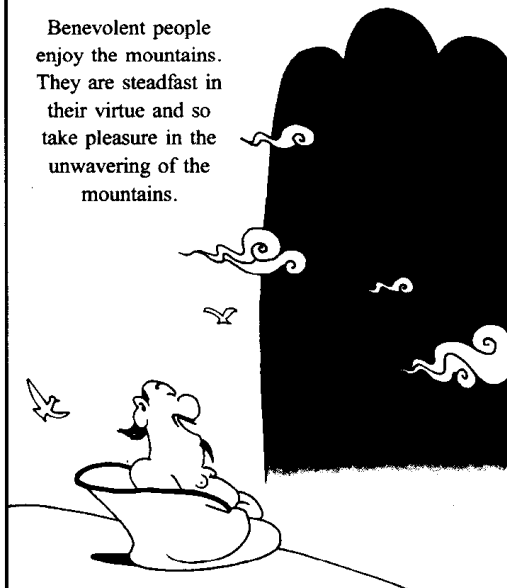
雍也第六——二一

The Wise and The Benevolent

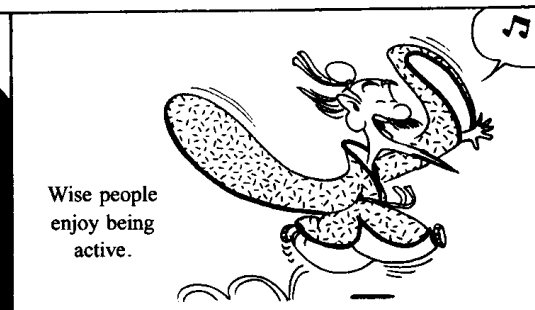


Wise people enjoy the water. They understand the happenings of the world and so take pleasure in the smooth flowing of the water.

Benevolent people enjoy the mountains. They are steadfast in their virtue and so take pleasure in the unwavering of the mountains.



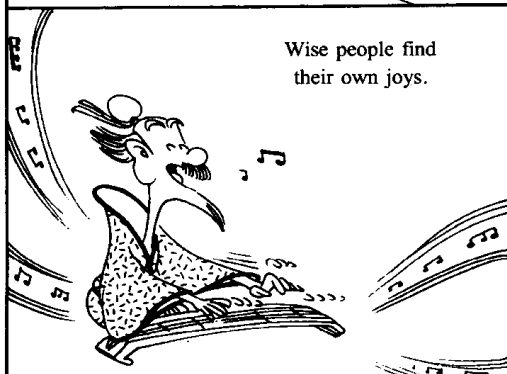
Wise people enjoy being active.



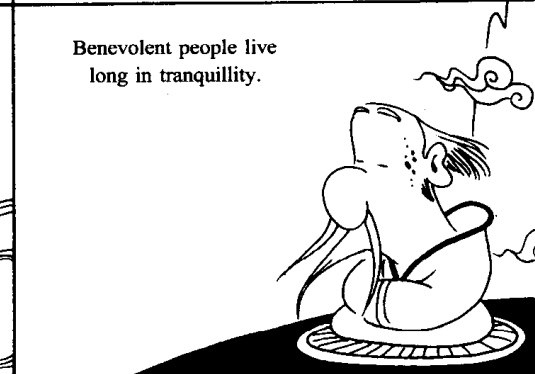
Benevolent people enjoy keeping still.



Wise people find their own joys.



Benevolent people live long in tranquillity.



仁者的叮咛——孔子说

述而第七——

述而不作，信而好古，窃比于我老彭。

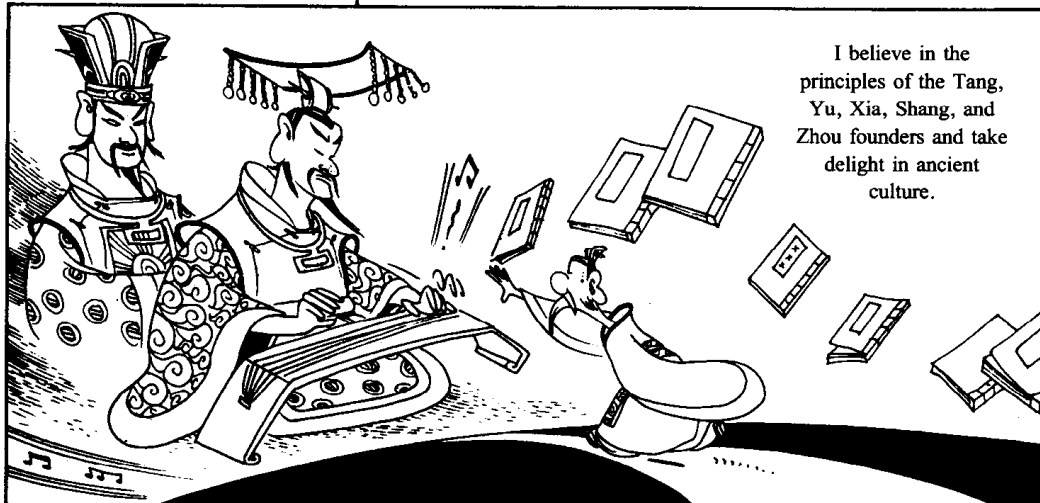
Transmitting Ideas



I transmit ideas rather than create them.



I believe in the principles of the Tang, Yu, Xia, Shang, and Zhou founders and take delight in ancient culture.



And I privately emulate Old Peng, the capable and virtuous minister of the Shang dynasty.



仁者的叮咛——孔子说

默而识之，学而不厌，诲人不倦，何有于我哉？

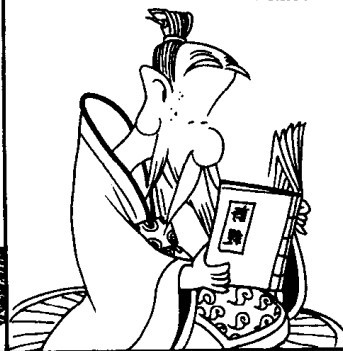
述而第七——二

A Scholar's Ease

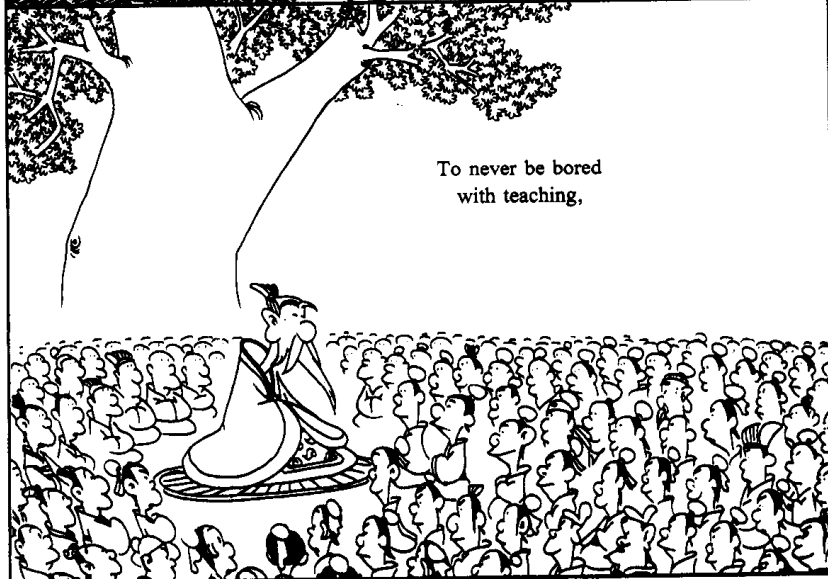
To quietly recite and memorize the classics,



To love learning without tiring of it,



To never be bored with teaching,



How could these be difficult for me?

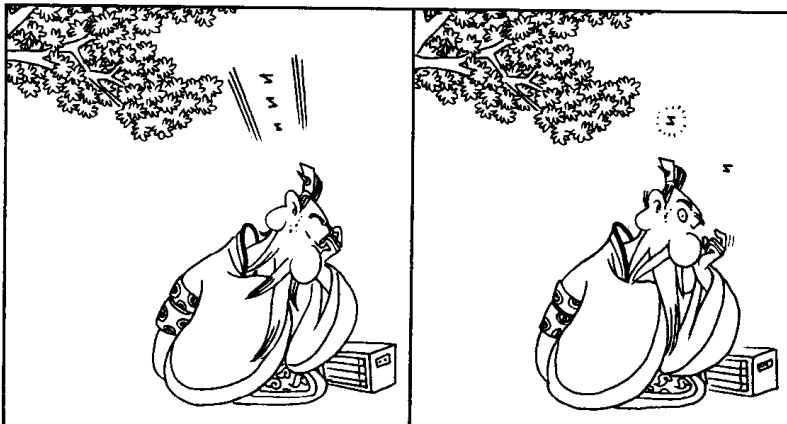


仁者的叮咛——孔子说

述而第七——五

甚矣吾衰也！久矣，吾不复梦见周公！

Dreaming
of the
Duke of
Zhou



Oh, I'm getting so old ...



It's been so long since
I dreamed of the Duke
of Zhou!



仁者约叮咛——孔子说

志于道，据于德，依于仁，游于艺。

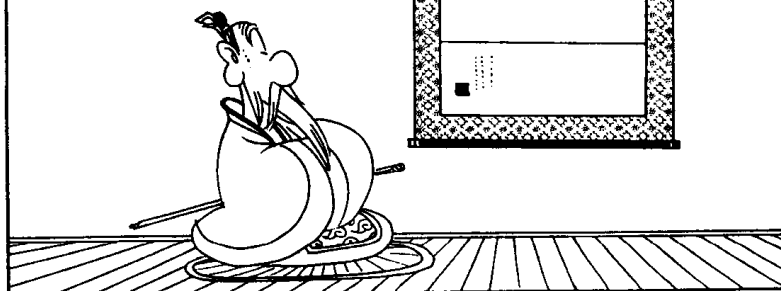
述而第七——六

The
Founda-
tion of
Good
Conduct



Resolve yourself on
the Way.

Way



Rely on virtue.



Reside in
benevolence.



Revel in the
arts.



Universal
Education

For anyone who brings
even the smallest token
of appreciation,

自行束脩以上，吾未嘗无诲焉！

I have yet to refuse
instruction.

仁者的叮咛——孔子说

述而第七——七

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

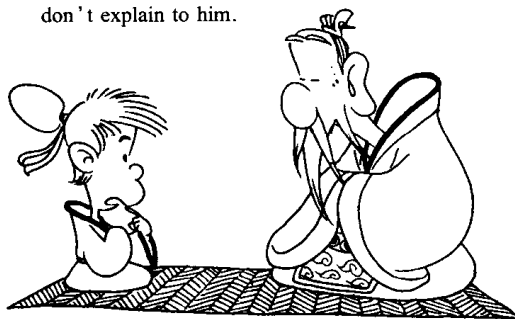
Teaching Good Students



If a student does not feel troubled in his studies, I don't enlighten him.



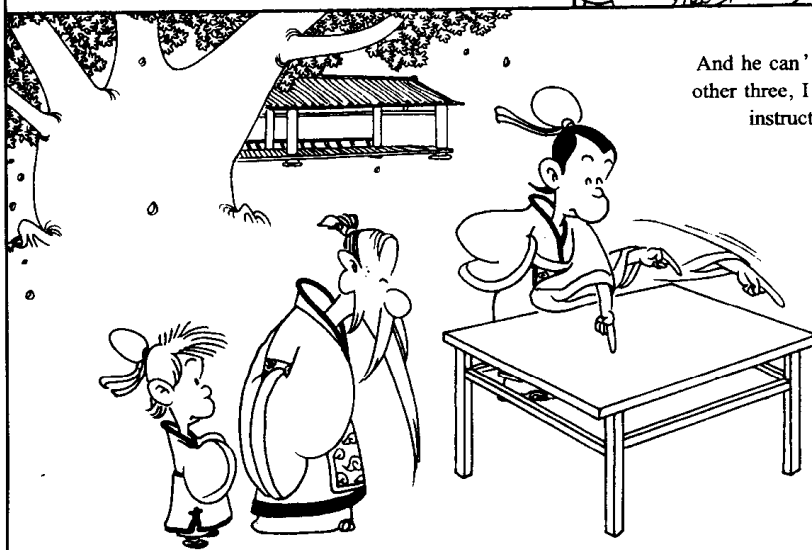
If a student does not feel frustrated in his studies, I don't explain to him.



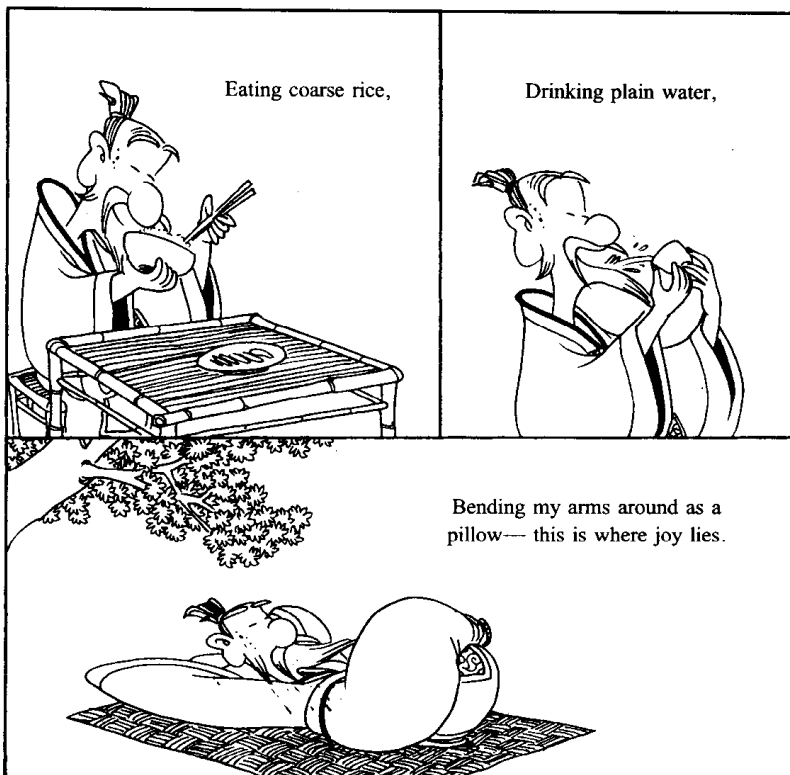
If I point out one corner,



And he can't point out the other three, I don't continue instructing him.



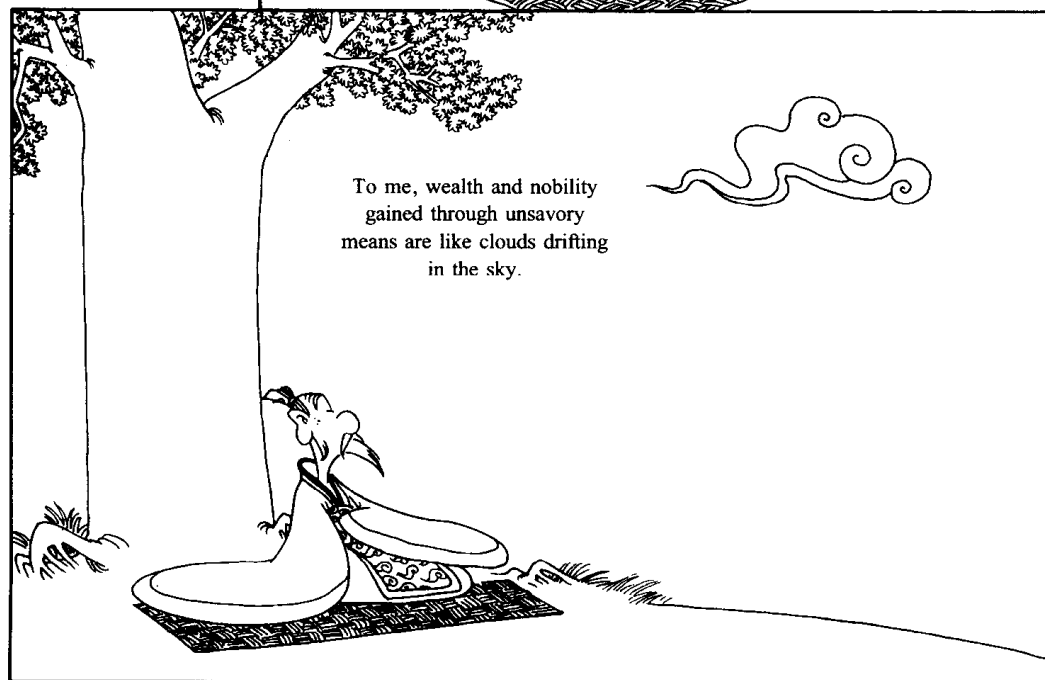
Simple
Pleasures



Eating coarse rice,

Drinking plain water,

Bending my arms around as a
pillow— this is where joy lies.



To me, wealth and nobility
gained through unsavory
means are like clouds drifting
in the sky.

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。

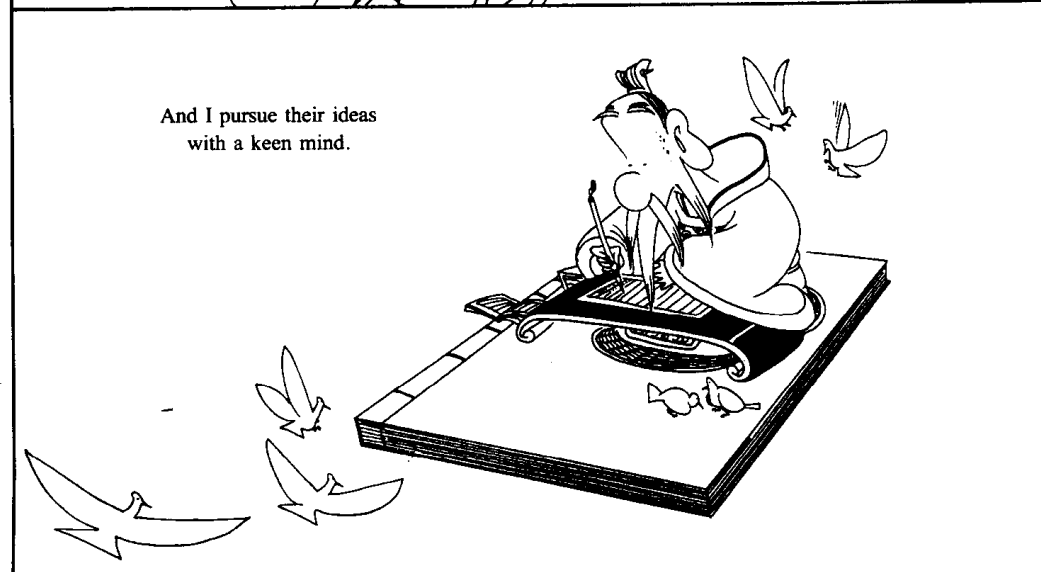
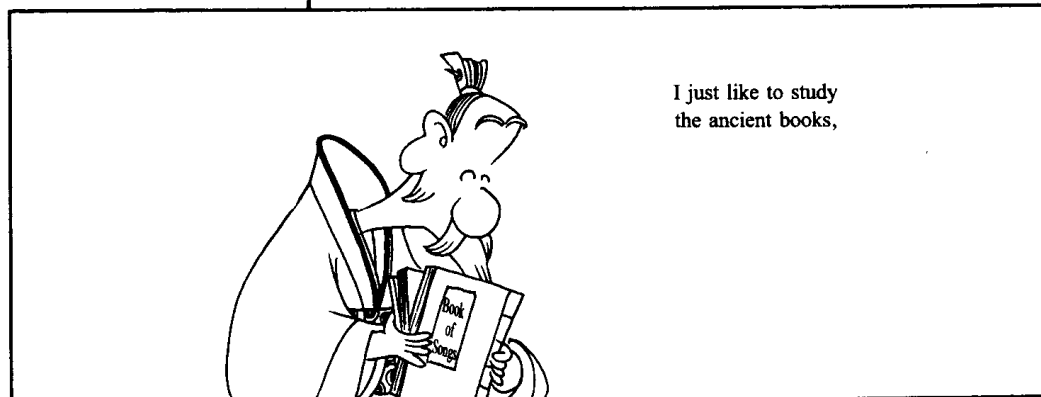
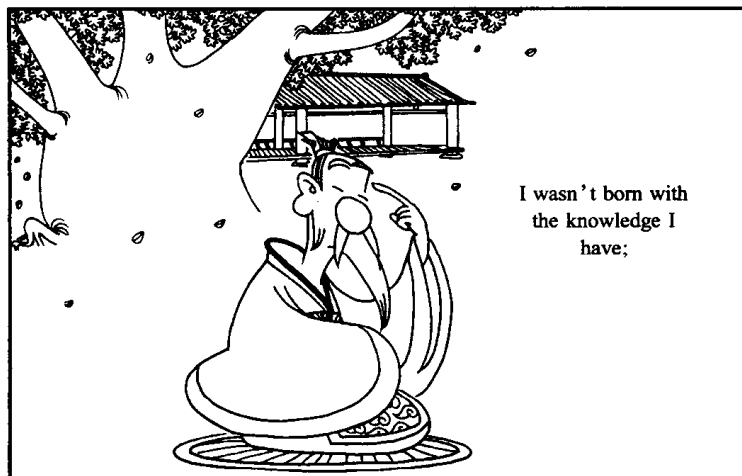
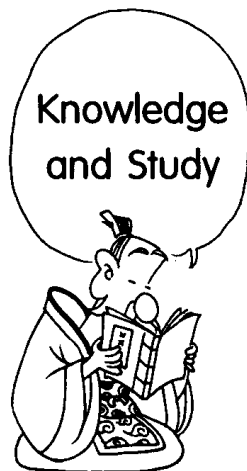
述而篇七——十五

仁者的叮咛——孔子说

二者均叮咛——孔子说

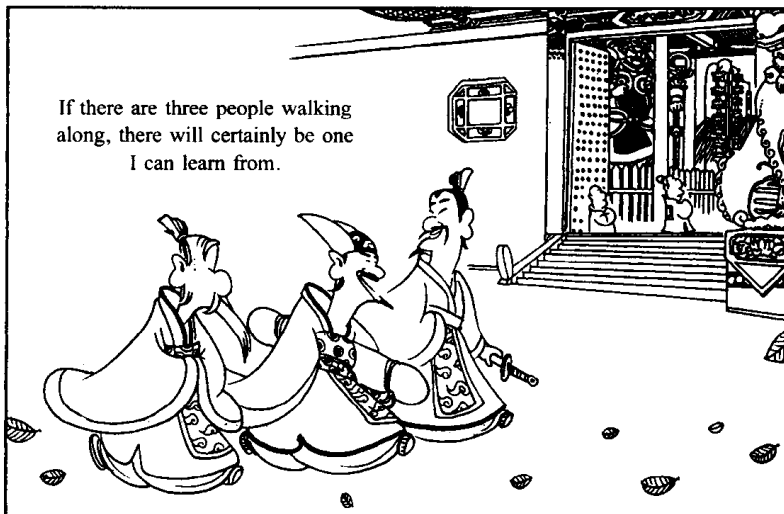
我非生而知之者；好古，敏以求之者也。

述而第七——十九



三人行，必有我师焉。择其善者而从之，其不善者而改之。

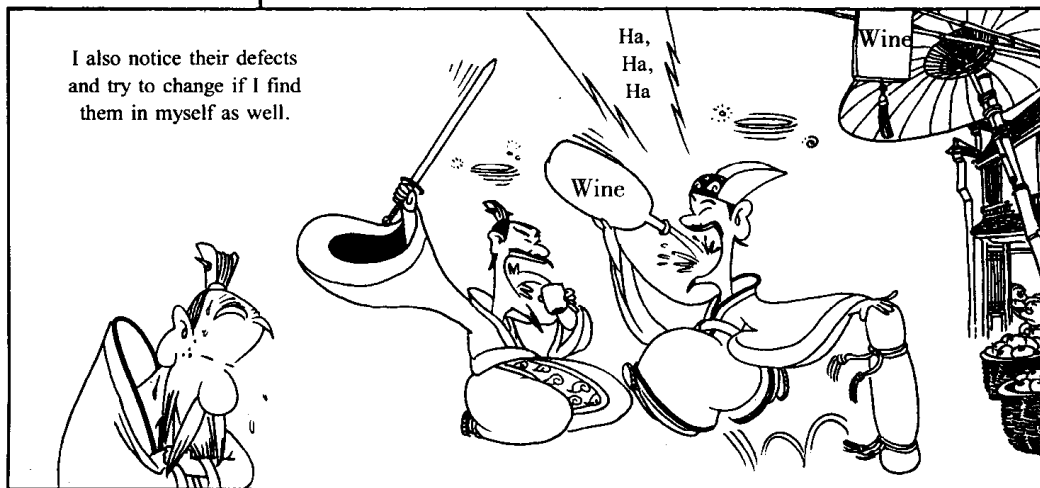
If there are three people walking along, there will certainly be one I can learn from.



I notice their strong points and work to emulate them;



I also notice their defects and try to change if I find them in myself as well.



Learning from Others

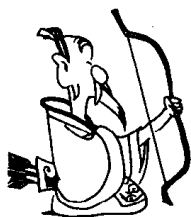


仁者钓叮宁——孔子说

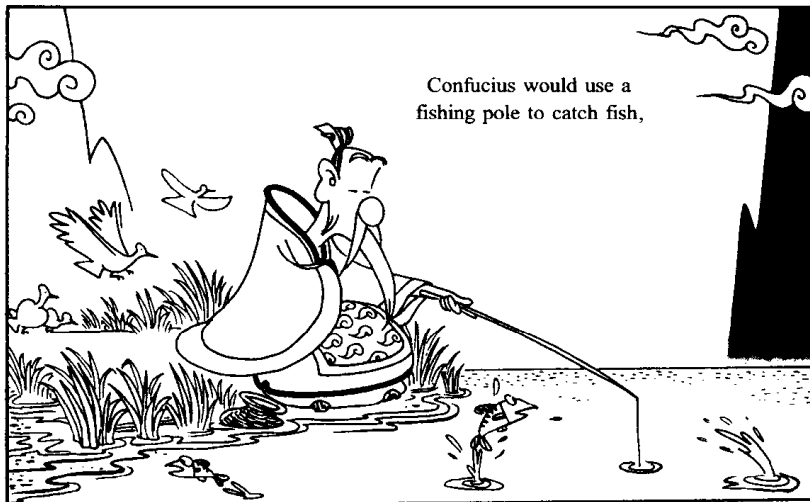
子钓而不纲，弋不射宿。

述而第七——二六

Fair Play



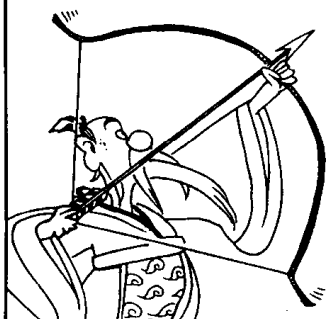
Confucius would use a fishing pole to catch fish,



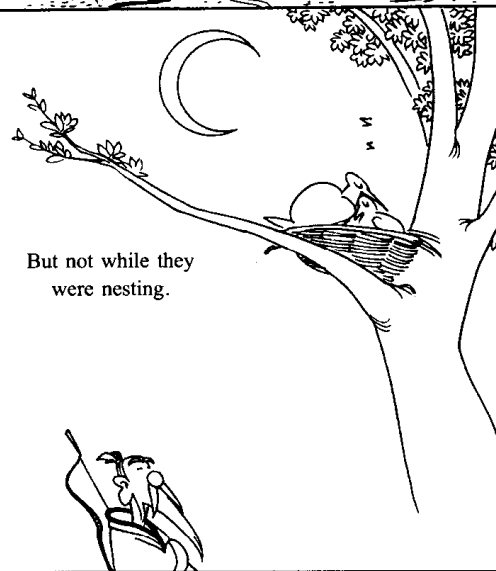
But he wouldn't use a net.



He'd shoot birds,



But not while they were nesting.



Dying Men Don't Lie



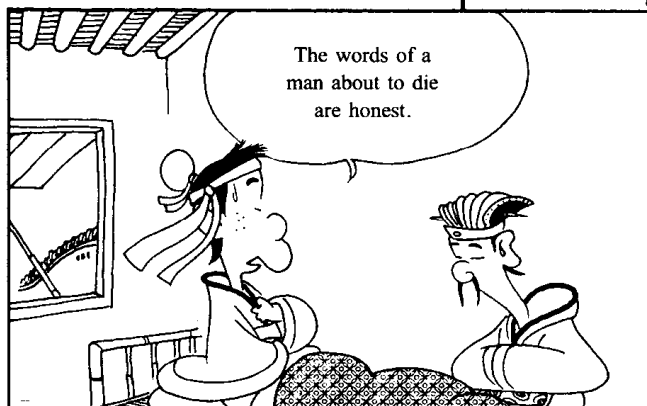
One day when Zengzi was ill, Meng Jingzi paid a visit to him.



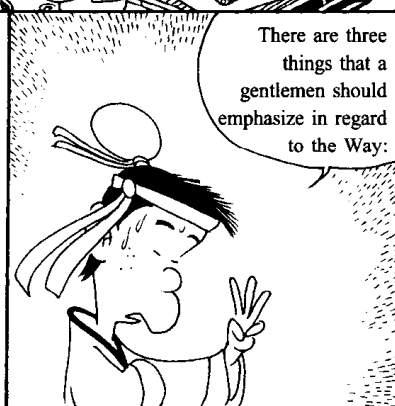
The sound of a bird about to die is melancholy;

tweet

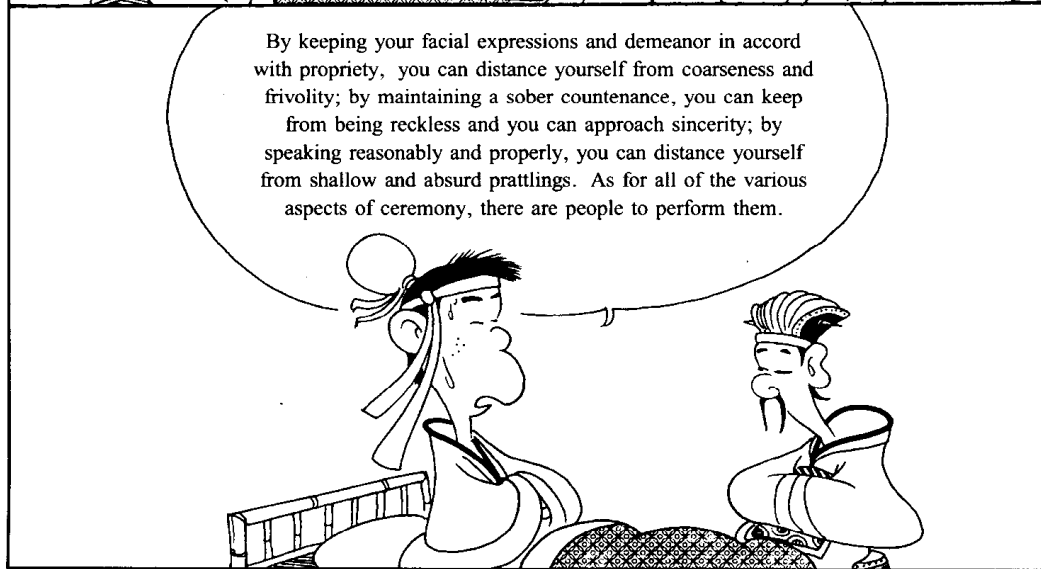
The words of a man about to die are honest.



There are three things that gentlemen should emphasize in regard to the Way:



By keeping your facial expressions and demeanor in accord with propriety, you can distance yourself from coarseness and frivolity; by maintaining a sober countenance, you can keep from being reckless and you can approach sincerity; by speaking reasonably and properly, you can distance yourself from shallow and absurd prattlings. As for all of the various aspects of ceremony, there are people to perform them.



三：动容貌，斯远暴慢矣；正颜色，斯近信矣；出辞气，斯远鄙倍矣。笱豆之事，则有司存。」
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

泰伯第八 — 四

仁者的叮咛——孔子说

学如不及，犹恐失之。

泰伯第八——十七

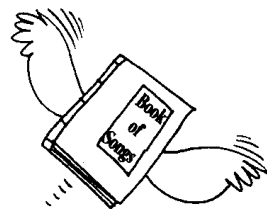
Good
Students
Fear
Forgetting



When studying, it always
seems like there's not
enough time,

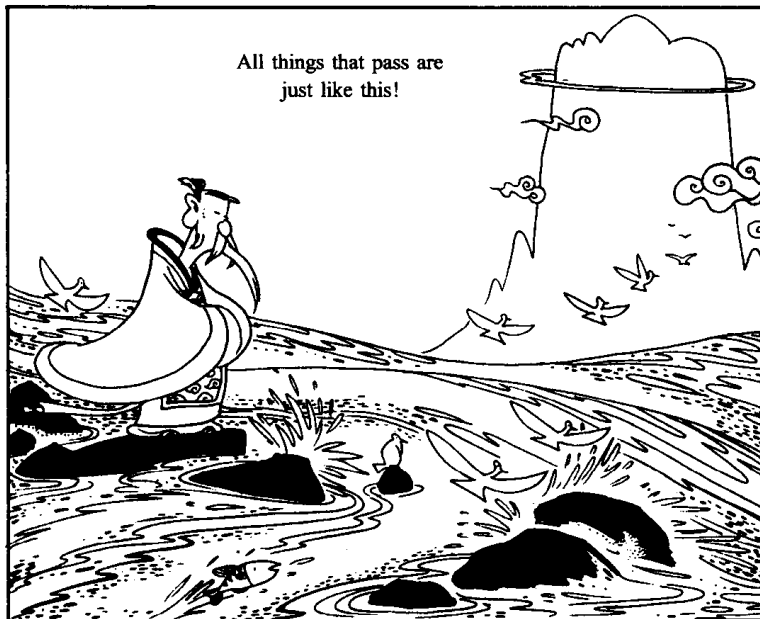


And once something is
learned, there's always
the fear of losing it.

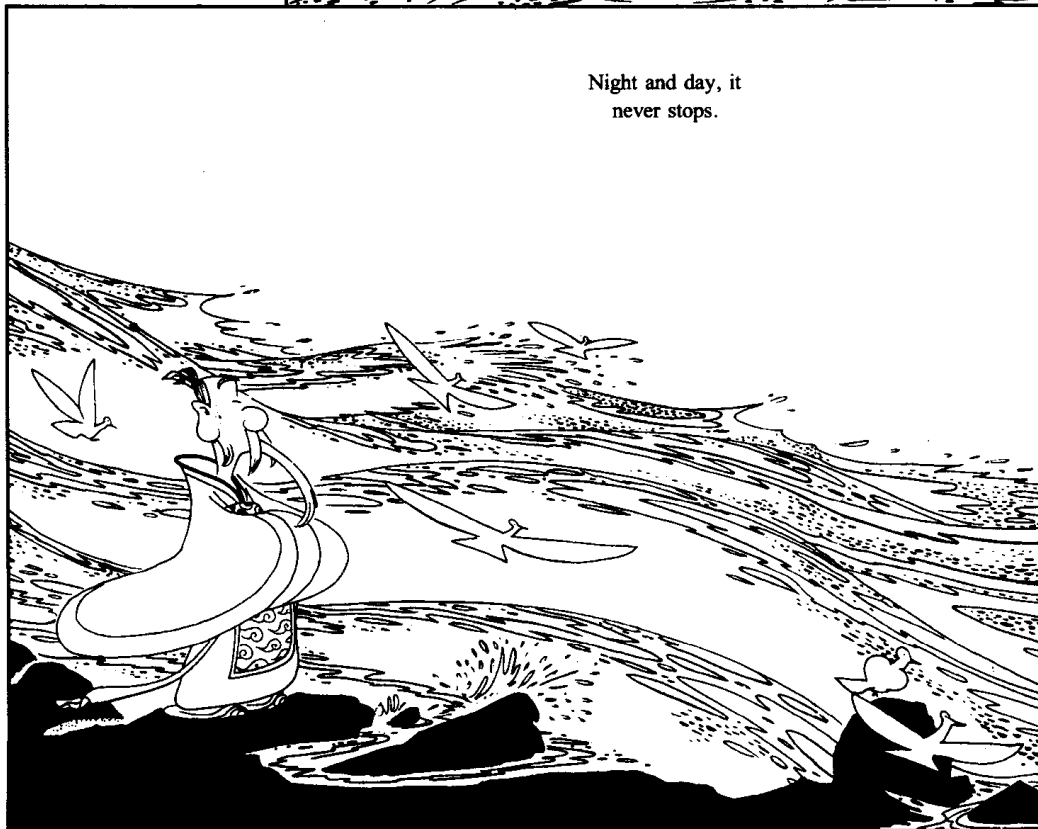


逝者如斯夫！不舍昼夜。

All things that pass are
just like this!



Night and day, it
never stops.



The
Stream of
Time



后生可畏，焉知来者之不如今也？四五十而无闻焉，斯亦不足畏也已！

子罕第九——三二

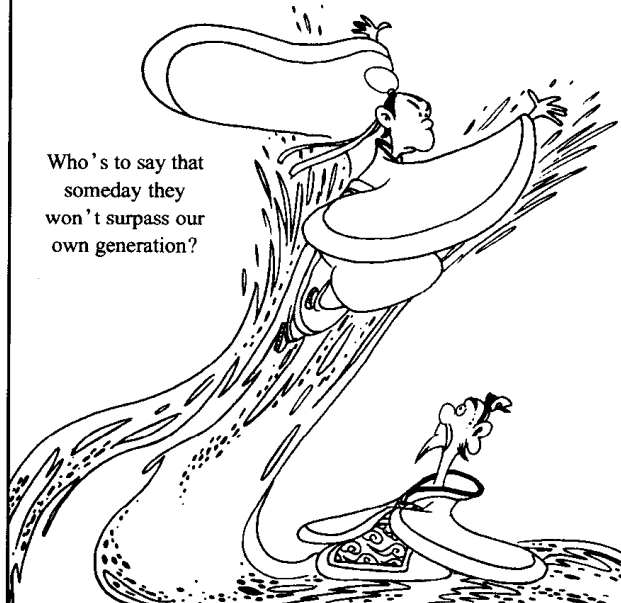
Age and Respect



Young people should not be taken lightly;



Who's to say that someday they won't surpass our own generation?



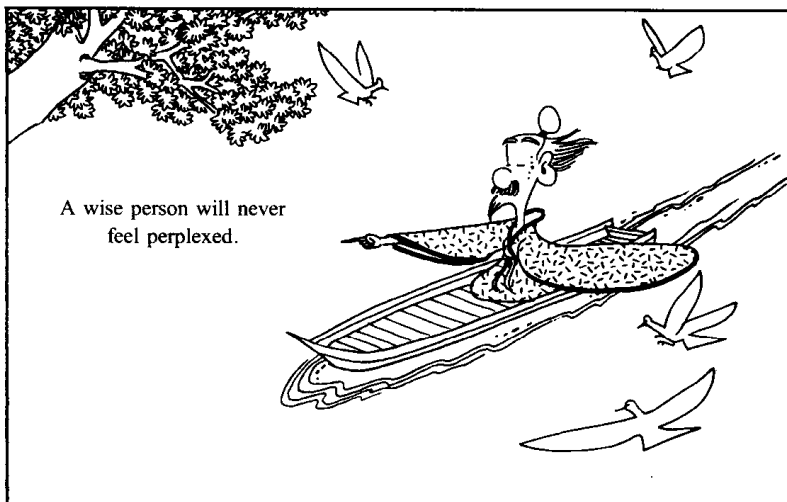
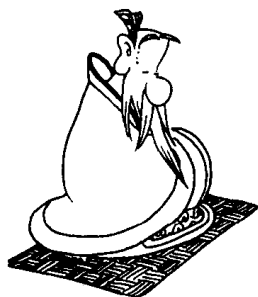
However, if a person has reached forty or fifty years-old and is still without accomplishment,



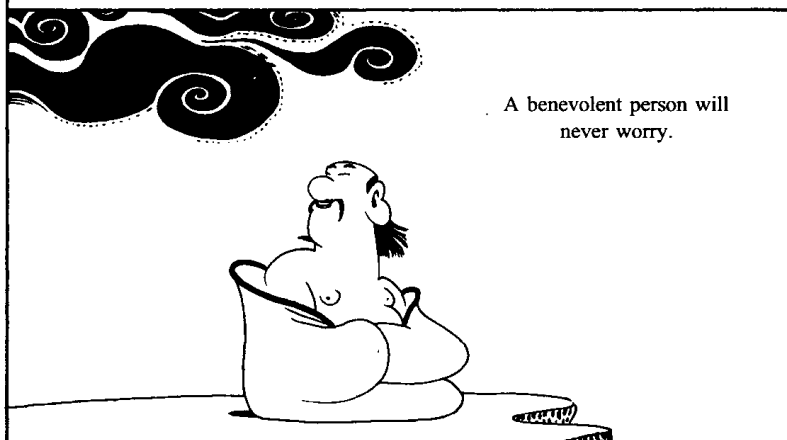
That person is not worth one's respect!



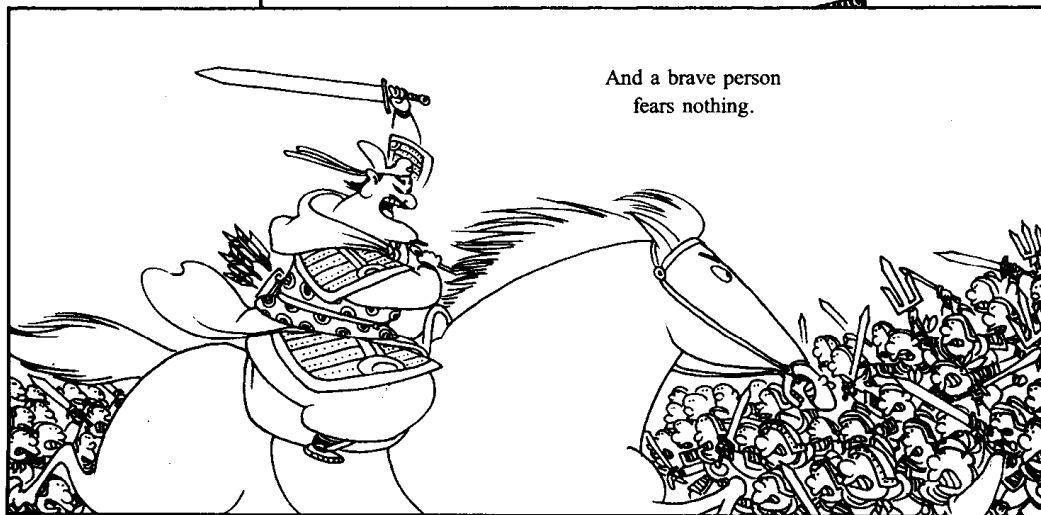
Facing Facts



A wise person will never
feel perplexed.



A benevolent person will
never worry.



And a brave person
fears nothing.

知者不惑，仁者不忧，勇者不惧。

仁者的叮咛——孔子说

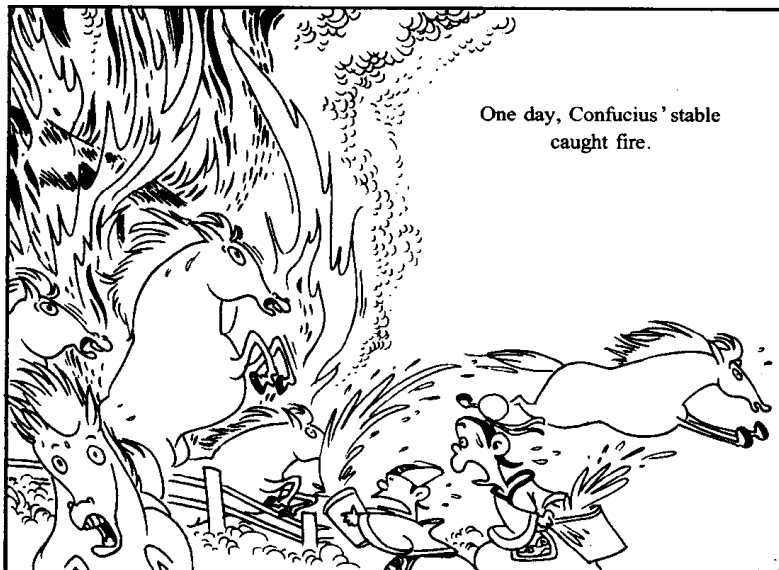
子罕第九——二八

仁者的叮咛——孔子说

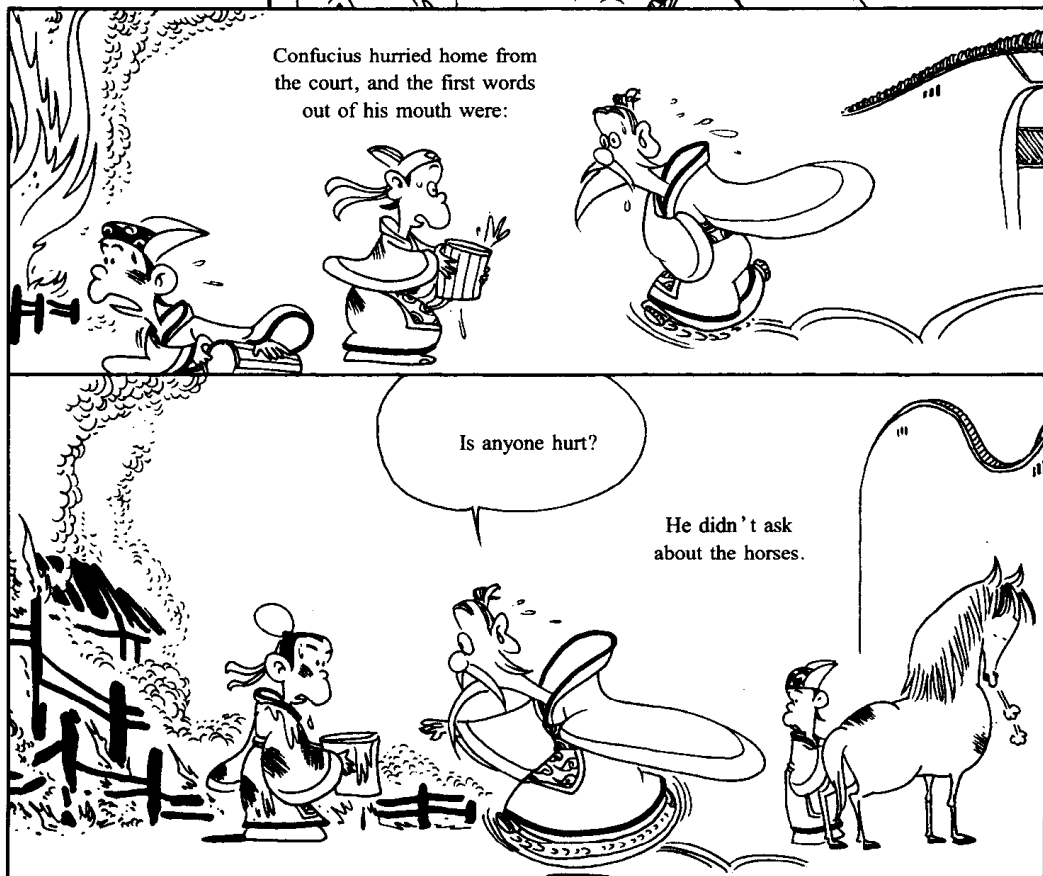
厩焚。子退朝，曰：「伤人乎？」不问马。

乡党第十一——十二

Fire in the Stable



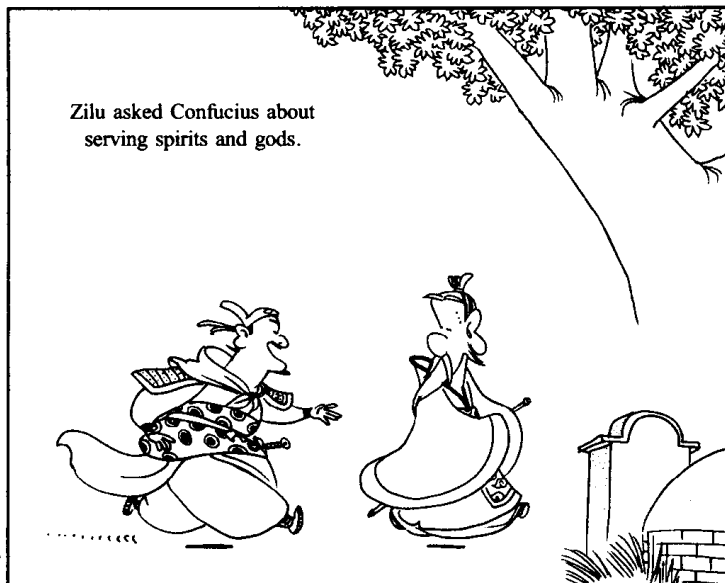
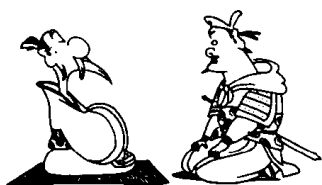
One day, Confucius' stable caught fire.



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？」

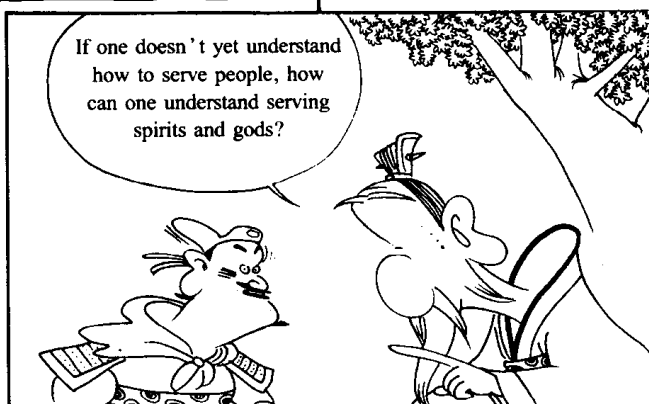
Spirits and Death

Zilu asked Confucius about serving spirits and gods.

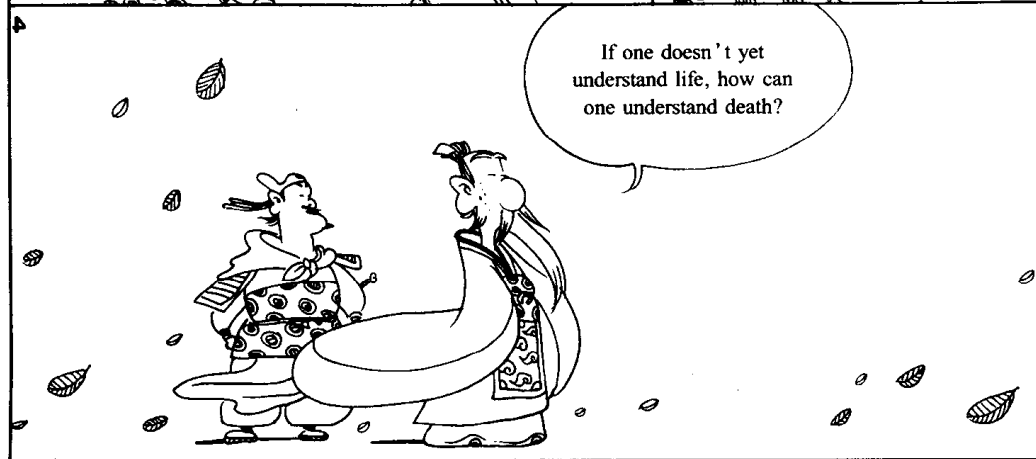


If one doesn't yet understand how to serve people, how can one understand serving spirits and gods?

May I inquire about death, then?



If one doesn't yet understand life, how can one understand death?

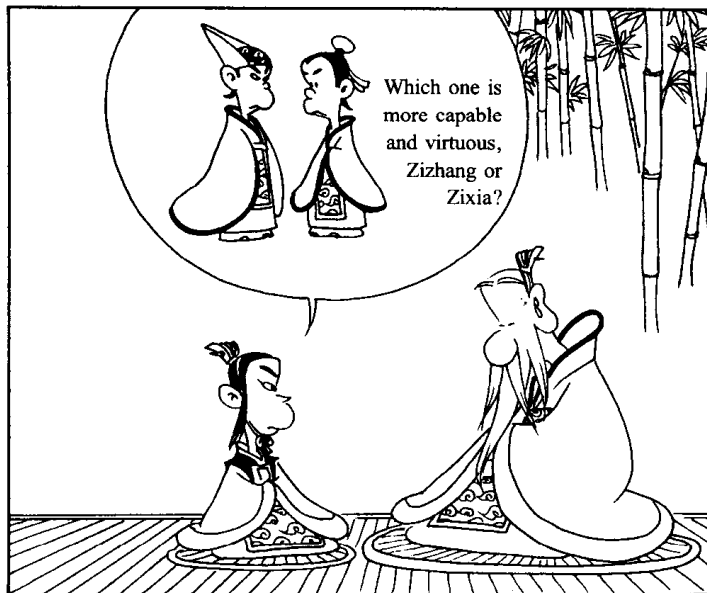


及。」

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

先进第十一——十五

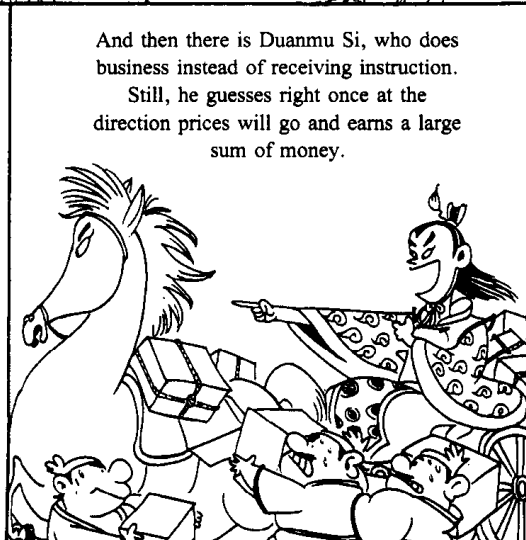
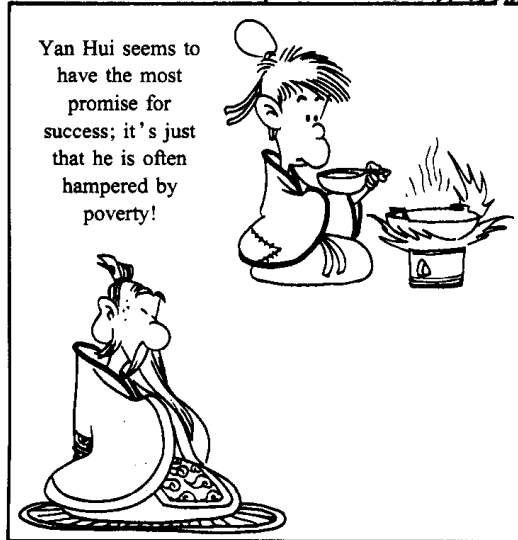
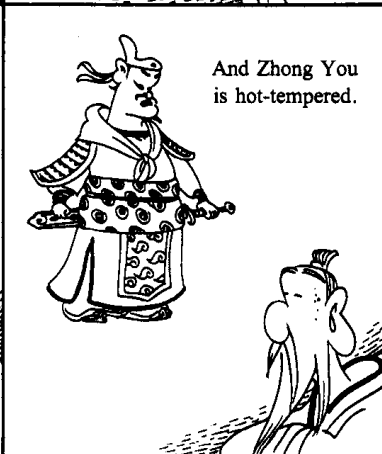
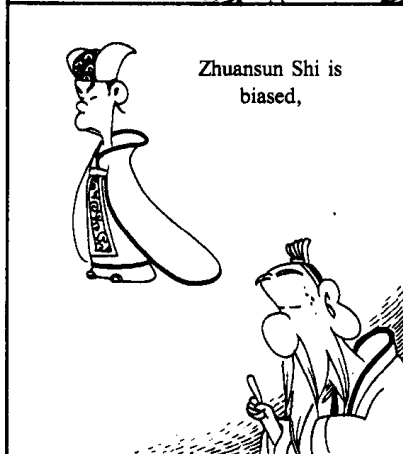
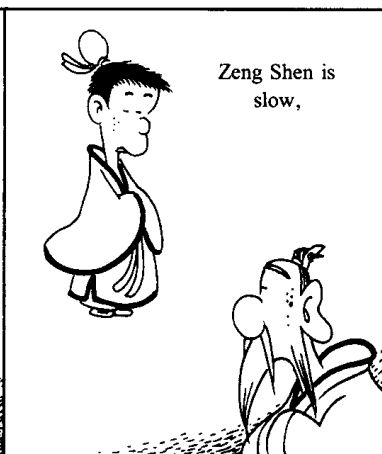
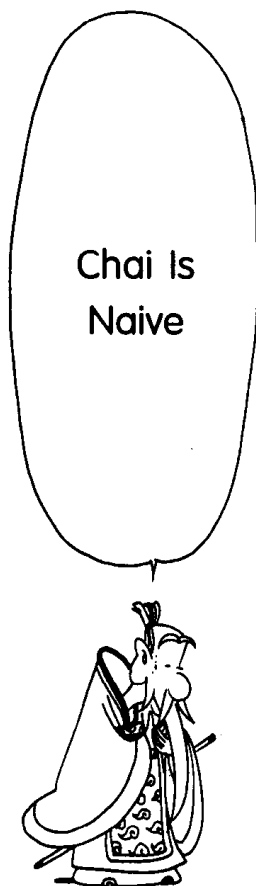
Overdoing It



仁者的叮咛——孔子说

先进第十一——十七、十八

柴也愚，参也鲁，师也辟，由也喭……回也其庶乎！屡空。赐不受命而货殖焉，亿则屡中。



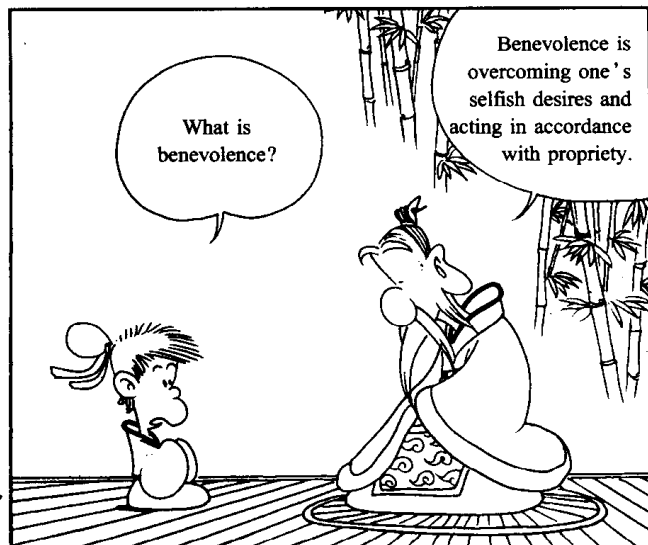
仁者的叮咛——孔子说

「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：

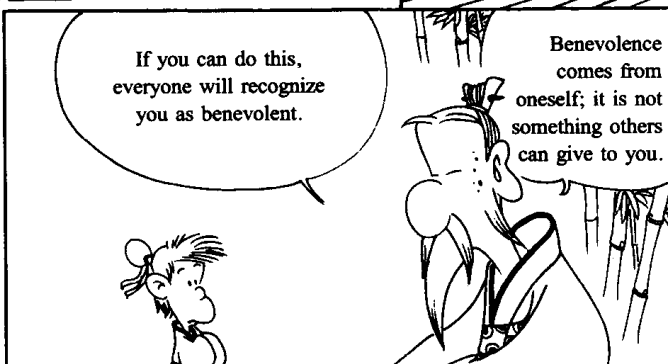
颜渊第十二——

Benevolence



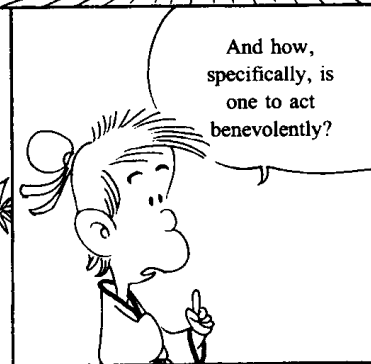
What is benevolence?

Benevolence is overcoming one's selfish desires and acting in accordance with propriety.

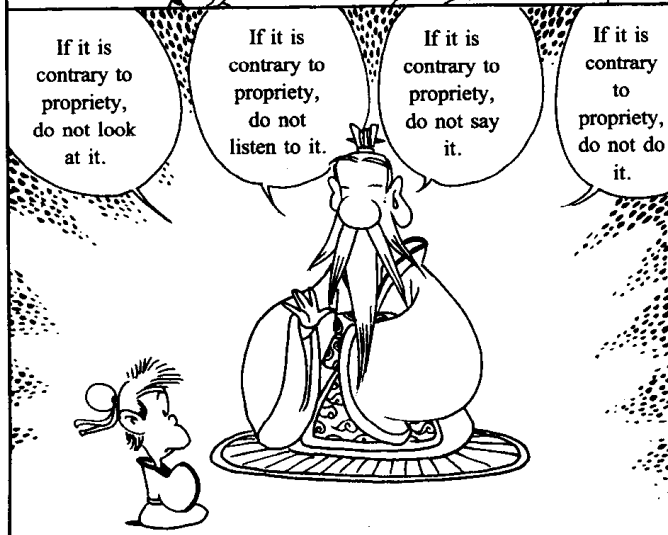


If you can do this, everyone will recognize you as benevolent.

Benevolence comes from oneself; it is not something others can give to you.



And how, specifically, is one to act benevolently?



If it is contrary to propriety, do not look at it.

If it is contrary to propriety, do not listen to it.

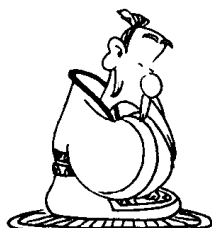
If it is contrary to propriety, do not say it.

If it is contrary to propriety, do not do it.



Although I'm not too bright, I hope that I can practice what you've just said.

Brothers



One day when Confucius' disciple Sima Niu was quite distraught, he addressed Zixia saying:

Everyone else has brothers, and I seem to be the only one who doesn't!



Someone once said, "Life and death are due to fate; wealth and poverty are arranged by Heaven."



If a gentleman is deferential and cautious, if he treats others with respect and propriety,



Then everyone will consider him his brother.



How can a gentleman worry about not having brothers?



失，与人恭而有礼，四海之内，皆兄弟也。君子何患乎无兄弟也？」
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

仁者的叮咛——孔子说

颜渊第十二——五

「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。」
 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：

颜渊第十二——七

The People's Trust



Zigong asked Confucius about the principles of governing.

Food should be sufficient, the military should be adequate, and the people should trust the government.



If not all of these can be met, which one is most expendable?



The military.

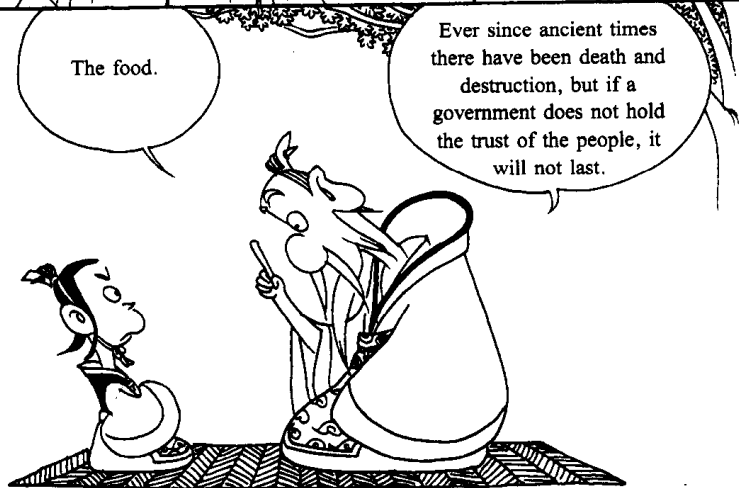


And of the remaining two, which is most expendable?



The food.

Ever since ancient times there have been death and destruction, but if a government does not hold the trust of the people, it will not last.



君子成人之美，不成人之恶；小人反是。

Assist in the Good



This man is quite good. Employing him will be no mistake.



A gentlemen assists others in good and doesn't assist in bad.

He's not bad. It would be worth it to work with him.



A lesser man does the opposite.

That guy is lousy. Whatever you do, don't hire him.



He's horrible. Don't work under him.



曾子曰：「君子以文会友；以友辅仁。」

颜渊第十二——二四

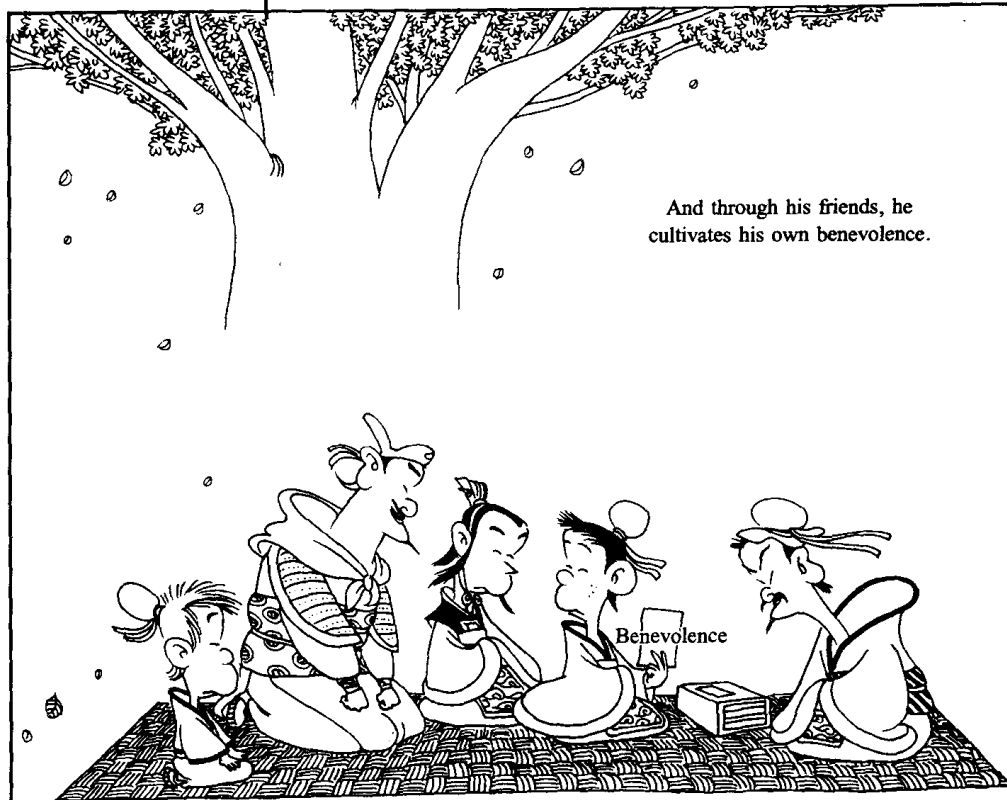
Making Friends



Zengzi said:
A gentleman makes friends
through his culture;



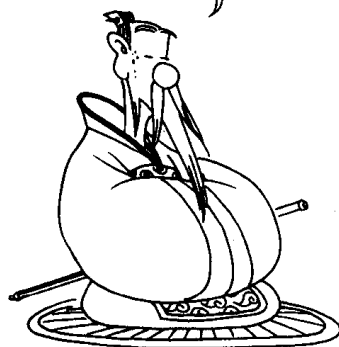
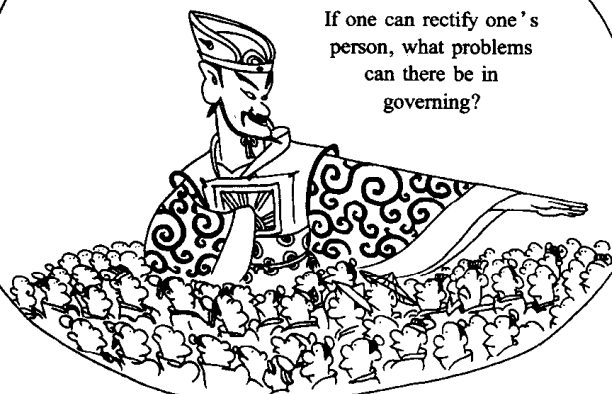
And through his friends, he
cultivates his own benevolence.



苟正其身矣，于从政乎何有？不能正其身，如正人何？

Rectifying Oneself

If one can rectify one's person, what problems can there be in governing?



If one cannot rectify one's person, how can one rectify others?



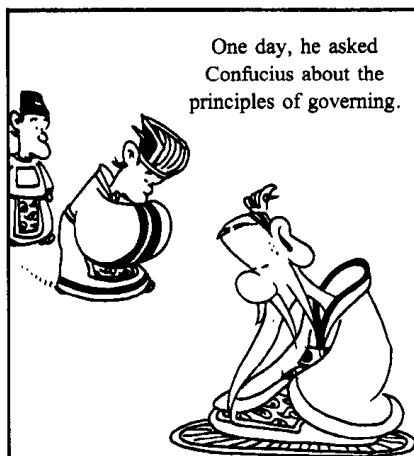
子夏为莒父宰，问政。子曰：「无欲速，无见小利。欲速则不达，见小利则大事不成。」

子路第十三——十七

Patience and Prescience



Zixia gained a position as prefect of Jufu.



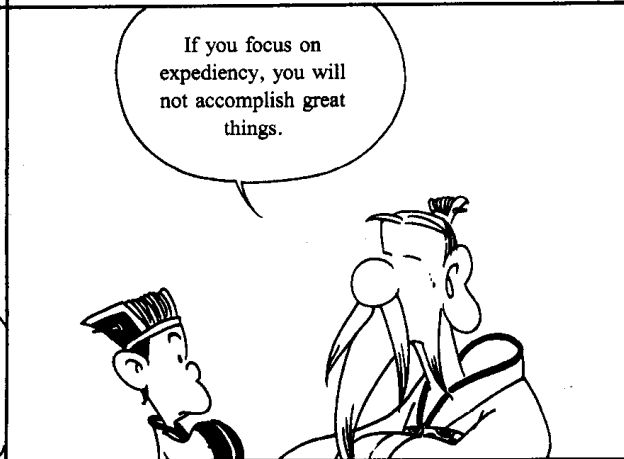
One day, he asked Confucius about the principles of governing.



Do not hurry success; do not focus on expediency.



If you hurry success, you will fail in your duties;



If you focus on expediency, you will not accomplish great things.

Greed Is Shameful



Yuan Xian asked Confucius about the meaning of shame.



When the government is just, it's o.k. to take office and receive a salary;



But to do the same when the government is corrupt,



This is shameful!



宪问耻。子曰：「邦有道，谷；邦无道，谷，耻也。」

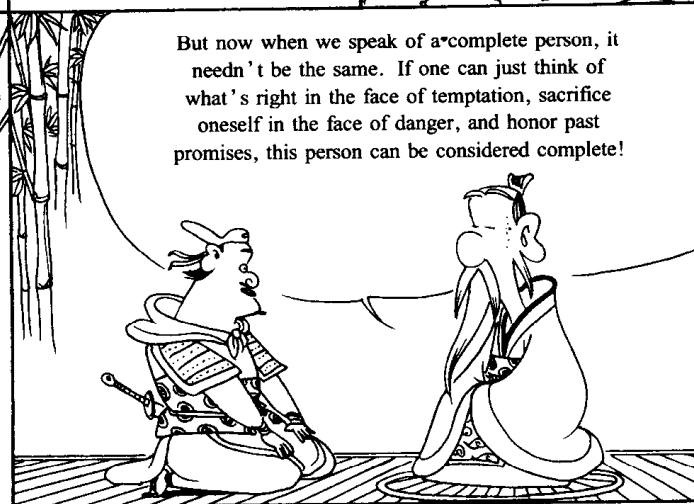
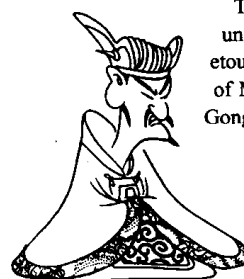
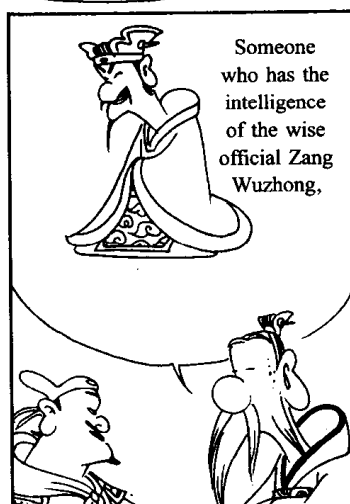
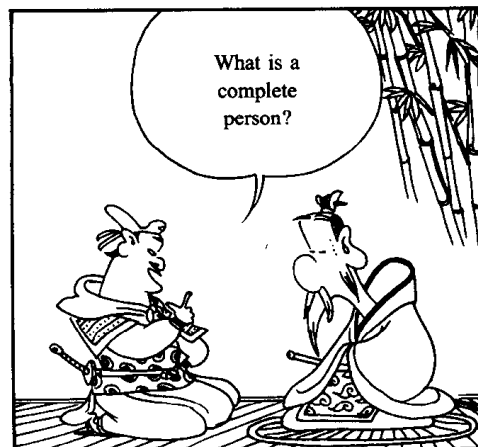
宪问第十四 —

仁者的叮咛——孔子说

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！」
子路问成人。子曰：「若臧武仲之知，公绰之不欲，卞庄子之勇，冉求之艺，文之以礼乐，亦可以为成

宪问第十四 — 十三

The Complete Person



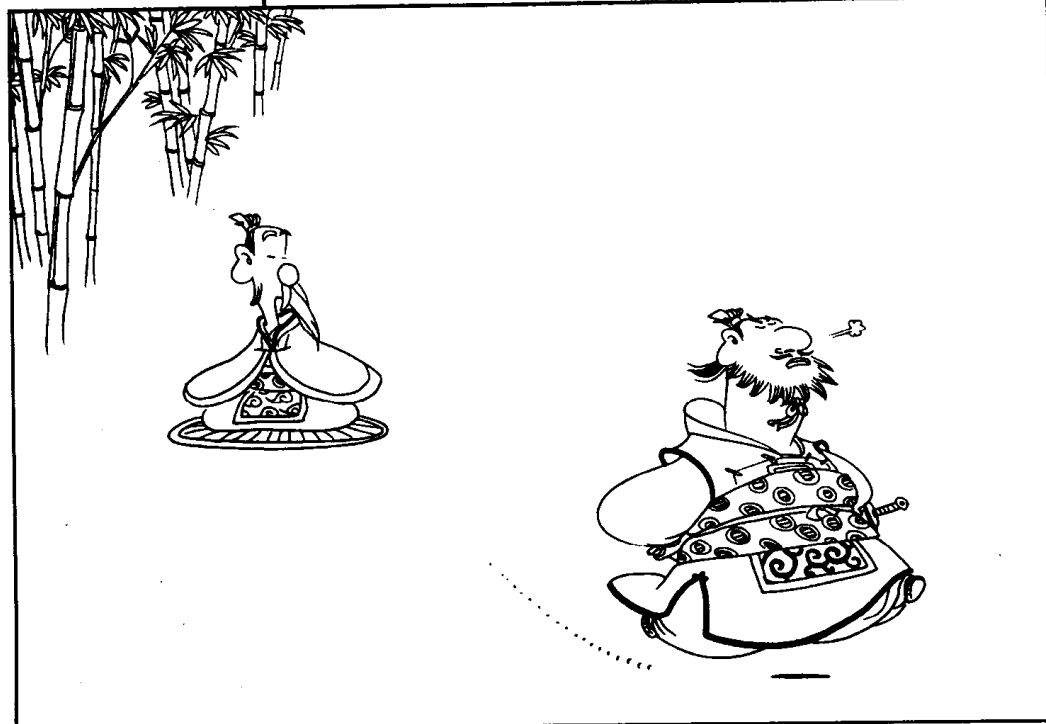
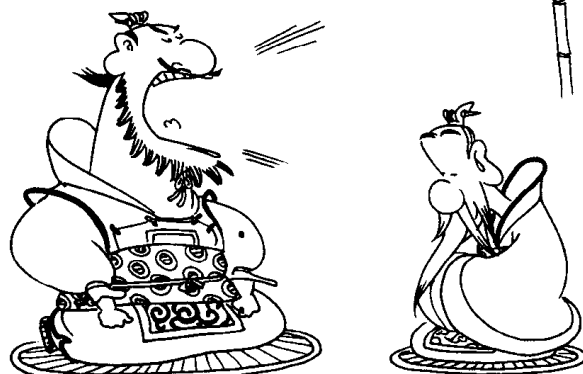
仁者的叮咛——孔子说

宪问第十四 — 二二

其言之不怍，则为之也难！

Saying
and
Doing

If one whose speaking of it is
immodest, his carrying it out
will be difficult!



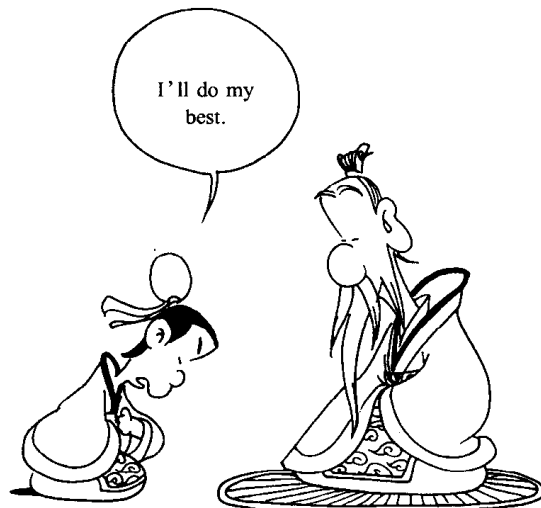
君子耻其言而过其行。

宪问第十四——二九

Extravagant
in Deeds



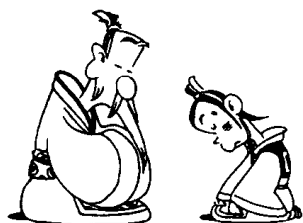
A gentleman is
modest in words,



And extravagant in deeds.



Throwing Stones



Zigong liked to criticize the faults of others.

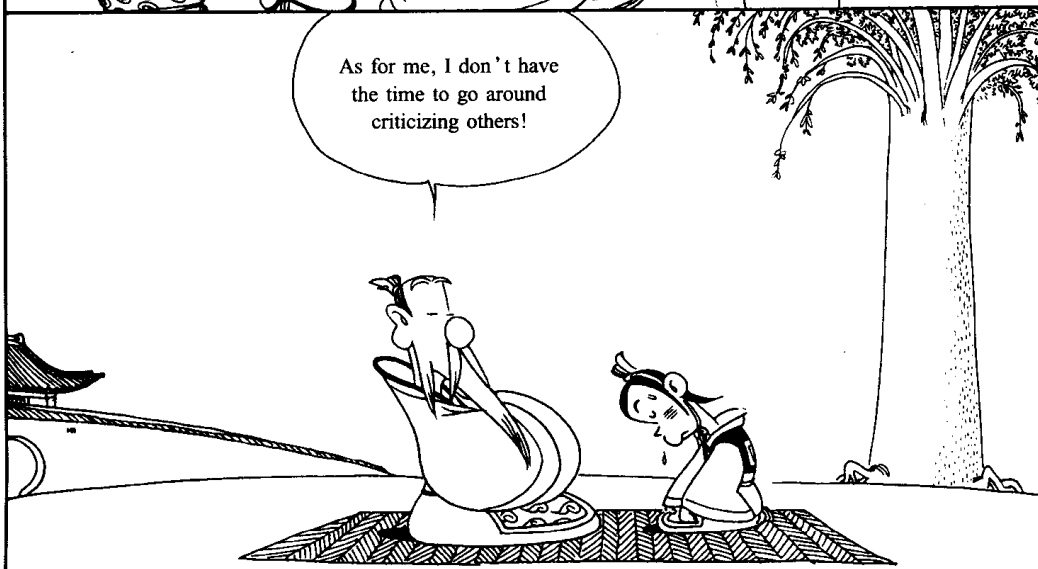


Ha,
ha,
ha,
ha.

Duanmu Si! Are you, yourself, perfect?



As for me, I don't have the time to go around criticizing others!



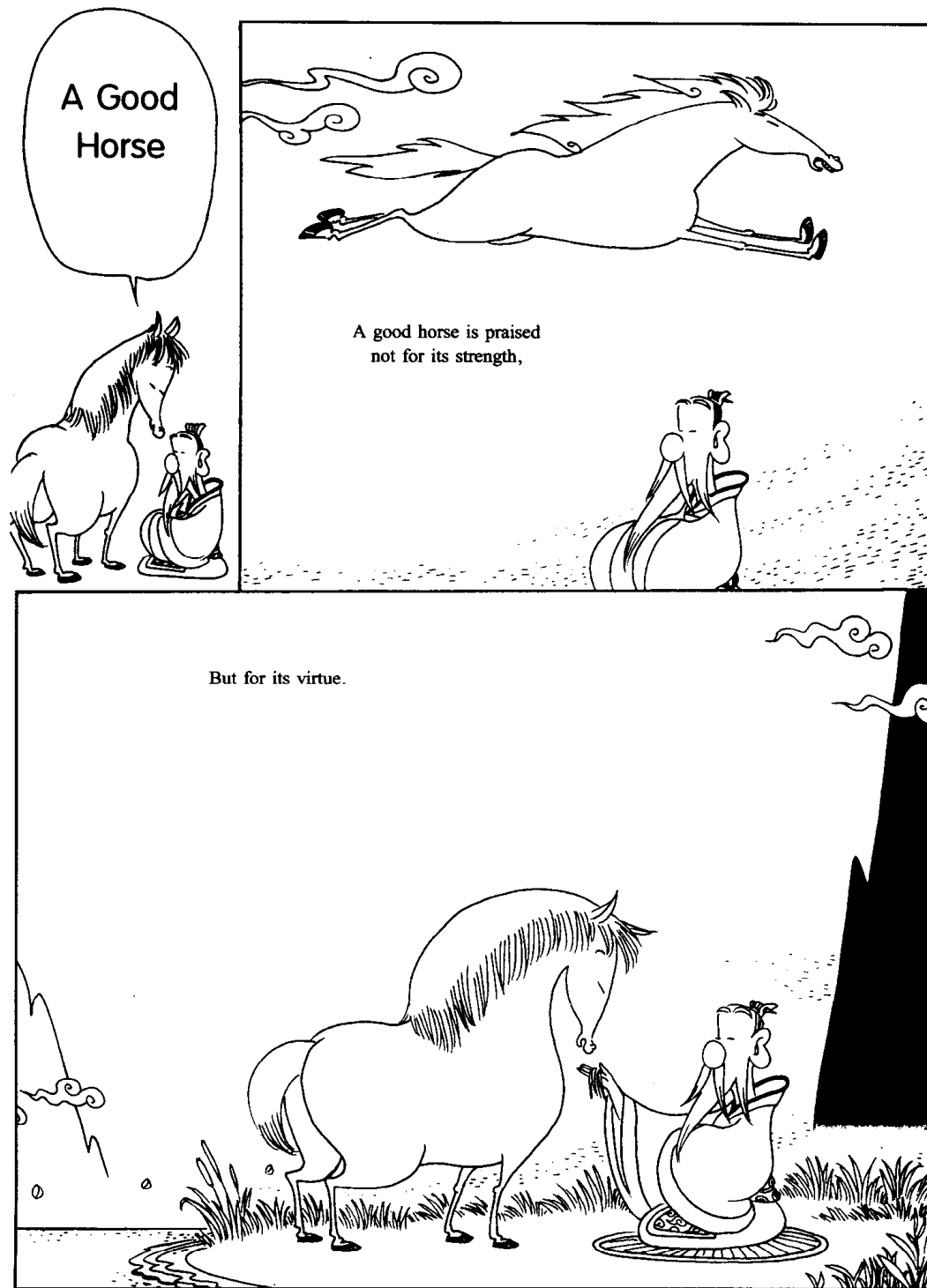
子贡方人。子曰：「赐也，贤乎哉？夫我则不暇！」

仁者的叮咛——孔子说

宪问第十四 — 三一

驥不稱其力，稱其德也。

宪问第十四——三五

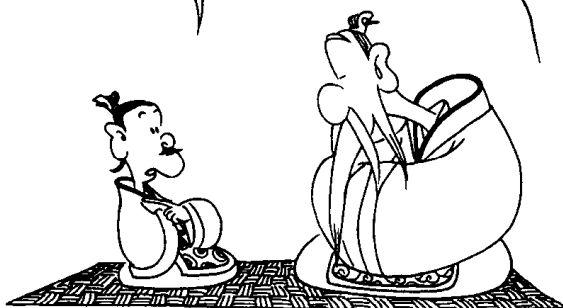


How to Treat One's Enemies

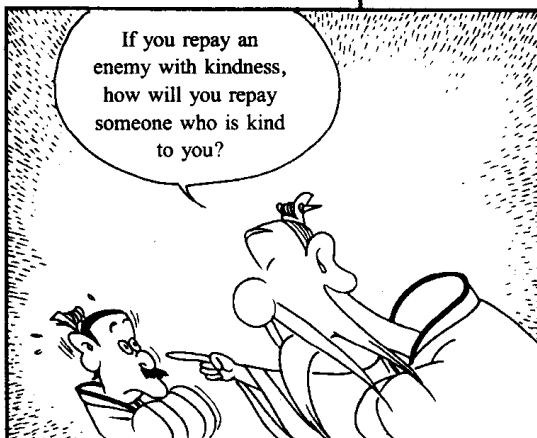


Confucius was
once asked:

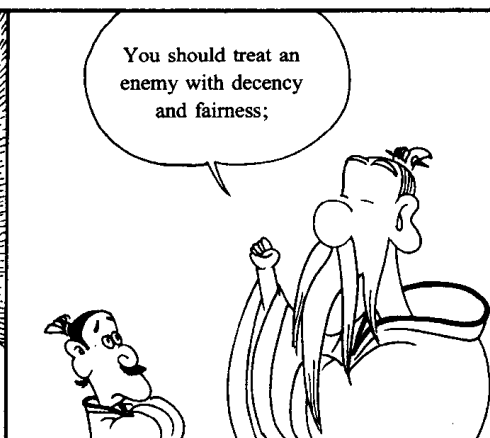
Should I repay an
enemy with
kindness?



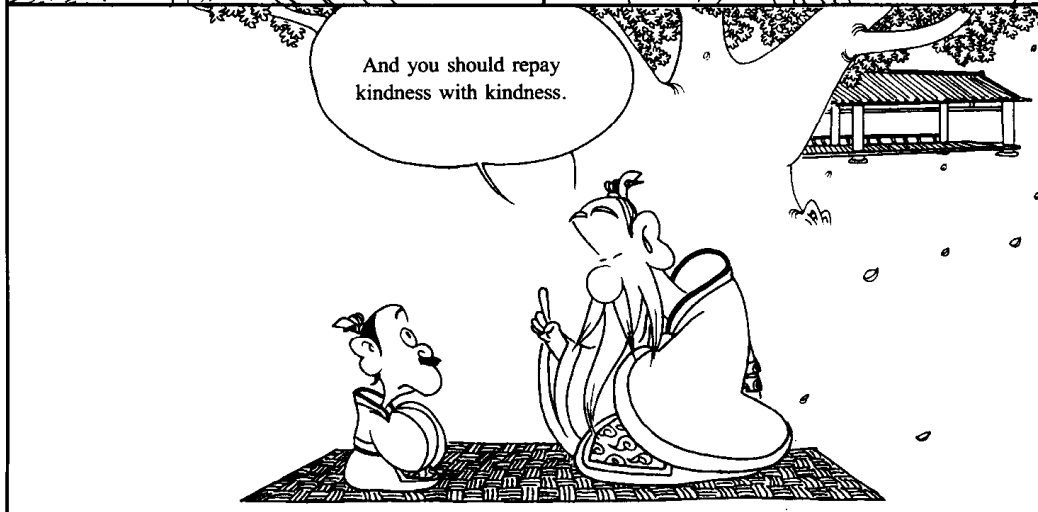
If you repay an
enemy with kindness,
how will you repay
someone who is kind
to you?



You should treat an
enemy with decency
and fairness;



And you should repay
kindness with kindness.



或曰：「以德报怨，何如？」子曰：「何以报德？以直报怨，以德报德。」

仁者的叮咛——孔子说

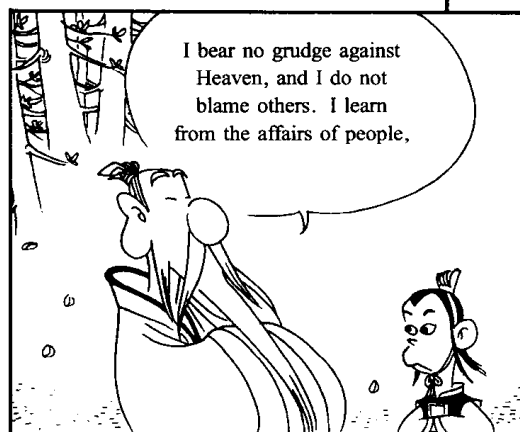
宪问第十四 — 三六

我者，其天乎！

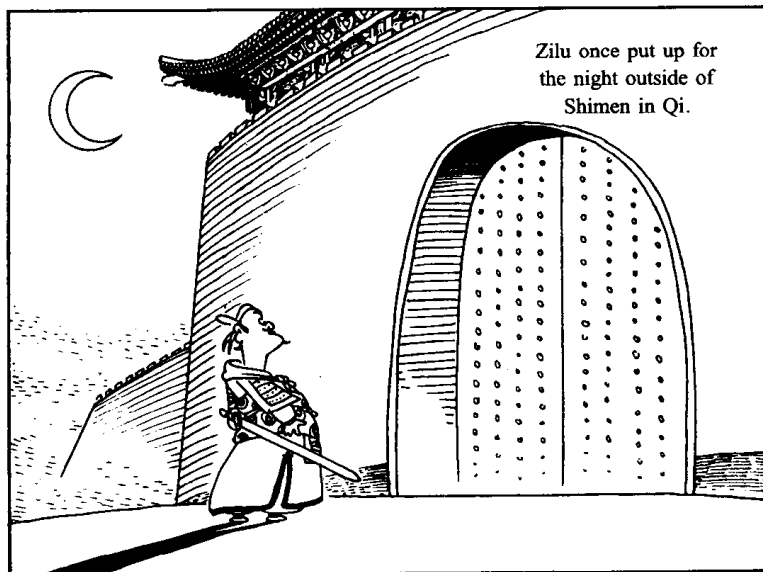
子曰：「莫我知也夫！」子贡曰：「何为其莫知子也？」子曰：「不怨天，不尤人，下学而上达。知

宪问第十四——三七

Understanding Confucius



Stubborn



Zilu once put up for the night outside of Shimen in Qi.



Excuse me.



Oh, you mean the one who knows he won't succeed but keeps on anyway?



Where are you from?

I come from the house of Confucius.



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

仁者的叮咛——孔子说

宪问第十四 — 四一

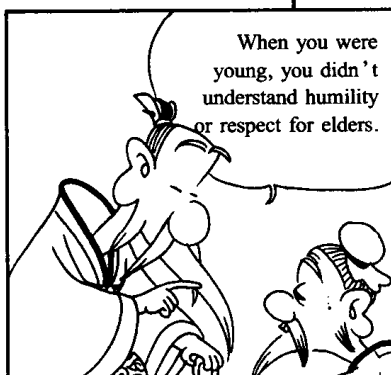
原壤夷俟。子曰：「幼而不孙弟，长而无述焉，老而不死，是为贼！」以杖叩其胫。

宪问第十四——四六

A Wasted Life



Once when Confucius' old acquaintance Yuan Rang saw Confucius coming, he disrespectfully crouched down and waited for him.



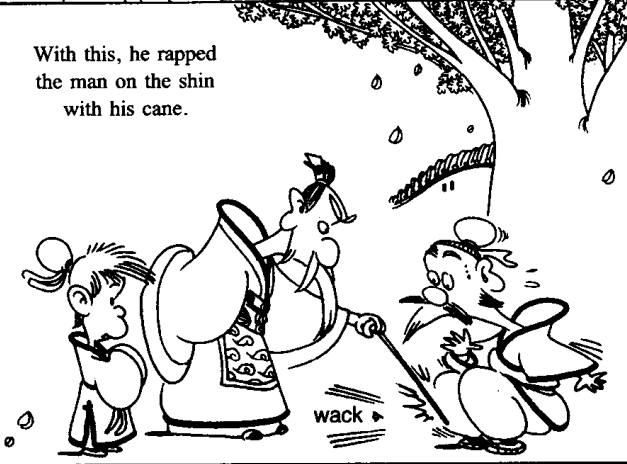
When you were young, you didn't understand humility or respect for elders.



As an adult you had no accomplishments;



And now you're old and refuse to die. What a disgrace!



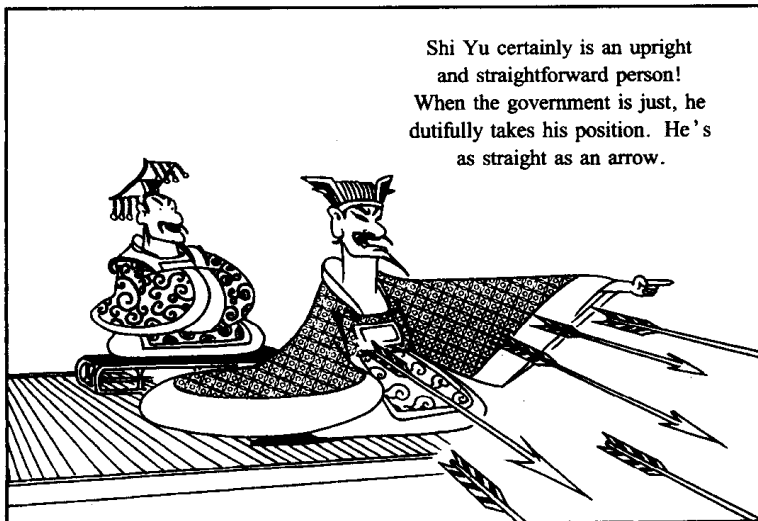
With this, he rapped the man on the shin with his cane.

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。

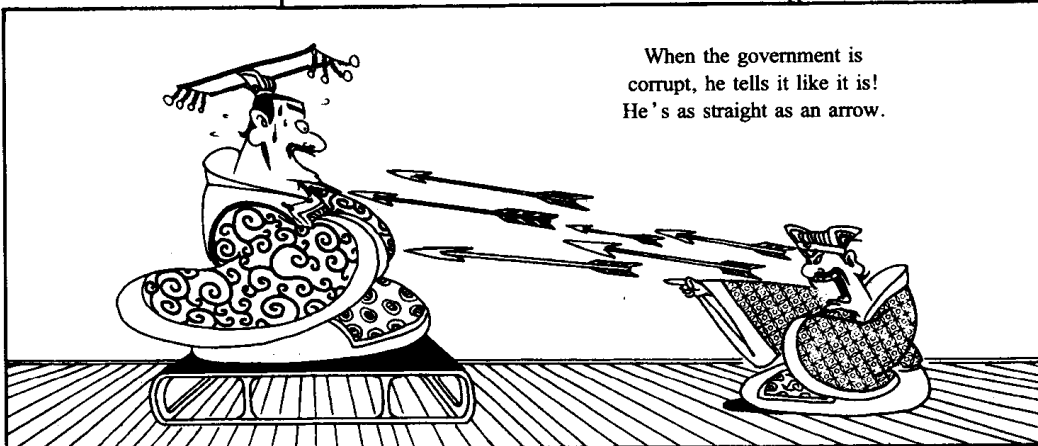
Conditional Service



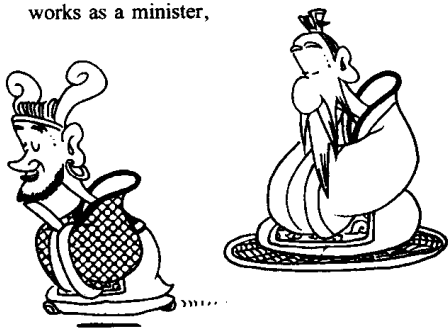
Shi Yu certainly is an upright and straightforward person! When the government is just, he dutifully takes his position. He's as straight as an arrow.



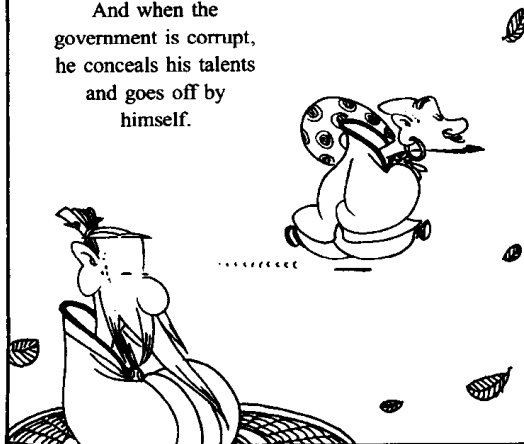
When the government is corrupt, he tells it like it is! He's as straight as an arrow.



Qu Boyu certainly is a gentleman! When the government is just, he works as a minister,



And when the government is corrupt, he conceals his talents and goes off by himself.



子贡问为仁。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

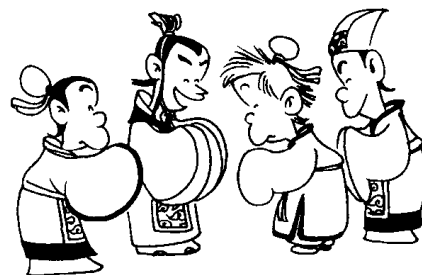
Cultivating Benevolence

Zigong asked Confucius how to cultivate benevolence in oneself.

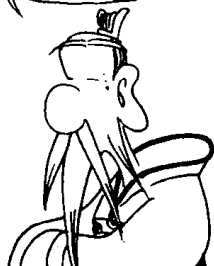
Before an artisan does his job, he must always grind his tools first.



Living in any country, one should serve under a capable and virtuous minister,



And make friends with benevolent officers.



人无远虑，必有近忧。

Thinking Ahead

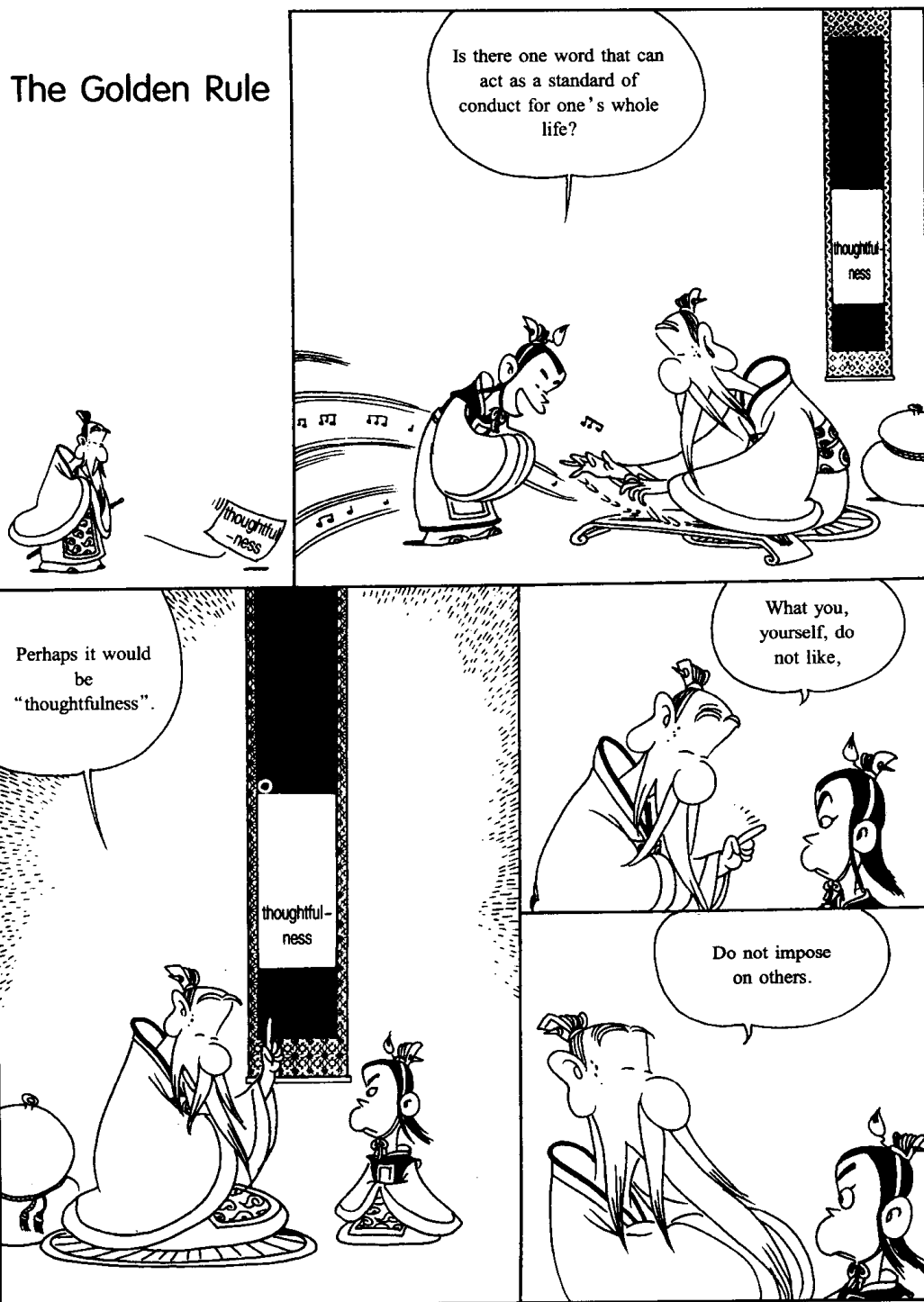
In any matter, if one doesn't think far into the future,

Trouble will be near at hand.

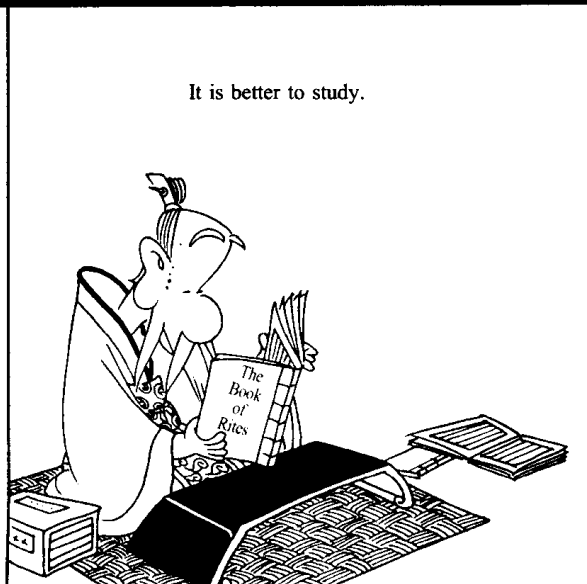
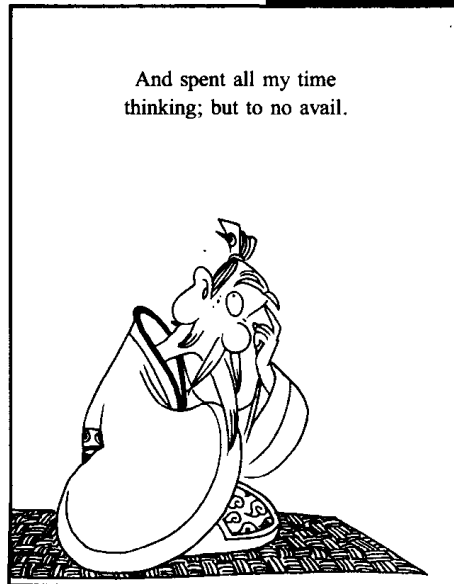
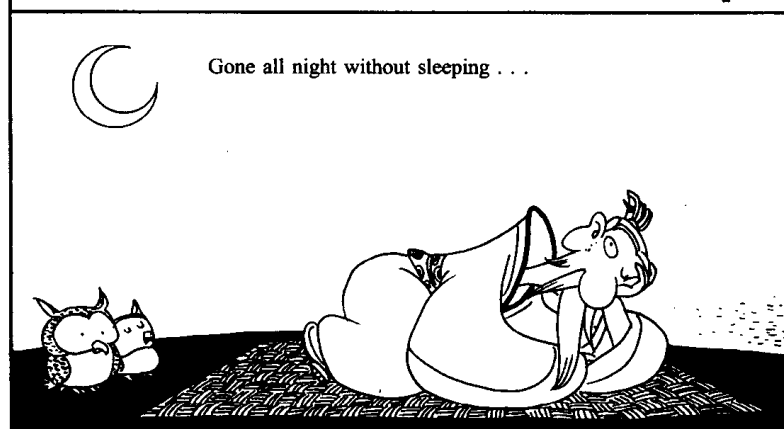
子贡问曰：「有一言而可以终身行之者乎？」子曰：「其恕乎！己所不欲，勿施于人。」

卫灵公第十五 — 二三

The Golden Rule



Thinking vs.
Studying



吾嘗終日不食，終夜不寢，以思；無益，不如學也。

卫灵公第十五 — 三十

仁者的叮咛——孔子说

仁者约叮宁——孔子说

当仁，不让于师。

卫灵公第十五 — 三五

Yield to
No One

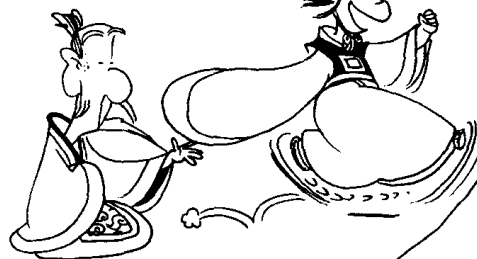


When an
opportunity to
practice
benevolence arises,



Do not yield even to
your teacher.

Excuse me! But
I believe I can
handle this matter
of benevolence!



仁者的叮咛——孔子说

季氏第十六——七

戒之在得。

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，

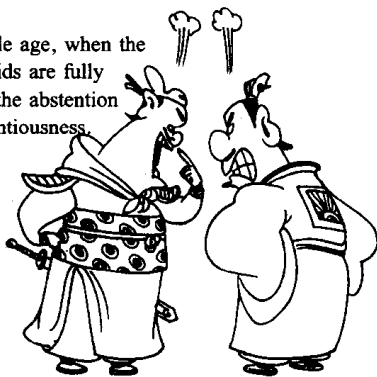
The Three Temptations



There are three things a gentleman must abstain from: In youth, when the vital fluids have yet to stabilize, the abstention is lust.



In middle age, when the vital fluids are fully potent, the abstention is contentiousness.



In old age, when the vital fluids have subsided, the abstention is acquisitiveness.



仁者的叮咛——孔子说

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

The Nine Considerations

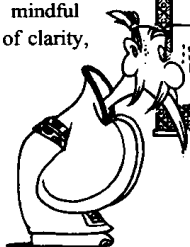


There are nine considerations a gentleman should keep in mind:



When looking, be mindful of clarity,

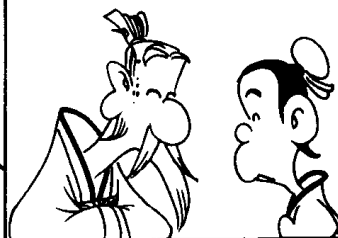
propriety



When listening, be mindful of acuity,



For facial expressions, be mindful of geniality,



For demeanor, be mindful of deference,



Be sincere . . .

When speaking, be mindful of sincerity,



When acting, be mindful of reverence,



When confused, be mindful of inquiring,



When angry, be mindful of the consequences,

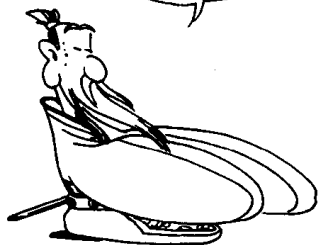


When seeing the chance for gain, be mindful of what is right.

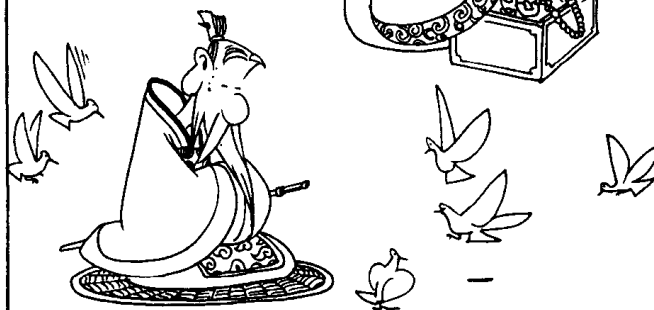


齐景公有马千驷，死之日，民无德而称焉。伯夷、叔齐饿于首阳之下，民到于今称之。其斯之谓与？

Praising Deeds



A passage from the Book of Songs says that people aren't praised for their wealth but for their extraordinary actions.



Duke Jing of Qi had four thousand horses, but when he died, the people felt no reason to praise him.



On the other hand, although Boyi and Shuqi (brothers who refused the crown out of principle) starved to death at the foot of Shouyang Mountain, people praise them even now. Do not the lines, Praise stems not from prosperity, and only from the extraordinary. Refer to this?



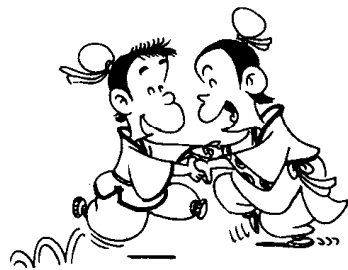
性相近也，习相远也。

阳货第十七——二

Nature vs.
Nurture



Peoples original natures are
nearly the same,



But due to
different
educations and
environments,



They grow farther and
farther apart.

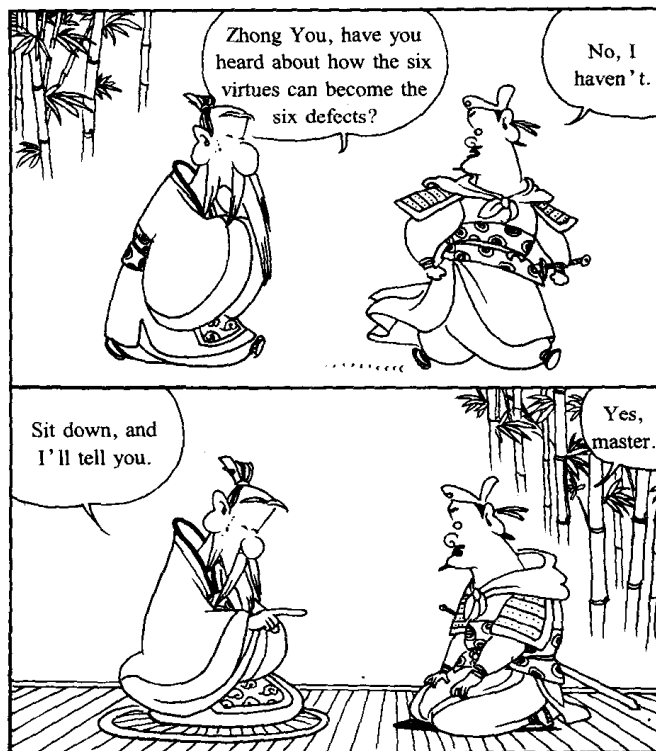


其蔽也狂。」

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。

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

The Six Defects



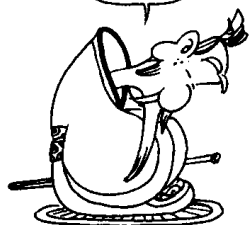
To love benevolence but not love learning is to slip into foolishness;
 To love wisdom but not love learning is to slip into vagaries;
 To love sincerity but not love learning is to encounter harm;
 To love forthrightness but not love learning is to become rash;
 To love courage but not love learning is to invite disaster;
 To love strength but not love learning is to become wild.



色厉而内在，譬诸小人、其犹穿窬之盗也与！

阳货第十七——十二

The Brazen Burglar



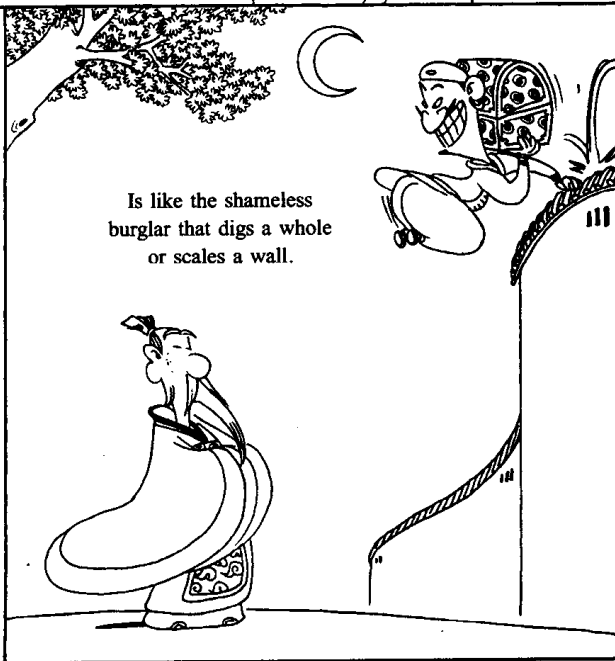
A person who puts on
brazen airs,



While being cowardly
on the inside,



Compared to
people from lower
walks of life,



Is like the shameless
burglar that digs a whole
or scales a wall.

Confucius and Ru Bei

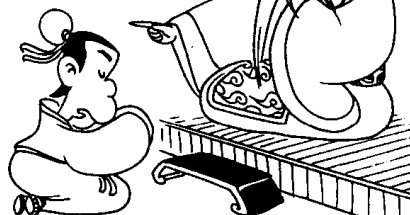


Ru Bei went to see
Confucius ...

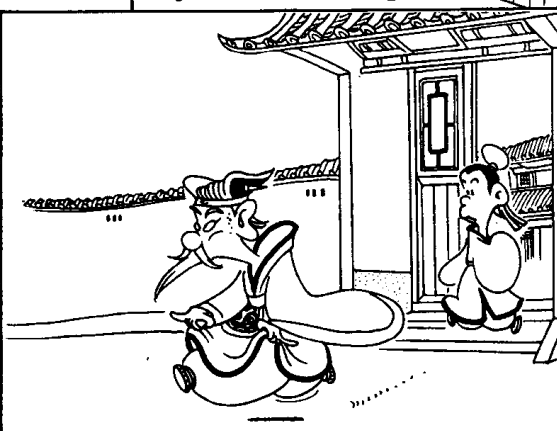


Tell him
that I'm ill
and can't
see him.

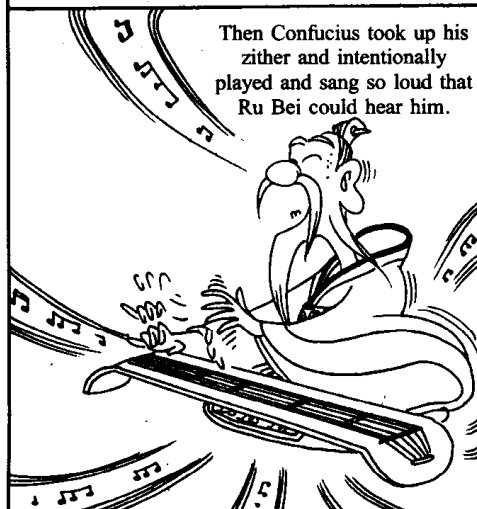
Yes,
Master.



Sorry, but my
teacher is ill and
can't see you.



Then Confucius took up his
zither and intentionally
played and sang so loud that
Ru Bei could hear him.



That scoundrel!
He isn't sick at
all.



孺悲欲见孔子，孔子辞以疾。将命者出户，取瑟而歌，使之闻之。

仁者的叮咛——孔子说

阳货第十七——二十

饱食终日，无所用心，难矣哉！不有博奕者乎？为之犹贤乎已！

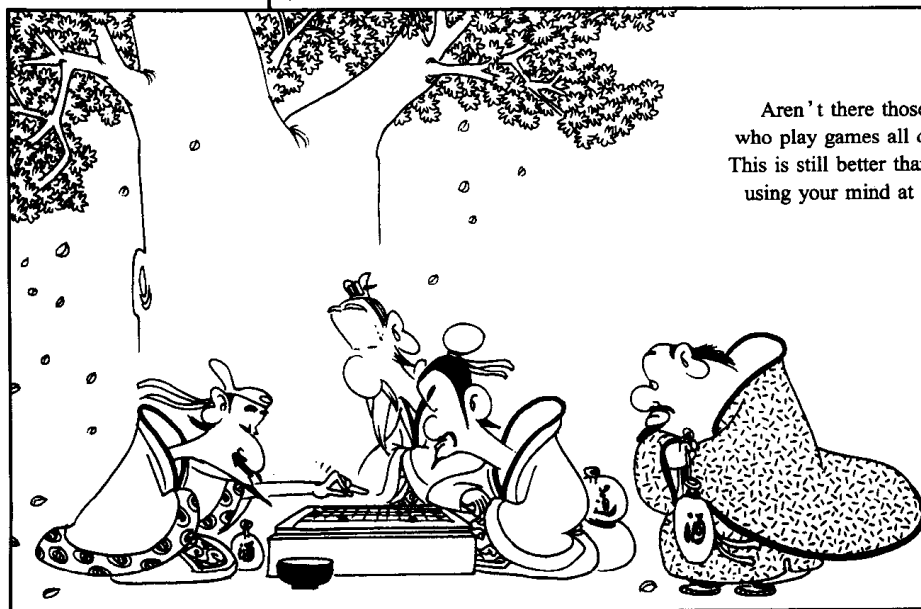
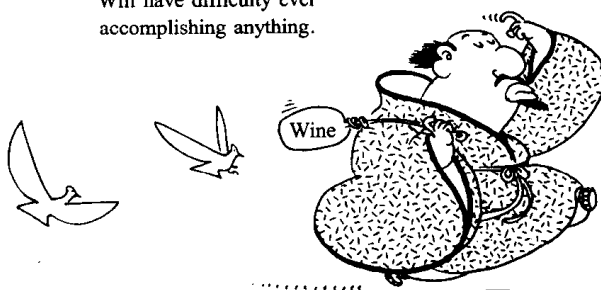
阳货第十七——三二

Playing Games



Someone who, having eaten his fill, goes about all day without using his mind at all

Will have difficulty ever accomplishing anything.

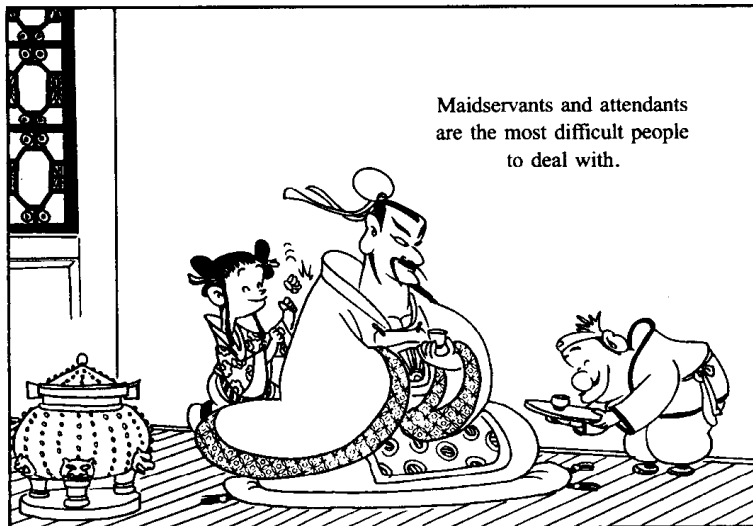


Aren't there those who play games all day? This is still better than not using your mind at all!

唯女子与小人为难养也！近之则不孙，远之则怨。

Maid servants and attendants are the most difficult people to deal with.

Maids and Valets



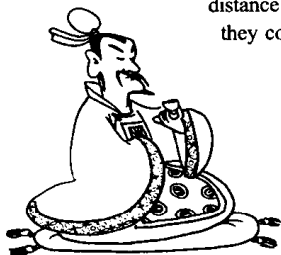
If you get too close, they lose their reserve;



Go away! Go away! Your'e so impolite!



And if you distance yourself, they complain.



Hmph! It looks like our master just doesn't care for our company!



仁者的叮咛——孔子说

年四十而见恶焉，其终也已！

阳货第十七——二六

An
Immature
Forty



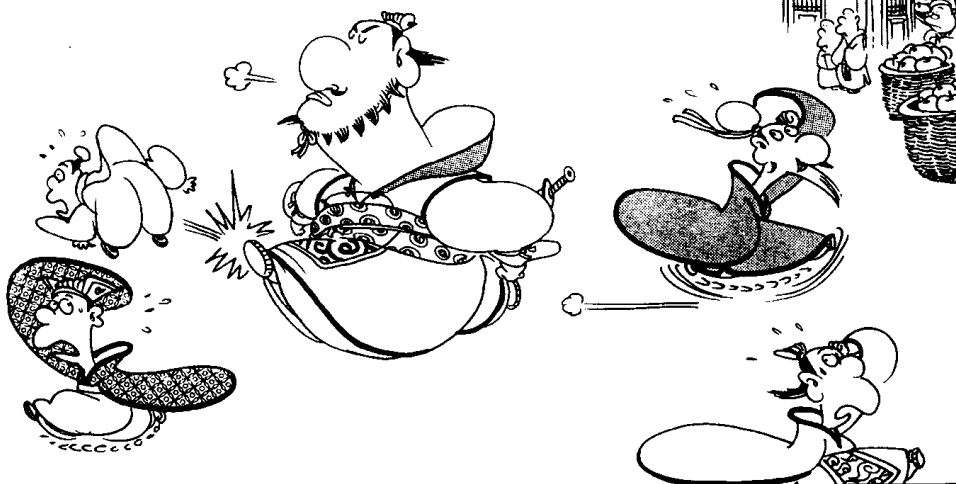
Take that!



Someone who is
forty years old and still
goes about acting wickedly,



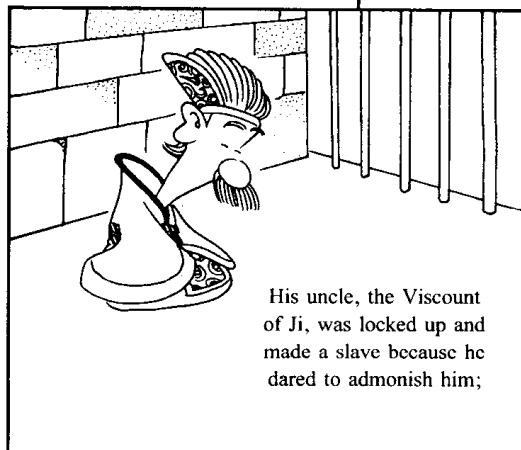
Will never do a single decent
thing his whole life!



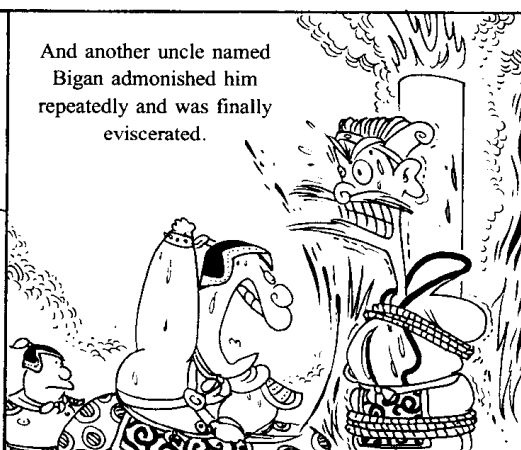
Benevolence and Duty



The infamous last emperor of the Shang dynasty was a horrible and depraved tyrant. Because of this, his brother, the Viscount of Wei, left him;



His uncle, the Viscount of Ji, was locked up and made a slave because he dared to admonish him;



And another uncle named Bigan admonished him repeatedly and was finally eviscerated.

Approving of the mens conduct, Confucius said:

The Shang dynasty had three benevolent men!



微子去之，箕子为之奴，比干諫而死。子曰：「殷有三仁焉！」

仁者的叮咛——孔子说

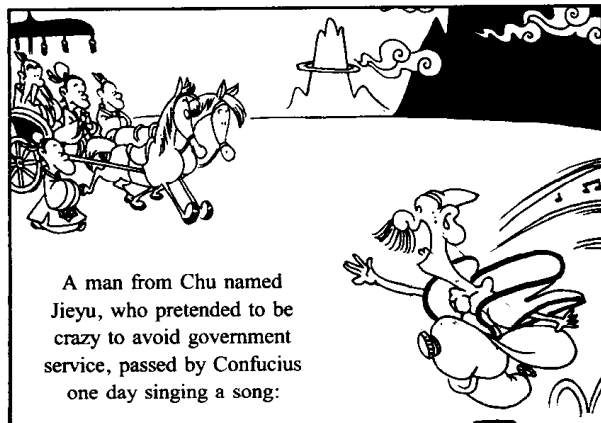
微子第十八 —

仁者的叮咛——孔子说

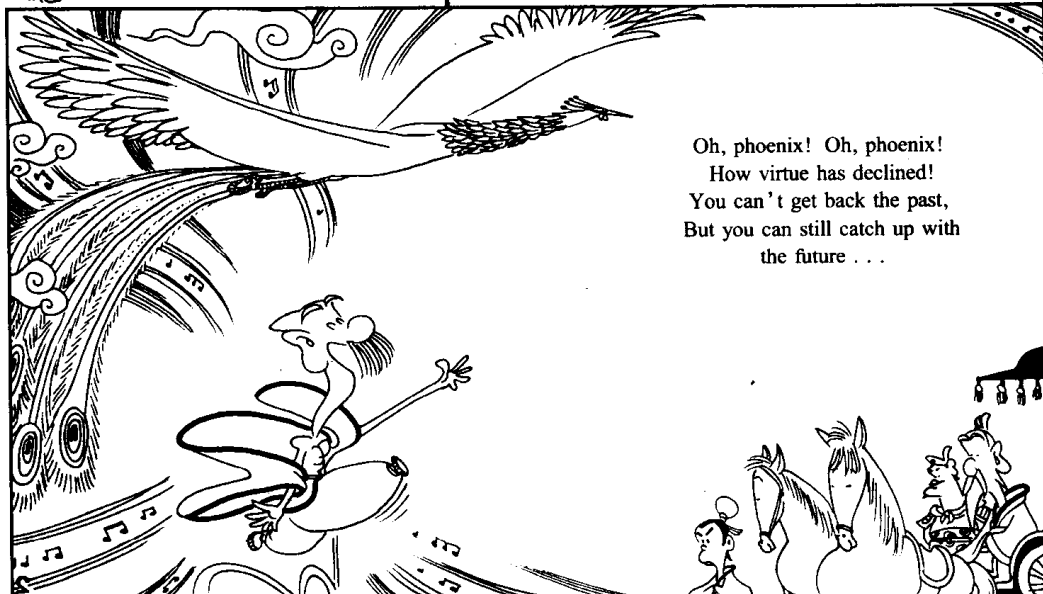
从政者殆而！」孔子下，欲与之言；趋而辟之，不得与之言。
楚狂接舆，歌而过孔子，曰：「凤兮！凤兮！何德之衰？往者不可谏，来者犹可追。已而！已而！今之

微子第十八——五

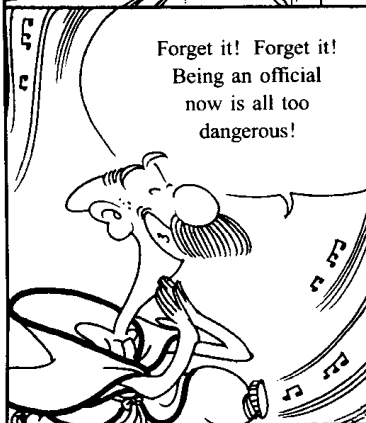
Crazy Jieyu



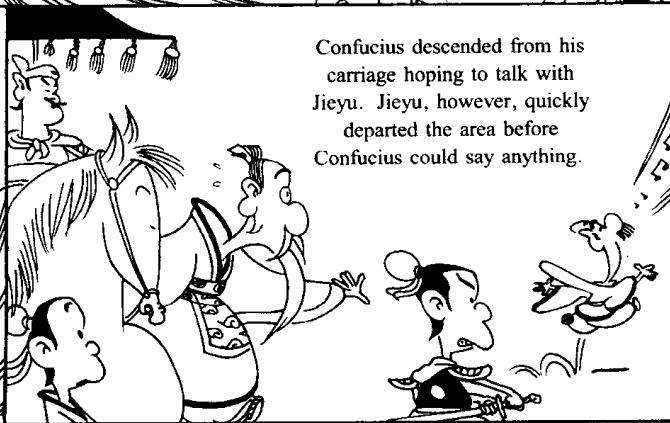
A man from Chu named Jieyu, who pretended to be crazy to avoid government service, passed by Confucius one day singing a song:



Oh, phoenix! Oh, phoenix!
How virtue has declined!
You can't get back the past,
But you can still catch up with
the future . . .



Forget it! Forget it!
Being an official
now is all too
dangerous!

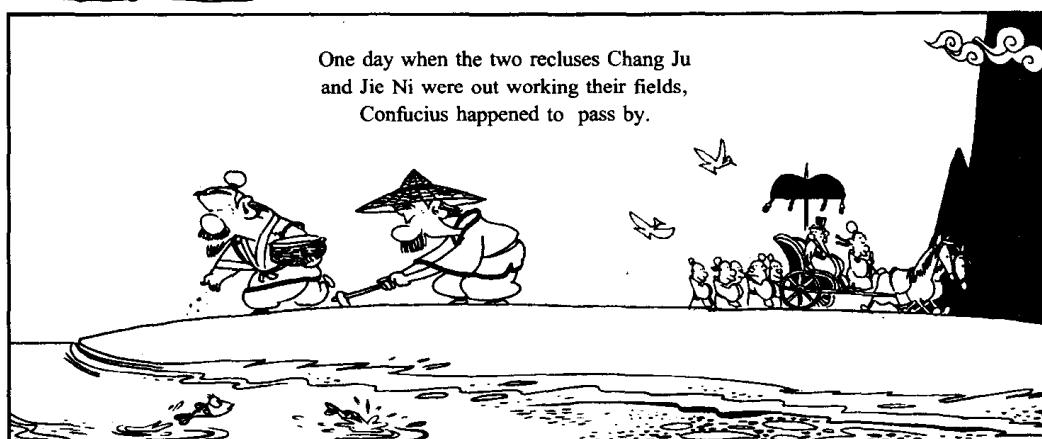


Confucius descended from his carriage hoping to talk with Jieyu. Jieyu, however, quickly departed the area before Confucius could say anything.

The Two Recluses



One day when the two recluses Chang Ju and Jie Ni were out working their fields, Confucius happened to pass by.



Go ask them where we can cross the river.

Yes, master.

Could you please tell me where we may cross the river?

Who is that in the carriage holding the reins?



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。」

微子第十八 — 六

仁者的叮咛——孔子说

仁者的叮咛——孔子说

由。」「曰：「是鲁孔丘之徒与？」对曰：「然。」
 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

微子第十八——六



仁者的叮咛——孔子说

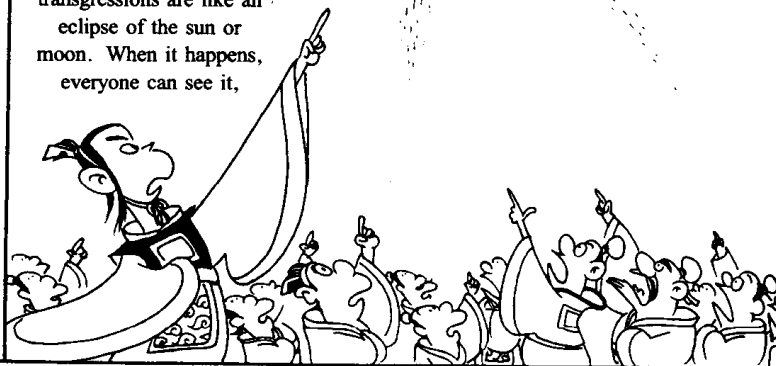
子贡曰：「君子之过也，如日月之食焉；过也，人皆见之；更也，人皆仰之。」

子张第十九 — 二一

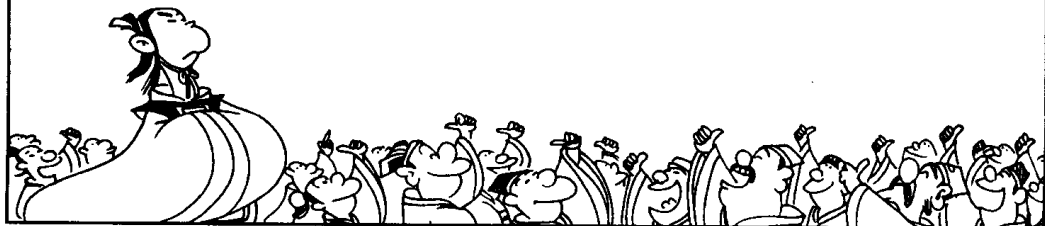
Being an Example



A gentleman's transgressions are like an eclipse of the sun or moon. When it happens, everyone can see it,

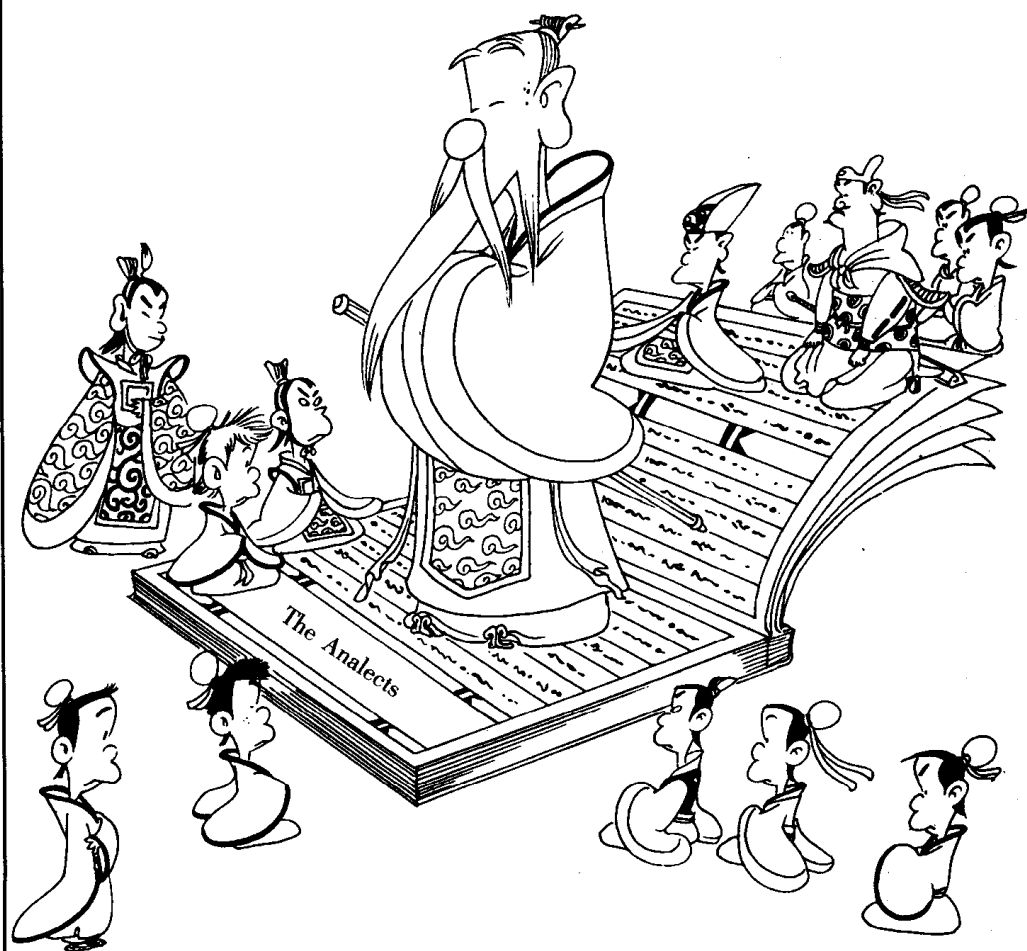


And when its corrected, everyone looks up in high regard.



The Disciples of Confucius

(from Sima Qian's *The Historian's Records*)



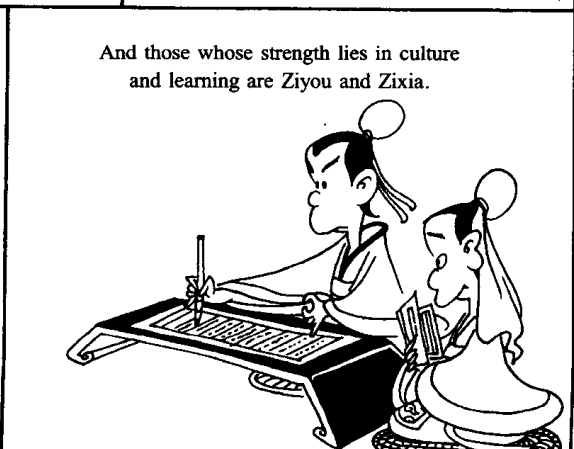
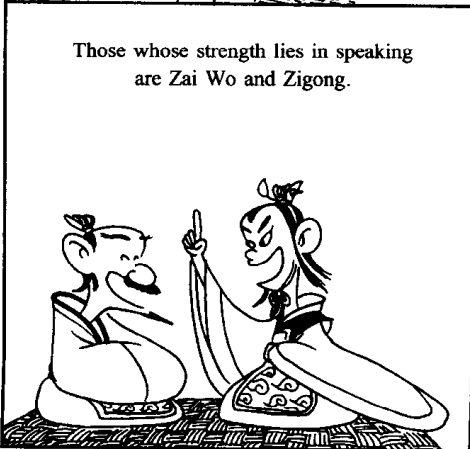
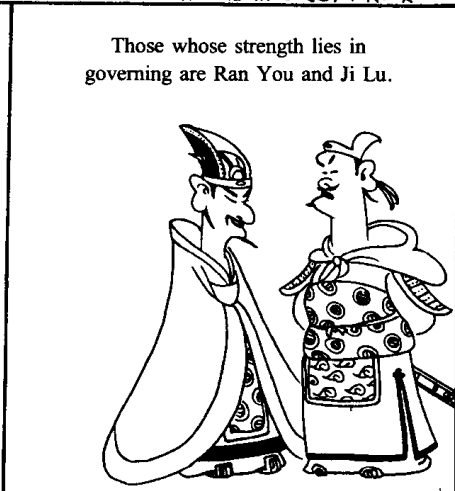
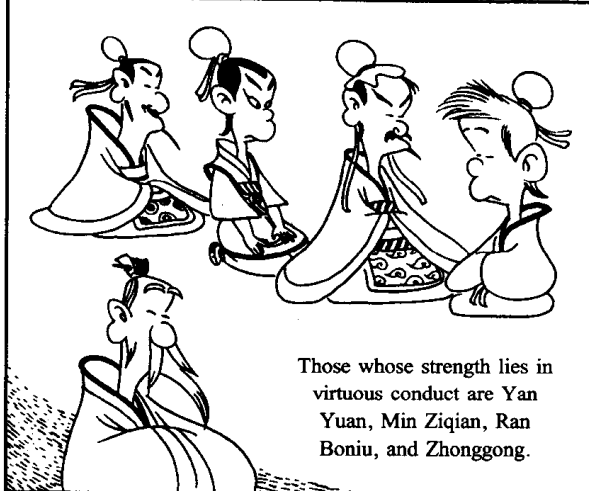
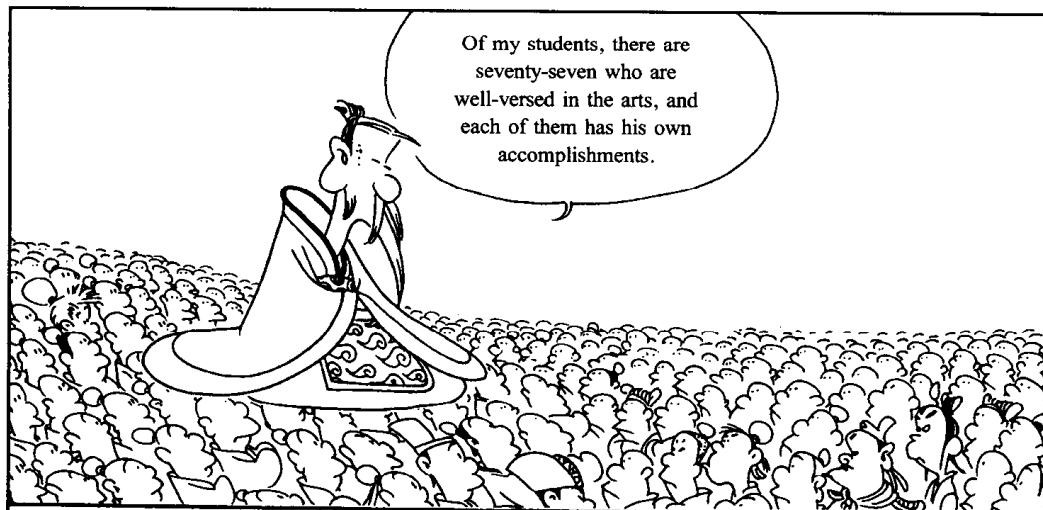
公绰。数称臧文仲、柳下惠、铜鞮伯华、介山子然，孔子皆后之，不并世。

孔子之所严事：于周则老子；于卫，蘧伯玉；于齐，晏平仲；于楚，老莱子；于郑，子产；于鲁，孟

仁者的叮咛——孔子说

不受命而货殖焉，亿则屡中。

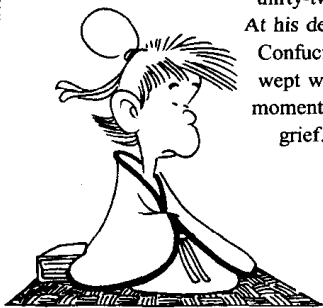
冉有，季路。言语：宰我，子贡。文学：子游，子夏。师也辟，参也鲁，柴也愚，由也喭，回也屡空。赐孔子曰：「受业身通者七十有七人」，皆异能之士也。德行：颜渊，闵子骞，冉伯牛，仲弓。政事：



Surname: Yan
Given name: Hui
Coming of age name: Ziyuan
Home state: Lu
Years younger than Confucius: thirty



At the age of twenty-nine, Yan Hui's hair had already turned white, and he passed away when he was only thirty-two. At his death, Confucius wept with momentous grief.



Master ...please ... try not to feel so bad ...



Oh, my! I'll never be able to transmit the Way. I'm finished! I'm finished!

Am I really grieving too much? If I don't grieve for him, who else is there to grieve for?



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。」
回年二十九，发尽白，蚤死。孔子哭之恸，曰：「自吾有回，门人益亲。」鲁哀公问：「弟子孰为好学其私，亦足以发，回也不愚。」「用之则行，舍之则藏，唯我与尔有是夫！」
孔子曰：「贤哉回也！一簞食，一瓢饮，在陋巷，人不堪其忧，回不改其乐。」「回也如愚；退而颜回者，鲁人也，字子渊。少孔子三十岁。颜渊问仁，孔子曰：「克己复礼，天下归仁焉。」

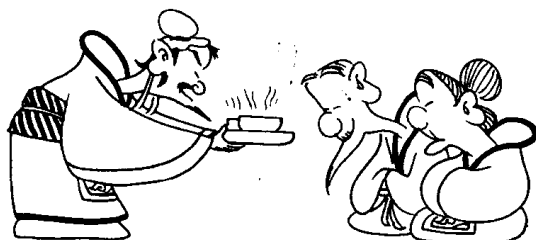
子骞婉言恳留，父母均受感化，终得相安无事，所以孔子称赞他。
 ● 闵子骞是孔子的学生，其母死，父更娶，复生二子。后母因虐待闵子骞，其父察知，甚怒，欲逐后母，在汶上矣。」

孔子曰：「孝哉闵子骞！人不问於其父母昆弟之言。」不仕大夫，不食污君之禄。「如有复我者，必闵损字子骞。少孔子十五岁。」



Surname: Min
 Given name: Sun
 Coming of age name: Ziqian
 Home state: Lu
 Years younger than Confucius: fifteen

Confucius praised Min Ziqian, saying:
 Min Ziqian certainly practices filial virtue!
 He serves his parents and loves his brothers.



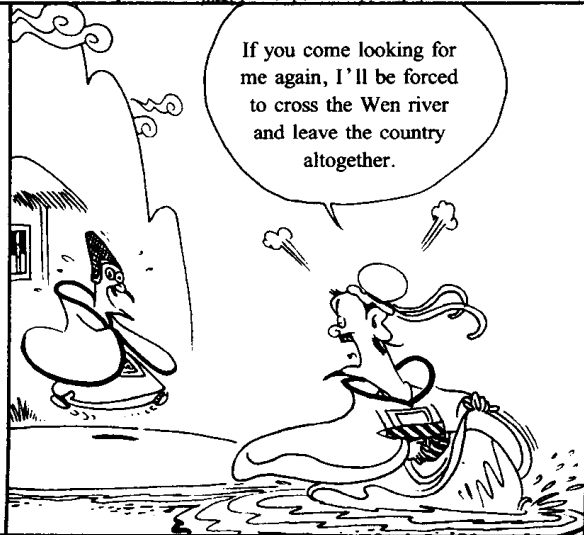
Nobody has anything but praise
 for how he treats his parents and
 brothers.



He had great self-respect and integrity.
 He didn't serve as household minister
 under powerful officials, nor did he
 accept emoluments from foreign nobles.
 It is for these reasons that he said to a
 foreign emissary:

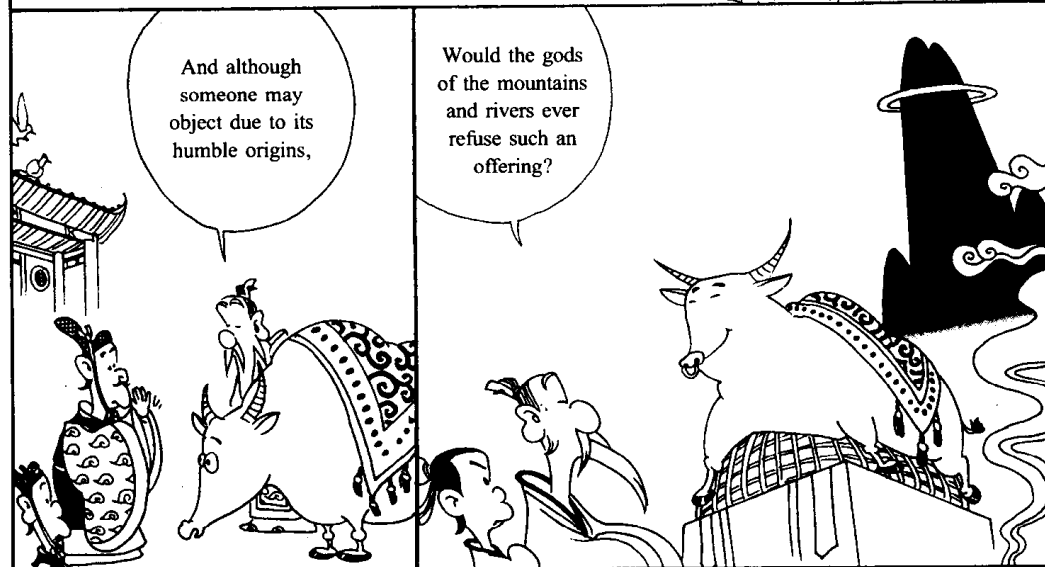
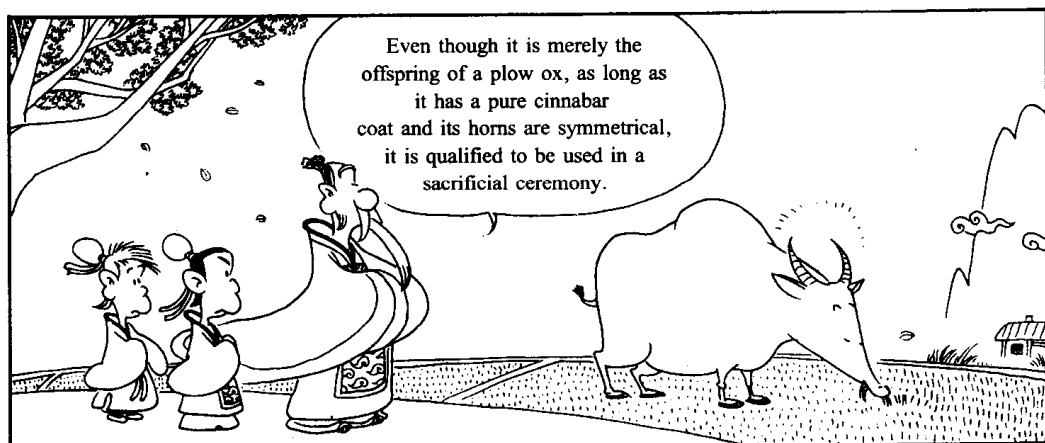


If you come looking for
 me again, I'll be forced
 to cross the Wen river
 and leave the country
 altogether.





Surname: Ran
 Given name: Yong
 Coming of age name: Zhonggong
 Home state: Lu
 Years younger than Confucius: twenty-nine
 Came from a lower class family



仲弓父，賤人。孔子曰：「犁牛之子騂且角，虽欲勿用，山川其舍诸？」
 孔子以仲弓为有德行，曰：「雍也可使南面。」
 仲弓问政，孔子曰：「出门如见大宾，使民如承大祭。在邦无怨，在家无怨。」
 冉雍字仲弓。

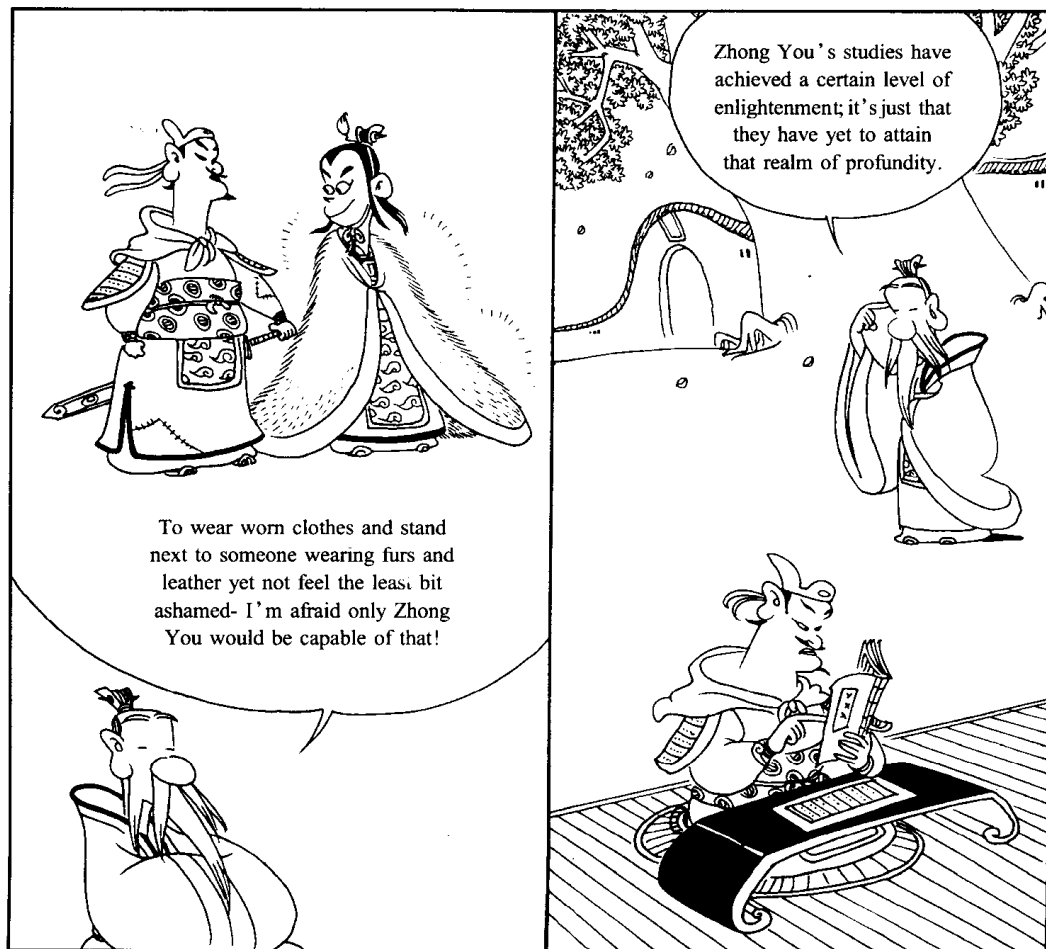
仁者的叮咛——孔子说

然。「衣敝缁袍与衣狐貉者立而不耻者，其由也与！」「由也升堂矣，未入于室也。」
孔子曰：「片言可以折狱者，其由也与！」「由也好勇过我，无所取材。」「若由也，不得其死
「无倦。」……

设礼稍诱子路，子路后儒服委质，因门人请为弟子。子路问政，孔子曰：「先之，劳之。」请益。曰：
仲由字子路，卞人也。少孔子九岁。子路性鄙，好勇力，志伉直，冠雄鸡，佩鞶豚，陵暴孔子。孔子



Surname: Zhong
Given name: You
Coming of age name: Zilu
Home state: Lu, Bian county
Years younger than Confucius: nine
With an inflammatory and straightforward character, he was originally a coarse and unrefined man who enjoyed fighting and exhibiting his bravery. He was transformed by Confucius. In his later years, he held the position of chief magistrate of the city of Pu in Wei. He was killed during a rebellion that swept through Wei.





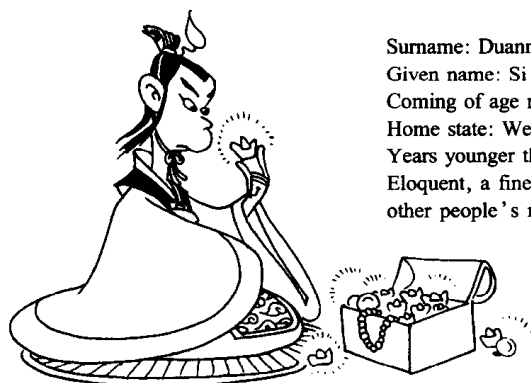
Surname: Zai
 Given Name: Yu
 Coming of age name: Ziwo
 Home state: Lu
 Age difference with Confucius unknown
 With a sharp tongue and quick wit, this man was a fine speaker and a good debater. Zai Yu held the position of chief magistrate of Linzi, and because he participated in the Tian Chang uprising, he and his entire family were destroyed. He also lost favor with Confucius.



于父母之怀。夫三年之丧，天下之通义也。」
 则为之。君子居丧，食旨不甘，闻乐不乐，故弗为也。」宰我出，子曰：「予之不仁也！子生三年然后免
 乐，乐必崩。旧谷既没，新谷既升，钻燧改火，期可已矣。」子曰：「于汝安乎？」曰：「安。」「汝安
 宰予字子我。利口辩辞。既受业，问：「三年之丧不已久乎？君子三年不为礼，礼必坏；三年不为

仁者的叮咛——孔子说

子贡既已受业，问曰：「赐何人也？」孔子曰：「汝器也。」曰：「何器也？」曰：「瑚琏也。」
 十，赐也闻一以知二。」
 子贡利口巧辞，孔子常黜其辩。问曰：「汝与回也孰愈？」对曰：「赐也何敢望回！回也闻一以知
 端木赐，卫人，字子贡。少孔子三十一岁。」



Surname: Duanmu

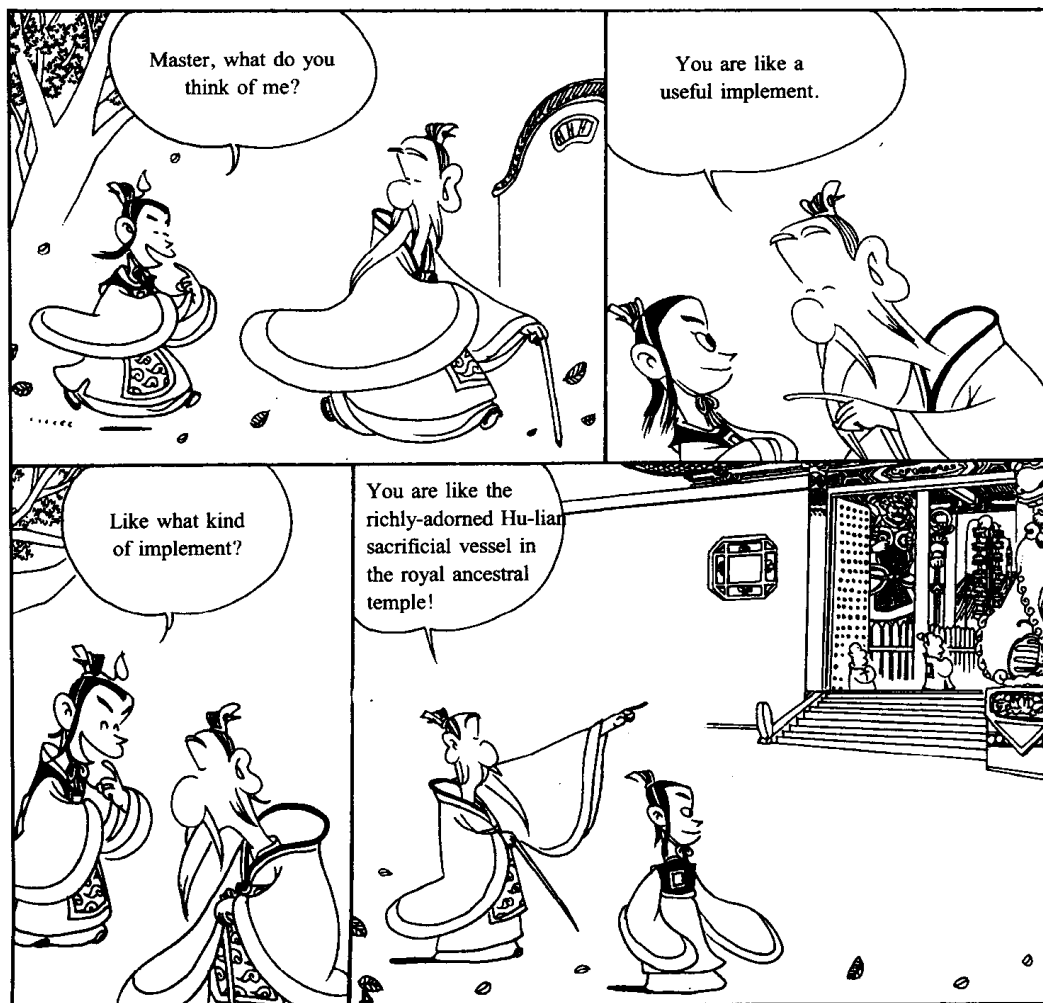
Given name: Si

Coming of age name: Zigong

Home state: Wei

Years younger than Confucius: thirty-one

Eloquent, a fine speaker, and a good debater, he enjoyed praising other people's merits, but at the same time, he would not ignore their transgressions. More than once he helped Lu and Wei resolve stalemates. He came from a wealthy family, and being good at business, he built up riches of a thousand gold pieces. He died late in the state of Qi.





Surname: Pu
 Given name: Shang
 Coming of age name: Zixia
 Home state: Wei, Wen region
 Years younger than Confucius: forty-four
 After Confucius died, Zixia took up residence in the Xihe region of Wei, where he began teaching and attracting followers of his own. He also became the personal tutor to Marquis Wen of Wei.
 His son died young, and his grief over it caused him to cry himself blind.



明。

谓子夏曰：「汝为君子儒，无为小人儒。」孔子既没，子夏居西河教授，为魏文侯师。其子死，哭之失

子贡问：「师与商孰贤？」子曰：「师也过，商也不及。」然则师愈与？」曰：「过犹不及。」子

曰：「绘事后素。」曰：「礼后乎？」孔子曰：「商始可与言《诗》已矣。」

卜商字子夏，少孔子四十四岁。子夏问：「巧笑倩兮，美目盼兮，素以为绚兮，何谓也？」子

仁者的叮咛——孔子说

貌取人，失之子羽。」

南游至江，从弟子三百人，设取予去就，名施乎诸侯。孔子闻之，曰：「吾以言取人，失之宰予；以状貌甚恶。欲事孔子，孔子以为材薄。既已受业，退而修行，行不由径，非公事不见卿大夫。澹台天明，武城人，字子羽。少孔子三十九岁。」



Surname: Tantai

Given name: Mieming

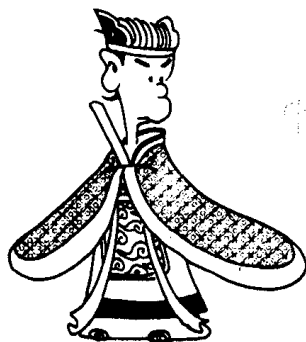
Coming of age name: Ziyu

Home state: Lu, city of Wu

Years younger than Confucius: thirty-nine

Ziyu was known to have a physique and countenance that were quite ugly. Despite this, however, he was a man of integrity. He traveled to southern China with a following of about three hundred disciples. He established a code of conduct for them, which he himself never violated. For these reasons, his sterling reputation spread to noblemen in the four corners of the land.

Ziyu was the chief magistrate of the city of Wu.



Have you had the help of any capable and virtuous men there?



There is one called Tantai Mieming who is strictly law-abiding. He never takes short-cuts,



And he only comes to my residence for official business.





Surname: Zeng
 Given name: Shen
 Coming of age name: Ziyu
 Home state: Lu, southern part of the city of Wu
 Years younger than Confucius: forty-six
 Confucius saw in him a great propensity toward filial virtue and so transmitted to him all that he knew about the subject. Zeng Shen then wrote the Book of Filial Virtue. He died late in the state of Lu.



孔子以为能通孝道，故授之业。作《孝经》。死于鲁。曾参，南武城人，字子舆。少孔子四十六岁。

仁者的叮咛——孔子说

仁者的叮咛——孔子说

也。」
孔子既没，弟子思慕，有若状似孔子，弟子相与共立为师，师之如夫子时也。
和，不以礼节之，亦不可行也。」「信近于义，言可复也；恭近于礼，远耻辱也；因不失其亲，亦可宗有若少孔子四十三岁。有若曰：「礼之用，和为贵，先王之道斯为美。小大由之，有所不行；知和而



Surname: You
Given name: Ruo
Coming of age name: Ziyou
Home state: Lu
Years younger than Confucius: forty-three
After Confucius died, his disciples missed him very much. Because You Ruo resembled Confucius in appearance, they elected him to be the new master.

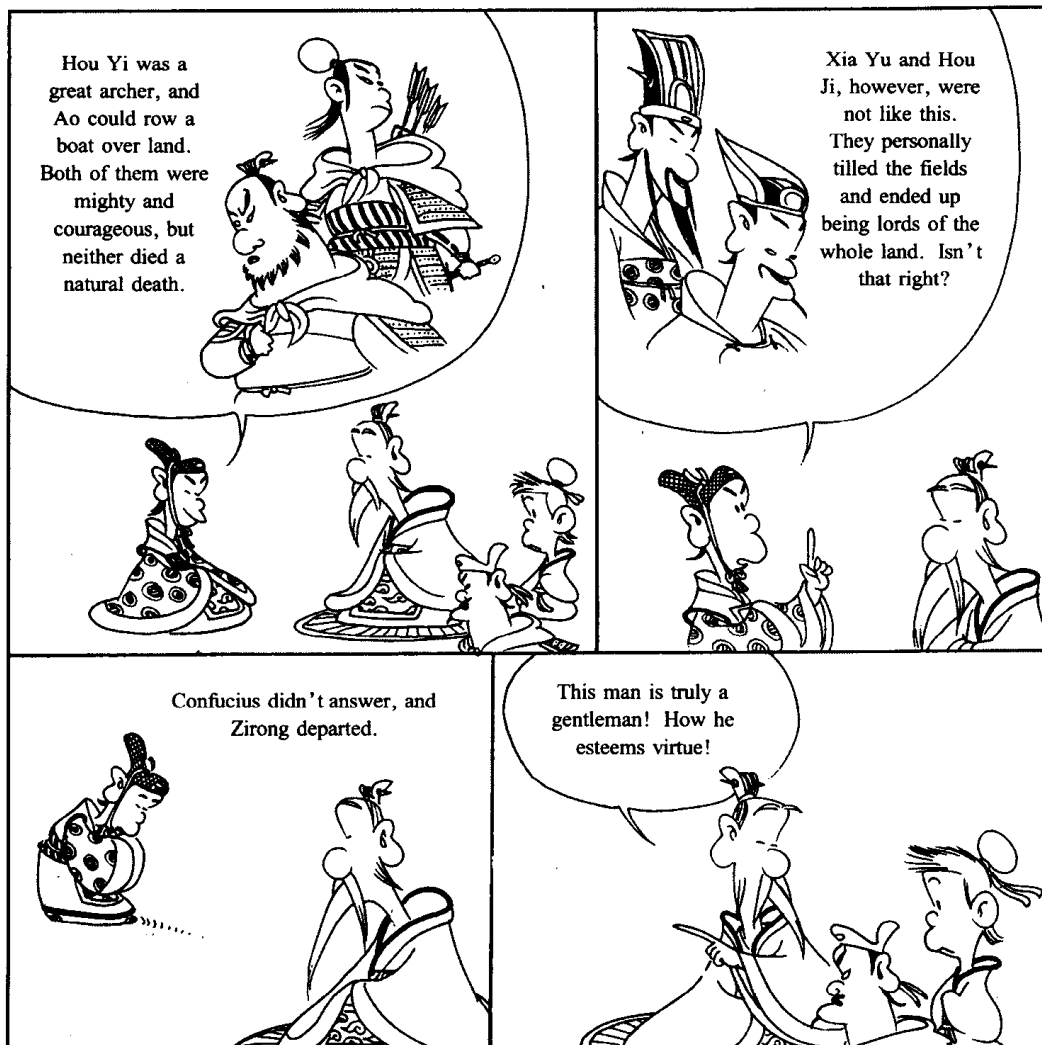




Surname: Nangong
 Given name: Kuo
 Coming of age name: Zirong
 Home state: Lu
 Age difference with Confucius unknown
 Confucius said in regard to Zirong, When the government is just, he will certainly hold a post. When the government is in chaos, he will maintain his integrity and protect himself from harm. Confucius married his own niece to him.

「君子哉若人！」「国有道，不废；国无道，免于刑戮。」三复「白珪之玷」，以其兄之子妻之。
 问孔子曰：「羿善射，果荡舟，俱不得其死然；禹稷躬稼而有天下？」孔子弗答。容出，孔子曰：南官括字子容。

仁者的叮咛——孔子说

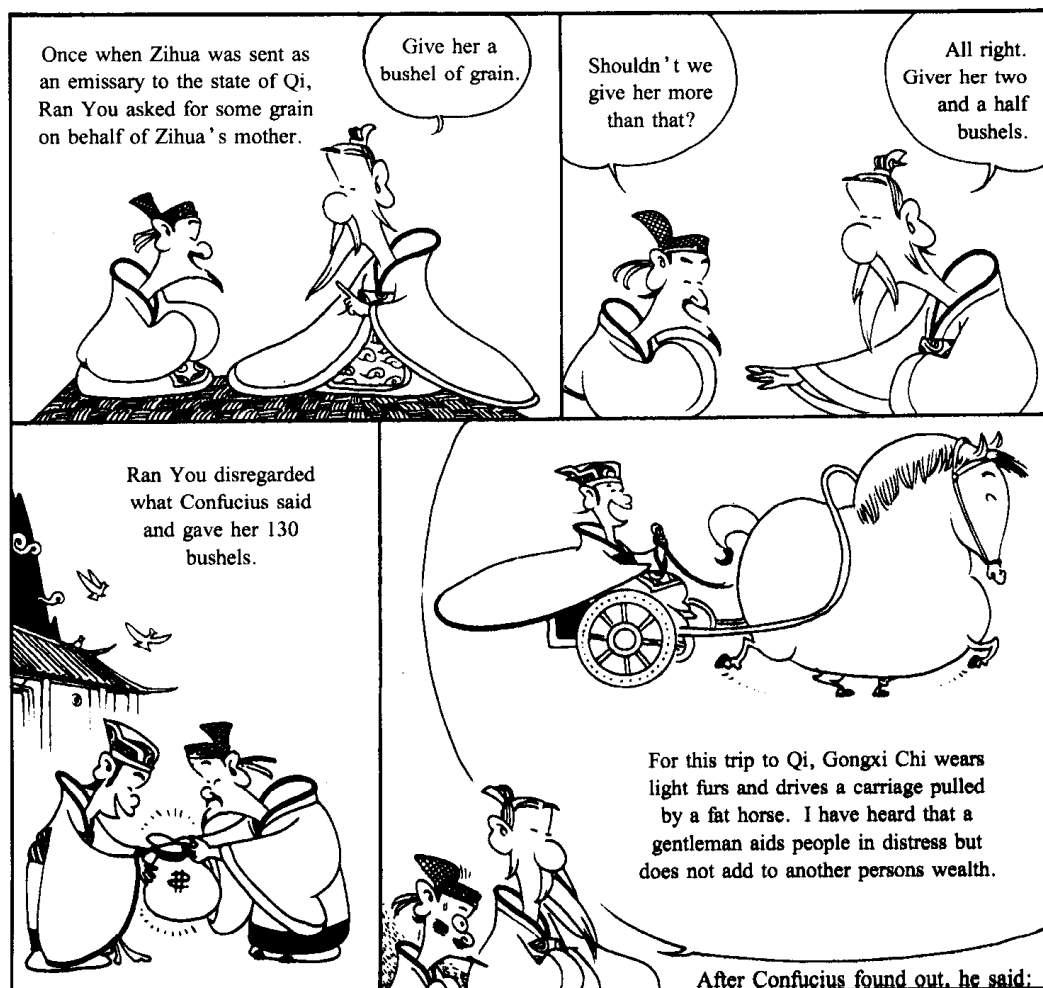


仁者约丁宁——孔子说

子曰：「赤之适齐也，乘肥马，衣轻裘。吾闻君子周急不继富。」
 子华使于齐，冉有为其母请粟。孔子曰：「与之釜。」请益，曰：「与之庾。」冉子与之粟五秉。孔
 公西赤字子华。少孔子四十二岁。



Surname: Gongxi
 Given name: Chi
 Coming of age name: Zihua
 Home state: Lu
 Years younger than Confucius:
 forty-two



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